BIBLIA

The Byble, that is the holy Scrypture of the Olde and New Testament, faythfully translated in Englysh, and newly ouerlene & corrected.

M.D.XXXVII.

S.Paul.II.Tessa.III.

Praye for vs, that the worde of God maye haue free passage and be glorified.

S.Paul.II.Colloss.III.

Let the worde of Christ dwell in you plentuously in al wysedome.

Josue.I.

Let not the Boke of this lawe departe out of thy mouth, but exercyse thy selfe therin daye and nyght, that thou mayest kepe and do euery thynge accordyng to it that is wrytten therin.

Imprynted in Southwarke for James Nycolson.

¶ Because that whan thou goest to studye in holy scripture, thou shuldest do it with reuerence, therfore for thyn instruccyō and louynge admonicyon therto, the Reuerende father in God, Nicolas, Bysshoppe of Salisbury hath prescrybed ỳ this prayer folowynge, taken out of the same.

Jacob.1. Prou.2.

O LORDE God almyghtye which longe ago saydest by the mouth of James thyne Apostle: * yf ony of you lacke wysdome, let hym aske it of God which geueth it plenteously to all men, and casteth no man in the teth, and it shalbe geuen hym. Heare my petycyon for this thy promes sake.

psal.140 ‡ ps.129 * Dan.9.

* Let my prayer ascende luckely in to thy syght lyke incense. ‡ Let thyne eare be attent vnto my depe delyre. Geue my wysedom * which is euer assistent aboute thy seate. And put my not out frō amōge thy chyldren, for I am thy seruaunt and the sonne of thy handmayden. Oh sende her (I meane thy godly wysedome) out of thyne holy heauens, and frō the trone of thy maiestye, that she maye be with me, and laboure with

psa.118.

me, that I maye knowe what is acceptable in thy syght. * Oh learne me goodnes, nurtoure, and knowlege, for I beleue thy commaundementes. Thou arte good and gracyous, instructe me in thyne ordynaunces. Let myne harty delectynge ascende in to thy presence. Geue me vnderstandynge accordynge to thy worde. Oh geue me vnderstādynge, and I shall kepe thy lawe, yee I shall kepe it with all myne

psal.24.

harte. * Shewe me thy wayes O LORDE, and teache me thy pathes. Leade me in to thy trueth and learne me, for thou art the God of my

psal.26.

health. And on the do I depende alwaye. * Heare now my voyce O LORDE with which I haue cryed vnto the. Haue mercy vpon me, ‡ graciously heare me for IESVS CHRITES sake our LORDE, whiche lyueth and raygneth with the his father ‡ the holy goost worlde with out ende. Amen.

¶ After the ende of ony Chapter (yf thou wylt) thou mayest saye these verses folowynge.

psa.118.e

LEade me (O LORDE) in thy waye, ‡ let me walke in thy trueth. Oh let myne harte delyte in fearynge thy name.

psa.118.f

* Order my goynges after thy worde, ỳ no wyckednesse raygne in me.

Kepe my steppes within thy pathes, lest my fete turne into ony contrarye waye.

Unto the mooſt victorious Prynce

and our mooſt gracyous ſoueraygne Lorde, kynge Henry the eyght,
kynge of Englande and of Fraunce, lorde of Irlande. &c.
Defendour of the Fayth, and vnder God
the chefe and ſupreme
heade of the
Churth of Englande.

¶ The ryght & iuſt adminiſtracyon of the lawes that God gaue vnto Moſes and vnto Joſua: the teſtimonye of faythfulnes that God gaue of Dauid: the plenteous abundaunce of wyſedome that God gaue vnto Salomon: the lucky and proſperous age with the multiplicacyon of ſede which God gaue vnto Abraham and Sara his wyfe, be geuen vnto you mooſt gracyous Prynce, with your deareſt iuſt wyfe, and mooſt vertuous Prynceſſe, Quene Jane, Amen.

Caiphas beynge byſſhope of that yeare, lyke a blynde prophet (not vnderſtandynge what he ſayd) prophecyed, that it was better to put CHRIST to death, then ỳ all the people ſhulde peryſh: he meanynge, that CHRIST was an heretike, a deceaſuer of the people, & a deſtroyer of the lawe, & that it was better therfore to put CHRIST to death, then to ſuffer hym for to lyue, & to deceaue the people. &c. where in very dede CHRIST was the true prophete, the true Meſſias, and ỳ onely true Sauyour of the worlde, ſent of his heauenly father to ſuffre the mooſt cruell, mooſt ſhamefull, and mooſt neceſſarye death for our redempcyon: accordynge to the meanynge of the prophecy truely vnderſtande.

Euen after the ſame maner the blynde byſſhoppe of Rome, (that blynde Balaã I ſaye) not vnderſtandynge what he dyd, gaue vnto your grace this tytle: Defendour of the fayth, onely becauſe your hyghneſſe ſuffred youre byſſhoppes to burne Gods worde the rote of fayth, and to perſecut the louers and mynyſters of the ſame. where in very dede the blynde byſſhoppe (though he knewe not what he dyd) prophecyed, that by the ryghteous adminiſtracyon and cõtynuall diligence of your grace the fayth ſhulde be defended, ỳ Gods worde ỳ mother of fayth, wt the frutes therof, ſhulde haue his fre courſe thorow all Chriſtendom, but ſpecyally in your realme.

Of your hyghneſſe now of your pryncely benignite wyll pardon me to compare theſe two byſſhoppes (I meane byſſhoppe Cayphas and the byſſhoppe of Rome) and theyr prophecyes together, I doute not but we ſhall fynde them agre lyke brethren, though the one be a Jewe & the other a counterfayte Chriſtian. Fyrſt, Cayphas prophecied ỳ it was better to put CHRIST vnto death, then that ỳ people ſhulde peryſh. The byſſhoppe of Rome alſo, not knowynge what he prophecyed, gaue your grace this tytle: Defendour of the fayth. The trueth of both theſe prophecyes is of ỳ holy gooſt (as was Balaams prophecye) though they that ſpake them, knewe not what they ſayd. The trueth of Caiphas prophecye is, that it was neceſſarie for mans ſaluacyon, that CHRIST by his death ſhuld ouercome death, & redeme vs. And ỳ trueth of our * Balaams prophecye is, that your grace in verye dede ſhulde defende the fayth. yee euen the true fayth of CHRIST, no dreames, no fables, no herreſye, no papiſtrall inuẽcyons, but the vncorrupte fayth of Gods mooſt holy worde, which to ſee forth (prayſed be the goodnes of God, & increaſe your gracyous purpoſe) your hyghnes with your mooſt honorable councel, applyeth all ſtudye and endeuoure.

Theſe two blynd byſſhoppes now agre in ỳ vnderſtãdynge of theyr prophecyes: for Caiphas taketh CHRIST for an heretike. Our Balaã taketh ỳ worde of CHRIST for herefye. Caiphas iudgeth it to be a good dede to put CHRIST to death, that he

shulde not deceaue the people. Our Balaam calleth dekendynge of ỹ sayth, the suppressynge, keppynge secrete, and burnynge of the worde of sayth: lest the lyght therof shulde vtter hys darknesse: lest his owne Decretales and Decrees, his owne lawes and constitucyons, his owne statutes and inuencyons shulde come to none effecte: lest his intollerable exactions & vsurpacyons shulde lose theyr strength: lest it shuld be knowen what a theefe and murtherer he is in the cause of CHRIST, and how haynous a trayture to God and man in defraudynge all Christen kynges and prynces of theyr dew obedience: lest we your graces subiectes shulde haue eyes in the worde of God, at the last to spye out his crafty conueyaunce and suglynges: and lest men shulde se, how lore he and his false Apostles haue deceaued al Christendome, specyally your noble realme of Englande.

Thus your grace seyth how brotherly the Jewysh bysshoppe and our Balaam agre together, not onely in myter and outwarde appearaunce: but as the one persecuted the LORDE IESVS in his owne persone, so doth ỹ other persecute his word. and resysteth his holy ordynaunce in the authorite of his anoynted kynges. For so moche now as the worde of God is the onely trueth that dryueth away all lyes, & discloseth al suglynge and deceate, therfore is our Balaam of Rome so loth that the scripture shulde be knowen in the mother tunge: lest yͤ kynges and princes (specyally aboue all other) were exercysed therin, they shulde reclame and chalenge agayne theyr dew authorite, which he falsely hath vsurped so many yeares, & so to rye hym thorter: & lest ỹ people beynge taught by the worde of God, shulde fall from ỹ false fayned obedience of hym and his disguysed Apostles, vnto the true obedience commaunded by Gods owne mouthe: as namely, to obey theyr prynce, to obey father & mother, &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his ypocrites teache: For he knoweth well ynough, that yͤ ỹ cleare Sonne of Gods worde come once to the heate of the daye, it shall dryue awaye all the foule myst of his deuelysh doctrines. Therfore were it more to the mayntenaūce of Antichrystes kyngdome, that the worlde were styll in ignoraunce and blyndnesse, and that the scripture shulde neuer come to lyght. For the scripture (both in the olde testament and in the new) declareth moost abundauntly that the office, authorite & power geuen of God vnto kynges, is in earth aboue all other powers: let them call them selues Popes, Cardinalles, or what so euer they wyll, the worde of God declareth them (yea and commaundeth them vnder payne of dampnacyon) to * be obedient vnto the temporall swearde: As in the olde Testament all the Prophetes, Preestes and Leuites were. And in the new Testament * CHRIST and his Apostles both were obedient them selues, and * taught obedience of all men vnto theyr prynces and temporal rulers: which here vnto vs in this worlde represent the persone of God, and are called * Goddes in the scripture, bycause of the excellency of theyr office. And though ther were no mo authorites but ỹ same, to proue the preeminence, of the temporal swearde: yet by this the scripture declareth playnly, that as ther is nothinge aboue God, so is ther no man aboue the kynge in his realme: but that he only vnder God is * the chefe heade of all the congregacyon and churche of the same.

Ro. 13. a
Eph. 17. d
Tit. 3. a
Ex. 22. b
ps. 81. a

And in token that this is true, ther hath ben of olde antiquite (and is yet vnto this daye) a louynge ceremonye vsed in your realme of Englande, that whan your graces subiectes trade your letters, or begynne to talke or comune of your highnesse, they moue theyr bonettes for a signe and token of reuerence vnto your grace, as to theyr moost soueraigne lorde and heade vnder God: which thynge no man vseth to do to any bysshoppe. Wherby (yͤ our vnderstandynge were not blynded) we myght euydently perceaue, that euen very nature teacheth vs the same, that scripture commaundeth vs: & that lyke as it is agaynst Gods worde that a kynge shulde not be ỹ chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no preest nor bysshoppe is exempte (nor can be lawfully) from the obedience of his prynce, the scripture is full both of strayte cōmaundementes, & practises

of the holyest men. * Aaron was obedient vnto Moses, and called hym his lorde, though he was his owne brother. * Eleazar and Phineas were vnder the obedience of Iosua. * Nathan the prophet fell downe to the grounde before kynge Dauid, he had his prynce in such reuerence. (He made not the kynge for to kysse his foote as the bysshoppe of Rome maketh Emperours to do.) Notwithstandynge he spared not to * rebuke hym, and that rychte sharply whan he fell from the worde of God to adultery and manslaughter. For he was not afrayed to reproue hym of his synnes, nomore then * Helyas the prophete stode in feare to saye vnto kynge Achab: Is it thou and thy fathers house that trouble Israel, because ye haue forsaken the commaundementes of the LORDE, and walke after Baall. And as Iohn Baptiste durst saye vnto kynge Herode: * It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensamples both of ye olde Testament and of the new, for feare lest I be to tedious vnto your grace. Summa, in all godly regimentes of olde tyme the kynge and temporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole congregacyon and deposed euen prestes whan he sawe an vrgent cause, as * Salomõ dyd vnto Abiathar. Who coulde then stande agaynst the godly obedience of his prynce (excepte he wolde be at defyaunce with God and all his holy ordynaunces) that were well acquaynted with the holy scripture, which so earnestly commendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temporall rulers? * Therfore doth Moses so straitely forbyd the Israelites to speake so much as an euell worde agaynst the prynce of the people, much lesse then to disobey hym, or to withstande hym. * Doth not Ieremy the prophete and Baruc also exhort the people in captiuite, to praye for the prosperous welfare of the kynge of Babill. and to obeye hym, though he was an infidele? * In the new Testament whan oure saueoure CHRIT (beynge yet free and LORDE of all kynges and princes) shewed his obedience in payeng the trybute to oure ensample, dyd he not a myracle therin put tynge the pece of money in the fyshes mouth (that Peter myght paye the customer therwith) and all to stablyshe the obedience dew vnto princes? * Dyd not Ioseph and Mary the mother of our saueour CHRIT departe from Nazareth vnto Bethlem, so farre from home, to shewe their obedience in payng the taxe to the prynce? And wolde not our Saueoure be borne in the same obedience? * Doth not Paule pronounce hym to resyste God hym selfe, that resysteth ye authorite of his prynce? And to be shorte the Apostle Peter doth not onely stablyshe the obedience vnto princes and temporall rulers: but affirmeth playnly * the kynge (and no bysshoppe) to be the chefe head. Innumerable places more ther be in scripture, which bynde vs to the obedience of our prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Gods worde are vnder the temporall swearde: and princes onely to owe obedience vnto God and his worde.

Rom.13.b
Iosua.4.c
3.Reg.1.c
2.Reg.12.b.
3.Reg.19.b
Leui 18.b. Mat.14.a
3.Reg.1.b
Exo.22.b.
Iere.29.b. Baru.1.c
Mat.17.b
Luce.2.a
Rom.13.a
1.Pet.2.b

And where as Antichrist vnto your graces tyme dyd thrust his heade in to the imperiall crowns of your hyghnesse, (as he doth yet with other noble princes mo) that learned he of Nathan the author of pryde, and therin doth he both agaynst the doctrine, & agaynst the ensample of CHRIST: which because his kingdome was not of this worlde, medled with no temporall matters, as it is euydent both by his wordes and practise: Luke.xii. Math.xxvi. Joh.vi. Joh.xviii. where he that hath eyes to se, may se: & he that hath eares to heare, mape heare, ye CHRITES admynistracyon was nothynge temporall, but playne spirituall, as he hymselfe affirmeth & proueth in ye fourth chapter of sayne Luke out of ye prophete Esay: where al bisshoppes & prestes may se, how farre their byndynge and lowsynge extendeth, and where in their office consysteth, namely in preachynge the Gospell &c.

Wherfore (moost gracyous prynce) ther is no tunge I thynke, that can fully expresse and declare the vntollerable iniuryes, which haue ben done vnto God, to all princes and to the communalties of all christen realmes, sence they whiche shulde be onely the mynisters of Gods worde, became lordes of the worlde, and thrust the true

and iuste prynces out of theyr rowmes. Whose harte wolde not pytie it (yee euen wt lamentacyon) to remembre but onely the vntollerable wronge done by that Antychrist of Rome vnto your graces moost noble predecessoure kynge John: I passe ouer his pestilent pickynge of Peter pens out of your realme: his stealynge awaye of your money for pardons, benefices and bysshoprykes: his deceauynge of youre subiectes soules with his deuelyshe doctrynes, and sectes of his false religione: his bloudshedynge of so many of your graces people, for bokes of the scripture. Whose harte wolde not be grened (yee and that out of measure) to call to remembraunce, how obstinate and disobedient, how presumptuous and stubburne that Antechrist made the bysshoppes of youre realme agaynst youre graces noble predecessours in tymes past, as it is manyfest in the Cronicles: I trust verely ther be no suche now within
Pro.16.c. your realme: yf ther be, let them remembre these wordes of scripture: * Presumptuousnesse goeth before destruccyon, & after a proude stomocke ther followeth a fall.

What is now the cause of all these vntollerable and nomore to be suffred abhominacyons? Truely euen the ignoraunce of the scripture of God. For how had it eis ben possible, that such blyndnes shuld haue come in to ỹ worlde, had not ỹ lyght of Gods worde bene extincte? How coulde men (I saye) haue bene so farre from the true seruice of God, and from the dew obedience of theyr prynce, had not the lawe of God bene clene shut vp, depressed, cast asyde, and put out of remembraunce? As it was afore the tyme of that noble kinge Josias, and as it hath bene also amonge vs vnto your graces tyme: by whose moost ryghteous admynistracyon (thorow ỹ mer
4.Re.22.b 2.Pa.34.c cyfull goodnes of God) it is now foude agayne, * as it was in the dayes of ỹ moost vertuous kynge Josias. And prayed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre highnes hert with such feruentnesse to his honoure, and to the welth of youre louynge subiectes, that I maye ryghtfully (by iust occasyons in your persone) compare your highnes vn to that noble and gracyous kynge, the lanterne of lyght amonge prynces, that feruent protectour and defender of the lawes of God: which commaunded straytly (as your grace doth) that the lawe of God shulde be redde and taught vnto all the people: set the prestes to theyr office in the worde of God: destroyed Idolatry & false ydols: put downe all euell costumes and abusyons: set vp the true honoure of God: applyed all his studye and endeuoure to the ryghteous admynistracyon of ỹ moost vncorrupte lawe of God, &c. O what felicite was amonge the people of Jerusalem in his dayes? And what prosperous health both of soule and body folowe ỹ lyke
Jere.44.b mynistracyon in your hyghnesse, we begynne now (prayed be God) to haue experience. * For as false doctryne is the originall cause of all euell plages and destruccyon, so is the true executynge of the lawe of God and the preachynge of the same, the mother of all godly prosperite. The onely worde of God (I saye) is the cause of al felicite, * it bryngeth all goodnes with it, it bryngeth learnynge, it gendreth vnderstandynge, it causeth good workes, it maketh chyldren of obedience, briefely, it teacheth all estates theyr office and dewty. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we ought to do, and what we ought to leue vndone: whom we are bounde to obey, and whom we shulde not obeye: therfore (I saye) it causeth al prosperite, and setteth euery thynge in frame: & where it is taught and knowen, it lyghteneth all darknesses, comforteth all sorye hartes, leaueth no poore man vnhelped, suffreth nothynge amysse vnamended, letteth no prince be disobeied, permytteth no heresye to be preached: but refourmeth all thynges, amendeth
1.Tim.1.b that is amysse, and setteth euery thynge in order. And whye because * it is geuen by the inspiracyon of God, therfore is it euer bryngynge profyte and frute, by teachyng by improuynge, by amendynge and refourmynge all them that wyl receaue it, to make the perfecte and mete vnto al good workes.

Consyderynge now (moost gracyous prynce) the inestimable treasure, frute and prosperite euerlastynge, that God geueth with his worde, and trustynge in his infynite goodnes that he wolde bryngе my symple & rude labour herin to good effecte

therfore as the holy goost moued other men to do the cost herof, so was I boldened in God, to laboure in the same. I gayne, consyderynge your Imperiall maieste not onely to be my naturall souerayne liege lorde and chefe heade of the church of Englonde, but also the true defender and mayntener of Gods lawes, I thought it my dewtye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnelle, but wholy to committe it vnto the same: to the intent that yf ony thynge therin be translated amysse (for in many thynges we fayle, euen whā we thynke to be sure) it may stonde in your graces handes, to correcte it, to amende it, to improue it, yee and clene to reiecte it, yf your godly wysedome shal thynke it necessary. And as I do with al humblenes submytte myne vnderstondynge and my poore translacyon vnto the spyrite of trueth in your grace, so make I this protestacyon (hauynge God to recorde in my conscience) that I haue nother wrested nor altered so much as one worde for the mayntenaunce of ony maner of secte: but haue with a cleare conscience purely and faythfully translated this out of fyue sundry interpreters, hauynge onely the manyfest trueth of the scripture before myne eyes: Trustynge in the goodnelle of God, that it shalbe vnto his worshippe quietnes and tranquillite: vnto youre hyghnelle a perfecte stablyshment of all Gods ordinaunces within your graces dominion: a generall comforte to all Christen hartes: and a continuall thankfulnelle both of olde and ponge vnto God, and to youre grace, for beynge our Moses, and for brynge vs out of this olde Egipte from the cruell handes of our spirituall Pharao. For where were ye Ie wes (by ten thousande partes) so much bounde vnto kynge Dauid, for *stubbynge 1. Sa. 17. g
of great Goliath and al theyr enemyes, as we are to your grace, for delyueringe vs out of our olde Babylonicall captiuite? For the which delyueraunce and victory I beseke our onely mediatour IESVS CHRIST, to make such meanes for vs vnto his heauenly father, that we neuer be vnthankfull vnto hym nor vnto your grace: but that we euer increase in the feare of hym in obedience vnto your hyghnelle, in loue vnfayned vnto our neyghbours: and in all vertue that cōmeth of God. To whom for the dekendynge of his blessed worde by youre graces moost typhtfull admynistracyon be honoure and thankes, glorye and dominyon, worlde without ende. ☞ AMEN.

Your graces humble subiecte and dayly oratour.
Myles Couerdale.

A prologe.

Myles Couerdale vnto the Chrysten reader.

Onsyderynge how excellent knowlege and learnyng an interpreter of scripture ought to haue in the tunges, & ponderyng also myne owne insufficiency therin, and how weake I am to perfourme the office of a translatoure, I was the more loth to medle with this worke. Notwithstandynge whan I consyderyd how great pytie it was that we shulde wante it so longe, and called to my remembraunce the aduersite of them, which were not onely of rype knowlege, but wold also with al theyr hartes haue perfourmed that they beganne, yf they had not had impediment: consyderynge (I saye) that by reasō of theyr aduersite it coulde not so soone haue ben brought to an ende, as oure moost prosperous nacyon wolde fayne haue had it: these & other reasonable cauſes cōsydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondrye translacyons, not onely in latyn, but also of the Douche interpreters: whō (because of theyr syngular gyftes and specyall diligence in the Byble) I haue bene the more glad to folowe for the moost parte, accordynge as I was requyred. But to saye the trueth before God, it was nother my labour nor desyre, to haue this worke put in my hande: neuertheleſſe it greued me that other nacyons shulde be more plenteously prouyded for with the scripture in theyr mother tunge, then we: therfore whan I was instauntly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

Where as some men thynke now that many translacyons make diuision in the fayth & in the people of God, ẏ is not so: for it was neuer better vnto the congregacion of God, then whā euery church almoost had ẏ Byble of a sondry trāslacyō. Amōge the Grekes had not Origen a specyall translacyon? Had not Vulgarius one peculiar, and lykewyse Chrysostome? Beſyde the seuenty interpreters, is ther not the trāslacyon of Aquyla, of Theodotiō, of Symachus, and of sondrye other? I gayne amonge the Latyn men, thou fyndest that euery one almoost vsed a specyall and sondrye translacyon: for in so muche as euery bysshoppe had the knowlege of ẏ tunges, he gaue his diligence to haue the Byble of his owne translacyon. The doctours, as Ireneus, Cyprianus, Tertullian, S. Iherome, S. Augustyne, Hylarius and S. Ambrose vpon dyuerse places of the scripture, reade not the texte all alyke.

Therfore ought it not to be taken as euel, that such men as haue vnderstādyng now in our tyme, exercyse them selues in the tunges, & geue theyr diligence to translate out of one language in to another, yee we ought rather to geue God hye thankes therfore, which thorow his spyrite stereth vp mens myndes, so to exercise thē selues therin. Wolde God it had neuer ben lefte of after ẏ tyme of S. Augustyne, then shulde we neuer haue come in to such blyndnesſe & ignorāunce, in to such errours & delusyons. For as soone as the Byble was cast aſyde, & nomore put in exercyse, then begon euery one of his owne heade to wryte what so euer came in to his brayne and that semed to be good in his owne eyes: and so grewe the darknesſe of mens tradicyons. And this same is ẏ cause ẏ we haue had so many wryters, which seldome made mencyon of ẏ scripture of ẏ Byble: and though they somtyme aleged it, yet was it done so farre out of season and so wyde from the purpose, ẏ a mā may wel perceaue, how that they neuer sawe the originall.

Seynge then that this diligent exercyse of translatyng doth so much good and edifyeth in other languages, why shulde it do euell in oures? Doutles lyke as al nacyons in the diuersite of speches maye knowe our God in the vnyte of fayth, and be one in loue: euen so maye dyuerse translations vnderstande one another, and that in the head articles & grounde of our moost blessed fayth, though they vse sondry wordes. Wherfore me thynke we haue great occasyon to geue thankes vnto God, that hehath opened vnto his churche the gyfte of interpretacyon and of prynteyng, & that

ther are now at this tyme so many, which with suche diligẽce and faythfulnes interpꝛete the scꝛyppture to the honoure of God & edifyenge of his people, where as (lyke as whan many are shutyng together) euery one doth his best to be nyest the marke. And though they can not all attayne therto, yet shuteth one nyer then another, and hytteth it better then another, yee one can do it better then an other. Who is nowe then so vnreasonable, so despyteful, oꝛ enuyous, as to abhoꝛre him that doth all his diligence to hytte ỳ pꝛycke, and to shute nyest it, though he mysse and come not nyest the marke? Ought not such one rather to be cõmended, and to be helped foꝛwarde, that he maye exercyse hymselfe the moꝛe therin?

Foꝛ the which cause (accoꝛdynge as I was desyred) I toke the moꝛe vpon me to set foꝛth this specyall translacyon, not as a checker, not as a repꝛouer, oꝛ dispyser of other mens translacyons (foꝛ amonge many as yet I haue founde none without occasyon of greate thankesgeuynge vnto God) but louyngly and faythfully haue I folowed myne interpꝛeters, and that vnder coꝛrecyon. And though I haue tayled onywhere (as ther is nom̃ā but he myssyth in some thynge) loue shall cõsyꝛe all to the best without ony peruerse iudgement. Ther is no man syuynge that can se all thynges, nother hath God geuẽ ony man to knowe euery thynge. One seyth moꝛe clearly then another, one hath moꝛe vnderstõdynge then another, one can vtter a thynge better then another, but no man ought to enuye, oꝛ despyse another. He that can do better then another, shulde not set hym at naught that vnderstondeth lesse: yee he that hath the moꝛe vnderstondynge, ought to remembꝛe that the same gyfte is not his but Gods, and that God hath geuen it him to teach and enfourme the ignoꝛaũt. Yf thou hast knowlege therfoꝛe to iudge where ony faute is made, I doute not but thou wylt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I dyd perceaue by my selfe, oꝛ by ỳ infoꝛmacyon of other, that I haue tayled (as it is no wõder) I haue now by ỳ helpe of God ouerloked it better & amẽded it.

Now wyll I exhoꝛte the (who so euer thou be ỳ readest scꝛyppture) yf thou fynde ought therin that thou vnderstondest not, oꝛ ỳ appeareth to be repugnaunt, geue no temerarious noꝛ hastye iudgement therof: but ascꝛybe it to thyne owne ignoraunce, not to the scꝛyppture, thynke that thou vnderstondest it not, oꝛ ỳ it hath some other meanynge, oꝛ that it is happlye ouerlene of ỳ interpꝛeters, oꝛ wronge pꝛynted. Agayne, it shall greatly helpe the to vnderstonde scꝛyppture, yf thou marke not onely what is spoken oꝛ wꝛytten, but of whome, and vnto whome, & what woꝛdes, at what tyme, where, to what intent, with what circũstaunce, cõsyderynge what goeth befoꝛe, and what folowyth after. Foꝛ ther be some thynges which are done & wꝛyttẽ, to the intent that we shulde do lykewyse: as whan Abꝛaham beleued God, is obedient vnto his woꝛde, and defendeth Loth his kynsman from violent wronge. Ther be some thinges also which are wꝛyttẽ, to the intent that we shulde eschue such lyke. As whan Dauid lyeth with Urias wyfe, and causeth him to be slayne. Therfoꝛe (I saye) whan thou readest scꝛyppture, be wyse and circũspecte: and whan thou cõmest to such straunge maners of speakynge and darke sentences, to suche parables and similitudes, to such dꝛeames oꝛ vysions as are hyd frõ thyn vnderstondynge, cõmit thẽ vnto God oꝛ to the gyft of his holy spꝛyte in thẽ that are better learned thẽ thou.

As foꝛ the cõmendacyon of Gods holye scꝛyppture, I wolde sayne magnyfye it as it is woꝛthy, but I am farre vnsufficyẽt therto, & therfoꝛe I thought it better foꝛ me to holde my tunge, then with few woꝛdes to pꝛayse oꝛ commende it: exhoꝛtynge the (mooste deare reader) so to loue it, so to cleue vnto it, and so to folowe it in thy daylye conuersacyon, that other men seynge thy good woꝛkes and the fruites of the holye goost in the, maye pꝛayse the father of heauẽ, and geue his woꝛde a good repoꝛte foꝛ to lyue after the lawe of God, and to leade a vertuous conuersacyon, is ỳ greatest pꝛayse that thou canst geue vnto his doctryne.

But as touchynge the euell repoꝛte and dispꝛayse that the good woꝛde of God hath by the coꝛrupte and euell conuersacyon of some, that dayly heare it & pꝛofesse it outwardly with theyꝛ mouthes, I exhoꝛte the (mooste deare reader) let not that ofe-

tende the nor withdrawe thy mynde from the loue of the treuth, nother mone the to be partaker in lyke vnthankfulnes: but seynge the lighte is come in to the worlde, loue no more the workes of darknes, receaue not ỳ grace of God in vayne. Cal to thy remebraunce how louynge and mercyfull God is vnto the, howe kyndly & fatherly he helpeth the in all trouble, teacheth thyne ignoraũce, healeth ỳ in all thy sycknesse forgeueth the all thy synnes, fedeth the, geueth the drynke, helpeth ỳ out of prison, norysheth the in straunge contrees, careth for the, & seyeth ỳ thou wãte nothyng. Cal this to mynde (I saye) and that earnestly, & cõsyder how thou hast receaued of God all these benefites (ye and many mo then thou cãst declyre) how thou art bounde like wyse to shewe thy selfe vnto thy neghboure as farre as thou canst, to teache hym yf he be ignoraũt, to helpe hym in all his trouble, to heale his sycknes, to forgeue him his offences, and that hartely, to fede hym, to cherysh hym, to care for hym, and to se that he wante nothyng. And on this behalfe I beseke the (thou that hast the ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, & se how great a multitude of poore people renne thorowe euery towne: haue pytye on thyne owne flesh, helpe them with a good harte, and do with thy counsell all that euer thou cãst, that this vnshamefast beggynge maye be put downe, that these pore folkes may be set to laboure, and that such as are not able to get theyr lyuynge, maye be prouyded for. At the leest thou that art of the counsell with such as are in auctorite, geue them some occasyon to cast theyr heades together, and to make prouysyon for the poore. Put them in remebraunce of those noble rytes in other contrees, that by the auctorite of theyr prynces haue so tychely and wel prouyded for theyr poore people, to the greate shame and dishonestye of vs, yf we lykewyse receauynge the worde of God, shewe not such lyke frutes therof. Wolde God ỳ those men (whose office is to mayntayne the comun welth) were as diligent in this cause as they are in other. Let vs be ware by tymes: for after vnthãkfulnesse ther foloweth euer a plage. The mercyfull hande of God be with vs, and defende vs that we be not partakers therof.

Deu. 6. a Go to now (moost deare reader) and set ỳ downe at the LORDES fete & reade his wordes, and (as * Moses teacheth ỳ Iewes) take thẽ in to thyne hart, and let thy talkynge and cõmunicacyon be of the whan thou sytteste in thyne house, or goest by the waye, whan thou lyest downe, and whã thou rysest vp. And aboue all thynges fal thyron thy lyfe, & cõuersacyon accordyng to the doctryne of the holy goost therin, that thou mayest be partaker of ỳ good promyses of God in ỳ Byble, and be heyre of his blessyng in CHRIST. In whom yf thou put thy trust, & be an vnfayned reader or hearer of his worde with thy harte, thou shalt fynde swetnesse therin, & syye wonderous thynges, to thy vnderstondynge, to the auoydynge of all sedityous sectes, to the abhorrynge of thy olde synfull lyfe, and to the stablyshynge of thy godly cõuersacyon.

In the fyrst boke of Moses (called Genesis) thou mayest learne to knowe the almyghtye power of God in creatynge all of naught, his infynite wysedome in ordrynge the same, his righteousnesse in punishynge the vngodly, his loue and fatherly mercy in conforteynge the righteous with his promes. &c.

In the seconde boke (called Exodus) wese the myghtye arme of God, in delyuerynge his people from so greate bondage out of Egypte, and what prouisyon he maketh for them in the wyldernesse, howe he teacheth them with his wholsome worde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leuiticus) is declared what sacrifyces the prestes and Leuites vsed, and what theyr office and mynistracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after the trybes and kynreds, how they wente forth to the battayll, how they pitched theyr tentes, and how they brake vp.

The fyfth boke (called Deuteronomion) sheweth how that Moses now beynge olde, rehearseth the law of God vnto the people, putteth them in remembraunce agayne of all the wonders and benefytes that God had shewed for them, and exhorteth them earnestly to loue the LORD theyr God, to cleue vnto him, to put their trust

in hym, and to herken vnto his voyce.

After the death of Moses doth Iosue bynge the people in to the londe of pro-
mes, where God doth wonderous thynges for his people by Iosue, which distribu
teth the londe vnto the, vnto euery tribe theyr possessyon. But in theyr wealth they
forgat the goodnes of God so that ofte tymes he gaue them ouer in to the handes of
theyr enemyes. Neuertheles whan soeuer they called faythfully vpon hym, and cō
uerted, he delyuered them agayne, as the boke of Iudges declareth.

In the bokes of the kynges, is described the regiment of good and euell pryn-
ces, and how the decaye of all nacyons cōmeth by euell kynges. For in Ieroboam
thou seyst what mischefe, what Idolatrye and such lyke abhominacyon foloweth,
whan the kynge is a mayntayner of false doctryne, and causeth the people to synne
agaynst God, which fallynge awaye frō Gods worde, increaseth so sore amonge the,
that it was the cause of all theyr sorowe and mysery, & the very occasyon why Israel
fyrst and then Iuda, were carped away in to captyuite. Agayne, in Iosaphat, in Ez
chias and in Iosias thou seyst the nature of a vertuous kynge. He putteth downe
the houses of Idolatrye, seyth that his prestes teach nothynge but the law of God,
cōmaundeth his lordes to go with the, and to se that they teach the people. In these
kynges (I saye) thou seyst the condicyon of a true defender of the fayth, for he spa- 2. Par. 17 b
reth nother cost nor labour, to mayntayne the lawes of God, to seke the weith and
prosperite of his people, & to rote out the wycked. And where such a pryncē is, thou
seyst agayne, how God defendeth hym and his pepole, though he haue neuer so ma
ny enemyes. Thus wente it with them in the olde tyme, and euen after the same ma
ner goeth it now vnto vs: God be praysed therfore, and graunte vs of his fatherly mer
cy, that we be not vnthākful: lest where he now geueth vs a Iosaphat, an Ezechias,
yee a very Iosias, he sende vs a Pharao, a Ieroboam, or an Achab.

In the two fyrst bokes of Esdras & in Hester thou seyst the delyueraunce of the
people, which though they were but few, yet is it vnto vs all a specyall comforte, for
so much as God is not forgetful of his promes, but bryngeth them out of captyuite
accordynge as he had tolde them before.

In the boke of Job we learne comforte and pacyence, in that God not onely pu
nysheth the wycked, but proueth and tryeth the iust and righteous (howbeit ther is
noman innocēt in his sighte) by dyuerse trouble in this lyfe, declarynge there by, that
they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we learne how to resorte onely vnto God in all oure troubles,
to seke helpe at hym, to cal onely vpon hym, to satisfie oure myndes by pacyence, and
how we ought in prosperite to be thankfull vnto hym.

The prouerbes and the Preacher of Salomon teach vs wysedome, to knowe
God, oure owne selues, and the worlde: and howe vayne all thynges are, saue onely
to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacyon
to eschue synne, and to turne vnto God a faythfull promes of the mercy and pardō
of God, vnto all them that turne vnto hym, and a threatenynge of his wrath to the
vngodly, saynge that here and there they prophecy also manyfestly of CHRIST, of
the expulsyon of the Iewes, and callynge of the Heythen.

Thus much thought I to speake of the olde Testament, wherin almyghty God
openeth vnto vs his mightye power, his wysedome, his louynge mercy and righ-
teousnesse: for the which cause it ought of no man to be abhorred, despysed, or lyght
ly regarded, as though it were an olde scripture that nothynge belonged vnto vs,
or that now were to be refused. For it is Gods true scripture and testimony, which Iob. 5. a
the LORD IESVS cōmaūdeth the Iewes to search. Who so euer beleueth not the scrip
ture, beleueth not CHRIST: and who so refuseth it, refuseth God alsa.

The new Testament or Gospell is a manyfest & clere testimony of CHRIST how
God performeth his othe promes made in the olde Testament, how the Olde is de
clared and included in the Newe, and the Olde fulfylled and verified in the Newe.

A prologe.

Now where as the mooſt famous interpreters of all geue ſondrye iudgemētes of the texte (for ſo farre as it is done by the ſpirite of knowlege in the holy gooſt) me thynke noman ſhulde be offended therat, for they referre they? doynges in mekenes to the ſpirite of treuth in the congregacyon of God: and ſure I am, that ther cōmeth more knowlege and vnderſtondynge of the ſcrypture by they? ſondrye translacions then by all the gloſes of oure ſophiſticall doctours. For that one interpreteth ſome thynge obſcurely in one place, the ſame translateth another (or els he hymſelfe) more manyfeſtly by a more playne vocable of the ſame meanynge in another place. Be not thou offended therfore (good Reader) though one call a ſcrybe, that another calleth a lawyer: or elders, that another calleth father and mother: or repentaunce, that another calleth penaunce or amendement. For yf thou be not deceaued by mens traditions, thou ſhalt fynde nomore dyuerſite betwene theſe termes, then betwene foure pens and a grote. And this maner haue I vſed in my tranſlacyon, call ynge it in ſome place pennaunce, that in an other place I call repentaunce, and that not onely becauſe the interpreters haue done ſo before me, but that ẏ aduerſaryes of the treuth maye ſe how that we abhorre not this worde pennaunce (as they vntruly report of vs) no more then the interpreters of latyn abhorre pœnitere, whan they reade reſipiſcere. Onely oure hartes deſyre vnto God, is, that his people be not blynded in they? vnderſtōdynge, leſt they beleue pennaunce to be ought ſaue a very repētaunce amendement, or cōuerſyon vnto God, & to be an vnfayned new creature in CHRIST, and to lyue accordynge to his law. For els ſhall they fall in to the olde blaſphemye of CHRISTES bloude, and beleue that they themſelues are able to make ſatiſfaccyon vnto God for they? owne ſynnes, from the whiche errour God of his mercye and plenteous goodnes preſerue all his.

Now the conclude: for ſo much as all the ſcrypture is wrytten for thy doctryne and enſample, it ſhalbe neceſſary for the, to take holde vpon it, whyle it is offred the, pe and with ten hāndes thankfully to receaue it. And though it be not worthely mynyſtred vnto the in this tranſlacyon (by reaſon of my rudnes): yet yf thou be feruent in thy prayer, God ſhall not onely ſende it the in a better ſhape, by the mynyſtration of other that beganne it afore, but ſhall alſo moue the hartes of them, whiche as yet myght not withall, to take it in hande, and to beſtowe the gyfte of they? vnderſtondynge theron, as well in oure language, as other famous interpreters do in other languages. And I praye God, that thorow my poore mynyſtracyon here in, I may geue them that cū vp better, ſome occaſyon ſo to do: exhortyng the (moſt deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of ẏ
Ioſu.1.a people, that thou * let not the boke of this lawe departe out thy mouth, but exerciſe thy ſelfe therin both daye and nyght, and be euer readynge in it as longe as thou
Deu.17.b lyueſt: that thou mayeſt learne to * feare the LORD thy God, and not to turne aſyde from the cōmaundement, nether to the ryghte hande, nor to the lefte: leſt thou be a
Deu.24.b knower of perſonnes in iudgement, and wreſt the righte of the * ſtraūger, of the fa-
Rom.12.b therleſſe or of the wedowe, and ſo the curſe to come vpō the. But what * office ſo euer thou haſt, wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendynge the lawes of God, and the louers therof, and to the deſtruccyon of the wycked.

1.Pet.4.b * yf thou be a preacher, and haſt the ouerſyght of the flocke of CHRIST, awake
Tit.1.b and feede CHRISTES ſhepe with a good harte, and ſpare no labour to do them good,
1.Pet.5.a ſeke not thyſelfe, and beware of fylthy lucre, but * be vnto the flocke an enſample, in
1.Tim.4.a the worde, in conuerſacyon, in loue, in feruentnes of the ſpirite, and be euer readynge,
Tit.2.a exhortynge, and teachynge in Gods worde, that the people of God runne not vnto other doctrynes & leſt thou thy ſelfe (ẏ thou ſhuldeſt teache other) be founde ignorant therin. And rather then thou woldeſt teach the people ony other thynge then Gods worde, take the boke in thyne hande, & reade the wordes euen as they ſtonde therin (for it is no ſhame ſo to do, it is more ſhame to make a lye). This I ſaye for ſuch, as are not yet experte in the ſcrypture, for I reproue no preachynge without the boke as longe as they ſaye the truerly.

To the reader.

yf thou be a man that hast wyfe and chyldren, fyrst loue thy wyfe, accordyng to the ensāple of the loue * wherwith CHRIST loued the cōgregacyon, and remembre that so doynge, thou louest euen thy selfe: yf thou hate her, thou hatest thyne owne flesh: yf thou cherysh her and make much of her, thou cherysshest & makest muche of thy selfe, for she is bone of thy bones, and flesh of thy flesh. And who so euer thou be that hast chyldrē, *bringe them vp in the nurtoure and informacyon of the LORDE. Ephe.6.a And yf thou be ignoraunt, or art otherwyse occupyed laufully, that thou canst not teache them thy selfe, then be euen as diligent to seke a good maister for thy chyldrē, as thou wast to seke a mother to beare them: for there lyeth as greate weyght in ỹ one as in the other, yee better it were for them to be vnborne, then not to feare God, or to be euell brought vp. Which thynge (I meane bryngynge vp well of chyldren) yf it be diligently loked to, it is the vpholdynge of all comun weithes: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scrypture in to thy hart, and be not onely an outwarde hearer, but a doer therafter, and practyse thyselfe therin: that thou mayest fele in thyne hart, the swete promples therof for thy cōsolacyon in all trouble, & for the sure stablyshynge of thy hope in CHRIST & haue euer an eye to ỹ wordes of scrypture, that yf thou be a teacher of other thou mayest be within the boundes of the treuth, or at the leest though thou be but an hearer or reader of another mans doynges, thou mayest yet haue knowlege to iudge al spretes, and be fre from euery errour, to the vtter destruccyon of all sedicyous sectes and straunge doctrynes, that the holye scrypture maye haue fre passage, and be had in reputacyon, to the worshyppe of the auctor therof, which is euen God hymselfe: to whome for his mooste blessed worde be glorye and dominyon now and euer Amē.

*

Faultes escaped in prynt̄yng.

Ecclesiast. in the fourth Chapter / in the lettre A / the. iii. lyne: Of hym almes / rede of his almes.

Ecclesiasticꝰ in the seuēth chapter / in the lettre B. the. viii. lyne. nother do the same against frende / rede agaynst thy frende.

Ecclesiasticꝰ in the eyght chapter in the lettre A. the. xxii. lyne: But acquayute theselfe with the wyse sentences of them: thou shalt learne / rede: wyse sentēces of them: for of them thou shalt learne.

Luke in the fyrst Chapter / before the lettre B. the wysedome of the vnrighteous / rede of the righteous.

In the Actes of the Apostles in the tenth chapter in the lettre L. xxiii. lyne: prechynge thorow Jesus Christ / rede: preachynge peace thorow

The bokes of the whole Byble.

how they are named in Englysh and Latyn how longe they are wrytten in the allegacyons, how many chapter euery boke hath, and in what leafe euery one begynneth.

¶ The bokes of the fyrst parte.

Abbreuiation.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moses.	L.	Fyrst.
Exo.	Exodus, the secõde boke of Moses.	xl.	xxiiii.
Leui.	Leuiticus, the thyrde boke of Moses.	xxvii.	xliii.
Num.	Numerus, the fourth boke of Moses.	xxxvi.	lvii.
Deu.	Deuteronomion, the fifth boke of Moses.	xxxiiii.	lxxvii.
Jos.	Josue, the boke of Josua.	xxiiii.	xciiii.
Jud.	Judicum, the boke of the Judges.	xxi.	cv.
Ruth.	Ruth, the boke of Ruth.	iiii.	cxvi.

¶ The bokes of the seconde parte.

Abbreuiation.	Boke.	Chapters.	Leafe.
I. Reg.	Samuell. i. the fyrst boke of the kynges.	xxxi.	ii.
II. Reg.	Samuell. ii. the secõde boke of ꝑ kynges.	xxiiii.	xvii.
III. Reg.	Regum, the thyrde boke of the kynges.	xxii.	xxix.
IIII. Reg	Regum, the fourth boke of the kynges.	xxv.	xliii.
I. Par.	Paralipomenõ, the. i. boke of ꝑ Cronicles.	xxx.	Lvii.
II. Par.	Paralipomenõ, ꝑ. ii. boke of ꝑ Cronicles.	xxxvi.	Lxx.
I. Esd.	Esdre, the fyrst boke of Esdras.	x.	Lxxxvii.
Nehe.	Nehemias, the seconde boke of Esdras.	xiii.	x
Hes. i.	Hester, the boke of Hester.	x	xcvii.

¶ The bokes of the thyrde parte.

Abbreuiacion.	Boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xlii.	Fyrst.
Psal.	Psalterium, the Psalter.	cl.	xiii.
Pro.	Prouerbia, the prouerbes of Salomon.	xxxi.	xlvi.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.	lv.
Can.	Cantica Canticorũ, Salomons balletes.	viii.	lx.

¶ The Prophetes.

Abbreuiation.	Boke.	Chapters.	Leafe.
Esa.	Esaias, Esai the prophete.	lxvi.	ii.
Jere.	Jeremias, Jeremy the prophete.	lii.	xxiiii.
Tren.	Treni, the lamentacions of Jeremy.	v.	xlix.
Eze	Ezechiell, Ezechiell the prophete.	xlviii.	lii.
Dan.	Daniel, Daniel the prophete.	xii.	lxxv.
Ose.	Oseas, Oseas the prophete.	xiiii.	lxxxii.
Joel.	Joel, Joel the prophete.	iii.	lxxxvi.
Amo.	Amos, Amos the prophete.	ix.	lxxxvii.
Abd.	Abdias, Abdy the prophete.	i.	xc.
Jon.	Jonas, Jonas the prophete.	iiii.	xci.
Mich.	Micheas, Micheas the prophete.	vii.	xcii.
Na.	Naum, Naum the prophete.	iii.	xciiii.
Aba.	Habacuc, Habacuc the prophete.	iii.	xcv.
Soph.	Sophonias, Sophony the prophete.	iii.	xcvi.
Agg.	Aggeus, Aggeus the prophete.	ii.	xcvii.
Zacha.	Zacharias, Zachary the prophete.	xiiii.	xcviii.
Mal.	Malachias, Malachi the prophete.	iii.	cii.

¶ The Apocrypha.

Abbreuiacion.	Boke.	Chapters.	Leafe
III. Eldre.	Eldre, the thyrde boke of Eldras.	ix.	ii.
IIII. Eldre.	Eldre, the fourth boke of Eldras.	xvi.	ix.
Tob.	Tobias, the boke of Tobias.	xiiii.	xvii.
Bar.	Baruch. Baruch the prophete.	vi.	xxv.
Judith.	Judith, the boke of Judith.	xvi.	xxviii.
Certayne	Chapters of Hester.	vi.	xxviii.
Sap.	Sapiencia, the boke of wysedome.	xix	xxxvi.
Eccli	Ecclesiasticus, Jesus Syrac.	li.	xliiii.
Sus.	Susanna, the storye of Susanna.	I.	lviii.
Bell.	Bell, the storye of Bell.	I.	lviiii.
I. Mac.	Machabeorum, the fyrst boke of ỹ Mac.	xvi.	lxv.
II. Mac.	Machabeorũ, The. ii. boke of the Mac.	xv.	lxxx.

¶ The new Testament.

Abbreuiacion.	Boke.	Chapters.	Leafe.
Math.	Mathew the Euangelist.	xxviii.	ii.
Mar.	Marke the Euangelist.	xvi.	xvi.
Luc.	Luke the Euangelist.	xxiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xl.
Act.	The Actes of the Apostles.	xxviii.	liii.
Rom.	The Epistle to the Romaynes.	xvi.	lxix.
I. Cor.	The fyrst Epistle to the Corinthians.	xvi.	lxxvi.
II. Cor.	The seconde Epistle to the Corinthians.	xiiii.	lxxxii.
Gal.	The Epistle to the Galathians.	vi.	lxxxvi.
Ephe.	The Epistle to the Ephesians.	vi.	lxxxviii.
Philip.	The Epistle to the Philippians.	iiii.	xc.
Col.	The Epistle to the Collossians.	iiii.	xcii.
I. Thess.	The fyrst Epistle to the Thessalonians.	v.	xciiii.
II. Thess.	The seconde Epistle to the Thessalonians.	iii.	xcv.
I. Timo.	The fyrst Epistle vnto Timothe.	vi.	xcvi.
II. Tim.	The seconde Epistle vnto Timothe.	iiii.	xcviii.
Tit.	The Epistle vnto Titus.	iii.	xcix.
Phile.	The Epistle vnto Philemon.	I.	c.
I. Pet.	The fyrst Epistle of S. Peter.	v.	c.
II. Pet.	The seconde Epistle of S. Peter.	iii.	ci.
I. Joh.	The fyrst epistle of S. Jhon.	v.	ciii.
II. Joh.	The seconde epistle of S. Jhon.	I.	cv.
III. Joh.	The thirde epistle of S. Jhon	I.	cv.
Heb.	The epistle vnto the Hebrues.	xiii.	cvi.
Jac.	The epistle of S. James.	v.	cx.
Jud.	The epistle of S. Jude.	I.	cxi
Apo.	Apocalipse the Reuelacyõ of S. Jhon.	xxii.	cxiii.

The fyrst boke of Moses, called Genesis.

What this boke conteyneth.

Chap. i. The creacyon of the worlde in sixe dayes/and of man.

Chap. ii. Of rest of the seuenth daye. The tree of knowlege of good and euil is forbydden. &c. Of the creacyon of Eua.

Chap. iii. The serpent inuenteth the woman: they transgresse & are depryued out of paradyse.

Chap. iiii. Cain slayeng Abell his brother: Gen. hye hath his brother Cain hate hym: marieth with hym: is curssed. Of the children of Cain.

Chap. v. Of the generacyon/ age and death of Adam/ Seth and his children vnto Noe.

Chap. vi. The occasyon of the floude: and of the prepareyng of the Arke.

Chap. vii. Noe with his houshold is preserued in the Arke: where as all the worlde perysheth besyde the floude.

Chap. viii. The floud abateth. Noe goeth out of the Arke. &c.

Chap. ix. God blesseth Noe and his sonnes: forbyddeth to eate the bloude of beastes/ and to shed mans bloude: maketh a couenaunt (& geueth the rayne bowe for a token of the same) that he will no more drowne the worlde with water. Noe is wyckedly vncouereth hym and gyltyly his curse.

Chap. x. The increase of mans generacyon by Noes thre sonnes: which go abrode and be spred to dwelle.

Chap. xi. The buyldyng of the towre of Babell is hyndreth them to the confusyon of the tongs. The generacyon of Sem vntyll Abraham: which goeth with Loth vnto Haran.

Chap. xii. Abram goeth with Loth into a strange londe at the worde of the LORDE which appeareth vnto hym in Canaan: and agayne vnto hym in Canaan: and geueth vnto his seede. Abram goeth into Egypt and for his wyfe Sarai to be his sister.

Chap. xiii. Abram and Loth departe asonder out of Egypte: and haue so many cattel (that they can not dwell together. Abram recouereth the bootye and prysoners.

Chap. xiiii. Loth is taken prysoner: Abram deliuereth him: Melchisedech blesseth Abram at his returnynge: Abram geueth hym tythes of the spoyles: and refuseth nothyng of the kynge of Sodoms goodes.

Chap. xv. God comforteth Abram and promyseth hym his reward: he beleeueth and is iustified.

Chap. xvi. Sarai geueth Agar Abram to wyfe hys mayde which beareth hym Ismael.

Chap. xvii. The chaunge of circumcysion. &c.

Chap. xviii. Thre men appeare vnto Abraham to tolde the destruccyon of Sodome is declared.

Chap. xix. Loth recouereth two angelles: the men of Sodome go about to abuse the. Loth is deliuered: Sodom is destroyed: Loths wyfe is turned to a pyller of salt: & his doughters beare children vnto hym.

Chap. xx. Abraham departeth as a straunger in to Gerar: & feyneth Sarai to be his syster: the kynge taketh her: is greatly plagued for her.

Chap. xxi. The byrthe of Isaac: Agar is put out with hir sonne Ismahel: and Abimelech are louynge frendes.

Chap. xxii. God tryeth Abraham: which at his worde wolde offre his owne sonne. The ramme is offered vnto hym with an oth.

Chap. xxiii. The death of Sara: for which Abraham byeth a pece of lande to burye her in.

Chap. xxiiii. Abraham wyll haue his sonne to mary in his owne kynred: the seruaunt vnderstandeth Rebecca: whome Isaac taketh to wyfe.

Chap. xxv. Abraham begetteth mo children by another wyfe/ geueth his good vnto Isaac & dyeth. Isaac begetteth Esau & Iacob: Esau selleth his byrth ryght.

Chap. xxvi. Isaac goeth in to Gerar: feyneth Rebecca to be his syster: intreateth iniuryously of the Philistynes stoppe his welles. Abimelech and he are louynge frendes.

Chap. xxvii. Jacob is blessed before Esau: & Esau threatneth hym: but he fleeth into Haran.

Chap. xxviii. Isaac sendeth Jacob away to mary amonge Labans doughters. Jacob dyeth a vision. God confyrmeth him & promyseth many mo to Abraham before vpō Jacob maketh a vowe.

Chap. xxix. Jacob gruntch Labans theyr to serue seuenth yeare for Rachel. Lea is geuē him and yet gruntch he seuē yeare mo for Rachel.

Chap. xxx. Rachel gruntch Jacob hir maydens & to dyeth Lea: they beare hym children: his substance is appoynted with a couenaunt.

Chap. xxxi. Jacob goeth homeward. Rachel stealeth hir fathers ymages. Laban ouertaketh the and seacheth out his ymages: they couenaunt to gether: the angels mete Jacob.

Chap. xxxii. Jacob sendeth presentes vnto Esau: prayeth God in remembraūce of his promyse and wrastleth with the angel: which chaungeth his name and blesseth hym.

Chap. xxxiii. Jacob and Esau are agreed.

Chap. xxxiiii. Dina Jacobs doughter is forced by Sichē: whereof chaneth great bloudshedding.

Chap. xxxv. Rachel dyeth at the byrth of Benjamin. Ruben lyeth with his fathers concubyne.

Chap. xxxvi. Of the princes that came of Esau: who Esau departeth from his brother.

Chap. xxxvii. Joseph is hated of his brethren: & solde in to Egypte.

Chap. xxxviii. Juda lyeth with his daughter in lawe (which beareth hym two sonnes.

Chap. xxxix. Joseph is beloued: & wyll not consente to the mayd vnder whose power he is put in prysō.

Chap. xl. Joseph expoundeth the dreames of the two prysoners.

Chap. xli. Joseph declareth Pharaos dreame: is made a Lord of Egypt. The derth begynneth.

Chap. xlii. Joseph brethren come in to Egypte to bye corne: and are troubled of hym.

Chap. xliii. They come agayne for corne/ bryngyng Benjamin with the: & are put to more trouble.

Chap. xliiii. As they go home he causeth the to be brought agayne/ and put to more feare.

Chap. xlv. Joseph vttereth him selfe to his brethren and sendeth for his father.

Chap. xlvi. Jacob remoueth in to Egypt with all his people / Joseph receaueth hym.

Chap. xlvii. Pharao geueth the londe of Gosen. Chap. xlviii. Jacob blesseth Joseph & his two sonnes.

Chap. xlix. Jacob before his death telleth his children what shall happē vnto the and theyr.

Chap. l. Joseph burieth his father: & chargeth his brethren concerning his bones: & dyeth in Egypt.

¶ The fyrst boke of Moles.

called Genelis.

The fyrst dayes worke. The seconde dayes worke. The thyrde dayes worke.

The fourth dayes worke. The fifth dayes worke. The sixte dayes worke.

¶ The first Chapter.

IN þ̄ begynnynge God ✱ created heauen and earth, & the earth was voyde and emptye, & darckenes was vpon the depe, & the spyrite of God moued vpon the water.

And God sayde, ✱ let there be lighte, & there was light. And God sawe þ̄ light that it was good. Then God deuyded the light from the darckenes, & called the light, Daye And the darckenes, Night. Then of the euenynge & mornynge was made þ̄ fyrst daye.

And God sayde: let there be a fyrmament betwene the waters, & let it deuyde the waters asunder. Then God made the fyrmament & parted the waters vnder the fyrmament from the waters aboue fyrmament And so it came to passe, and God called the fyrmament heauen. Then of the euenynge & mornynge was made the seconde daye.

And God sayde, ✱ let the waters vnder heauen gather them selues vnto one place, that the drye londe maye appeare. And so it came to passe. And God called þ̄ drye londe Earth, and the gatheringe to gether of waters called he, the Sea: and God sawe that it was good.

And God sayde: let þ̄ earth bringe forth grene grasse and herbe, that beareth sede, & fruitfull trees, that maye beare fruite, euery one after his kynde, hauynge theyr sede in the selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse & herbe, that beareth sede euerpane after his kynde, and trees beringe fruite, & hauynge theyr sede in the selues, euery one after his kynde. And God sawe that it was good. Then of the euenynge & mornynge was made the thyrde daye.

I
✱ Ecc.6.b. Esa.45.a. Ioan.1.a. Rom.11.a. Esa.44.a

Iob.38.b. psa.32.

psal.155.u And God sayd: * let there be lyghtes in the firmament of heauē, to deuyde the daye
Deut.4.c. from the nyght, *that they may be vnto tokens, seasōs, dayes, and yeares. And let thē be lyghtes in the firmament of heauen, to
Jere.31.f. shyne vpō ỳ earth: And so it came to passe. * And God made two great lyghtes, one greater lyght to rule the day, & a lesse lyght to rule the nyght, and (he made) starres also. And God set them in the firmament of heauen, that they myght shyne vpon earth, and to rule the daye and the nyght, and to deuyde the nyght from darknes. And God sawe that it was good. Thē of the euenyng and mornynge was made the fourth daye.

C And God sayd: * let the waters bryngе
4.Esd.6.c forth creatures that moue and haue lyfe, & foules for to flye aboue the earth vnder the firmament of heauen. And God created great whalles, & al maner of creatures that lyue and moue whiche the waters brought forth euery one after his kynde: and all maner of fethered fooles, euery one after his kynde. And God sawe ỳ it was good, & blessed them, sayenge: Growe, & multiplye, and fyll the water of the sees, and let the fooles multiplye vpon the earth. Then of the euenynge & mornynge was made the fyfthday

And God sayd: let the earth bryng forth lyuynge soules, euery one after his kynde: cattell, wormes, and what as hath lyfe vpō earth, euery one after his kynde. And so it cam to passe. And God made the beastes of the earth, euery one after his kynde, and cattell after theyr kynde, and all maner of wormes of ỳ earth after theyr kynde, And God sawe that it was good.

D And God sayd: let vs make man in our similitude, after our lyknesse, that he maye haue rule ouer the fyshes of ỳ see, and ouer the fooles vnder the heauē and ouer cattel, and ouer all the earth, and ouer al wormes
Sapi.2.b. that crepe on the earth. * And God created
and.10.a. man after his lyknesse: after the lyknesse of
Eccli.17.a God created he hym, male and female created he them.
Mar.10.a

And God blessed thē, and sayd vnto thē
Jere.30.a. * Growe, and multiplye, and fyll the earth,
& Sap.9.a and subdue it, *and haue dominion ouer ỳ
psal.8.b fyshes of the see, and ouer the fooles of the ayre, and ouer all the beastes that crepe vpon the earth.

Gen.9.a And God sayde: lo, * I haue geuen you
psal.103.b all maner herbes that beare sede vpon the whole earth and all maner frutefull trees ỳ beare sede, to be meate for you. And to all beastes of the earth, and to all foules vnder the heauen, & to euery wormet hat hath lyfe (vpon eath) all maner grene herbes to eate. And so it came to passe. And God beheldeall that he had made, and lo, * they
Deut. were exceadyng good. Thē of the euenyng and mornynge was made the syxte daye.

The.ij.Chapter.

THus was heauen and earth fy- 1
nished with al theyr hoost, and thus in the seuenth daye God ended his worke, which he had made, * and rested in ỳ seuenth
Gen.2. daye from all his workes whiche he hadde made: And blessed the seuenth day, and sanctified it, because that in it he rested from al his workes. which God created and made.

These are the generacyons of heauen & earth whan they were created, in the tyme whā the LORDE God made heauen & earth: before there was ony twygge vpon earth. and or euer ther grewe ony grene herbe vpon the felde. For the LORDE God had yet sent no rayne vpon the earth, nother was there ony man to tylle the earth. But there 6
arose a myst from the earth, and watred all the lōde. * And ỳ LORD God dyd shape mā
Sap.15.b euē of the moulde of the earth, and brethed
Tob.8.b in to his face the breth of lyfe. And so was man made a lyuynge soule.

The LORDE God also planted a garden of pleasure in Eden, to warde the east, & set man therin whom he had made. And the LORDE God caused to spring out of ỳ earth all maner trees, pleasant to loke vpon, and good to eate: and the * tree of lyfe in the mydest of the garden, and the tre of knowlege of good and euell.

And out of Eden there went a ryuer, to water the garden, and there deuyded it selfe in to foure heade waters. * The fyrst is cal- and
led Phison, which renneth about al ỳ londe of Heuyla. And there is founde golde. (and the golde of that countre is precious) & ther is foūde Bedellyon, and the precyous stone Onix. The seconde water is called Gyhon. C
which runneth aboute ỳ whole londe of the Moryans. The thyrd water is called Hyddekel. which rūneth toward ỳ east syde of the Assyriās. The fourth water is Euphrates.

And the LORDE God toke man, and set hym in the pleasaunt garden of Eden, to dresse it and to kepe it. * And the LORDE God
God commaunded man, sayenge: Thou shalt eate of all maner trees in the garden: But of the tre of knowlege of good and euell, shalte thou not eate. For loke in

And the LORDE God sayde: It is not good that mā shulde be alone. I will make hym an helpe, & to beare hym company. And whan God the LORDE had made of ꝑ earth all maner beastes of the felde, and all maner foules vnder the heaue, he brought them vnto man, to se what he wold call them. For as mā called all maner of lyuynge soules, so are theyr names. And man gaue names vnto al maner cattel, and vnto the foules vnder the heauen, and vnto all maner beastes of ꝑ felde. But vnto man there was founde no helpe, to beare hym company.

Then the LORDE God caused an harde slepe to fal vpō mā, & he slepte. And he tooke out one of his ribbes, & (in steade therof) fylled ꝑ place vp wt flesh. And * the LORDE God made a woman, of ꝑ ribbe that he toke out of man, & brought her vnto hym. Then sayd man: This is once bone of my bones, and flesh of my flesh, she shalbe called woman because she was taken of man. * For this cause shall a man leaue father and mother and cleaue vnto his wyfe, and they two shalbe one flesh. And they were both naked, the man and his wyfe, & were not ashamed.

The.iij. Chapter.

But the * serpent was subtiller then all the beastes of the felde (which the LORDE God had made) and sayde vnto the woman: Ye, hath God sayd in very ꝑ shall not eate of all maner trees in ꝑ garden? Then sayde the woman vnto ꝑ serpēt: We eate of the frute of the trees in the garden: But as for the frute of the tree ꝑ is in the myddes of the garden, God hath sayde: Eate not ye of it, and touche it not, lest ye dye.

Then sayde the serpent vnto the woman: * Tush, ye shall not dye the death. For God doth knowe, that in what day soever ye eate of it, youre eyes shalbe opened, & shalbe as God, and knowe both good and euell. And the woman sawe that the tree was good to eate of, and lusty vnto the eyes, and a pleasaunt tree, & to make wyse, and toke of the frute of it, and ate, and gaue vnto hyr husbande also therof, and he ate. * The were eyes of the both opened, & they perceaued that they were naked, and so wed sowed fygge leaues together, and made them aprons.

And they herde the voyce of the LORDE God, which walked in ꝑ garden in the coole of ꝑ daye. And Adā hyd hym selfe with his wyfe, frō the presence of the LORDE God amonge the trees of ꝑ garden. And ꝑ LORDE God called Adā, and sayd vnto hym: Where art thou? And he sayde: I herde thy voyce in the garden, and was afrayed, because I am naked, and therfor I hyd my selfe. And he sayd: Who tolde the, that thou art naked? Hast thou not eaten of the tree, wherof I commaunded the, that thou shuldest not eate?

Then sayde Adā: The woman which thou gauest me (to beare me company) gaue me of the tree, & I ate. And the LORDE God sayde vnto the woman: Wherefor hast thou done this? The woman sayde: * The serpent deceaued me so, that I ate. Then sayd the LORDE God vnto ꝑ serpēt: Because thou hast done this, cursed be thou above al cattel, & above all beastes of the felde. Upon thy belly shalt thou go, & earth shalt thou eate all ꝑ dayes of thy life. And I will put enemyte betwene the and the woman, * and betwene thy seed & hyr seede. & The same shall treade downe thy heade, and thou shalte treade hym on the hele.

And vnto the woman he sayde: I will encrease thy sorowe, whē thou art with childe with payne shalt thou beare thy children, & thy lust shall pertayne vnto thy husbande and he shall rule the.

And vnto Adam he sayde: For as much as thou hast harkened vnto the voyce of thy wyfe and hast eaten of the tree, of ꝑ I commaunded the, sayenge, Thou shalt not eate of it. Cursed be the earth for thy sake. With sorowe shalt thou eate of it

ye shall not eate of it, neither shall ye touche it, lest ye dye.

* Gen.1.4. ¶ 3.22.c

Shame reason. Wyfe. * Gen.2.3

Gen.3.8

Gen.3.13

Gen.6.6. & Gen.3.15

all the dayes of thy life. Thornes and thistles shall it beare vnto the, and thou shalte eate the herbes of the felde. In the sweat of thy face shalt thou eate thy bread, tyll thou be turned agayne vnto earth, whence thou art take: * for earth thou arte, & vnto earth shalt thou be turned agayne.

And Adā called his wyfe Heua, because she is the mother of all lyuynge. And the LORDE God made Adam and his wyfe gar mentes of skynnes, and dyd put on the. And the LORD God sayde: Adam is become as it were one of vs, and knoweth good & euel. But now lest he stretch his hande and take also of the tre of lyfe, and eat, and lyue for euer. The the LORDE God put hym out of the garde of Eden, to tyll the earth, where he was taken. And he cast Adam out. And before the garden of Eden he set Cherubes and a naked fyre sweard, to kepe the waye vnto the tre of lyfe.

The.iiij.Chapter.

And Adam lay with Heua his wyfe, whiche cōceaued and bare Cain, and sayde I haue optayned the * man of the LORDE. And she proceaded forth, & bare his brother Abell. And Abell became a shepeherd, but Cain became an husbandma.

And it fortuned after certayne dayes, that Cain brought of the frute of the earth, an offeryng vnto the LORDE. And Abell brought also of the fyrstlynges of his shepe and of the fat of them. * And the LORDE had respecte vnto Abel and to his offeryng: But vnto Cain and his offeryng he loked not. The was Cain exceadyngly wroth, and his countenaunce chaunged. And the LORD sayde vnto Cain: Why art thou angrye & why doth thy countenaunce chaunge? Is it not so? that yf thou do well, thou shalt receaue it, but and yf thou do euell, thy synne lyeth open in the dore? & Shall he the be subdued vnto the? and wilt thou rule hime And Cain talked with Abell his brother.

And it happened, that whan they were in the felde, * Cain arose agaynste Abell his brother, and slewe hym. Then the LORDE sayde vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keper? And he sayde: What haste thou done? * The voyce of thy brothers bloud cryeth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hyr mouth, & receaued thy brothers bloude of thyne hande. Whan thou tyllest the grounde, she shall henceforth not geue hyr power vnto the. * A vagabūde and a renagate shalt thou be vpon the earth. And Cain sayde vnto the LORDE: * my synne is greater, then that it maye be forgeue me. Beholde, thou castest me out this daye frō out of the londe, and from thy sight must I hyde my selfe, and muste be a vagabunde & a renagate vpon the earth and thus shal it go with me: that who so fyndeth me, shall laye me.

But the LORDE sayde thus vnto hym: * Whoso slayeth Cain, it shalbe auenged seuētolde. And the LORDE dyd put a marke vpō Cain, that noman which founde hym, shulde kyll hym. So Cain wente out from the face of the LORDE and dwelt in the lōde Nod, vpon the East syde of Eden.

And Cain laye with his wyfe, which cōceaued and bare Henoch. And he buylded a cyte, and called it after the name of his sōne Henoch. And Henoch begat Irad, Irad begat Mahuiael, Mahuiael begat, Mathusael, Mathusael begat Lamech.

And Lamech toke hym two wyues: the one was called Ada, and the other Silla. And Ada bare Jabell, of whome came they that dwelt in tētes and had cattel. And his brothers name was Juball: Of hym came they that occupie harpes and pypes. And Silla she also bare Tubalcain, a worker in all cōnynge poynt of metall & yron. And Tubalcains sister was called Naema.

And Lamech sayd vnto his wyues Ada & Silla: Heare my voyce (ye wyues of Lamech) & herke vnto my wordes: for I haue slayne a mā, and wounded my selfe: (& haue kylled) a ponge man, and gotten my selfe strypes. Cain shalbe auenged seuen tymes: but Lamech seuen and seuentie tymes.

And Adā lay yet wt his wife agayn, and she bare a sonne, and called hym Seth. For God (sayd she) hath appoynted me another sede for Abell, whō Cain slewe. And Seth begat a sonne also, and called hym Enos. At the same tyme beganne men to call vpō

the name of the LORDE.

The.v.Chapter.

A This is the boke of the generacyon of man, in the tyme whā God created man, & made hym after ꝯ similitude of God. Male and female made he the, and blessed them, and called theyr names Man in the tyme whan they were created. * And Adam was an hundreth and thirtye yeare olde and begat a sonne, which was like his owne ymage, and called his name Seth: and lyued therafter eyght hundreth yeare, and begat sonnes and doughters. And his whole age was nyne hundreth and thyrtye yeares, and so he dyed. 1.Mos 1.8

Seth was an hundreth and fyue yeare olde, and begat Enos: and lyued therafter eyght hundreth and seuen yeare, and begat sonnes and doughters. And his whole age was nyene hundreth and twolue yeares, and so he dyed.

B Enos was nyentye yeare olde, and begat Kenan: and lyued therafter eyght hūdreth and fyftene yeare, and begat sōnes & doughters. And his whole age was nyene hundreth and fyue yeares, and so he dyed.

Kenan was seuentye yeare olde, and begat Mahalaliel: and lyued therafter, eight hundreth and fortie yeare, and begat sōnes and doughters. And his whole age was nyene hūdreth and ten yeares, & so he dyed.

Mahalaliell was thre score yeare olde & fyue, and begat Jared: and lyued therafter eyght hundreth and thirtye yeare, and begat sōnes and doughters. And his whole age was eyght hundreth, nyentie and fyue yeares, and so he dyed.

C Jared was an hundreth & two and fyftye yeare olde, and begat Henoch: & lyued there after eyght hundreth yeare, and begat sonnes & doughters. And his whole age was nyene hundreth and two and syxtie yeare, and so he dyed.

Ecc.44.b Heb.11.a * Henoch was fyue and thre score yeare olde, and begat Mathusalah: & led a godly conuersacyon thre hundreth yeares therafter, and begat sonnes and doughters. And his whole age was thre hundreth and fyue and thre score yeares. * And for so much as he lyued a godly lyfe, God toke hym away, and he was nomore sene. Heb.11.b 4.Re.2.a

Mathusalah was an hundreth and seuē and foure score yeare olde, & begat Lameth and lyued therafter seuen hūdreth and two and foure score yeare, and begat sōnes and doughters. And his whole age was nyene hundreth and nyene and tre score yeares, and so he dyed.

Lameth was an hundreth and two and foure score yeare olde, and begat a sonne, & called him Noe, and sayde: This same shal conforte vs in oure workes, & in the sorowe of oure hondes vpon the earth * which the LORD hath cursed. After this he lyued fyue hundreth and fyue and nyentye yeare, and begat sōnes and doughters. And his whole age was seuen hundreth and seuentye yeares, and so he dyed. Gen. 3.b

Noe was fyue hundreth yeare olde, and begat Sem, Ham, and Japhet.

The.vi. Chapter.

SO whan men beganne to multiplye vpon the earth, and had begotte them sonnes & doughters, the thylderen of God sawe the doughters of me, that they were fayre, and toke vnto them wyues such as they lyked. Then sayde the LORDE: My spyrte shal not alwaye stryue with man, for he is but fleshe also. * I wyll yet geue hym respyte an hundreth and twentye yeares. A
1.Pet.3.b
There were giaūtes also in the worlde at that tyme. For whan the chylderen of God had lyen with the doughters of me, and begotten them chylderē, the same (chylderen) became myghtie in the worlde, and men of renowme. B

But whan the LORDE sawe that the wickednes of mā was increased vpō the earth, and that all the thought and ymaginacyon of theyr harte was but onely euell contynually, * it repented hym that he had made mā vpon the earth, and he sorowed in his hart, and sayd: I wyll destroye mākynde whom I haue made, frō the earth: both man, beest, worme, and foule vnder the heauen: * for it repenteth me that I haue made them. Neuertheles Noe founde grace in the sight of the LORDE. Gen.4.a Eccl.45.a

C This is the generacyon of Noe. * Noe was a righteous and perfect man, and led a godly lyfe in his tyme, and begat thre sonnes: Sem, Ham, and Japhet. Nowe the whole worlde was corrupte in the syghte of God, and full of vnfeithefe. Then loked God vpon the earth: and lo, it was corrupte (for all fleshe had corrupte his wayes vpon the earth). Gen.6.a

Then sayde God vnto Noe: The ende of all fleshe is come before me, for the earth

is full of mysches before them. And lo, I wyll destroye them with ye earth. Make the an Arke of Pyne tre, and make chābers in it, & pitche it within & without with pitche, & make it after this fashō: The length shal be thre hundreth cubites, the breth fyfty cubites, and the heyght thyrty cubites. A wyndowe shalt thou make aboue a cubite great but ye doze shalt thou set in the myddest inȳ syde of it: And ye Arke shalt thou make with thre loftes one aboue another. For lo, I wil bryngе a floude of water upō the earth, to destroye all flesche (wherin ye breth of life is) vnder the heauen: All that is vpon earth, shall perysshe.

D But with the wyll I make a cōuenaunt & thou shalt go in to the Arcke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what soeuer flesh it be, thou shalt bryngе in to ye Arcke, euen a payre: the male & the female, that they may lyue with the: Of foules after theyr kynde, of beastes after theyr kynde, and of all maner of wormes of ye earth after theyr kynde Of euery one of these shall there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that may be eaten, and shalt laye it up in store by the, that it maye be meate for the & them. And Noe dyd accordyng to all that God cōmaunded hym.

The.vij.Chapter.

I 2.Pet.2.b And the LORDE sayde vnto Noe * Go in to the Arcke, thou and thy whole house: for the haue I sene righteous before me at this tyme. * Of all cleane beastes take vnto the seuen and seuen, the male & his female. And of the vncleane beastes a payre the male and his female. Lyke wyse of foules vnder the heauen, seuen and seuen, the male and his female, that ther maye be sede left alyue vpon the whole earth. Leuit.11.a

For yet after seuen dayes wyll I sende rayne upō the earth fortye dayes and fortye nyghtes, and I wyll destroye all maner of thynges that I haue made, from of the face of the earth.

And Noe dyd all that the LORDE commaunded hym. B Sixe hundreth yeare olde was he, whan the waterfloude came vpon the earth. * And he went in to the Arcke with his sonnes, his wyfe, and his sonnes wyues for the waters of the floude. Of cleane beastes and of vncleane, of all fethered foules, and of all that crepeth vpon earth, went in vnto hym to the Arke by pares, a male and a female, as the LORD cōmaūded hym. And whan the seuen dayes were past, the waterfloude came vpon the earth. mat.24.b Luc.17.d

In the sixe hundreth yeare of Noes age, vpon the seuententh daye of the seconde moneth the same daye were al the fountaynes of the great depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon the earth fortye dayes and fortye nyghtes.

Upon the selfe same daye wente Noe in to the Arke with Sem, Ham, and Japhet C his sonnes, & with his wyfe, & ye thre wyues of his sonnes, and al maner of beastes after theyr kynde, all maner of cattell after theyr kynde, all maner of creppynge thynges (that crepe vpon the earth) after theyr kynde, and al maner of foules (what so euer coulde flye & what so euer had fethers) after theyr kynde. These wente all vnto Noe in to the Arke by couples, of all flesche in whome was the breth of lyfe. And these were the male & the female of all maner of flesche, & wente in accordinge as God cōmaunded hym. And the LORDE shut (the doze) vpon hym.

* The came the water floud fortye dayes D vpon the earth, and the water increased and Gen.7.b bare vp the Ark, & lyfte it vp ouer the earth Thus the water preuayled, & increased sore vpon the earth, so that the Ark wente vpon the waters. yee the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Fyftene cubytes hye preuayled the waters ouer the mountaynes, which were couered.

Then all flesh that crept vpon earth perysshed, both foules, cattel, beastes, & al that moued vpon earth, & all men. What so euer had the breth of lyfe vpō ye drye londe, dyed.

* Thus was destroyed all that was vpō Deu.32.b earth, both man & beast, both wormes and foules vnder the heauen: all these were destroyed from the earth. Saue Noe onely remayned, & they that wer wt hym in the Arke Gen.1.b

And the waters preuayled vpon the earth, an hundreth and fyftye dayes.

The.viii.Chapter.

A THen God remembred Noe and all the beastes and al the cattel that were with hym in the Arke & caused a wynde to come vpon the earth: & the waters ceassed, and the fountaynes of the depe & the wyndowes of heauen were stopte, and the rayne of heauen was forbydden, & the waters ranne styl awaye from the earth, and decreased after an hundred and fyftye dayes.

Upon the seuententh daye of the seuenth moneth rested the Arke vpon ꝑ mountaynes of Ararat. And the waters wente awaye & decreased vntyl the tenth moneth: for ꝑ first daye of the tenth moneth, the toppes of the mountaynes appeared.

After foretye dayes Noe opened the wyndowes of the Arke which he hadde made, & sent forth a raué, which flewe out, & came agayne, vntyl the waters were dryed vpon the earth.

Deum tradentem non agayn

B Then sent he forth a doue from hym to wete, whether the waters were falleu vpon the earth. But when the doue coulde fynde no restynge place for hyr fete, she came agayne vnto hym into ꝑ Arke, for the waters were yet vpon the face of all the earth. And he put out his hãde, and toke her to hym into the Arke.

Then abode he yet seuen dayes mo, and sent out the doue agayne out of the Arke: & she returned vnto hym about the euentyde: And beholde, she had broke of a leafe of an olyue tre, and bare it in hyr nebbe. Thẽ perceaued Noe, ꝑ the waters were abated vpõ the earth. Neuertheles he taried yet seuen other dayes, and sent forth the doue, which came nomore to hym agayne.

In the sixte hundreth and one yeare of Noes age, vpõ the fyrst daye of the fyrst moneth, the waters were dryed vp vpõ ꝑ earth Then Noe toke of the hatches of the Arke, & sawe that the face of the earth was drye. So vpon the seuẽ & twentyeth daye of ꝑ seconde moneth the whole earth was drye.

C Then spake God vnto Noe & sayde. Go out of the Arke, thou & thy wyfe & thy sõnes, & thy sõnes wyues with ꝑ. As for al ꝑ beastes that are ẽ the, what so euer fleshe it be (both foule and cattell and all maner of wormes that crepe vpon earth) let them go out with the, & be ye occupied vpon the earth, * grow and multiplye vpon the earth. Gen.1.b

So Noe wente out, with his sonnes & with his wife, and with his sonnes wyues. And the beastes also & all ꝑ wormes, & the foules, & all ꝑ crepte vpon the earth, wente out of the Arke, euery one vnto hys lyke.

And Noe buylded an altare vnto ꝑ LORD D and toke of al maner of * cleane beastes and Leuit. 11.
of all maner of cleane foules, & offred burent sacrifices vpon the altare. And the LORDE smelled the swete sauour, & sayd in his hart: I will hence forthe curse the earth nomore for mans sake, * for ꝑ ymaginacyon of mãs Pro. 22.b
harte is euell, euen from the very youth of hym. Therfore from hens forth wyl I nomore smyte all that lyueth, as I haue done. Neither shall sowyng tyme and haruest, colde and heate, sõmer and wynter, daye & nyght cease, so longe as the earth endureth.

The.ix.Chapter.

A ND God blessed Noe and his sonnes, & sayde vnto hym. Increase and multiplye, & fyll the earth: the feare also and drede of you be vpon al beastes of the earth: vpon all foules vnder the heaue, and vpõ all that crepeth on the earth, & al fyshes of the see be geuen in to youre handes. * All Gen.1.b
that moueth and hath lyfe be youre meate: euen as the grene herbe, so haue I geuen you all. * Onely eate not the fleshe with Leuit.7.c
the bloude, wherin ꝑ soule is: for the bloude and.17.b
of you wherin your soule is, wyll I requyre of ꝑ hande of al beastes, * & the soule of mã Gen.42.a
wyl I requyre of mans hãde, yee euery mãnes soule of anothers hande.

* He ꝑ sheddeth mans bloude, his bloud Exod.21.
shalbe shed by man agayne, for * God made Gen.1.d
man after his owne lykenesse. As for you, be ye fruteful and increase, & be occupied vpon the earth, that ye maye multiplye therin.

* Farthermore, God sayd vnto Noe & to B
his sonnes with hym. Beholde, * I make Gen.17.a
my cõuenant with you, and with your seede after you, and with euery lyuynge creature that is with you, both foule, cattell & all bea-

ſtes vpon the earth with you, of al ẏ is gone out of the Arke, what ſo euer beaſt of ẏ earth
Ecc. 44.b it be. * And thus make I my couenaunt with you, that hence forthe all fleſh ſhall not be deſtroyed with the waters of ony floude, and from hence forthe there ſhall come no floude to deſtroye the earth.

And God ſayde. This is the token of my couenaunt which I haue made betwene me and you, and all lyuynge creatures amõge you for euermore. My bowe wyll I ſet in the cloudes, and it ſhalbe the token of my cõuenaunt betwene me and the earth: ſo that whan I bringe cloudes vpon the earth, the bowe ſhall appeare in the cloudes: and then wyll I thynke vpon my cõuenaunt betwixte me and you & all lyuing creatures in all maner of fleſh, ſo that from hence forthe there
C ſhall no more come ony floud of water to deſtroye al fleſh. Therfore ſhall my bowe be in the cloudes, that I maye loke vpon it & remembre the euerlaſtyng cõuenaũt, betwixte God and al lyuynge creatures in all fleſh ẏ is vpõ earth. God ſayd alſo vnto Noe: This is the token of the cõuenaunt, which I haue made betwene me and all fleſh vpon earth.

The ſonnes of Noe which wente out of the Arke, are theſe. Sem, Ham, & Japhet. Is for Ham, he is ẏ father of Canaan. These are Noes thre ſonnes, of whom al londes were ouerſpred.

D Noe beganne to take hede vnto the tylynge of the grounde, & plaũted a wynyeat-
Eccl. 5.a de. And dranke of the wyne, and was dron-
Mat. 21.a ken, and laye vncouered in his tente. Now when Ham the father of Canaan, ſawe his fathers preuyties, he tolde his two brethren without. Then toke Sem & Japhet a mantell, and put it vpon both theyr ſhulders, ād wente backwarde, and couered theyr fathers ſecretes, and theyr faces were turned ayde, ẏ they ſhulde not ſe theyr fathers preuyties.

Soo whan Noe awaked from his wyne, and perceaued what his yonger ſonne had done vnto him: he ſayd, Curſed be Canaan, and a ſeruaũt of ſeruauntes be he vnto his brethren. He ſayd moreouer. Prayſed be the LORDE God of Sem, and Canaan be his ſeruaunt. God increaſe Japhet, and let hym dwel in the tentes of Sem, & Canaan be his ſeruaunt.

And Noe lyued after the floude thre hundreth and fyfty yeare, ſo that his whole age was .ix. hundreth and fyfty yeare, and ſo he dyed.

The. x. Chapter.

THis is the generacyon of ẏ chyldren of Noe. Sem, Ham & Japhet: and they begat chyldre after the floude.

* The chyldren of Japhet 1.par.1.a
are theſe. Gomer, Magog, Madai, Jauan, Tubal, Meſech and Thyras. The chyldren of Gomer are theſe. Aſcenas, Riphat & Togarma. The chyldre of Jauan are theſe. Eliſa, Tharſis, Cithim and Dodanim: of theſe are deuyded the Iles of the Heythē in the contre, euery one after his ſpeach, kynred and people.

The chyldren of Ham are theſe: Chus, B
Miſraim, Phut and Canaan. The chyldre of Chus are theſe: Seba, Heuila, Sabtha, Regma and Sabtheca.

The chyldren of Regma are theſe: Sheba and Dedam. Chus alſo begat Nemrod, which beganne to be myghtye in the earth, and was a myghtye hunter in the ſight of ẏ LORDE. Ther of cõmeth the prouerbe. This is a myghtye hunter before the LORDE lyke as Nemrod. And the ordenall of his kyngdome was * Babell, Erech, Acad and Chalme in ẏ londe of Synear. Out of that londe came Aſſur and buylded Ninive, & the ſtretes of ẏ cyte, and Calah, & Reſſen betwene Ninive and Calah. * This is a great cyte. Gen.11.a
Miſraim begat Ludim, Enamim, Leabim Napthuim, Patruſim and Caſluhim, from whence came the Philiſtynes and Captorim. Canaan alſo begat Sidon his eldeſt ſonne, and Heth, Jebuſi, Emori, Girgoſi, C
Hiui, Arki, Sini, Aruadi, Semari and Hamatt. from whence the kynredes of the Canaanites are diſperſed abrode. And the coaſtes of ẏ Canaanites were frõ Sidon forth thorowe Gerar vnto Gaſa, tyll thou cõmeſt vnto Sodoma, Gomorra, Adama, Sebo-im, and vnto Laſa. These are the chyldren of Ham in theyr kynredes, tunges, londes, and people. And Sem which is the father of all the chyldre of Eber, and the elder brother of Japhet, begat chyldren alſo. And theſe are his chyldre: Elam, Aſſur, Arphachlad, Lud, & Aram. The chyldre of Aram are

these: Uz, Hull, Geth and Mas.

D And Arphachsad begat Sala, and Sa la begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Jaketan. And Jaketā begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Usal, Dicla, Obal, Abimael, Seba, Ophir, Heula and Jobab: All these are the children of Jaketan. And their dwellynge was from Mesa, tyll thou come vnto Sephar a mountayne of ỹ east. These are the children of Sem in their generacyons, tunges, londes and people.

This is now the generacyon of the children of Noe in their kynredes and people. Of these were the people vpon earth spred abrode after the floude.

The.xi. Chapter.

A Some brether from the East.

MOreouer al the worlde had one tunge and langage. Now as they went ☞ towarde the east, they founde a plaine in ỹ londe of Synear, & there they dwelt, and sayd one to another: Come on, let vs make brycke and burne it. And they toke brycke for stone, & slyme for mortar, & sayd: Come, let vs buylde a cyte & a tower, whose toppe may reache vnto heauen, ỹ we may make vs a name, afore we be scatred abrod in al londes. Then came the LORDE downe to se the cyte & tower, ỹ the children of men had buylded. And the LORDE sayd: Behold the people is one, and haue one maner of language amōge them all, and this haue they begonne to do, and wyll not leaue of frō all B ỹ they haue purposed to do: Come on, Let vs go downe, and cōfounde their tunge euen there, that one vnderstonde not what a Deut.32.a nother sayeth. * Thus the LORDE scatred them from thence in all londes, so that they lefte of to buylde the cyte. Therfore is it called Babell, because the LORDE confounded there the language of al the worlde, & from thence scatred them abrode in to all londes

1.Par.1.b * These are the generacyons of Sem. Sem was an hundreth yeare olde, & begat Arphachsad two yeare after the floude, and lyued therafter fyue hundreth yeare, and begat sonnes and doughters.

Arphachsad was fyue and thirty yeare olde, and begat Salah, and lyued therafter foure hūdreth and three yeare and begat sonnes and doughters.

C Salah was thirty yeare olde, and begat Eber, and lyued therafter foure hundreth & three yeare, & begat sōnes and doughters.

Eber was foure and thirtie yeare olde & begat Peleg, and lyued therafter foure hūdreth and thirtye yeare, and begat sonnes and doughters.

Peleg was thirty yeare olde, and begat Regu, and lyued therafter two hundreth & nyene yeare, and begat sōnes & doughters.

Regu was two and thirtye yeare olde, and begat Serug, and lyued therafter two hundreth and seuē yeare, and begat sonnes and doughters.

Serug was thirtie yeare olde, & begat Nahor, and lyued therafter two hundreth yeare and begat sonnes and doughters.

Nahor was nyene & twentye yeare olde and begat Tharach, and lyued therafter an hūdreth and nyentene yeare and begat, sonnes and doughters.

Tharach was seuentye yeare olde, and begat Abram, Nahor, and Haran. D

These are the generacyons of Tharach * Tharach begat Abram, Nahor, and Haran. And Haran begat Lot, but Harā dyed before Tharach his father in ỹ londe wher he was borne, at Ur in Chaldea. Josu.24.d 1.Par.1.b

Then Abram and Nahor toke them wyues. Abrams wyfe was called * Sarai, & Nahors wyfe * Milca the doughter of Haran which was father of Milca and Isca. But Sarai was baren, and had no childe. Gene.20.b & Gen.22b

* Then toke Tharach Abram his sonne and Lot his sonne Harās sonne, & Sarai his doughter in lawe, his sonne Abrams wyfe and caried them with him from Ur in Chaldea, to go in to the londe of Canaan. And they came to Haran, and dwelt there. And Tharach was two hundreth and fyue yeare olde, and dyed in Haran. Josu.24.a 4.Esr.9.b Judi.5.b

The.xii. Chapter.

AND the LORDE sayde vnto Abram: * Get the out of thy cōtre, and from thy kynred, and out of thy fathers house, in to a londe whithe I wyll shewe the. And I wyll make of the a myghtye people and wyll blesse the, and make the a great name, yee thou shalt be a very blessynge. Act.7.c

* I wyll blesse them that blesse the, & curse them that curse the, and in the shal al the generacyons of the earth be blessed. Gen.17.b & Ge.18.c Gen.22d Gen.28.b

Then went Abram out as the LORDE commaunded him, and Lot went with him. Fyue and seuenty yeare olde was Abram, whan he went out of Haran. So Abram toke Sarai his wyfe, and Lot his brothers

some with al their goodes which they had
Gen.14.1. gotte, and *soules which they begat in Ha-
ran, and departed to go in the londe of Ca-
naan. And whan they were come in to the
same londe, he wente thorowe, tyll he came
B vnto the place of Sichem: & vnto the Oke
Gen.10.b and.13.a greue of Moze: *for the Cananites dweite
in the londe at the same tyme.

Gen.17.a. *Then the LORDE appeared vnto A-
bram, and sayd: This lõde wyll I geue vn
to thy sede. And there he buylded an auiter
vnto the LORDE which appeared vnto hym
Then brake he vp frõ thence, vnto a moū-
tayne that laye on the east syde of ꝑ ryte of
Bethel, and pitched his tent: so that he had
Bethel on the west syde, and Ay on the east
syde: and there builded he an auiter also vn
to the LORDE and called vpon the name of
the LORDE. Afterwarde departed Abrã far
ther and toke his iourney southward. But
C there came a derth in the londe.

Then wente Abram downe in to Egipt
to kepe hym selfe there as a straunger, for
the derth was sore in the londe. And whã he
Gen.20.d and.26.a was come nye for to entre in to Egipte, he
sayd vnto Sarai his wyfe: *Beholde, I
knowe that thou art a fayre womã to loke
vpon. Now whan the Egiptiãs se the, they
wyll saye: She is his wyfe, and so shall they
slaye me, and saue the alyue. Therfore (I
praye ꝑ) say thou art my syster, that I may
fare the better by reason of the, and that my
soule may lyue for thy sake.

Now whan he came in to Egipte, ꝑ Egip-
cyans sawe the woman, ꝑ she was very
fayre: and Pharaos prynces sawe her also,
and praysed her before hym. Then was she
brought in to Pharaos house, and Abram
was well intreated for hyr sake: and he had
shepe, oxen, and he Asses, seruauntes, may-
dens, she Asses and Camels.

Esa.43.a *But the LORDE plaged Pharao & his
house with great plages, because of Sarai
Abrams wyfe. Thẽ Pharao called Abram
vnto hym, and sayd: Why hast thou dealte
thus with me? Wherfore toldest thou not
me at the fyrst, that she was thy wyfe? Why
saydest thou then, that she was thy syster?
wherfore I toke her to my wyfe. And now
lo, there is thy wyfe, take her, and go thy
waye. He gaue his officers also a charge
auer hym, to cõueye hym out, and his wyfe
and all that he had.

The.xiij. Chapter.

SO Abram departed out of E- A
gipte, with his wyfe, and with
all that he had, & Lot with hym
also, towarde the south. Abram
was very ryche in cattel, syluer
and golde. And he went on forth from the
south vnto Bethel, vnto ꝑ place where his
tente was at the fyrst, betwene Bethel & Ay
euen vnto ꝑ place *where he had made the Gen.12.b
auiter before, and where he called vpon the
name of the LORDE. Lot also which wente
with him, had shepe, great cattel and tentes
so that ꝑ londe was not able to receaue thẽ,
that they myght dwell together: *for ꝑ sub Gen.36.a
staunce of they r ryches was so great, ꝑ they
coulde not dwell together. And there fell a
stryfe betwene the hyrdmen of Abrams cat
tell, and the hyrdmen of Lots cattell. *The Gen.12.b
Cananites also and the Pherezites dweite
at that tyme in the londe.

Then sayd Abram vnto Lot: O let ther B
be no stryfe betwene me and the: & betwene
my hyrdmen and thyne, *for we are brethẽ Gen.13.a
& Is not all the whole londe opẽ before the?
Departe fro me, I praye the. ¶ If thou wylt
go to the lefte hande, I wyll take the ryght:
Or yf thou wylt go to the ryghte hande, I
wyll take ꝑ lefte. Then Lot lyft vp his eyes,
& behelde all the countre roũde about Jor-
dane, that it was a plenteous coũtre of wa-
ter. For before the LORDE destroyed Sodo
ma and Gomorra, it was roũde about So-
ar, euen as the pleasaunt garden of ꝑ LOR-
DE, and as the londe of Egipte.

*Then Lot chose all the coastes of Jor- C Gen.13.d
dane, and toke his iourney towarde ꝑ east.
And so the one brother departed from the o
ther. Abram dwelt in the londe of Canaan.
And Lot in the cytes of the same coastes, & Gen.19.a
pitched his tente towarde Sodome. *But
the men of Sodome were wicked, and syn-
ned erceadyngly agaynst the LORDE.

Now whan Lot was departed from A-
bram, the LORDE sayd vnto Abram: Lyft D
vp thyne eyes, and loke frõ the place where Gen.28.a
thou dwellest, northward, southward, east-
warde, and westwarde: *for all the londe
that thou seyst, wyll I geue vnto the and to
thy sede for euer, and wyll make thy sede as
the dust of the earth: so that ¶ a man can
nombre the dust of the earth, he shall nom-
bre thy sede also. Aryse, and go thorow the
londe, in the length & brede, for I wyl geue
it vnto the.

*So Abram remoued his tent, & wente Gen.18.a
and dwelt in ꝑ Okegrone of Mãre, which
is in Ebron, and buylded ther an auiter vn

to the LORDE.

The.xiiii.Chapter.

¶ AND it chaunced in the tyme of Amraphell the kinge of Shinear, Arioch the kinge of Ellasar Kedorlaomer the kinge of Elã and Tydeall the kynge of the Heythẽ, That they made warre with Bera the kynge of Sodome, and with Birsa the kynge of Gomorra, and with Sineab the kynge of Adama, and with Semeaber the kynge of Seboim, and with the kynge of Bela, whiche is called Soar. These came all together in to the brode valley, where now the salt see is, fortene yeares were they subiectes vnto kynge Kedorlaomer, and in the thirtẽth yeare they fell from hym. Therfore in the fourtenth yeare came Kedorlaomer, and the kynges that were with hym, & smote the Giauntes in Astaroth Karnaim, and Susim at Ham, and Emim in the felde of Kiriathaim, & the Horites in theyr owne mounte Seir vnto the playne of Pharan, which bordreth vpon the wylderneſſe. And thẽ they turned, and came to ỹ well of iudgment (whiche is Cades) and smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazezon Thamar.

B Then wẽte out the kynge of Sodome, and the kynge of Gomorra, and the kynge of Adama, and the kynge of Seboim, and the kynge of Bela (called Soar) and prepared them selues to fight in the brode valeye with Kedorlaomer the kynge of Elam and with Tideal the kynge of the Heythẽ and with Amraphell the kynge of Shinear, and with Arioch the kyng of Ellasar: foure kynges with fyue, & that brode valley had many fyne pyttes. But the kynge of Sodoma and Gomorra were put to flyght, & fell there, and the residue fled vnto the mountaynes. Thẽ toke they al the goodes of Sodoma and Gomorra, and al theyr vitayles and went theyr waye. They toke Lot also Abrams brothers sonne, and his goodes (for he dwelt at Sodome) and departed.

C Then came there one that was escaped and tolde Abrã the Aleaunt * which dwelt in ỹ Okegroue of Mãre ỹ Amorite, which was ỹ brother of Escoll and Aner for these were confederate with Abram. Gene.13.b

* Now whã Abram herde that his brother was taken, he harnessed his bonde seruauntes borne in his owne house, three hundreth and eyghtene, and folowed after thẽ vntyll Dan, and deuyded them, and fell vpon them by nyght with his seruaũtes, and smote them, and chased thẽ awaye vnto Hoba, which lyeth on the lefte hande of the cyte of Damascos, * and brought agayne al the goodes, and also his brother Lot, and his goodes, the wemẽ also and the people. And as he came agayne from the slaughter of Kedorlaomer and of ỹ kynges that were with hym, the kynge of Sodome * wente to mete hym in the playne felde, whiche is called kynges dale. Iosu.10.b 1.Re.30.b Iere. 41.c Iob. 19.b Nu.31.b

D * But Melchisedech the kynge of Salem brought forth bread and wyne. And he beynge the preest of the moost hye God, blessed hym and sayde: Blessed be thou Abram vnto the moost hye God possessor of heauen and earth. And praysed be God the Hyeste, which hath delyuered thyne enemyes in to thy handes. And Abram gaue hym tythes of all. Heb.7.b

Then sayd the kynge of Sodome vnto Abram: Geue me the soules, and take the goodes vnto thy selfe. But Abram sayd vnto ỹ kynge of Sodome: I lyft vp my hãde vnto the LORDE the moost hye God, possessor of heauen and earth: that I wyll not take of al that is thyne, so much as a threde or a shue lacheth, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the ponge men haue spent: and ỹ mẽ Aner, Escoll, and Manre, that wente with me let them take theyr parte.

The.xv.Chapter.

¶ IT happened after these actes, that the worde of the LORDE came vnto Abram in a vysion and sayde: Feare not Abram, I am thy shylde and thy exceadynge greate rewarde. But Abram sayde: LORDE LORDE, what wylt thou geue me? I go childlesse, & the seruaunt of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde moreouer: Beholde, vnto me haste thou geuen no sede: and lo, the sonne of my houshold shall be myne heyre.

And beholde, the worde of th LORDE spake vnto hym, and sayde: He shall not be thyne heyre, but one that shall come out of thyne owne body, he shall be thyne heyre. And he
Gen.10.b Esa.49.b Jere.33.b & Ro.4.b bad hym go forth, and sayde: * Loke vp vn to heauen, and tell the starres: Canst thou nombre them? And he sayde vnto him: & Euen so shall thy sede be.

B

Psa.106.b Rom.4.a Gala.3.a Jaco.2.c & Ge.11.b * Abram beleued the LORDE, and that was counted vnto hym for righteousnes. And he sayde vnto hym: I am the LORDE, & that brought the frō Ur out of Chaldea, to geue the this lōde to possesse it. But Abrā sayd: LORDE LORDE. Where by shall I knowe, that I shall possesse it? And he sayd
Jere.34.b vnto hym: * Take a cow of thre yeare olde and a she goate of thre yeare olde, & a ram of thre yeare olde, and a turtyll doue and a ponge pigeon. And he toke all these, and deuyded thē in the myddes, and layde the one parte ouer against the other, but the foules deuided he not. And the foules fell vpō the flesh, but Abram droue them awaye.

C

Now whan the Sonne beganne to go downe, there fell an heuy slepe vpō Abram. And lo, feare and great darknes fell vpon
Actu.7.a Exo.12.f Jud.5.b Gal.3.c hym. And he sayde vnto Abrā: * know this of a suerty, that thy sede shalbe a straunger in a londe that is not theyrs. And they shall make bounde men of them, and intreate thē euell foure hundreth yeares. But the people whom they shall serue, will I iudge.
Exo.11.a * Afterwarde shall they go forth wt greate substaūce: and thou shalt departe vnto thy
Gen.25.a fathers in peace, * and shalt be buryed in a

D

good age. And after the fourth generacyon
Deu.10.f they shal come hether agayne, * for the wickednes of the Ammorites is not yet full.

So whan the Sonne was downe, and it wared darke: Behold, there smoked a fornace, and a fyre braude wente betwene the
Gen.24.a. Jud.4.b partes. The same daye made the LORDE a cōuenaunt with Abram, and sayde: * Vnto thy sede will I geue this londe, frō the water of Egypte, vnto the greate water Euphrates: the Kenites, the Kenizites, the Kadmonites, the Hethites, the Pherezites, the Giaūites, the Amorites, the Canaanites, the Gergosites, and the Iebusites.

The.xvi.Chapter.

Sarai Abrams wife bare him no
Esa.66.b & Gen.30.a chyldren, but she had an handmayden an Egipcyan, whose name was Agar, and sayde vnto Abram: Behold: * the LORD hath closed me, that I can not beare. & Go in (I praye the) vnto my mayde: peradventure I shal be multiplyed by her more than by my selfe. And Abram herkened vnto the voyce of Sarai. Then Sarai Abrās wyfe toke Agar her mayde the Egipcyan (after they had dwelt ten yeare in the londe of Canaan) and gaue her vnto her husbande Abram, to be his wyfe. And he wente in vnto Agar. And she conceaued. Now whan she sawe that she had conceaued, she despysed her maystres.

Thē sayde Sarai vnto Abram: I muste suffre wrōg for thy sake. I layde my mayde by the: but now because she seyth, that she hath conceaued, I muste be despysed in her sight: the LORDE be iudge betwene me & thee. And Abram sayde vnto Sarai. Behold, thy mayden is vnder thyne auctoryte: do by her as it pleaseth the.

Now whan Sarai dealt hardly with her, she fled from her. But the angell of the LORDE founde her beside a well of waters in the wyldernesse (euen by the well in the waye to Sur) and sayd vnto her: Agar Sarais mayde, where commest thou? and whether wylt thou go? She sayd: I flye fro my maystres Sarai. And the angell of the LORDE sayd vnto her. Returne to thy maystres agayne and submytte thy selfe vnder her hande.

And the angell of the LORDE sayde vnto her: Behold, I wyll so increase thy sede, that it shall not be nombred for multitude. And the angell of the LORDE sayde further vnto her: * Behold, thou art with childe, and shalt bryng forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shalbe a wylde man. His hande agaynst euery man, and euery mās hande agaynst hym: and he shall dwell ouer agaynst his brethren.

And she called the name of the LORDE that spake vnto her: Thou art the God that seyst me. For she sayde: Of a suertye I haue sene the backe partes of hym that sawe me. Therfore called she the well: The well of

the lyuynge that sawe me, whiche (well) is betwen Cades and Bared * And Agar bare Abram a soone, and Abram called his sonnes name which Agar bare hym, Ismael. And Abram was foure score yeare olde and syxe, whan Agar bare hym Ismael.

Gal.4.c

The.xvii.Chapter.

A NOw whan Abram was nyenty yeare old & nyene, the LORDE appeared vnto hym, and sayd vnto hym: I am the almyghtye God, walke before me, and be vncorrupte. And I wyl make my conuenaunt betwene me and the, and wyll multiplye the exceadyngly. Thē fell Abram vpon his face.

Sometyme: I am y god Sha dai (that is plenteous in power, abundaunt, sufficient, and full of all good.)

And God talked further with hym, and sayd: Beholde, it is I, and haue my cōuenaunt with the, and thou shalt be father of many people, Therfore shalt thou nomore be called Abram, but thy name shalbe Abraham. * For I haue made the a father of many nacyons, and wyll multiplye the exceadyngly, and wyll make people of the, * yee & kynges also shall come out of the. Moreouer I wyll make my conuenaunt betwene me and the, and thy sede after the thorowe out theyr posterities, that it may be an euerlastynge conuenaunt, so that I wyll be the God of ỹ, and of thy sede after the. And vnto the, and to thy sede after the, wyll I geue the londe wherin thou art a straunger: euen all the londe of Canaan for an euerlastyng possession, and wyll be theyr God.

Rom.4.c

Matth.7.a

* And God sayd moreouer vnto Abraham: Kepe my conuenaunt then, thou & thy sede after the. This is my cōuenaūt which ye shall kepe betwene me and you, and thy sede after the thorowe out theyr posterities * Euery mānchylde that is amōge you, shal be circumcysed: and ye shall circumcyse the foreskynne of your flesshe. This same shalbe a token of the cōuenaūt betwene me & you: * Euery manchylde whā it is eyght dayes olde, shalbe circumcysed thorowe out youre posterities: In lyke maner all houshold seruauntes borne at home, or bought, or ony other also that is a straunger and not of thy sede. Thus shall my cōuenaunt be in your flesshe for an euerlastynge conuenaunt. And yf there shalbe ony manchylde vncircumcysed in the foreskynne of his flesshe, his soule shal be roted out frō his people, because he hath broken my conuenaunt.

Luce.1.c

Gen.17.b Gen.21.d

C And God sayd vnto Abraham: Sarai thy wyfe shall nomore be called Sarai, but Sara shalbe hyr name: for I wyl blesse her and geue the a sone of her. I wyl blesse her, and people shall come of her, * yee and kynges of many people. Then fell Abraham vpō his face and laughed, and sayd in his hart Shall a chylde be borne vnto me that am an hundreth yeare olde? And shall Sara ỹ is nyentye yeare olde, beare? And Abraham sayd vnto God: O that Ismael might lyue in thy syght. Thē sayd God. * yee euē Sara thy wyfe shall beare thee a sōne, and thou shalt cal his name Isaac: for with hym wyl I make my euerlastynge conuenaunt, and with his sede after hym. And as cōcernyng Ismael also, I haue herde thy request: Beholde, I haue blessed hym, & wyll increase hym, and multiplye hym exceadyngly. * Twelfe pynces shal he beget, and I wyl make a great nacyon of hym.

Matth.7.a

Gene.16.g Iudi.13.b +.Me 13.a Luce.1.c

Gen.25.b

But my conuenaunt wyll I make with Isaac, whom Sara shall bear vnto the, euen this tyme twelfe moneth. And he lefte of talkynge with hym, and God went vp from Abraham. Then toke Abraham his sonne Ismael, and al the seruauntes borne in his house, and all that were bought, (as many as were men chyldren in his house,) and circūcysed the foreskynne of theyr flesh, euen the same day, as God sayd vnto hym. And Abraham was nyenty yeare olde and nyne whā he cut of ỹ foreskynne of his flesh. As for Ismael, he was thyrtene yeare olde, whan the foreskynne of his flesshe was circumcysed. Euen vpon one daye were they al circumcysed: Abraham and Ismael his sonne and all the men in his house, (whether they were borne at home, bought, or ony other straunger:) they were al circumcysed with hym.

The.xviii.Chapter.

AND the LORDE appeared vnto hym in ỹ Okegroue of Mamre, * as he sat in his tent dore in the heete of the daye. And as he lyfte vp his eyes, and loked,

Gen.13.d

beholde there stode thre men ouer against hym. And whan he sawe them, he ranne to mete them from his tent doze, and bowed hym selfe downe vpon the ground, & sayd: LORDE, yf I haue fonnde fauoure in thy syght, go not by thy seruaunt. There shalbe brought you a lytle water, and ye shal wash your fete, and rest your selues vnder the tre
1.Me.28.c Judi.19.b Epla.10.b *And I wyll set you a morsell of bread, & to comforte your hartes wyth all, and thé shal ye go your wayes, for therfore are ye come to your seruaunt. They sayd: do euen so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayd: Make haist, and mengle
Mat.13.c. Luce.13.b *thre peckes of fyne meele, knede it, & bake cakes. And he ranne to the beastes, and fet a calfe that was tender and good, and gaue it vnto a ponge man, whych made it ready atonce. And he toke butter, and mylke, & of the calfe that he had prepared, and set it before them, stode hym selfe by them vnder ỹ tre, *and they ate. Thé sayd they vnto hym
Tob.12.b. B Where is Sara thy wyfe? He answered: Judi.13.c. within the tent. Then sayd he: *about this
Some read de: As soone as the frute can lyue. tyme twelfe moneth, (yf I lyue) I wyll come to the agayne, & Sara thy wyfe shall haue a sonne. And Sara herde that out of the tent doze, which was behynde his back. And Abraham and Sara were both olde, and well stryken in age: so that it went nomoze with Sara after the maner of wemé: therfore laughed she within her selfe, and
2.Pe.3.a sayde: Now that I am olde and my *lorde
& Gen.25.b olde also, *shall I yet geue my selfe to lust?

Then sayde ỹ LORDE vnto Abraham: Wherfore doth Sara laugh, and sayeth: Is this true in dede, that I shal beare, and yet am olde? Shulde ony suche thynge be to harde for the LORDE? About this tyme (yf I lyue) I wyll come to the agayne, and Sara shall haue a sonne. Then Sara denyed it, & sayd: I laughed not, for she was a frayed. But he sayd: It is not so, thou dyddest laughe. Then stode the men vp from thence, and turned them toward Sodome: And Abraham wente with them, to bryngе them on theyr waye.

C Then sayd the LORDE: How can I hyd from Abraham, the thynge that I wyl doe? seynge he shalbe a great and myghtye people, & all the people vpon earth shalbe blessed in hym? For I knowe hym, that he wyl commaunde his chyldré and his housholde after hym, to kepe the waye of the LORDE, and to do after ryght and conscience, that ỹ LORDE maye bryngе vpon Abraham what he hath promysed hym. And the LORDE sayde: There is a crye at Sodome and Gomorra, which is great, * and theyr synnes Gen.4.d are exceadynge greuous: therfore wyl I go downe and se, whether they haue done altogether, accordynge to ỹ crye, which is come before me, or not, that I maye knowe. And the men turned theyr face, and wente towarde Sodome. But Abraham stode styll before the LORDE, and stepte vnto hym, and sayde:

Wylt thou then destroye the ryghteous with ỹ vngodly? Peraduenture ther may be fyfty ryghteous within the cyte: wylt thou destroye those, and not spare the place, for fyfty ryghteous sake that are therin? That be farre frō the, that thou shuldest do this, and to slaye the ryghteous with the vngodly, and that the ryghteous shulde be as the vngodly. That be farre from the. Shulde not ỹ iudge of all the worlde do accordinge to ryght? And the LORDE sayd: If I fynde fyfty ryghteous at Sodome in the cyte, I wyll spare all the place for theyr sakes.

Abraham answered, and sayde: O se I haue take vpō me to speake vnto the LORDE, how beit I am but *dust and asshes: Gen.3.b Peraduenture there may be fyue lesse then fyfty ryghteous therin: Wylt thou thé destroye the whole cyte because of those fyue? He sayd: yf I fynde fyue and fortye therin, I wyll not destroye them.

And he proceded further to speake vnto hym, & sayd: Peraduenture there myght be forty founde therin. And he said: I wyl do no thynge vnto thé for those fortyes sake. Abrahā sayd: Oh let not my LORD be angry, that I speake yet more. Peraduenture there myght be thyrty founde therin. And he said yf I fynde thyrty therin, I wyl do nothing vnto them. And he sayd: O se I haue taken vpon me to speake vnto my LORDE:

Peraduenture there myght be twenty founde therin. He answered: I wyll not destroye them for those twenties sake. And he sayd: O let not my LORDE be angrye, that I speake yet once more: Peraduenture ther myght be ten founde therin. He sayde: I wyll not destroye them for those ten sake.

And the LORDE went his waye, whē he had lefte talkynge with Abraham and Abraham returned vnto his place.

The.xix.Chapter.

A IN the euenynge came the two angels vnto Sodome. And Lot sat vnder the gate of the cyte. And whan he sawe them, he rose vp for to mete thē, and bowed hymselfe downe to the grounde vpon his face, and sayd: Se lordes, turne in (I praye you) in to your seruauntes house, and tary all nyght: let youre fete be washen, so maye ye tyse to morowe by tymes, and go your waye. Neuertheles they sayd: Naye but we wyll byde in the stretes all nyghte.

Gene.14.c & 18.d. Then * cōpelled he them sore, and they turned in vnto hym, and came in to his house. And he made them a feast, and baked swete

Gen.12.d. cakes, and * they dyd eate.

But before they wente to rest, the men of the cyte of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, & called Lot, and sayd vnto hym: Where are the men that came vnto the to nyght? Bringe

Gene.19.a thē out here vnto vs, * that we may knowe them.

B And Lot wente out at the dore vnto thē

Gene.19.f. and shut the dore after hym, and sayd: * O brethren, do not so wyckedly. Beholde, I haue two doughters, which yet haue knowen no man: them wyll I bringe out vnto you, do with them as it lyketh you. Onely do nothyng vnto these mē of God, for therfore are they come vnder the shadowe of my rose. But they sayd: Come thou hether. Then sayd they: Camest not thou only here

Exo.2.b in as a straunger, and * wylt thou now be a iudge? Well, we wyll deale worse with the then with them.

C And they pressed sore vpon the man Lot

2.Pet.2.c * And whan they rāe to & wolde haue broken vp ỹ dore: ỹ mē put out their handes, & pulled Lot vnto thē in to the house, & shut

4.Re.6.b Deu.19.a to the dore. * And ỹ men at ỹ dore of ỹ house were smitte wt blyndnes both small & great so that they coulde not fynde the dore.

And the men sayd vnto Lot: Hast thou yet here ony sōne in law, or sōnes or doughters? Who soeuer belongeth vnto ỹ in the cyte, bringe hym out of this place: for we must destroye this place, because the crye of them is great before the LORD, which hath sent vs to destroye thē. Thē went Lot forth & spake to his sōnes in lawe, which shulde haue maried his doughters, & sayd: O slōde vp, & get you out of this place, for ỹ LORDE wyll destroye this cyte. Neuertheles they toke it but for a spoyte.

Now whan the morynge arose, the angels caused Lot to spede hym, and sayd:

Deut.10.b * Stonde vp, take thy wyfe and thy two doughters which are at hande, ỹ thou also perysh not in the synne of this cyte. But

D while he prolonged ỹ tyme, the men caught hym & his wyfe, and his two doughters by the honde (because the LORDE was mercyfull vnto hym,) & brought hym forth, and set hym without the cyte.

And whā they had brought him out, they sayd: Saue thy soule, & loke not behynd the nother stōde thou in al this coūtre: saue thy selfe vpō ỹ mountayne, ỹ thou perysshe not. Thē sayd Lot vnto them: Oh no my LORDE, behold, in as much as thy seruaut hath founde grace in thy syghte, now make thy mercy great, which thou hast shewed vnto me, in that thou sauest my soule alyue. I cā not saue my selfe vpon the mountayne. There myght some myscheyfe fal vpō me that I shulde dye. Beholde, here is a cyte by that I may flye vnto, & it is a lytle one: let me saue my selfe therin. Is it not a lytle one, that my soule maye lyue?

Then sayd he vnto hym: Beholde, I E haue loked vpō the in this poynt also, that I wyll not ouerthrowe ỹ cyte, wherof thou hast spoken. Haste the, & saue thy selfe there for I can do nothynge tyl thou be come ther. Therfore is the cyte called Zoar. And the Sonne was vp vpon the earth, whan Lot came in to Zoar.

Gene.13.d Iere.50.g. Dsa.13.b Amos.4.d * Then the LORDE caused brymstone and fyre to rayne downe from the LORDE out of heauen vpon Sodoma and Gomorra, and ouerthrewe those cyties, the hole regiō, and all that dwelt in the cyties, & that that grewe vpon the earth. * And his wyfe

Luc.17.b Deu.29.d loked behynde her, and was turned into a piller of salt.

Abraham rose vp early in the morynge and gat hym vnto the place, * wher he had

Gen.18.b stonde before the LORDE, and turned his face towarde Sodoma and Gomorra and all the londe of that countre, and lokyd.

And beholde, there rose vp a smoke frō the
F countre, as it had ben ꝑ smoke of a fornace
For whan God destroyed the cyties of the
region, he thought vpon Abraham, and cō
ueyed Lot out of the cyties which he ouer-
threw wherin Lot dwelt.

And Lot departed out of Zoar, and
dwelte in the mountaynes with both his
doughters (for he was afrayed to tarye at
Zoar) ⁊ so remayned he in a caue with both
his doughters.

Then sayd the elder vnto the yonger:
Our father is olde, and there is not a man
more vpon earth, that can come in vnto vs
after the maner of all ꝑ worlde: Come ther
fore, let vs geue our father wyne to drynke,
and lye with hym, that we may saue sede of
our father. So they gaue their father wine
G to drynke the same nyght. * And the elder
Leui.18.a. doughter wente in, ⁊ laye with hyr father:
⁊ he perceaued it not, nother whan she laye
downe, nor whan she rose vp.

On the morow sayd the elder vnto ꝑ yon
ger: Beholde, yesternyght laye I with my
father: let vs geue him wyne to drynke this
nyght also: that thou mayest go in and lye
with hym, that we maye saue sede of our fa-
ther. So they gaue theyr father wyne to
drynke that nyght also: And the yonger a-
rose lykewyse, and laye with hym: ⁊ he per-
ceaued it not, nother whan she laye downe,
nor whan she rose vp.

Thus were both the doughters of Lot
with chylde by theyr father. And the elder
bare a sōne, and called hym Moab, of whō
came the Moabites vnto this daye. And ꝑ
yonger bare a sōne also, and called hym the
sonne Immi, of whom come the chyldre of
Ammon vnto this daye.

The.xx. Chapter.

A So for Abraham, he departed
thence, in to the south countre,
and dwelt betwixte Cades and
Sur, and was a straunger at
Gen.12.c and 26.a Gerar, and sayd of Sara his
wyfe: * She is my syster. Then Abimelech
the kynge of Gerar sent for her, and caused
her be fet awaye.

But God came to Abimelech by nyght
in a dreame, and sayd vnto hym: Beholde,
thou art but a dead man, for the womans
sake which thou hast take, for she is a mās
wyfe. Neuertheles Abimelech had not yet
touched her, and sayd: LORDE, wylt thou
slaye a ryghteous people? Sayd not he vn
to me: she is my syster? yee and sayd not she
her self also: he is my brother? With a pure
hart and with innocēt handes haue I done
this.

And God sayd vnto hym in a dreame: I D
knowe ꝑ thou dyddest it with a pure harte.
and therfore kepte I the, that thou shuldest
not sine agaynst me, nother haue I suffred
the to touche her. Now therfore delyuer the
man his wyfe agayne, for he is a prophet: ꝑ
let hym praye for the, and thou shalt lyue.
But and yf thou delyuer her not agayne,
be sure, that thou shalt dye the death, and al
that is thyne.

Then Abimelech rose vp by tymes in ꝑ
morninge, and called all his seruauntes, ⁊
tolde all these thynges in theyr eares, and ꝑ
men were sore afrayed, and Abimelech cal-
led Abraham, ⁊ sayd vnto hym: Wherfore
hast thou done this vnto vs? And what
haue I offended the, ꝑ thou shuldest bryng
on me ⁊ on my kyngdome so great a synne?
Thou hast not dealt vō vs, as a man shuld
deale. And Abimelech sayd moreouer vnto C
Abrahā: What sawest thou that thou hast
done these thynges.

Abraham sayd: I thought, Peraduen-
ture there is no feare of God in thys place,
and they shall slaye my for my wyues sake.
And of trueth she is my syster, for she is my
fathers doughter, but not my mothers
doughter, and is become my wife. So whā
God charged me to wandre out of my fa-
thers house, I sayd vnto her: * Shewe this Gen.12.
kyndnesse vpon me, that where soeuer we
come, thou saye of me, ꝑ I am thy brother.

Then toke Abimelech shepe, and oxen, D
seruauntes and maydens, and gaue thē vn
to Abraham, and delyuered hym Sara his
wyfe agayne, and sayde: Beholde, my lōde
stondeth open before the, dwell where it ly-
keth the. And vnto Sara he sayd: Beholde
I haue geue thy brother a thousand syluer
pens: lo, those shalbe vnto the a couerynge
of the eyes, for all that are with the, ⁊ euery
where, and a sure excuse.

As for Abrahā, he prayed vnto God: The
God healed Abimelech, ⁊ his wyfe and his

maydens, so that they bare childzen. For afore had the LORDE closed al the matrices of Abimelechs house, because of Sara Abrahams wyfe.

The.xxi.Chapter.

THe LORDE also visited Sara accordynge *as he had promysed: and dealt with her, euen as he had sayd. *And Sara was with chylde, and bare Abrahã a sonne in his olde age, euen in the tyme appointed, lyke as God had spoken vnto him afore. *And Abrahã called his sonne which was borne vnto him (whõ Sara bare him) Isaac, and circumcysed hym the eyght day *lyke as God commaunded hym. An hundzeth yeare olde was Abraham, whan his sonne Isaac was borne vnto hym.

And Sara sayde: God hath prepared a ioye for me, for whosoeuer heareth of it, wil reioyce with me. She sayde moreouer: Who wolde haue sayd vnto Abraham, that Sara shuld geue childzen sucke, and beare hym a sonne in his olde age? And the chyld grew, and was weened. And Abrahã made a great feast, in the daye whan Isaac was weened.

And Sara sawe the sonne of Agar the Egipcyan (whom she had borne vnto Abraham) that he was a mocker, and sayd vnto Abraham: *Cast out this bonde mayden and hir sonne, for this bondmaydens sõne shall not be heyre with my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayd vnto hym: let it not displease the because of the chylde and the handmayden: What soeuer Sara hath sayde vnto the, folowe it *for in Isaac shall the sede be called vnto the. *As for the handemaydens sonne, I wyll make a people of hym also, because he is of thy sede.

Then Abrahã rose vp early in the morynge, and toke bread and a bottell with water, and put it vpon Agars shulders, and gaue her the chylde, and sent her away. Then departed she and wandzed out of the waye in the wyldernesse beside Berseba. Now whan the water in the bottell was out, she layed the chylde vnder a bushe, and went, and sat hyr downe ouer on the other syde a bowe shote of. For she sayd: I can not se the chylde dye. And she set her downe ouer on the other syde, and lyft vp hir voice and wepte.

Then God herde the voice of the chyld, and ỳ angell of God called vnto Agar out of heauen and sayd vnto her: What ayleth the, Agar? Fear not, for God hath herde the voyce of the chylde, where he lyeth. Aryse and take the chylde, and holde hym by the hande: *For I wyl make a great people of hym: * and God opened hyr eyes, that she sawe a well of water.

Then wente she and fylled the bottell with watter, and gaue the chylde drynke. And God was with the chylde, which grew vp, and dwelt in the wyldernesse, & became a connynge archer, and dwelt in the wyldernesse of Pharan, and his mother toke hym a wyfe out of the londe of Egipte.

*At the same tyme talked Abimelech & Phicoll his cheke captayne with Abraham and sayde: God is with the in all that thou doest. Therfore sweare now vnto me by God, ỳ thou wylt not hurt me, nor my chyldzen, nor my chyldzers chyldzen: but ỳ thou shalt shewe vnto me (and to the londe wher in thou art a straunger) the same kyndnesse *that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the *well of water, which Abimelechs seruãtes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it nother dyddest thou tell me, & I haue not herde of it but this daye.

Then toke Abraham shepe and oxen, & gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seuen lambes by them selues. Then sayde Abimelech vnto Abraham: What meane those seuen lambes, which thou hast set by them selues? He answered: seuen lambes shalt thou take of my hande, that they may be wytnesse vnto me, that I haue dygged this well. Therfore is the place called Berseba, because they sware ther both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phichol his cheke captayne, and departed agayne in to the londe of the Philistynes. And Abrahã planted trees at Berseba, and called there vpon the name of the LORDE the euerlastynge God, and was a straunger in ỳ lode of the Philistines a longe season.

The.xxii.Chapter.

AFter these actes God tempted Abraham, * and sayde vnto hym: Abraham. And he answered: I am here. And he sayde: Take thy sonne, thyne

onely sonne of thyne, euen Isaac whō thou louest, and go thy waye in to the londe of Moria, and offre hym there for a burntoffe rynge, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in ỹ morynge, and sadled his asse, & toke with hym two ponge men, and his sonne Isaac, and dyd clyue wood for the brentofferynge gat hym vp, & went on vnto ỹ place, where of the LORDE had sayd vnto hym.

Upon ỹ thyrde day Abrahā lyft vp his eyes, and sawe the place afarre of, and sayd vnto his ponge men: Tary ye here with the asse: as for me and ỹ chylde, we wyll go yon der: * and whā we haue worshipped, we wyl come to you agayne. And Abraham toke ỹ woode to the brentofferynge, and layed it vpon Isaac his sonne. As for hym selfe, he toke the fyre and a knyfe in his hande, and they wente on both together.

Gen.22.b.

B Then sayd Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayd: lo, here is fyre and wood, but where is the shepe for ỹ brēt offerynge? Abraham answered: My sonne, God shall prouyde hym a shepe for brentofferynge. And they went both together.

And whan they came to the place which God shewed hym, Abraham buylded there an altare, and layed the wood vpon it, and bande his sōne Isaac, layed hym vpon the altare, aboue vpon the wood, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

C Then the angell of the LORDE called frō heauen vnto him and sayd: Abraham Abraham. He answered: here am I. He sayd: Lay not thy handes vpon the chylde, and do nothynge vnto hym: * for now I know we that thou feareſt God, & & hast not spared thyne only sonne for my sake. Then Abrahā lyfte vp his eyes, and sawe behynde hym a rāme holden fast by the hornes in the breres, and went and toke the ramme, and offred hym for a brent sacrifyce, in steade of his sonne.

9. Mac. 7. f
Iac. 2. b

And Abraham called the place: The LORD shall prouyde. Therfore it is a comune sayenge yet this day: Upon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, & sayd: * I haue swore by myne owne selfe (sayth the LORDE) that for so much as thou hast done this and hast not spared thyne onely sonne, I wyll prosper and multiplye thy sede as the starres of heauen, and as the sonde vpon the see shore. * And thy sede shal possesse the gates of his enemyes: & & in thy sede shall al the nacyons of the earth be blessed, because thou hast harkened vnto my voyce.

Deu.4.d
Gal.4.c
Gen.24.c
& 26.d.
Gal.3.d
Acts.3.d

D So Abraham turned agayne vnto the ponge men, and they gat vp, and went together vnto Berseba, and dwelt there.

After these actes it fortuned, that it was tolde Abrahā: Behold, * Milca hath borne chyldren also vnto thy brother Nahor: namely, * Hus ỹ eldest, and * Bus his brother, and Kemuel, of whō came ỹ Syrians: and Cesed and Haso, and Pildas, and Jedlaph & Bethuel. Bethuel begat Rebecca. These eyght dyd Milca beare vnto Nahor Abrahams brother. And his cōcubyne called Reuma, bare also: Namely, Theba, Saham Thahas, and Waacha.

Gen.22.d
Iob.1.a
& Iob.42.

The.xxiij.Chapter.

Sara was an hundreth and seuen and twenty yeare olde: so longe lyued she, and dyed in the heade cyte which is called Hebron, in the londe of Canaan. Then went Abraham, * to mourne & wepe for her. Afterwarde he stode vp from his coarse, and talked with the Hethites, & sayd I am a straunger and an indweller amōge you, geue me a possessiō to burye in yō you, that I maye burye my coarse by me.

Gen.23.d

Deuteronomy. Beware that thou make no league with the inhabytours of the londe.

Then the Hethites answered Abraham, and sayd vnto him: O heare lorde thou art a prynce of God amonge vs: bury thy dead in ỹ best of our sepulcres, ther shal none of vs forbyd the, that thou shuldest not burye thy dead in his sepulcre. Then Abrahā stode vp, and thanked the people of the londe: namely the Hethites.

Esa.47.5
Gen.23.a
Deu.7.a
Gen.33.b

D And he talked with them, and sayd: yf it be your wyl that I bury my coarse by me, heare me then, and speake for me to Ephrō the sonne of Soar, that he maye geue me the dubble caue, which he hath in ỹ ende of his felde. For a reasonable moneye let hym

geue it me, for a possessiō to burye in amōge you. For Ephrō dwelt amōge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites myght hear, before all that wente out and in at the gates of his cyte, and sayd: No my Lorde, but heare me: As for the felde, and the caue also that is therin, I geue it þ: and in the sight of my people I geue it þ, to burye thy dead in.

Then Abraham thanked the people of the lond, and talked with Ephron, that the people of the londe myght heare and sayde: Heare me then.* Receaue of me the money that I geue the for the felde, and so wyll I burye my deade there. *Iud.12.b

Ephron answered Abraham, and sayde vnto hym: Heare me my lorde: The felde is worth foure hundreth sycles of syluer: but what is that betwirte me and the? Burye thy dead. Abraham herkened vnto Ephron and weyed hym the money whiche he had sayde, that the Hethites might heare: namely foure hundreth syluer sycles of curraunt moneye amonge marchauntes.

Thus Ephrons felde (where in the dubble caue is) which lieth ouer before Mamre euen the felde and the caue was made sure for Abrahams owne good, with all þ trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cyte. Then Abraham buryed Sara his wyfe in the dubble caue of the felde, that lyeth ouer before Mamre (that is: Hebron) in þ lōde of Canaan. So the felde and the caue therin was made sure of the Hethites vnto Abraham, for a possession to burye in.

The.xxiiij.Chapter.

ABraha was olde and well stryken in age, and the LORDE had blessed hym in al thynges. And he sayd vnto his eldest seruaūt of his house, whiche had þ rule of all his goodes:* Laye thyne hāde vnder my thye, that I maye make the sweare by the LORDE the God of heauen and earth *that thou take no wyfe vnto my sonne amōge þ doughters of þ Canaanites, (amōg whome I dwell) but that thou go in to my countre and *to myne owne kynred, and fetche my sonne Isaac a wyfe. *Ge.47.b *Gen.22.a *Deu.7.a *Gen.11.b

The seruaunt sayde: Nay what and the woman wyl not folowe me in to this countre: shall I then cary thy sonne agayne in to þ lōder londe, where thou camest out of? Abraham sayde vnto hym: Beware of that, that thou bringe not my sonne thither agayne. The LORDE, the God of heauē, which toke me fro my fathers house and from the lōde of my kynred, and that talked with me, and sware also vnto me, and sayde:* Vnto thy sede wyll I geue this londe: Euen he shall sende his angell before þ, that thou mayest bringe my sōne a wyfe from thence. But yf the womā wyll not folowe the, thou art discharged of this oth: onely bringe not my sonne thither agayne. Then the seruaunt layed his hande vnder his master Abrahās thye, and sware the same vnto hym. *Exo.32.b

So the seruaunt toke ten Camels of the camels of his mayster, and departed, & had with him of all maner of goodes of his master, and gat hym vp, & departed vnto Mesopotamia, to the cyte of Nahor. Then let he the camels lye down without before the cyte, beside a wel of water in the euenynge, aboute the tyme that the wemen vsed to go forth and to drawe water, And he sayde: B

O LORDE thou God of my mayster Abraham, mete me to daye, and shewe mercy vnto my mayster Abraham. Lo, I stonde here beside the well of water, and the mens doughters of this cyte wyll come forth to drawe water: Now yf there come a damsel, to whome I saye: bowe downe thy pitcher, and let me drynke, and yf she saye: drynke, & I wyll geue thy camels drynke also: That the same be she, whome thou hast prouyded for thy seruaunt Isaac: and that I maye knowe by the same that thou hast shewed mercy vpon my mayster.

And or euer he had left of speakynge, behold, Rebecca the doughter of Bethuel* (which was the sonne of Milca, that was the wyfe of Nahor Abrahās brother) came forth and bare a pitcher vpon hyr shulder, and she was a very fayre damsell of face, & pet a virgyn, and vnknowen of any man: She wente downe to the well, and fylled hyr pitcher, and came vp agayne. The rāne the seruaunt to mete her, and sayde: Let me drynke a litle water out of thy pitcher. And she sayde: Drynke syr. *Gen.11.b C

And hastely let she down the pitcher in hyr hande, and gaue hym drynke. And wha she had geuen hym drynke, she sayde: I wyl drawe for thy camels also, tyll they haue dronke ynough. And she made hast, & poured out the pitcher in to þ trough, & ranne agayne to the well to drawe, & drewe for all his camels. The mā marueyled at her, and held his tunge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the camels had al dronke, he toke a golden earynge of halfe a Sycle weyght, and two bracelettes for hyr hande weyenge ten Sycles of golde and sayde: Doughter, whose art thou? tel me. Is ther rowm for vs in thy fathers house to lodge in? She sayde vnto hym: I am the doughter of Bethuell, the sonne of Milca, * whō she bare vnto Nahor. And sayde moreouer vnto hym: We haue plentye of lytter and prouender, and rowme ynough to lodge in.

Gen.22.b

D Then the mā bowed hym selfe, and thāked the LORDE, and sayd: Praysed be the LORDE, the God of my mayster Abraham, which hath not withdrawē his mercy and his treuth fro my mayster, for the LORDE hath brought me in the waye to my maysters brothers house. And the damsell rāne & tolde all this vnto hyr mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the bracelettes vpon his systers handes, and herd the wordes of Rebecca his suster, that she sayde: Thus spake to man vnto me.

And whan he came to the man, beholde, he stode by the camels at the well syde. And he sayd: Com in o thou blessed of the LORDE, werfore stodest thou without? I haue dressed the house, and made rowme for the camels. So he brought the man in to the house: and vnbyrdled the camels, and gaue them lytter and prouender, & water to wash his fete, and the mens that were with him and set meate before hym.

Whome ren de to cu be longeth.

E Neuertheles he sayde: * I wyll not eate tyl I haue fyrst tolde myne earande. They answered: Tell on. He sayde: I am Abrahams seruaunt, and the LORDE hath prospered my mayster rychely, so that he is become greate: and he hath geuen hym shepe and oxen, syluer and golde, seruauntes and maydes, camels and asses: yee & Sara my mayster wyfe hath * borne my mayster a sonne in hyr oldage vnto hym hath he geuen all that he hath.

1.Mac.10.f

Gen.21.a

And my mayster hath take an oth of me and sayde: Thou shalt not take a wyfe for my sonne among the doughters of the Canaūtes in whose londe I dwel, but go thy waye to my fathers house & to myne owne kynred: and there take a wyfe for my sonne. But I sayde vnto my mayster: What and the woman wyll not folowe me? The sayd he vnto me: The LORDE (before whome I walke) shall sende his angell with the, and prosper thy journey, that thou mayest take a wyfe for my sōne of myne owne kynred, and of my fathers house. And so whan thou commest to my kynred, yf they geue her not vnto the, thou shalt be discharged of myne oth.

So I came this daye vnto the well of water, and sayd: O LORD thou God of my mayster Abraham, yf thou haste prospered my iourneye that I go: Beholde, I stonde here by the wel of water: Now yf there come forth a virgyn to drawe water, and I saye vnto her: geue me a lytle water to drynke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyl drawe water for thy camels also: that the same be the womā which the LORDE hath prouyded for my mas sters sonne. Now or euer I had spoke out these wordes in my harte, beholde, Rebecca cōmeth forth with a pitcher vpon hyr shulder, & goeth downe to the well & draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher frō hyr shulder, and sayde: drynke, and I wyll geue thy camels drynke also. So I dranke, and she gaue the camels also to drynke. And I axed her, and sayd: Doughter, whose art thou? She answered: I am the doughter of Bethuell the sonne of Nahor, whome Milca bare vnto hym. Then layed I the earynge vpon hyr face, and the bracelettes vpon hyr handes, and bowed my selfe, and thanked the LORDE, and prayed the God of my mayster Abraham, whiche had brought me the ryght way, to take my masters brothers doughter vnto his sonne.

Gen.22.a

Gen.35.b

Gen.16.b

yf ye be they the that shewe mercy and faythfulnesse vnto my mayster, tell me: yf not, yet tell me, that I may turne me to the righthande or to the left.

Then answered Laban and Bethuell, and sayd: This is come of the LORDE ther fore can we saye nothyng agaynst the, nether euel nor good. There is Rebecca before the take her, and go thy waye that she maye be thy masters sonnes wyfe, as the LORDE hath sayde. When Abrahās seruaunt herd these wordes, he bowed hym selfe vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hyr brethren, and the mother, he gaue swe rees. Then dyd he eate and drynke, and the men also that were with hym, and taryed there all nighte.

1.Par.1.c

But in the mornyng he arose, and sayd: Let me departe vnto my mayster, Newer

theleſſe hyr brother and hyr mother ſayde: Let the damſell tary with vs at ỹ leeſt ten dayes, and then ſhall ſhe go. Then ſayd he vnto them: holde me not, for the LORDE hath proſpered my iourney: let me go, that I maye departe vnto my mayſter. Then ſayde they, let vs call the damſell, and aske her, what ſhe ſayeth therto. And they called Rebecca, and ſayd vnto her: Wilt thou go with this man?

And ſhe anſwered: yee, I wyll go with hym. So they let Rebecca theyre ſyſter go with hyr norſe and with Abrahãs ſeruaũt, and his mẽ. And they bleſſed Rebecca, and ſayde vnto her. Thou art our ſyſter, growe in to many thouſãde thouſandes, * and thy ſede poſſeſſe the gates of his enemyes.

Gen.22.c

So Rebecca gat her vp with hyr * dãſels, and ſat thẽ vpõ the camels, and wente theyr waye after the man. And the ſeruaũt toke Rebecca, and departed.

Gen.35.b

As for Iſaac, he was cõmynge frõ * the well of the lyuynge & ſeyenge, for he dwelt in the ſouth countre, and was gone forth to his meditacyons in the felde aboute the euentyde. And he lyft vp his eyes and ſaw, that there were camels cõmynge. And Rebecca lyft vp hyr eyes, and ſaw Iſaac. Thẽ lyghted ſhe of the camell, and ſayde vnto the ſeruaunt: What man is this, that cõmeth agaynſt vs in the felde? The ſeruaũt ſayde: The ſame is my mayſter.

Gen.16.b

Thẽ toke ſhe hyr cloke, and put it about her. And the ſeruaunt tolde Iſaac all the earande that he had done. Then Iſaac brought her in to his mother Saras tente and toke Rebecca, and ſhe becam his wyfe and he loued her. So Iſaac was comforted ouer his mother.

The.xxv.Chapter.

1.Par.1.c

ABrahã toke another wyfe called Ketura, which bare hi * Simram and Jakſan, Medan and Midian, Jeſbak and Suah. Jakſan begat Seba and Dedan. The chyldrẽ of Dedan were Aſſurim, Latuſim, and Leumim. The chyldren of Midian were: Epha, Epher, Hanoch, Abida and Eldaa. All theſe are the chyldren of Ketura. And Abraham gaue al his goodes vnto Iſaac: as for the chyldren that he had of the concubynes, he gaue them gyftes, & (and whyle he yet lyued) he ſent thẽ awaye from his ſonne Iſaac, eaſtwarde in to the Eaſt countre.

Gene.25.c

* This is the age of Abraham whiche he lyued: euen an hundreth and fyue and ſeuentye yeare, and fell ſycke and dyed in a good age, whã he was olde, and had lyued ynough and was gathered vnto his people And his ſonnes Iſaac and Iſmael buried hym in the dubble caue in the felde of Ephrõ the ſonne of Soar the Hethite, which lyeth ouer before Mãre, in the felde * that Abraham bought of the Hethites. There was Abraham buryed wt Sara his wyfe. And after the death of Abraham God bleſſed his ſonne Iſaac. And he dwelt by the * well of the lyuynge and ſeynge. B

Gene.23.b

Gen.16.b

* This is the generacyon of Iſmael Abrahãs ſonne, whome Agar Saras mayde ỹ Egipcyan bare vnto hi. And theſe are the names of Iſmaels chyldrẽ: of whõ theyr names are named. The eldeſt ſõne of Iſmael Nebaioth, Cedar, Abdeell, Mibſam, Miſma, Duma, Maſa, Hadar, Thema Jethur Naphis and Kedma. Theſe are the chyldrẽ of Iſmaell with their names in theyr countes and cities * twolue londe pynces. And this is the age of Iſmaell, euen an hũdreth and ſeuen & thyrtie yeares, and he fell ſycke and dyed, and was gathered vnto his people. He dwelt frõ Heuila vnto Sur toward Egipte, as men go to the Aſſirians. And he dyed in the preſence of all his brethren.

1.Par.1.b

Gen.17.b

This is the generacyon of Iſaac the ſonne of Abraham. Abraham begat Iſaac Iſaac was fortye yeare olde, whan he toke to wyfe Rebecca the doughter of Bethuell the Syrian of Meſopotamia, and ſyſter of Laban the Syrian. C

Iſaac beſought the LORDE for his wyfe (becauſe ſhe was baren) and ỹ LORDE was intreated, and Rebecca his wyfe cõceaued. * And the chyldren ſtroue together in hyr wombe. Then ſayde ſhe: yf it ſhulde go ſo with me, why am I then with chylde? And ſhe wẽte for to aſke the LORDE. And the LORDE ſayde vnto her: Two maner of folke ar in thy wõbe, and two maner of people ſhal be deuyded out of thy body, and the one nacyon ſhall ouercome the other, & the * greater ſhall ſerue the leſſe.

Rom.9.b

* Now whã ỹ tyme came that ſhe ſhuld be delyuered, beholde there were two twenes in hyr wombe. * The fyrſte that came forth, was reed, all rough as an hyde, and they called hym Eſau. Anone therafter came his brother forth, which held the hele of Eſau with his hãde, and they called hym Jacob. Thre ſcore yeare olde was Iſaac, whan they were borne. And whan the bates were growne vp, Eſau becam an hũter,

1.Reg.9.d
Rom.9.b
Joſ.22.a
Oſe.12.a

and an husbandmá: As for Jacob, he was a symple man and dwelt in the testes. And Jsaac loued Esau, because he dyd eate of his venyson. But Rebecca loued Jacob.

And Jacob dyghte a meace of meate. Then came Esau from the felde, and was weery, and sayde vnto Jacob: Let me prone of that reed meace, for Jam sayne (therfore is he called Edom) But Jacob sayde: Sell me this daye thy byrth ryght. Esau answered: Lo, Jmuste dye: meuertheles: what good thé shall my byrthright do mee
Gen.47.g Jacob sayde: * Then sweare vnto me euen this same daye. And he sware vnto hym, & so he
Heb.12.f * solde his byrthright vnto Jacob.

Then Jacob gaue hym bread and that meace of ryce. And he dyd eate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthryght.

The xxvi. Chapter.

A There came a dearth in ỹ londe
Gen.12.c passynge the other * that was in Abrahás tyme. And Jsaac wente in to Gerar, vnto Abimelech the kynge of the Philistines. Then the LORDE appeared vnto
Gen.44.b hym, and sayde: * Go not downe in to Egypte, but tarye in ỹ lande that J shal saye vnto the. Be thou a straunger in this lãde, and J wyll be with the and blesse the. For vnto the, and thy sede wyll J geue all this lande and wyll performe myne oth that
Gene.17.c J sware to thy father Abrahã. * And J wyll
and.22.c multiplye thy sede as the starres of heaué, and vnto thy sede wyll J geue all this lãde and thorowe thy sede shall all nacyons be blessed, because Abraham was obedient vn to my voyce, & kepte myne ordinaúces, my cõmaundemẽtes, my statutes, & my lawes.

So Jsaac dwelt at Gerar. And whan the men of the same place ared hym of his
Gene.12.c wyfe, he sayd, * she is my syster. For he was
and.20.a afrayed to saye: she is my wyfe (thynkyng thus:) they myghte slaye me for Rebeccas sake, for she was bewtyfull to loke vnto. Now whan he had bene there a longe season, Abimelech the kynge of the Philistynes loked out at the wyndowe, and sawe Jsaac sportynge with Rebecca his wyfe.

B Thé Abimelech called Jsaac, and sayd: Beholde, she is thy wyfe, why saydest thou thé: She is my syster? Jsaac answered him: J thought, J myghte peraduentnre haue dyed because of her. Abimelech sayd: Why hast thou thé done this vnto vs? Jt coulde lyghtely haue come to passe, that some of the people myght haue lyen with thy wife, and soh addest thou brought synne vpon vs. Then Abimelech cõmaunded all ỹ people, and sayde: Who so toucheth this man, or his wyfe, shall dye the death.

And Jsaac sowed in that londe, and founde the same yeare an hundreth bus-shels, for the LORDE blessed hym. And he became a great man, wente forth and grew tyl he was exceadynge great, so that he had muche good in shepe and great catteil, and a greate housholde. Therfore had the Philistynes enuye at hym, and * stopped al the
Gen.
welles, that his fathers seruaũtes had dyg ged in the tym of Abraham his father, and fylled them with earth. Jn so much that Abimelech also hym selfe sayde vnto hym: Departe from vs, for thou arte farre myghtyer then we.

Then departed Jsaac frõ thence, & pitched his tente in the valleye of Gerar, and dwelt there. And whã he was satied, he caused to digge vp the welles agayn that they had dygged vp in his father Abrahãs tym which the Philistynes had stopte after the death of Abrahã, and he called thé after the same names that his father hadde named them withall.

Jsaacs seruaũtes also digged in ỹ valleye and there they founde a wel of lyuyng water. * But the heerdmẽ of Gerar stroue
Gen.
with Jsaacs heerdmen, and sayd: The water is ours. Then called he the well Eseck, because they had done hym wronge.

Then dygged they another well, and stroue for that also: therfore called he it Sitena. So he gat hym from thẽce, & dygged another well, for the which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORD made vs rowme, & let ten vs growe in the londe. Afterwarde he departed thence vnto Berseba.

And the LORD appeared vnto hym the B same night, and sayd: J am the God of thy father Abraham, feare thou not, for J am with the, and J wyll blesse the, and multiplye thy sede for my seruaũt Abrahãs sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tente there, and there his seruaun tes dygged a well.

* And Abimelech wente vnto hym frõ
Gen.
Gerar, and Ahusath his frend, and Phicol his cheke captayne. But Jsaac sayde vnto them: * Wherfore come ye to me? seynge
Jud.
ye hate me, and haue put me awaye from you? They sayde we se ỹ opẽ eyes, that the LORD is with the, therfore we deuysed that

there ſhulde be an oth betwirte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, lyke as we haue not hurt the, & as we haue done nothynge vnto ꝙ, but al good, & let ꝙ depart in peace.

As foꝛ the, thou art ꝙ bleſſed of the LORDE. Then Iſaac made them a feaſt, & they dyd eate & dꝛynke, and on the moꝛowe they aroſe, and ſware one to the other. And Iſaac let them go, and they departed frō hym in peace.

The ſame daye came Iſaacs ſeruaūtes, and tolde him of the wel that they had dyg ged, and ſayde vnto him: We haue founde water. And he called it Saba. Therfoꝛe is the cyte called Berſeba vnto this daye.

The.xxvii.Chapter.

I Gen.36.a

WHā Eſau was foꝛty yeare olde he toke wyues: * Judith the doughter of Beri ꝙ Hethite & Baſmath ꝙ doughter of Elō ꝙ Hethite: both thoſe were diſobedient vnto the ſpꝛete of Iſaac & Rebecca

And it came to paſſe when Iſaac was olde, his eyes waxed dymme of ſyghte, and he called Eſau his greater ſonne, and ſayd vnto hym: My ſonne. He anſwered hym: Here am I. And he ſayde: Beholde, I am olde, and knowe not whā I ſhal dye. Now therfoꝛe take thy geare, thy quyuer and thy bowe, and get the foꝛth to ꝙ felde, and take me ſome venyſō, and make me meate (ſuch as I loue) and bꝛynge it me herin, that I maye eate, that my ſoule maye bleſſe the befoꝛe I dye.

But Rebecca herde theſe woꝛdes, that Iſaac ſayde vnto his ſonne. And Eſau wente his waye in to the felde, to hunte venyſon, and to bꝛynge it home. Thē ſayd Rebecca vnto Jacob hir ſōne: beholde I haue herde thy father talkynge with Eſau thy B bꝛother, and ſayenge: Bꝛynge me venyſon and make me meate that I maye eate, and bleſſe ꝙ beforꝛe the LORDE, yer I dye. Now therfoꝛe my ſonne heare my voyce, what I cōmaunde the: Go thy waye to the flocke, and fetch me two good kyddes that I may make meate of them foꝛ thy father, ſuch as he loueth: this ſhalt thou bꝛynge in vnto thy father, that he maye eate, that he maye bleſſe the beforꝛe his death.

Neuertheleſſe Jacob ſayde vnto Rebecca his mother: Beholde, my bꝛother Eſau is roughe, and I am ſmoothe: then myght my father peraduēture fele me, and I ſhulde ſeme vnto hym as though I begyled hym, and ſo bꝛynge a curſe vpon me and not a bleſſynge. Thē ſayde his mother vnto hym: That curſe be vpon me my ſōne folowe thou my voyce, go thy waye & fetch it me. So he wente his waye, and fetched it, and bꝛought it vnto his mother.

Then his mother made meate, accoꝛdynge as his father loued, and toke Eſaus hir eldeꝛ ſonnes coſtly rayment (which ſhe had with her in the houſe) and put thē vpon Jacob hyꝛ yonger ſonne. But the kyd des ſkynnes put ſhe aboute his handes, & where he was ſmooth aboute ꝙ necke: and ſo ſhe put the meate with bꝛead (as ſhe had made it) in hir ſonne Jacobs hande. C

And he bꝛought it vnto his father and ſayde: My father. He anſwered: Here am I who art thou my ſonne? Jacob ſayd: I am Eſau thy fyꝛſt boꝛne ſonne, I haue done as thou ſaydeſt vnto me: Aryſe, ſyt vp, & eate of my venyſō, that thy ſoule maye bleſſe me But Iſaac ſayde vnto his ſonne: My ſōne how haſt thou found it ſo ſoone? He anſwered: The LORDE thy God bꝛought it to my hande.

Then ſayde Iſaac vnto Jacob: Come neare my ſonne, that I maye fele the, whether thou be my ſonne Eſau oꝛ not. So Jacob wente vnto Iſaac his father. And whā he had felt hym, he ſayde: The voyce is Jacobs voyce, but the handes are the handes of Eſau. And he knewe hym not, foꝛ his hā des were rough lyke as the handes of his bꝛother Eſau, And he bleſſed hym.

And he ſayd vnto him: arte thou my ſōne Eſau? He anſwered yee I am. Thē ſayd he: Bꝛynge me here thē to eat of thy venyſō my ſōne, & that my ſoule maye bleſſe ꝙ. Thē bꝛought he it hym, and he dyd eate: and he bꝛought hym wyne alſo, and he dꝛāke. And Iſaac his father ſayd vnto him: Come nye and kyſſe me my ſonne. So he came nye, and he kyſſed hym. D

Homeres ſayeth that mā harte may lyghtly tha goods

Then ſmelled he the ſauoure of his clothes, and bleſſed hym, and ſayde: Beholde, the ſmell of my ſonne is as the ſmell of the felde, which the LORDE hath bleſſed. * God geue the of the dew of heauē, and of the fatneſſe of ꝙ earth, and pleteouſneſſe of coꝛne and wyne. Naciōs be thy ſeruauntes, and people fall downe at thy fete. Be thou loꝛd ouer thy bꝛethꝛen, and thy mothers chyldꝛen fall downe at thy fete. * Curſed be he, that curſeth the: and bleſſed be he, that bleſſeth the.

Deu.33.b Eccle.3.b

Gen.12.a

Now whan Iſaac had made an ende of E bleſſynge, and Jacob was ſcarce gone out

from his father Isaac, his brother Esau came from his huntynge, and made meate also, and broughte it vnto his father, and sayde vnto hym. Aryse my father, and eate of thy sonnes venyson, that thy soule maye blesse me. Then answered hym Isaac his father: Who art thou? He sayd: I am Esau thy fyrstborne sonne. Then was Isaac exceadynglye amased aboue measure, and sayde: Who? Where is the the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed hym? And he shalbe blessed styll.

When Esau herde these wordes of his father, he cryed loude, and was exceadyng sory, and sayd vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotiltye, and hath take thy blessynge awaye. Then sayde he: He maye wel be called Jacob, for he hathe vndermyned me now two tymes. My byrth ryght hath he awaye, and beholde, nowe taketh he awaye my blessynge also. And he sayd: Hast thou not kepte one blessynge for me? Isaac answered, & sayde vnto hym: I haue made hym Lorde ouer the, and all hys brethren haue I made his seruauntes. Wyth corne and wyne haue I prouyded hym. What shall I do vnto the my sonne? Esau sayde vnto his father: Haste thou not one blessynge more my father? O blesse me also my father.

Heb.12.f. * And he lyfte vp his voyce and wepte. Then Isaac his father answered, & sayde
Heb.11.b vnto him: * Beholde, thou shalt haue a fat dwellynge vpon earth, and of the dew of heauen from aboue, with the swearde shalt thou get thy lyuynge, & shalt serue thy brother. And it shall come to passe, that thou
4 Reg.8.c shalt put of his yocke, * and plucke it from thy necke.

G * And Esau bare euell will vnto Ja-
Ibid.1.a cob, because of the blessyng that his father had blessed hym withall, and sayde in his harte: The tyme will come shortly, that my father shal mourne, for I will slay my brother Jacob. Then was it tolde Rebecca of these wordes of hyr eldest sone, and she sent and bad call for Jacob hyr ponger sonne, and sayde vnto hym. Beholde, thy brother Esau threateneth the, that he will slay the. And now my sonne heare my voyce: Get the vp, and flye vnto my brother Laban in Haran: and tary there with hym a whyle, tyll the furiousnesse of thy brother be swa-
Gene.31.a ged, and * tyll his wrath agaynst the be turned from the, and he forget what thou hast done vnto hym. So will I then sende for the, and cause the be fetched from thence. Why shulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my lyfe, because of the doughters of Heth: yf Jacob take a wyfe of ꝑ doughters of * Heth, which are as the doughters Gen.
of this londe, what shall this lyfe then pro fyte me?

The.xxviij.Chapter.

THe called Isaac his sonne Ja I
cob and ✠ blessed hym, and charged hym, and sayde vnto hym: Take not a wyfe of the doughters of Canaan but get the vp, and go in to Mesopotamia vnto ꝑ house of Bethuell thy mothers father, and take the there a wyfe of the doughters of Laban thy mothers brother. And ꝑ almighty God blesse the, and make the fruteful, and multiplye the, (that thou mayest be a multitude of people) and geue the blessyng of Abraham vnto ꝑ, and thy sede with the, that thou mayest possesse the londe, wherin thou art a straunger, * whiche God gaue Gen.
vnto Abrahā. So Isaac let Jacob departe that he myght go in to Mesopotamia vnto Laban the sonne of Bethuell of Syria, ꝑ brother of Rebecca, his & Esaus mother.

Now whan Esau sawe that Isaac had B
blessed Jacob, & let hym departe in to Mesopotamia that he might take a wyfe there and that, as he blessed hym he charged him and sayde: Thou shalt not take a wyfe of the doughters of Canaan, and that Jacob obeyed his father & his mother, and was gone vnto Mesopotamia: seynge that Isaac his father loked not gladly vpon the doughters of Canaan he wente his waye vnto Ismaell, and besyde the wyues that he had afore, he toke * Malath the dough- Gen.
ter of Ismaell (Abrahams sonne) the syster of Nabaioth, to wyfe.

As for Jacob, he departed from Bersa-
ba, and wente vnto Haran, and came to a place, where he taryed all myght: for ꝑ sonne was downe. And he toke a stone of ꝑ place, and put it vnder his heade, and layed hym downe in the same place to slepe. And he dreamed, and behold, there stode vpon the earth a ladder, whose top reached vnto the heauen. And * beholde, the angels of God wente vp and downe vpon it, and ꝑ LORD stode vpon it, and sayde. C

* I am the LORDE God of thy father

Abraham, and the God of Isaac: *the lōde
.28.17.c that thou lyest vpon, wyll I geue vnto the
and to thy sede: and thy sede shalbe as the
dust of ꝑ earth. And thou shalt spreade forth
Gen.12.a. towarde the west, east, north, and south: *& ꝑ
thorow the, and thy sede, shall all the kynre
des vpon earth be blessed. And beholde, I
am with the, and wyll kepe the wher soeuer
thou goest & wyl bringe the hether agayne
into this lāde: for I wyl not leaue the, tyl I
haue made good, al ꝑ I haue promysed the

D Now whan Jacob awaked frō his slepe
he sayd: Surely the LORDE is in this place
& I knewe it not. And he was afrayed, and
sayd: How fearful is this place? here is no-
thynge els but an house of God, and a gate
vnto heauen. And Jacob arose early in the
morynge, and toke the stone that he had
Gen.31.b. layed vnder his heade, *and set it vp, and
poured oyle vpō it. And he called the place
Bethel, but afore the tyme was called Lus.
Gen.33.b. *And Jacob made a vowe, and sayd: & ꝑ
Deut.23.c. 1.sa.4.b God wyll be with me, and kepe me in this
iourney that I go, & geue me bread to eate,
and clothyng to put on, and bringe me pea
ceably home agayne vnto my father: Then
shall the LORDE be my God, and this stone
that I haue set vp shalbe an house of God:
and all that thou geuest me, I wyll geue ꝑ
the tenth therof.

The.xxix.Chapter.

I Then Jacob gat hym vp vpon
his fete, and went in to the east
countre, and loked about him,
and beholde, there was a well
in the felde, and thre flockes of
shepe therby, for the flockes dranke of the
well. And there laye a great stone at the wel
les mouth, and thyther they vsed to bringe
the flockes, and to rolle the stone from the
mouth of the wel, & to geue ꝑ shepe drynke,
and so they put the stone agayne vpon the
welles mouth in to his place.

And Jacob sayde vnto them: Brethren,
whēce be ye? They answered: we are of Ha-
ran. He sayd vnto them: knowe ye Laban
the sonne of Nahor? They answered: We
Gen.43.c. knowe hym well. He sayd: *Is he in good
health? They answerd: he is in good health
And lo, there cōmeth his doughter Rachell
with the shepe. He sayd: it is yet hye daye, &
is not yet tyme to dryue in the cattel: Geue
the cattell to drynke, and go your way, and
fede them. They answered: We can not, tyl
all the flockes be brought together, and tyl
we rolle the stone from the welles mouth, &
so geue the shepe drynke.

Whyle he yet talked with them, Rachel B
came with hir fathers shepe, for she kept the
shepe. Whan Jacob sawe Rachel ꝑ dough
ter of Laban his mothers brother, and the
shepe of Laban his mothers brother, he
wente, and rolled the stone from the welles
mouthe, & gaue his mothers brother shepe
to drynke, and kyssed Rachell, lyfte vp his
voyce, and wept, and tolde her, that he was
hir fathers brother, and the sonne of Rebec
ca. Then ranne she, and tolde hir father.

Whan Labā herde of Jacob his systers
sonne, he ranne to mete hym, and embraced
hym, and kyssed hym, & brought hym in to
his house. And so he tolde hym al this mat-
ter. Then sayd Laban vnto him: Wel, thou
art my bone and my flesh. ☞ And he abode Some red
with hym a moneth longe. But after ꝑ sayd be. Abyde
he vnto Jacob: Because thou art my bro- with me.
ther, shalt thou therfore serue me for nou-
ght? Tell me: what shall thy wages be? La
ban had two doughters, the eldest was cal
led Lea, and the yongest Rachell. And Lea
was tender eyed, But Rachel was beawty-
full and well fauoured of face, and Jacob
loued her well, and sayd: I wyl serue the se
uen yeares, for Rachel thy yōgest doughter
Laban answered: It is better that I geue
her the thē vnto another: tary thou wt me.

So Jacob serued seuen yeares for Ra- C
chel, & they semed vnto hym but few dayes
beloued her so well. And Jacob sayde vn-
to Laban: geue me my wyfe, for the tyme
is come that I shulde lye with her. Thē La
ban bad all ꝑ people of that place, & made a
mariage. But at euē he toke his doughter
Lea, & brought her in vnto him, & he lay wt
her. And Labā gaue Silpa his mayde vn-
to his doughter Lea to be hyr mayde.

But on the morow, beholde, it was Lea
And he sayd vnto Laban: Why hast thou
done this vnto me? Haue not I serued the
for Rachel? Why hast thou thē begiled me?
Laban answered: It is not ꝑ maner in our
countre, to mary the yongest before the el-
dest. Holde out this weke, and I wyll geue
the this also, for the seruice that thou shalte
do me yet seuen yeares more. Jacob dyd so,
and helde out that weke. Thē gaue he hym
Rachel his doughter to wyfe. And Laban
gaue Silha his mayden vnto Rachell his
doughter to be hir mayden. So he lay with
Rachel also, & loued Rachel more thē Lea,
and serued hym yet seuen yeares more.

But when the LORDE sawe, that Lea D
was nethynge regarded, he made her frute
full, & Rachel baren. And Lea conceaued, &

1 Par.2.a bare a sonne, *whom she called Rubē, and sayd: The LORDE hath loked vpon myne aduersite. Now wyl my husbande loue me. And she conceaued agaīne, and bare a sōne and sayd: The LORDE hath herde that I am despysed, and hath geuen me this also, and she called hym Simeon. She conceaued yet agayne, and bare a sonne, and sayd: Now wyl my husbande kepe me company agayne, for I haue borne hym thre sonnes, therfore called she his name Leui. She cōceaued the fourth tyme, and bare a sonne, & sayd: Now wyll I geue thankes vnto the LORDE, therfore called she hym Juda, & left bearynge.

The.xxx.Chapter.

When Rachel sawe that she bare no chyldrē vnto Jacob, she had enuy at hyr syster, and sayde vnto Jacob: Geue me chyldren also, or els I am but dead. But Jacob was very wroth at Rachel, and said Am I then in Gods steade, which kepeth ỹ frute of thy wombe from the? Neuertheles she sayd: Behold, there is Bilha my maydē lye with her that she maye beare vpon my Gen.16.a lappe, and *that I may be increased by her And so she gaue hym Bilha hir mayden to wyfe.

And Jacob laye with her. So Bilha cōceaued, and bare Jacob a sonne. Then said Rachel: God hath geuē sentence on my side and herde my voyce and geuen my a sonne B therfore called she hym Dan. Bilha Rachels mayde conceaued agayne, and bare a nother sonne vnto Jacob. Then sayd Rachel: God hath turned it with me, and my syster, and I haue gotten the vpperhande. And she called hym Nephtali.

Now whan Lea sawe that she had lefte bearyng, she toke Silpa hir mayde, & gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sōne. Then sayd Lea: This is good lucke, & she called hym Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayd Lea: Wel is me, for the doughters wyll call me blessed, and she called hym Aser.

Ruben wente out in the tyme of the wheat heruest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayd Rachell vnto C Lea: Geue me some of thy sonnes Mandragoras. She answered: Hast thou not ynough that thou hast taken awaye my husbunde, but wylt take awaye my sōnes Mandragoras also? Rachel sayd: Well, let hym lye with the this nyght for thy sonnes Mandragoras. Now whan Jacob cam home at euen from the felde, Lea went forth to mete hym, & sayd: Thou shalt lye with me, for I haue bought ỹ for my sōnes Mādragoras.

And he slepte with her that nyght. And God herde Lea, and she cōceaued, and bare Jacob the fyfth sonne, and sayd: God hath rewarded me, because I gaue my mayden to my husbande, & she called hym Jsachar. Lea conceaued yet agaīne, and bare Jacob the sixte sōne, and sayd: God hath endewed me with a good dowry. Now wyll me husbāde dwell wt me agayne, for I haue borne hym sixe sonnes, and she called hym Sabulon. After that she bare a doughter, whome she called *Dina. Gen.

Neuertheles God thought vpon Rachel D & herde her, & made her frutful. Thē she cōceaued, & bare a sōne, & said: God hath take away my rebuke, & she called hym *Joseph Gen. & sayd: God geue me yet another sonne.

Now whan Rachel had borne Joseph, Jacob sayd vnto Laban: *Let me go, & de- Gen. parte in to my place and vnto myne owne lāde: geue me my wyues & my chyldrē, (for the which I haue serued ỹ) that I may go: for thou knowest, what seruice I haue done the. Laban sayd vnto hym: Can I not fynd fauour in thy syght: *I perceaue, that God Gen. hath blessed me for thy sake. Appoint thou the rewarde, that I shall geue the. But he said vnto him: Thou knowest how I haue serued the, & what maner of cattel thou hast vnder me. Thou haddest but lytle afore I came hether, but now is it grown in to a multitude, & the LORDE hath blessed the for C my sake. And now whan shall I loke for myne owne house also? He sayd: what shal I then geue thee?

Jacob sayde: thou shalte geue me nothynge at all, but yf thou wylt do this for me that I saye, then wyll I fede & kepe thy shepe again. I wil go thorow al thy flockes

to day, & separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lābes. Now loke what shalbe partie coloured & spotted among ꝑ kyddes, the same shalbe my rewarde: so shall my ryghteousnes testifye with me to daye or to morow, whan it cōmeth vnto my rewarde before the, so that what so euer is not spotted and partie coloured amonge the kyddes, and blacke amonge the lambes, let ꝑ be thought with me.

F Then sayd Laban: Beholde, let it be so as thou hast sayd. And the same daye he ꝓuyded out ꝑ speckled and partie coloured gotes, and all the spotted and partie coloured kyddes (where there was ouer whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his childre, and made rowme of three dayes iourney wyde betwixte hym and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke staues of grene wylles hasel, and of chestnottrees, and pylled whyte strekes in them, and layed the staues that he had pylled, in the drynkynge troughes before ꝑ flocke, which came there to drynke that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer the staues, and brought forth speckeld, spotted and partye coloured.

G Then Jacob parted the lābes, and put them to the flocke vnto the spotted and all that was blacke in Labans flocke, that put he vnto ꝑ spotted. And he made hym a flock of his owne, which he put not vnto Labās flocke. Neuertheles in the fyrst buckynge tyme of the flockes, he layed ꝑ staues in the drynkynge troughes before the eyes of the flockes, that they shulde conceaue ouer the staues. But in the latter buckynge tyme he layed them not in. So the latter were Labans, but the fyrstlynges were Jacobs. Thus the man became exceadynge ryche: so that he had many shepe, maydens & seruauntes, camels and asses.

The.xxxi. Chapter.

I Heerde also of the wordes of Labans childre, that they sayd Jacob hath brought all our fathers good vnto hymselfe, and of our fathers good hath he gotten these ryches. And Jacob beheld Labās countenaunce, & beholde, it was not toward hym as yesterdaye and yesterdaye.

Gen.32.b And the LORDE sayd vnto hym: * Turne parte agayne to thy fathers lande, & to thy kynrede, I wyl be with the. Then sent Jacob, and bad call Rachel and Lea into ꝑ felde to his flockes: and sayd vnto the: I se youre fathers countenaunce, that it is not toward me lyke as yesterdaye and yesterdaye: but ꝑ God of my father hath bene with me. And ye knowe, that I haue serued your father with all my power.

And he hath deceaued me, and chaūged my wages now ten tymes. But God hath not suffred hym, to do me harm. For he sayd: The partye coloured shall be thy rewarde, then the whole flocke bare partye coloured. & he sayd: The speckled shalbe thy reward then the whole flocke bare speckled. Thus hath God withdrawē your fathers goodes from hym, and geuen them vnto me. For whan the buckynge tyme came, I lyfte vp myne eyes and sawe in a dreame, & beholde the rammes lept vpon the flocke that was speckled, spotted, & partye coloured.

And the angell of God sayd vnto me in a dreame: Jacob. And I answered: Here am I. He sayd: lyfte vp thyne eyes, and beholde the rammes leape vpon the speckled, spotted, and partye coloured flocke: for I haue sene all that Laban doth vnto the. I am the God at Bethel * where thou dyddest anoynte the stone, and madest a bowe there vnto me. Get the vp now, and departe out of this londe, and go agayne in to the londe of thy kynred. Gen.28.b 31.b.35.b

C Then answered Rachell, and Lea, and sayd vnto hym: Is for vs, we haue no porcyon nor inheritaunce more in our fathers house, and he hath counted vs as straūgers for he hath solde vs, and spent vp oure wages. Therfore hath God withdrawen oure fathers ryches from hym vnto vs and oure childre. What soeuer now God hath sayd vnto the that do.

So Jacob gat vp, and set his childre and wyues vpon camels, and carryed away all hys catell and all his substaūce that he had gotte, at Mesopotamia, that he myght come vnto Jsaac his father in the londe of Canaan. Laban was gone to * clyppe his flock, and Rachel stal hir fathers ymages. Gen.38.b 1.Re.12.c 2.Re.5.a Thus dyd Jacob steale awaye the harte of Laban the Syrian, in that he tolde him not that he fled. So he fled, and al that was his gat vp, and passed ouer the water, & wente straught towarde the mount Gilead.

D Vpon the thyrde daye it was tolde Labā that Jacob fled. And he toke his brethre vnto hym, and folowed after hym seuen

dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Labā the Syrian a dreame by nyght, & sayd vnto hym: Beware, that thou speake not to Jacob but good. And Laban drewe nye vnto Jacob. As for Jacob, he had pitched his tent vpon the mount. And Laban with his brethrē pitched his tent also vpon the same mount Gilead.

Then sayd Laban vnto Jacob: What hast thou done, that thou hast stolen awaye my harte, and caryed awaye my doughters as though they had ben taken awaye captyue with the swearde? Wherfore kepest thou that secret, that thou woldest flye, and hast stolē awaye fro me, and toldest my not that I myght haue brought ꝑ on thy waye with myrth, with syngyng with tabrettes, & harpes? & haste not suffred me to kysse my chyldren and doughters? Thou hast done folysshly, & so muche myght I haue made, that I coulde haue done you euel: but your fathers God sayd yesterdaye vnto me: Beware, that thou speake nothynge vnto Jacob but good. And for so much thē as thou woldest neves depart & longedest sore after thy fathers house, why hast thou stolen awaye my goddes?

Jacob answered and sayd vnto Labā: I was afrayed ꝑ thou shuldest haue takē away thy doughters fro me: but loke by whō thou fyndest thy goddes, let the same here dye before our brethren. Seke that thyne is by me, and take it away. (But he knewe not, that Rachel had stolen them.) Then wente Laban in to Jacobs tent and in to Leas tente, and in to bothe the maydens tentes, and founde nothynge: and out of Leas tente, he went in to Rachels tente. Then toke Rachel the ymages, & layed thē vnder the camels strawe, & sat downe vpō thē. But Laban searched ꝑ hole tent & foūd nothynge. Thē sayd she vnto hir father: Be not angry my lorde, that I can not ryse vp vnto the: for it goeth with me after the maner of wemē. So he sought, and foūde not the ymages.

And Jacob was wroth, & chode with Laban, answered and sayde vnto hym: What haue I trespalled or offended, that thou art so wroth with me? Thou hast searched all my householde stuffe: and what haste thou foūde of thy householde stuffe? Laye it here before my brethrē & thyn, ꝑ they may iudge betwen vs both. Twēty yeare haue I ben wt the: thy shepe & goates haue not ben vnfrutefull, ꝑ rāmes of thy flocke haue I not eatē. Loke what was ✱torne of beastes, I brought it not vnto ꝑ, I was layne to paye it my selfe: thou requyredest it of my honde whether it were stolen fro me by daye or by nyght. On the daye tyme the heat cōsumed me, and the frost on the nyght, and my slepe departed fro myne eyes.

Thus haue I serued twentye yeare in thy house, ✱fourtene yeares for thy doughters, and sixe for thy flocke, and ten tymes hast thou chaunged my reward, & yf ꝑ God of my father, the God of Abrahā, & the feare of Jsaac had not ben on my syde, thou haddest letten me go awaye emptye. But God hath loked vpon myne aduersite & laboure and rebuked the yesterdaye.

Labā answered & sayd: The doughters are my doughters, & ꝑ chyldren are my chyldrē, & the flockes are my flockes, & al ꝑ thou seyst is myne. What can I do this daye vnto these my doughters, or to theyr chyldren whom they haue borne? Now therfore come on, let vs mak a cōuenaūt (I & thou) which may be a wytnesse betwene me & the. Then toke Jacob a stone, & set it vp (for a pyller or marke stone) & sayd vnto his brethren: Gather stones. And they toke the stones, & made an heape, & dyd eate vpon the same heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead: (eyther of them after the proprette of his lāguage.)

Thē sayd Labā: ✱This heape be wytnes betwene me & ꝑ this daye (therfore is it called Gilead) & a testimony: for he sayd: The LORDE loke betwen me & the, whā we are departed the one frō the other: yf thou vexe my doughters, or take other wyues vnto them. Ther is noman with vs, but lo, God is the wytnesse betwen me & the. And Labā sayd moreouer vnto Jacob: Behold, this is the heap, & this is the markstone, ꝑ I haue set vp betwixte me & the: the same heape be wytnesse & the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape and markstone vnto me, to do ony harme. The God of Abrahā, and the God of Nahor, and ꝑ God of theyr fathers, be iudge betwene vs.

And Jacob sware vnto hym by the feare of his father Jsaac. And Jacob offred an offeryng vpon the mount, and called his brethren to eate bred. And whā they had eaten they taryed vpon the mount all nyght. But vpon the morow, Laban rose vp early kyssed his chyldrē and doughters, & blessed them, and departed: and came agayne vnto his place. As for Jacob, he wente on his

iourney, & the angels of God met hym. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The.xxxii. Chapter.

A Gen.24.a

IAcob sent messaungers before hym to his brother Esau * into the londe of Seir of ꝑ felde of Edom, and commaunded thē, and sayd: Say thus vnto my lorde Esau: Thy seruaunt Jacob sendeth the this worde: I haue ben out with Labā, and haue ben hetherto amonge straungers and haue oxen, and asses, shepe, seruaūtes, and maydens, and haue sent forth to shewe it the my lorde, that I myght fynde fauour in thy syght.

The messaūgers came agayne vnto Jacob, and sayd: We came vnto thy brother Esau, and he commeth forth also agaynst the with foure hundreth men. Then was Jacob sore afrayed, & wyst not what waye to turne hym selfe, and deuyded the people that was with hym, and the shepe, & the oxe and the camels in to two droues, and sayd: yf Esau come vpō the one droue and smyte it, the other shall escape.

B Jacob sayd moreouer: O God of my father Abrahā, God of my father Isaac, LORDE, thou that saydest vnto me. * Departe agayne to thyne owne londe and to thy kinred, and I wyll do thy good: I am to lytle for all the mercyes and al the trueth ꝑ thou hast shewed vnto thy seruaunt (for I hadde nomore but this staffe whan I wente ouer this Iordane, & now am I become two droues) delyuer me from the hande of my brother, from the hande of Esau, for I am afrayed of hym, lest he come and smyte me, ꝑ mother with the chyldren. Thou saydest I wyl do the good, and wyl make thy sede as the sonde of the see, which can not be nombred for multytude.

Gen.31.a

C And there he taryed that nyght. * & toke of such as came to hande a present vnto his brother Esau, two hūdreth she goates, and twentye he goates, two hūdreth shepe, twētye rammes, and thyrtye mylkynge camels with theyr foales, fortye kyne, ten bullockes twentye she asses with ten foales, & put thē in the handes of his seruaūtes, euery flock by them selues, and sayd vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaūded the fyrst and sayd:

Gen.32.c

Whan my brother Esau meteth the and axeth the: Whose art thou? & whither goest thou? and whose are these that thou dryuest before the? Thou shalt say: They be thy seruaunt Jacobs, which sendeth a present vnto his lorde Esau, and cōmeth behynde vs hym selfe.

Thus commaūded he the seconde also, D and the thyrde, and all them that folowed the flockes, and sayd: Lyke as I haue tolde you, so speake ye vnto Esau, whan ye mete hym, & say vnto hym also: Beholde, thy seruaūt Jacob is behynde vs. For he thought I wyll reconcyle hym with the present that goeth before me, afterwarde wyll I se him my selfe, peraduenture he shall receaue me to grace.

Thus went the present before hym, but he taryed in the tent the same nyght & rose vp in the nyght, & toke his two wyues, and the two maydens and his eleuen sonnes, & went vnto the forde of Jaboc, toke thē and caryed them ouer the water, so that all that he had came ouer, & taried hym selfe alone on this syde.

Ose.12.a

* Then wrestled there a man with hym vntyll the breake of the daye. And whan he sawe that he myghte not ouercome hym he touched the senowe of his thye, and the senowe of his thye shranke in wrestlynge with him. And he sayd: Let me go, for ꝑ day E breaketh on. But he answered: I wyll not let the go, excepte thou blesse me. He sayd: What is thy name? He answered: Jacob. He sayd: * Thou shalt nomore be called Jacob but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Jacob axed hym, and sayd: Tell me, what is thy name? But he sayde: * Why axest thou what my name is? And he blessed hym there. And Jacob called the place Peniel, for I haue sene God face to face, & my soule is recouered. And as he came ouer from Peniel, the sonne rose vpon hym, and he halted vpon his thye. Therfore eate the chyldre of Israel no veyne vpon the senow of the thye vnto this daye, because ꝑ vayne vpon the senowe of Jacobs thye was touched.

Gen.35.b
3.Re.18.b
Iudi.13.b

The.xxxiii. Chapter.

IAcob lyfte vp his eyes, & sawe A his brother Esau comming w foure hundreth men and he deuyded his chyldren vnto Lea, vnto Rachell, and to both the maydens and set the maydens with theyr chyldren before, & Lea with hir chyldren after, & Rechel w Joseph hindermost. And he

went before them, and bowed hymselfe to
the grounde seuē tymes tyll he came to his
Gen.27 g brother. * But Esau ranne to mete hym, & embraced hym, and fell aboute his necke, & kyssed him and wepte, and lyft vp his eyes, and sawe the wyues with the chyldren, and sayd: What are these vñ the? He answered: They are the chyldren which God hath geuen vnto thy seruaunt. And the maydens came forth with theyr chyldren, & bowed theyr obeysaunce vnto hym.

B Lea came forth also with hir chyldren & kneled vnto hym. Afterward came Joseph & Rachel forth, & kneled vnto him lykewise And he sayd: What meanest thou vñ al that droue? I met? He answered that I myght fynde grace in the syght of my lorde. Esau sayd: I haue ynough my brother, kepe that thou hast. Jacob answered: Oh nay, but yf I haue founde grace in thy syght, receaue
2.Re.19.c my present of my hande, (* for I sawe thy
Hyer.15 b face, as though I had sene the face of god)
1.Pet.15.c and be at one with me. * Take this present in good worth, that I haue brought the, for God hath geuen it me, & I haue ynough of al thynges. So he cōpelled hym to take it.

C And he sayd: Let vs go on and take our iourney, I wyll go in thy company. But he sayd vnto hym: My lorde, thou knowest I haue tender chyldren by me, & small and great cattell also, which are yet but ponge: yf they shulde be dryuen ouer in one daye, the whole flocke wold dye. Let my lorde go on before his seruaunt: I wyll dryue after layre and softly, (therafter as the cattel and the chyldre can go,) tyl I come to my lorde in Seir. Esau sayd: yet wyll I leaue some of my people with the. He answered: What nede is it? Let me but onely fynde grace in the syght of my lorde,

D So Esau departed agayne the same day toward Seir, and Jacob toke his iourney toward Succoth, & buylded hym an house and made tentes for his cattell. Therfore is the place called Succoth.

Gen.28.b * Afterward came Jacob peaceably vn to the cyte of Sichē, which lieth in the lōde of Canaā, after y he was come agayne out of Mesopotamia & pitched before the cyte,
Josu.24.f * & bought a pece of londe of y chyldren of
Homer cal Hemor y father of Sichē for an hūdreth
deth lambs. pens. There pitched he his tent, & there he set vp an altare, and called vpon the name of the myghtye God of Israel.

The.xxxiiii.Chapter.

The.xxxiiij.chap.

DIna y doughter of Lea, which
* she bare vnto Jacob, went
out to beholde y doughters of
the londe. Whā Sichē y sōne
of Hemor y Heuite (which was
lorde of the londe) sawe her, he toke her, and
laye w̄ her, * & forced her, & his hart hāged vpon her, & he loued the damsel, & talked louyngly with her, & spake to his father Hemor: Get me this mayden to wyfe.

And Jacob vnderstode, that Dina his doughter was defyled, and his sōnes were with the cattell in the felde, & Jacob helde his tunge tyl they came. Then Hemor went forth vnto Jacob to comen with hym. In the meane season came Jacobs sōnes from the felde. And whan they herde it, it greued the mē, & they were very wroth, that he had wrought folly in Israel, and lyen with Jacobs doughter: for so was not the vse to do.

B Thē comened Hemor with them, & sayd: My sonne Sichems hart longeth for your doughter. O geue her hym to wyfe: make frendshippe with vs, geue vs your doughters, and take ye our doughters, & dwel w̄ vs, the londe shalbe open vnto you, dwel & occupye, and haue your possessions therin. And Sichem sayd vnto hir father and brethren: Let me fynde grace with you: lohe what ye appoint me, I wil geue it: requyre the dowrye and gyft of me hardely, I wyll geue it accordyng as ye wyl axe, only geue me the damsell to wyfe.

Then Jacobs sonnes answered Sichē and Hemor his father (& spake deceatfully, because they? syster Dina was defyled) and sayd vnto thē: That can we not do, to geue our syster to an vncircumcyled mā, for that were a great shame vnto vs.

C Neuertheles we wyll consent vnto you yf ye wyl be lyke vnto vs, & be circūcyled as many as are males amōge you: thē wyl we geue you our doughters, & take your doughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herke vnto vs, to be circumcyled, then wyll we take our dougyter, and go our waye.

Their wordes pleased Hemor and his sonne well, and the ponge man deferred not to do the same, for he hadde lust to Jacobs doughter: and he was holden in honoure w̄ doue all in his fathers house. Then came Hemor ād Sichem his sonne vnder y gate of the cyte, and comuned with y cytezyns of the cyte, & sayde: These men are peaceable with vs, & wyll dwel in the londe & occupye,

Now is the londe brode of both the sydes, we wyl take they⁊ doughters vnto vs, and geue them oure doughters.

But then wyll they consente vnto vs to dwell by vs, and to be one people with vs, yf we circūcyse all the men chyldren amōge vs, lyke as they are circūcysed: they⁊ cattell and goodes, and all that they haue, shalbe ours, yf we consent vnto thē that the maye dwell with vs.

And they herkened vnto Hemo⁊ & Sichem his sonne, as many as went out and in at the gate of his cyte, and circūcysed all the males, and that wente out and in at his cyte. * And vpon the thyrde daye (whā it was pancfull to them) the two sonnes of Jacob Simeon, and Leui: Dinas brethrē toke euery man hys swearde: and wente boldly in to the cyte, * and slewe all the males, and slew Hemo⁊ also and Sichem his sonne with the edge of the swearde, & toke they⁊ syster Dina out of Sichems house, and wente their waye. Judit.9.a Gen 49.a

Thē came Jacobs sonnes ouer ꝑ slayne and spoyled the cite (because they had defyled they⁊ syster) and toke they⁊ shepe, oxen, asses, and what soeuer was in the cyte and in the londe, and all maner of goodes: All they⁊ chyldrē and wyues toke they captiue and spoyled all that was in the houses.

And Jacob sayde vnto Simeon, and Leui: ye haue brought it so to passe, that I stynke before the inhabiters of this lande, the Canānites and Pherezites, and I am but a small nombre: yf they gather thē selues now together agaynste me, they shall slaye me, so shall I be destroyed with my house. But they answered: Ought they thē deale with our syster as with an whore?

The.xxxv. Chapter.

AND God sayde vnto Jacob: Get ꝑ vp, and go vnto Bethel and dwell there, & make there an altare vnto the God, that appeared vnto ꝑ, * whan thou fleddest from thy brother Esau. Then sayd Jacob vnto his housholde and to all that were with hym: Put away from you the straunge * goddes, that are amonge you, and clense youre selues, and chaunge your clothes, and let vs go vnto Bethel, that I maye there make an altare vnto the God, which * herde me in the tyme of my trouble and hath bene with me in the waye that I haue gone. Gen. 28.b Gen.31.c Gen.28.b

Then gaue they hym all the straunge goddes that were vnder they⁊ handes, and they⁊ earynges, and he buryed them vnder an Oke that stode beside Sychem and departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after ꝑ sonnes of Jacob. So came Jacob vnto Lus of the lāde of Canaan (which is called Bethel) and al the people that were with hym, and there he buylded an altare, and * called the place Bethell, because the LORDE appeared vnto hym there, whē he fled from his brother. Then dyed * Debora Rebeccas norse: and was buryed beneth Bethel vnder the Oke and it was called the Oke of lamētacyon. Gen.28.b Gen.24.g

* And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed hym, and sayde vnto him. Thou art Jacob, neuertheles * thou shalt nomore be called Jacob, but Israell shall be thy name. And so was he called Israell. Ose.12.a Gen.32.a 2.Ma.15.b

And God sayde vnto hym: * I am the almyghtye God, be fruteful and multiplie, people, & a multitude of people shall come of the, and * kynges shalll come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac wyll I geue vnto the, and wyll geue it vnto thy sede after ꝑ. So God departed frō hym, from ꝑ place where he talked with hym. And Jacob set vp a pilar of stone, in ꝑ place where he talked with hym, and poured drynkofferynges theron, & poured oyle vpon it. And Jacob called ꝑ place where God talked with him Bethel. Gen.17.a Esay.1.a

And he departed from Bethel: & whan he yet was a feld brode from Ephrath, Rachell trauayled, and the byrthe came harde vpon her. But whan she had such payne in trauelynge, the mydwyfe sayde vnto her: * feare not, for thou shalt haue this sonne also. But as hir soule was departyng, that she muste dye she called hym Ben Oni: neuertheles his father called hym Ben Jamin * So Rachell dyed, and was buryed in the waye towarde Ephrath, which now is called Bethlehem. And Jacob set vp a piler vpō hir graue, ther is Rachels graue stone vnto this daye. And Israel departed, and pitched his tente beyonde the towre of * Eder. 1.Reg.4.b Gen.48.b Micha.4.b

And it chaūced, that whē Israell dwelt in that londe, Ruben wente * and laye with * Bilha his fathers cōcubine, & that came to Israels eares. Gen.49.d 1.Chro.5.a

And Jacob had twolue sonnes. The sones of Lea were these: Ruben Jacobs fyrst

borne sonne Symeō, Leui, Juda, Jsachar and Zabulon. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Neptha ly. The sōnes of Silpa Leas mayde: Gad and Aser. These are the sonnes of Jacob whiche were borne vnto hym in Mesopotamia. And he came to his father Jsaac to Māre in to ꝑ heade cyte which is called Hebron, wherin Abrahā and Jsaac were straūgers. And Jsaac was an hundreth & foure score yeare olde, & fell sycke, and dyed, and was gathered vnto his people, whan he was olde, and had lyued ynough: and his sonnes Esau and Jacob buryed hym.

The.xxxvj. Chapter.

A THis is the generacion of Esau whiche is called Edom. Esau toke wyues of the doughters of Canaan. * Ada the doughter of Elon the Hethite: & Jhalibama, the doughter of Ana, the chyldes chylde of Sibeon ꝑ Heuite: And Basmath * Jsmaels doughter: the syster of Nebaioth. And Ada bare Eliphas vnto Esau. Basmath bare Reguell. Jhalibama bare Jeus, Jaelam, and Korah. These are the chyldrē of Esau that were borne vnto hym in the londe of Canaan.

Gen. 17 a

Gen. 28. b

And Esau toke his wyues, sonnes and doughters, and all the soules of his house, his substaunce, and all the cattell with all the goodes that he had gotten in the lande of Canaan, and wente in to a coūtre away from his brother Jacob: for theyr substaunce was so greate, that they coulde not dwel together: and the londe wherin they were straungers, myghte not holde thē because of their goodes. So Esau dwelte vpon mount Seir. And Esau is Edom.

B * This is the generacyon of Esau, of whome are come the Edomites vpon the mount Seir. And these are the names of the chyldren of Esau: Eliphas the sonne of Ada Esaus wyfe: Rehuel the sonne of Basmath Esaus wyfe: The sonnes of Eliphas were these: Theman, Omar, Sepho, Gaethan and Kenas. * And Thimna was a cōcubyne of Eliphas the sonne of Esau, and bare hym Amaleck. These are the chyldren of Ada Esaus wyfe.

1. Par. 1. c

Gen. 36. b

The chyldren of Reguel are these: Nahath, Serah, Samma, Mysa. These are the chyldren of Basmath Esaus wyfe.

The chyldrē of Jhalibama Esaus wyfe the doughter of Ana, that was the chyldes chyld of Sibeō (which she bare vnto Esau) are these: Jeus, Jaelam, and Korah.

These are the prynces amonge the chyldren of Esau. The chyldren of Eliphas the fyrst sonne of Esau, were these. The pryncs Theman, the prince Omar, the pryncs Sepho, the pryncs Kenas, ꝑ pryncs Korah, the pryncs Gaethā, the prince Amaleck. These are the pryncs of Eliphas in the lande of Edon, and are the chyldren of Ada.

And these are the chyldren of Reguell Esaus sonne: the pryncs Nahath, the pryncs Serah, the pryncs Samma, the pryncs Mysa. These are the pryncs of Reguell in the lande of the Edomites, and they are the chyldrem of Basmath Esaus wyfe. These are the chyldrē of Jhalibama Esaus wyfe. The pryncs Jeus, the pryncs Jaelam, the pryncs Korah. These are the pryncs of Jhalibama, ꝑ doughter of Ana Esaus wyfe. These are the chyldren of Esau and theyr pryncs. He is Edō. The chyldrē of * Seir the Horite that dwelt in the londe, are these Lothan, Sobal, Sebeō, Ana, Dison, Ezer and Disan. These are ꝑ pryncs of the Horites, all the chyldren al Seir in the lande of Idumea. But the chyldren of Lothan were these: Hori, and Hemā. And Lothās syster was called * Thimna.

The chyldren of Soball were these: Alian, Manahath, Eball, Sepho and Onā. The chyldrē of Sibeon were: Aia and Ana This is the same Ana that founde * mules in the wyldernesse, whā he kepte his father Sibeons alles. The chyldrē of Ana were: Dison: and Jhalibama, ꝑ is the doughter of Ana. The chyldren of Dison were: Hemdan, Esban Jethrā and Charan. The chyldren of Ezer were Bilhan: Zeauan, and Jckan. The chyldren of Disan were: Us and Aran.

These are ꝑ pryncs of ꝑ Horites. The pryncs Lotham, the pryncs Soball, the pryncs Sibeon, the pryncs Ana, the pryncs Dison, the pryncs Ezer, the pryncs Disan. These are the pryncs of ꝑ Horites, which ruled in the londe of Seir. * The kynges that reygned in the londe of Edumea (before the chyldren of Jsrael had ony kynge) are these: Bela the sonne of Beor was kynge in Edumea, and the name of his cite was Dinhaba. And whan Bela dyed Jobab the sonne of Serah & Bosra was kynge in his stede. Whan Jobab dyed, Husam oute of the londe of the Themanites was kynge in his stede. Whan Husam dyed, Hadad the sonne of Bedad

Gen. 41 a

(which slewe the Madianites in the Moabytes felde) was kynge in his steade, and ꝑ name of his cite was Auith. Whan Hadad dyed, Samla of Masrecke was kynge in his steade. Whan Samla dyed, Saull of Rehoboth by the water syde, was kynge in his steade. Whan Saul dyed, Baal Hanā the sōne of Achbor was kinge in his stead. Whan Baall Hanan the sonne of Achbor dyed, Hadad was kynge in his steade, and the name of his cite was Pagu, and his wifes name was Mehet Abeel, the doughter of Matred, the doughter of Mesahab.

Thus are the prynces of Esau called in theyr kynreds, places, and names: the prynce Thymna, ꝑ prynce Alua, the prince Jetheth, the prynce Aholibama, the prynce Ela, ꝑ prynce Pinon, the prynce Kenas, ꝑ prynce Themā, ꝑ prynce Mybsar, ꝑ prynce Magdyel, the prince Jrā. These are ꝑ prynces in Edumea, lyke as they dwelt in the lande of theyr possessions. And Esau is the father of the Edomites.

The.xxxvii.Chapter.

JAcob dwelt in the lāde, where in his father was a straūger, namely in the lande of Canaā And these are the generacyōs of Jacob. Joseph was seuentye yeare olde, whan he became a keper of the cattell with his brethren and ꝑ lad was with the chyldren of Bilha and Silpa his fathers wyues, and told theyr father of the euell reporte that was of them. Jsraell loued Joseph more then all his chyldren because he had begotten him in his olde age, and he made hym a cote of many coloures.

Now whan his brethren sawe that his father loued hym more then all his brethre they had euell wyll at hym, and coulde not speake a frēdly worde vnto hym * Joseph also had once a dreame and tolde his brethren therof. The hated they hym the more for he sayde * Heare I praye you what I dreamed. We thought we were byndynge sheues vpon ꝑ felde, and my sheefe arose, and stode vp, and youre sheues roumbe aboute made obeysaunce vnto my sheefe.

Then sayde his brethren vnto hym: Shalt thou be our kynge, ꝙ haue dominiō ouer vs. And they hated hym yet the more because of his dreame, ꝙ his wordes. And he had yet another dreame whiche he tolde his brethren, and sayd: Beholde, I had yet another dreame: We thought that ꝑ Sonne, and ꝑ Moone, and eleuen starres made obeysaunce to me. And when this was tolde his father and his brethren, his father reproued hym, and sayde vnto hym: What maner of dreame is this, that thou hast dreamed: Shall I and thy mother, and thy brethre come and fal before the vpō ꝑ groūde and his brethren had enuye at hym: * But his father marked this sayenge.

Now whan his brethre were gone forth to kepe theyr fathers cattell in Sichē, Jsraell sayde vnto Joseph: Do not thy brethren kepe the cattell in Sichem: Come I wyll sende the vnto them. He answered * Here am I. And he sayde: Go thy wape ꝙ loke whether it be well with thy brethren and with the cattell and bringe me worde agayne how it is. And he sent hym out of ꝑ vallepe of Hebron, to go vnto Sichem.

Then a certayne man founde hym, wādringe out of his waye in the felde, which axed hym, and sayde: Whome seketh thou: He answered: I seke my brethre: tell me I praye the where they kepe. The man sayde they are gone from hence, for I herde them saye: Let vs go vnto Dothan. Then folowed Joseph vnto his brethren, and founde them at Dothan.

Now whan they sawe hym afarre of afore he came at them, they deuyfed to slaye hym and sayde one to another: Lo there cōmeth ꝑ dreamer, * come on, and let vs slepe hym, and caste hym in a pytte, ꝙ saye: a wycked beast hath deuoured hym: then shall it be sene, what his dreames are.

Whā Rubē herde ꝑ, he wolde haue delyuered hym out of theyr hādes, and sayd: * O let vs not slaye a soule. Ruben sayde moreouer vnto them: Shed no bloude, but caste hym in to this pytte that is in the wyldernesse, and laye ye no handes vpon hym. (He wold haue delyuered hym out of theyr handes, that he myght haue brought hym agayne vnto his father.)

Whan Joseph now came to his brethre they stripped hym out of his cote, that party coloured cote, which he had vpon him, and toke hym and caste hym into a pytte. But the same pytte was emptye, and no water in it, and they sat them downe to eate. In ꝑ meane season they lyfte vp theyr eyes, and sawe a cōpany of Jsmaelites comynge frō Gilead, with theyr camels, which bare spyces, balme, and myrre, and were goynge downe in to Egipte.

Then sayde Juda vnto his brethren. What helpeth it vs, that we slepe our brother, and hyde his bloud? Come let vs sell

hym vnto the Ismaelites, that oure hãdes be not defyled vpon him, for he is our brother, our flesshe and bloude. And they herkened vnto hym.

And as the Madianites marchaūt men wente by, they drewe Joseph out of the pyt * and solde hym vnto the Ismaelites (for twentye syluer pens) whiche brought hym in to Egypte. Gen.37.b

¶ Now whan Ruben came agayne vnto the pytte, and founde not Joseph there in he rent his clothes and came agayn to his brethren and sayde: The lad is not ponder; whether shall I go? Then toke they Josephs cote and slewe a goate, and dypped his cote in the bloude, and sent awaye that partye coloured cote, and caused it to be brought vnto their father and sayd: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it and sayde: It is my sõnes cote, * a wicked beaste hath deuoured hym, a raueninge beast hath raueshed Joseph. And Jacob rente his clothes, and put a sacke cloth aboute his loynes, and mourned for his sonne a lõge season. And all his sonnes and doughters came vnto hym to conforte him. But he wolde not be cõforted and sayde: With sorowe wyll I go downe in to the graue vnto my sonne. And his father wepte for him. * But the Madianites solde hym in Egipte vnto Potiphar Pharaos cheefe marshall. Gen.44.b Psa.104.c

The.xxxviii. Chapter.

IT fortuned at the same tyme, that Juda wente downe from his brethren, and gat hym to a man called Hyra of Odollam. And there Juda sawe a mans doughter of Canaan called Sua, and toke her. And whan he had lyen with her, she conceaued, & bare a sonne, whom she called Er. And she conceaued agayne, and bare a sonne, whome she called Onan. She proceedeth yet further, & bare a sonne, whome she called Sela. And whan she had borne hym, she left of bearynge.

And Juda gaue his fyrst sonne Er a wyfe, whose name was Thamar. But he was wycked before the LORDE, therfore the LORDE slew hym. Then sayde Juda vnto his sonne Onan: Go lye with thy brothers wyfe, and marye thy selfe with her, * that thou mayst rayse vp sede vnto thy brother. But whan Onan knew that the sede shuld not be his owne, when he laye with his brothers wyfe, he let it fal vpon the earth and destroyed it, that he shuld not geue sede vnto his brother. This thynge that he dyd displeased the LORDE sore, & he slewe him also. Deu.25.b

Then sayde Judas vnto Thamar his sonnes wyfe. Remayne a wydowe in thy fathers house, tyll my sonne Sela be growē: for he thought: peraducture he myghte dye also lyke as his brethre. So Thamar went hyr waye, and remayned in hyr fathers house. Now whan many dayes were past the doughter of Sua Judas wyfe dyed. And whā Juda had left mournyng, he went vp vnto Thimnath * to clyppe his shepe with his shrpeherde Hyra of Odollam. Gen.38.c

Then was it tolde Thamar: Beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of hyr wyddowes garmētes that she had vpō her, couered and dysgysed her selfe, and sat her downe without the porte by the waye lyde towarde Thimnath. For she sawe that Sela was growne, and she was not geuen vnto hym to wyfe.

Now whan Juda sawe her, he thought it had bene an whore, for she had couered hir face: and he gat him to hyr in the waye, and sayde: I praye the let me lye with the: for he knewe not that it was his doughter in lawe. She answered: What wylt thou geue me, that thou mayest lye with me? He sayde: I wyll sende the a kydde frō ꝑ flocke. She answered: Geue me a pledge tyll thou sendest it me. He sayde: What pledge wylt thou that I geue the?

She answered: Thy signet, and thy bracelet, and thy staffe that thou haste in thy hande. Then he gaue it her, and laye with her, and she was with chylde of hym. And she gat her vp, and wente hyr way and layed of hyr cloke, and put on hyr wedowes garmentes agayne.

Juda sent the kydde by his shepherde of Odolla, to fetche the pledge agayne frō the woman, and he founde her not. Then

ared he the me of the ſame place, and ſayd: Wher is the whore that ſat without in the way? They ānſwered: There hath no whore ben here. And he came agayn vnto Juda, & ſayde: I haue not founde her, moreouer the men of the ſame place ſayd: that there hath no whore bene there. Juda ſayde: Let her take it vnto her, leſt we happly be ſhamed for I haue ſent ỹ kydde, and thou haſt not founde her.

¶ After the monethes it was tolde Juda: Thamar thy doughter in law hath played the whore: and beholde, by whordom is ſhe gotten with chylde. Juda ſayd: Bringe her forth, that ſhe maye be brent. And when ſhe was brought forth, ſhe ſent vnto her father in law, and ſayde: By the man that owneth theſe am I with chyld. And ſhe ſayde: Knowe I pray thou whoſe is thys ſygnet, this bracelet, and thys ſtaffe. Juda knew them and ſayde: She is more righteous then I, for I gaue her not my ſone Sela: But he laye no more with her.

When the tyme came that ſhe ſhulde be delyuered, there were two twyns founde in hyr wombe. And as ſhe was now in trauayling, the one put out his hande. Then the mydwife toke, and bounde a red thred about it, and ſayde: This ſhall come out firſt. But when he pluckte in his hande again, his brother cam forth. And ſhe ſayde: Wherfore is there a breche made for thy ſake? And he was called * Phares. Afterwarde came his brother forth, which had ỹ reed thred about his hande, and he was called Zarah.

The.xxxix. Chapter.

A 37.f

JOſeph was brought downe into Egypte, and * Potiphar an Egipcian Pharaos chefe marſhal bought him of the Iſmaelites, that brought hym down. And the LORD was with Joſeph, in ſo much that he became a lucky man, & was in hys maiſters ỹ Egipcians houſe. And his 2.30.b maiſter ſawe * ỹ the LORD was with hym: for whatſoeuer he dyd, the LORD made it to proſpere in his hande: ſo ỹ he founde fauoure in his maiſters ſighte, and was his ſeruaūt. He made him ruler of his houſe, and put al that he had vnder his hande. And from the tyme forth that he had made hym ruler of his houſe and all his goodes, the LORDE bleſſed the Egipcians houſe for Joſephs ſake and there was nothynge but the bleſſynge of the LORDE, in al that he had in the houſe, and in the felde, therfore lefte he all that he had, in Joſeps hande. And medled with nothinge hym ſelfe, ſaue onely the breade that he dyd eate. And Joſeph was fayre of bewyte, and wel fauoured of face.

And it fortuned after theſe actes, that his maiſters wyfe caſt hyr eyen vpon Joſeph, and ſayde: Slepe with me. But he denyed, and ſayde vnto her: Beholde, my maiſter knoweth not what is in the houſe, and all that he hath, that hath he put vnder my hande. And there is no mā ſo greate in the houſe as I, and he hath kepte nothyng fro me, excepte the: for thou art his wyfe. How ſhulde I then do ſo greate euell, and ſynne agaynſt God? But ſhe ſpake ſuche wordes vnto Joſeph dayly. Neuertheles he herkened not vnto her, to ſlepe by her, or to be in hyr company.

¶ It fortuned vpon a tyme, that Joſeph wente in to the houſe to do his buſyneſſe, & there was none of the folkes of the houſe, therby. And ſhe caught hym by his garmēt & ſayde: Slepe with me. But he left ỹ garment in his hāde, & fled, & gat hym out of ỹ houſe.

Now when ſhe ſawe that he had lefte his garment in hyr hande, and fled oute, ſhe called the folkes of the houſe, and ſayde vnto them: Lo, he hath brought vs in the Hebrue, to do vs ſhame. He came in here vnto me, to ſlepe by me: but I cryed with loude voice. And whā he herd that I made a noyſe and cryed, he lefte his garmēt here by me, and fled, and came out.

And ſhe layed by his garment by here, tyll his maiſter came home, and tolde hym euen the ſame wordes, and ſayde: The Hebrue ſeruaūt whome thou broughteſt here vnto vs, came in here to me, for to do me ſhame. But when I made a noyſe and cryed, he lefte his garmēt here by me, and fled out. When his maiſter herde the wordes of his wyfe which ſhe tolde hym, and ſayde: Thus hath the Hebrue ſeruaunt done vnto me, he was very wrothe.

¶ * Then his maiſter toke hym, and put hym in the priſon, where the kynges priſoners laye. And there he laye in priſon. Pſa.105.a

But the LORDE was with hym, and had mercy vpon hym, and caused hym to finde fauoure in the ſyghte of the officer of the priſon, ſo that he committed all the priſoners of the priſon vnto his handes: that whatſoeuer were done, myght be done by hym. * For the officer of the priſon ſawe Gen.39.a that the LORDE was with hym in all that was vnder his handes, and that what ſo-

euer he dyd, the LORD made it to come prosperously to passe.

The.xl. Chapter.

AND it fortuned after this that the kyng of Egiptes chefe butlar and the chef baker, offended theyr lorde the kyng of Egipt And Pharao was angry with them, and caused them be put in prison in the chefe marshals house, where Joseph laye prisoner. And the chefe marshall put Joseph vnto them, that he myghte serue them. And so they were in prison for a seasō

And they dreamed, both the butlar and the baker in one night, euery mā his owne dreame, and euery dreame had his interpre tacyon. Now in ỹ mornyng whan Joseph came in vnto them, and sawe that they loked sadly, he ared the and sayd: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayd: Interpretynge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Joseph his dreame, and sayde vnto hym: I dreamed ỹ there was a vine before me, which had thre braūches, and it budded, grewe, and bare blossoms, and the grapes therof were ripe. And I had Pharaos cuppe in my hande, and toke (the grapes) and wronge them in to the cuppe, and gaue Pharao the cuppe in his hande.

Joseph sayd: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharao take the and put ỹ in thyne office agayne, that thou mayest geue hym the cuppe in his hande after the olde maner, whan thou wast his butlar But whā thou art in thy prosperite, thinke vpon me, & shewe me kyndnesse, that thou mayst certifye Pharao of me, that he maye bynge me out of this house for I was prively carted out of the londe of the Hebrues and here also haue I done nothynge, that they shulde haue put me in this dongeon.

Whan the chefe baker sawe, that the interpretacyon was good, he sayde vnto Joseph: I dreamed, ỹ I bare thre wyker basketes vpon my heade, and in the vppermoost basket all maner of baken meates vnto Pharao, and the fowles dyd eate out of the basket vpon my heade.

Joseph answered and sayde: This is the interpretacyon: The thre basketes are thre dayes and after thre dayes shall Pharao take the, and hange the vpon the galowe, and the fowles shall eate thy flesh from of the.

And vpon the thyrde daye it came to passe, that Pharao made his * byrth daye, and helde a feast vnto all his seruauntes, & toke the chefe butlar, and the chefe baker before all his seruauntes, and restored the chefe butlar to his butlarshippe agayne, so that he reached the cuppe in to Pharaos hāde. As for the chefe baker, he caused hym be hanged lyke as Joseph had interpreted vnto hym. Neuertheles the chefe butlar thought not on Joseph but forgat hym.

The.xli. Chapter.

AND after two yeares Pharao had a dreame, how that he stode by a water syde: and beheld out of the water there came seuen goodly kyne, and fatfleshed, and wente feedynge in the medow. After these he sawe other seuen kyne come out of the water, which were euell fauoured & leane fleshed, and wente by the kyne vpon the water syde: and the euell fauoured leane kyne dyd eate vp the seuen goodly and fat kyne: then Pharao awaked.

And he slepte agayne, & dreamed the seconde tyme. And he sawe that seuē eares of corne grewe vpon one stalke ful and good [illegible] he sawe seuen thynne blasted eares com vp: & ỹ seuē thynne eares deuoured ỹ seuen greate, and full eares. Then Pharao awaked, and sawe that it was a dreame. And whan it was daye, his spirit was troubled, and he sent out, and caused to call all the soothsayers in Egipte and all the wyse men, and tolde them his dreame. But there was none, that coulde tell Pharao the interpretacyon of it.

Then spake the chefe butlar vnto Pharao, & sayde: This day do I remembre my faute. Whā Pharao was angrye with his seruauntes, & put me in prison to the chefe baker in the cefe marshals house, we dreamed both in one nyght: euery man his dreame, hauynge his owne interpretacyon Then was there with vs a yonge man an Hebrue, the chefe marshals seruaunt, vnto whom we tolde it, and he declared our dremes vnto vs, vnto euery mā accordynge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharao sent and called for Joseph & they let him out of the dōgeon. And he let himselfe be shauē, & chaūged his clothes, & came in vnto Pharao. Then sayde Pharao to him: I haue dreamed a dreame,

and there is noma ꝑ cã interprete it: But I haue herd tell of the, that whã thou heareſt a dreame, thou declareſt it. Ioſeph anſwered Pharao, and ſayde: God ſhall geue Pharao a proſperous anſwer, yee wel with out me.

C Pharao ſayde vnto Ioſeph: I dreamed that I ſtode by a water ſyde, and beholde, out of the water there came ſeuen kyne, fat fleſhed and goodly, and wente fedynge in the medowe. And after them I ſawe other ſeuẽ kyne come out thynne, euel fauoured, and leenfleſhed. So euell fauoured ſaw I neuer in all the lande of Egypte. And the ſeuen leene and euel fauoured kyne dyd eate vp the ſeuen fyrſte fatte kyne. And whan they had eaten them vp, a man coulde not perceaue that they had eaten thẽ, and were as euell fauoured as they were afore. Thẽ I awaked.

And I ſawe agayne in me dreame ſeuẽ eares of corne, growynge vpon one ſtalke, full and good. Afterwarde there ſprõge vp ſeuẽ withred eares, thynne and blaſted, and the ſeuen thynne eares deuoured the ſeuen good eares. And I haue ſhewed it vnto my ſoothſayers, but they can tell me nothynge therof.

D Ioſeph anſwered Pharao: Both Pharaos dreames ar one. god ſheweth Pharao what he wyl do. The ſeuẽ good kyen are ſeuẽ yeares, & the ſeuẽ good eares ar ſeuẽ yeares alſo. It is one dreame. The ſeuen leene and euell fououred kyne, that came vp after them, are ſeuen yeares. And the ſeuen thynne and blaſted eares, ſhalbe ſeuen yeares of derth. This is now ꝑ thynge which I told Pharao, that God ſhewed Pharao what he wyll do.

Beholde, there ſhall come ſeuen yeares with great plenteouſneſſe in the whole lãde of Egipte, & after the ſame, there ſhal come ſeuen yeares of derth ſo that all this plenteouſneſſe ſhalbe forgotẽ in the lande of Egypte, and the derth ſhall conſume the lãde ſo that the plenteouſneſſe ſhall not be perceaued in ꝑ lande, becauſe of the derth that cõmeth therafter, for it ſhalbe very greate. Where as Pharao dreamed ꝑ ſeconde tyme it ſignifyeth that this thynge is ſurely prepared of God, and that God wyll ſhortlye bringe the ſame to paſſe.

E Let Pharao now prouyde for a man of vnderſtondynge and wyſdome, whome he maye ſet ouer the londe of Egipte, & ſe that he ordene officers in the londe and take the fyfth (parte) of the lande of Egipte in the ſeuen pleteous yeares, & gather all the foode that ſhal come of the pleteous yeares, that they maye laye vp corne vnder Pharaos power for ſuſtenaunce in the cyties, & kepe it that there maye be foode foũde prepared for the lande in ꝑ ſeuen dear yeares, which ſhall come vpon the lande of Egypte that the lande be not deſtroyed by honger. The ſayenge pleaſed Pharao well & all his ſeruauntes. And Pharao ſayde vnto his ſeruauntes. How might we fynde ſuch a man in whome is the ſpyrete of God? And ſayde vnto Ioſeph: For ſo much as God hath ſhewed the all this, ther is none of ſuch vnder ſtondynge, and wyſdome as thou.

F * Thou ſhalt be ouer my houſe, and at thy worde ſhall all my people obeye: onely in the kynges ſeate wyll I be more then thou. And he ſayde: Behold, I haue ſet the ouer the whole lande of Egipte. And he toke of his ynge from his hande, and gaue it Ioſeph in his hande, and clothed him with whyte ſylke, and dyd hange a cheane of golde aboute his necke, and made hym ryde vpon the ſeconde chariet: & cauſed it to be proclamed before hym, that men ſhuld bowe their knees vnto him as to hym whome Pharao had ſet ouer the whole lande of Egipte. pſal.104.g Actu.7.b

And Pharao ſayde vnto Ioſeph: I am Pharao: without thy wyl ſhal nomã moue his hande or his fote in all the lande of Egipte: And he called hym ☞ Saph nath Paena and gaue hym a wyfe, euen Aſnath the doughter of Potiphar the preſt of On. So Ioſeph wente out, for to byſet ꝑ lande of Egipte. (And he was thyrtie yeare olde, whan he ſtode before Pharao) And he departed from Pharao, and wẽte thorow all the lande of Egipte. ☞ Saphnath Paena ꝑ is to ſaye An expoũder of ſecrete thynges or a mã to whome ſecretes thinges ar opened

And the londe dyd ſo thoſe ſeuen plenteous yeares: and they gathered al the foode of the ſeuẽ yeares ꝑ were in the lande of Egipt & layed it in ꝑ cities. Loke what foode grew in ꝑ felde roũde about euery cite they put it therin. So Ioſeph layed vp ꝑ corne in ſtoar, and that much aboue meaſure, as the ſonde of the ſee: in ſo much that he lefte of nõbrynge of it: for it could not be nõbred G

* And vnto Ioſeph there were borne two ſonnes (before the derth came) whome Aſnath the doughter of Potiphar preſt of On bare vnto hym. And the fyrſt called he Manaſſes: for God (ſayde he) hath cauſed me to forget all my laboure and all my fathers houſe. The ſeconde called he Ephraim: for God (ſayde he) hath cauſed me Gen.46.f

D

to growe in the lande of my trouble.

Now whan the seuen plenteous yeares
Actu.7.b were ended in Egipte. * Then beganne the seuen deare yeares to come, wherof Joseph hadde sayde. And there was derth in all landes, but in all the lande of Egypte there was foode. Nowe whan the lande of Egipte beganne to suffre honger also, ỹ people cryed vnto Pharao for bread But Pharao sayd vnto al the Egipcians: Go vnto Joseph, what he sayeth vnto you, that do. So whan there was derth in all ỹ lande, Joseph opened all that was by hym and solde vnto the Egyptians. Thus the derth preuayled in the londe, and all countrees came to Egipte to bye at Joseph: for the derth was myghtye in all landes

The.xlii. Chapter.

A WHā Jacob sawe that ther was much corne in Egipte, he sayd vnto his sōnes: Whygape ye? Beholde, I heare that ther is much corn in Egypt, go downe and bye vs corne, that we maye lyue & not dye. So Josephs ten brethrē wente downe to bye corne in Egypte. As for Ben Jamin Josephs brother, Jacob wolde not let him go wt his brethren, for he sayd: Some myscheefe myghte happen vnto him. So the chyldren of Israell came to bye corne amonge other that came with thē: for ther was derth also in the lāde of Canaan. But Joseph was gouernoure in the lande, and solde corne vnto all ỹ people of the lande.

Now whan his brethren came to hym, they fell downe to the grounde before hym vpō theyr faces, and he sawe thē and knew thē, and helde hymselfe straunge towarde thē, and talked roughly with thē, and sayd vnto thē: Whēce come ye? They sayd: Out of the lande of Canaan to bye vitayle. Neuertheles though he knewe thē, yet knew they not hym. And Joseph thought vpon
Gene.37a the dreames * that he had dreamed of thē and sayde vnto thē: ye are spyes, and are come tose where the londe is open.

B They answered hym: No my lorde, thy seruauntes are come to bye vitayle: we are all one mannes sonnes, we are vnfayned, & thy seruauntes were neuer spyes: He sayd vnto thē: No, but ye are come to se where ỹ lāde is open. They answered hym: We thy seruauntes are twelfe brethrē, the sōnes of one man in the lande of Canaan, & the yongest is wt our father, as for one he is awye.

Joseph sayd vnto them: This is it that I sayd vnto you: spyes are ye: Hereby wyll I proue you: By ỹ lyfe of Pharao ye shall not get hence, excepte your yongest brother come hether. Sende awaye one of you to fetche your brother, but ye shalbe in prison. Thus wyll I trye out youre wordes, whether ye go aboute with treuth or not: for els by the lyfe of Pharao ye are spyes. And he put thē together in warde thre dayes lōge.

C Upon the thyrde daye he sayde vnto thē yf ye wyll lyue, thē do thus, for I feare God yf ye be vnfayned, let one of youre brethren lye bounde in youre prison: but go ye your waye, and carye home the necessarie foode, & bringe me youre yongest brother, so wyll I beleue your wordes, that ye shal not dye and so they dyd.

And they sayde one to another: This hath we deserued againste our brother, in that we sawe the angwyshe of his soule, when he besought vs, & we wold not heare hym therfore cōmeth now this trouble vpon vs. Ruben answered thē and sayde: Tolde not I you the same, whan I sayde: * O synne not agaynst the lad, but ye wold not heare. Now is his bloude requyred. But they knew not that Joseph vnderstode it, for he spake vnto thē by an interpreter. And he turned hym from them, and wepte. Now whā he had turned him to them agayne and talked with them, he toke Symeon amonge thē and bounde him before theyr eyes, and cōmaunded to fyll theyr sackes with corne and to put euery mās money in his sacke, and to geue euery one his expenses by the waye. And so was it done vnto them.

And they laded theyr asses vpon theyr alles, and departed thence. But as one opened his sacke to geue his asse prouender in the inne, he spyed his money in his sacke mouth, and sayde vnto his brethren: My money is restored my agayn, lo, it is in my sacke. Then theyr hartes fayled them, and they were afrayed amonge theselues, and sayd: Wherfore hath God done this to vs.

Now whan they came home to Jacob theyr father in ỹ lāde of Canaan they tolde hym all that happened vnto them, & sayde: The man that is lorde of the lande, spake roughly vnto vs, and toke vs for spyes of the countre. And whā we answered: we are vnfayned, and were nether spyes, but are twelfe brethrē the sonnes of one father: one is awaye, and the yongest is yet this daye with our father in the lāde of Canaan. He sayde: Hereby wyll I marke that ye are vnfained: Leaue one of your brethrē with me,

and take foode necessarie for youre houses, and go youre waye, & bringe your yongest brother vnto me: so shall I knowe that ye are no spyes, but vnfayned: then shall I delyuer you youre brother also, and ye maye occupye in the lande.

And whā they opened theyr sackes euery man founde his bōdell of moneye in his sacke. And whā they and theyr father sawe that it was the bōdels of theyr money, they were afrayed.

Then sayde Jacob theyr father: ye haue robbed me of my children, Joseph is awaye, Symeon is awaye, and ye wyll take Ben Jamin awaye: It goeth all ouer me. Ruben answered his father and sayde: yf I bringe him not to the againe, then slaye my two sonnes: delyuer hym in to my hāde I wyll bringe hym againe vnto the: He sayde: my sonne shall not go downe wt you for his brother is dead, and he is left alone. yf ony myshappe shuld happē vnto hym by the way that ye go, ye shuld bringe my gray heere with sorow downe in to ꝑ graue.

The.xliij.Chapter.

But the derth oppressed the lāde And whan al ꝑ vitayles ꝑ they had brought out of Egypte were spente, Jacob theyre father sayde vnto them: Go againe, and bye vs a lytle foode.

Then Juda answered hym and sayde: The man sware vnto vs, and sayd: ye shal not se my face, except youre brother be wt you. yf so be now that thou wilt sende our brother with vs we wyll go downe, and bye the foode. But yf thou wylt not sende hym, we wyll not go downe. For the man sayde vnto vs: ye shal not se my face, except your brother be with you.

Israell sayde: Wherfore haue ye done this euell vnto me: to tell the man, that ye had yet a brother? They answered: The mā enquered so straitely of vs and of oure kynrede, and sayde: Is your father yet a lyue? Haue ye yet a brother? Then tolde we him as he axed vs. How coulde we knowe, that he wolde saye: bringe your brother downe with you? The sayd Juda vnto Israell his father: Let the lad go with me that we may get vs vp and take oure iourney, and lyue and not dye, both we & thou, and our children. I wyll be suertye for hym, of my hāndes shalt thou crepye hym. If I bringe hym not vnto the againe, and set hym before thyne eyes, I wyl beare the blame my

lyke longe longe. For yf we had not made this tarienge, we had now bē come againe twyse.

Thē sayde Israel theyr father vnto thē: yf it must nedes be so, then do this: take of the best frutes of the londe in youre sackes and bringe ꝑ man a present: a cruttle balme and hony, and spyces, and myrre, & dates, and almōdes. Take other money with you also, & the money that was brought againe in your sacke mouthes, carye it againe with you, peraduēture it was an ouersight. And take your brother, get you vp, & go againe vnto the man. The almyghtye God geue you mercy in the sighte of the man, that he maye let you haue your other brother, and Ben Jamin. As for me I muste be as one, that is robbed of his children.

So they toke the present, and other money with them, and Ben Jamin: gat them vp, and wente in to Egipte, and stode before Joseph. Then Joseph beheld them with Ben Jamin, and sayd vnto the ruler of his house: Bringe these men, and slaye, & make ready, for they shal dyne with me at noone. And the man dyd as Joseph bad hym, and brought the men into Josephs house.

Whā they were brought into Josephs house, they were afrayed, and sayd: We are brought hither because of the moneye, that came againe in oure sackes at the fyrst, to pyke a quarell with vs, and to laye some thynge to oure charge, and to take vs for bonde seruauntes with our asses.

Therfore came they to the mā, that was ruler of Josephs house, & talked with hym at the dore, & sayde: Syr, we came downe at the first to bye foode and whan we came in the inne, & opened oure sackes, beholde, euery mans money was in his sackmouth with ful weyght: therfore haue we brought it with vs againe, and haue brought other money vp vs also, to bye foode: but we can not tell, who put our money in our sackes.

He sayde be content, feare ye not, youre God, euen that God of youre fathers hath geuen you that treasure in youre sackes, I had your money. And he brought forth Symeon vnto them, and led the into Josephs house, an gaue them waters to washe their fete, and gaue their asses prouender.

And they made ready ꝑ present against Joseph came at noone: for they herde that they shuld dyne there. Now when Joseph went in to ꝑ house they brought him home the present that they had & fel downe to the grounde before hym. But he welcomed the

curteously, and sayd: is your father, (ye olde man which ye tolde me of) in good healthe Is he yet alyue? They answered: Thy seruaunt our father is in good health, & is yet alyue. And they bowed them selues, and fell downe before hym.

And he lyft vp his eyes, & sawe his brother Ben Jamin his mothers sonne, & sayd: * Is this your yongest brother, that ye told me of? And he sayd moreouer: God be mercyfull vnto the my sone. And Joseph made haist (* for ye groud of hys harte was kyndled toward his brother) and sought how he myght wepe, and went in to his chamber & wepte there.

And whan he had washed his face, he went out and refrayned hym selfe, & sayde: set bread (on the table.) And they brought vnto hym by hym selfe, and vnto them by them selues, and to the Egipcyās also that dyd eate with them, by the selues. (For the Egipcians dare not eate bread with the Hebrues, that is abhominacyon vnto them.) And they were set ouer agaynst hym, ye fyrst borne accordynge to his fyrst byrth, and the yongest after his youth. They marueyled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins part was fyue tymes more then the other. And they dronke, and were merry with hym.

The.xliiii. Chapter.

AND Joseph commaunded the ruler of his house, & sayd: Fyll the mēs sackes wyth foode, as much as they maye carye, and put euery mans money in his sacke mouth: and put my syluer cuppe in ye sack mouth of the yongest with the money for the vitayles. He dyd as Joseph had sayd And on the morowe whan it was day, they let the men go with theyr asses.

But whan they were out of the cite, and not come farre, Joseph sayd to the ruler of his house: Vp, and folowe after the men, & whan thou ouertakest them, say vnto them Wherfor haue ye rewarded euel for good? Is not that it, that my lorde drynketh out of? and that he prophecyeth with all? It is euell done of you, that ye haue done.

And whan he had ouertaken thē, he sayd the same wordes vnto them. They answered hym: Wherfore sayeth my lorde suche wordes? God forbyd, that thy seruauntes shulde do ony such thynge? Behold, the money that we founde in our sackes mouths, that brought we vnto ye agayne, out of the lande of Canaan: how shulde we then haue stollen eyther syluer or golde out of thy lordes house? Loke by whom it shalbe founde amonge thy seruauntes, let hym dye: yet & we also wyl be my lordes bondmē. He sayde let it be so, as ye haue spoken. Loke by whō it shalbe founde, let hym be my seruaūt, but ye shalbe harmelesse.

And they made hast and toke euery mā downe his sacke to the grounde, and euery man opened his sacke: And he searched and beganne at the greatest vnto the yongest, & the cuppe was founde in Ben Jamins sack. Thē rent they theyr clothes, and euery mā dyd lade the burthen vpon his asse, & went againe vnto the cyte. And Juda went with his brethre vnto Josephs house (for he was there yet) and they fell before hym vnto the grounde. Joseph sayd vnto them: What maner of dede is this, that ye haue done? Knewe ye not, that such a man as I am, can prophecye?

Juda sayd: What shall we say vnto my lorde? or how shall we speake? and what excuse shall we make? God hath founde out ye wickednes of thy seruauntes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruauntes. But he sayde: God forbyd that I shulde do so. The mā by whō the cuppe is founde, shalbe my seruaūt, but go ye vp in peace vnto your father.

Then stepte Juda vnto hym, and sayde: My lorde: let thy seruaūt speake one word in thyn eares my lorde, be not displeased at thy seruaunt also, for thou art euen as pha rao. My lorde axed his seruauntes & sayde: Haue ye yet a father or brother? Thē answered we: We haue a father, which is olde, & a ponge lad begottē in his age, and his brother is dead, and he is lefte alone of his mother, and his father loueth hym.

Then saydest thou: Brynge hym downe vnto me, and I wyll se hym. But we answered my lorde: The lad can not come fro his father, yf he shulde come from hym, he were but a dead man. Thē saydest thou vnto thy seruauntes: * yf your yongest brother come not hyther with you, ye shall se me face no more. Then went we vp vnto thy seruaūt my father, and told hym my lordes wordes. Then sayde oure father: Go youre wape & bye vs a lytle foode. But we sayde: We can not go downe, except oure yongest brother be with vs, then wyll we go downe: for we darre not loke the man in the face, yf our yongest brother

Gen. 42. b

1. Reg. 3. b

be not with vs. Then ſaid thy ſeruaunt my father vnto vs: ye knowe ꝑ my wyfe bare me two ſonnes, one went out fro me, and I ſayd: *he is torne in peces. If ye take this fro me alſo, and ony miſfortune happe him *then ſhall ye bringe my graye heer with ſorow downe vnto the graue.

If I now come home vnto my father & the lad be not with me (ſeynge his ſoule hãgeth by the ſoule of this) then ſhall it come to paſſe, that yf he ſe not ꝑ lad there, he ſhall dye. So ſhall we thy ſeruaunte bringe the gray heer of thy ſeruaunt our father with ſorowe downe to the graue. *For I thy ſeruaunt became ſuerty for the lad vnto my father, and ſayd: yf I bringe hym not agayn I wyll beare the blame all my lyfe longe. Therfore let thy ſeruaũt byde here in ſtead of the lad, to be my lordes bonde man, & let the lad go vp with his brethre. For how can I go vp vnto my father, yf the lad be not with me? Then ſhulde I ſe the myſery that ſhulde happen vnto my father.

The.xlv. Chapter.

Ihe could not Joſeph refrayne hym ſelfe before all them that ſtode aboute hym: and he commaũded euery mã to go of frõ him, and there ſtode no man by hym, whã Joſeph vttred him ſelfe vnto his brethren. And he wepte loude, ſo that the Egipcians and Pharaos houſholde herde it. And he ſayd vnto his brethren: *I am Joſeph, is my father yet alyue? And his brethren coulde not anſwere hym, they were ſo abaſhed before his face. But he ſayd: Come nye vnto me. And they came nye. And he ſayd: I am Joſeph your brother: *whome ye ſold in to Egipt. And now vexe not your ſelues, and thynke not ꝑ there is ony wrath becauſe ye ſolde my herher, *for God ſent me hyther before you, for your lyues ſake. For theſe ar now two yeares, that the derth hath bene in the londe, and ther are yet fyue yeares behynde, wherin there ſhalbe no plowynge, nor harueſt.

But God ſent my herher before you, that he myght let you remayne vpon earth, and to ſaue your lyues by a great deliuerãce. And now it was not ye then that ſent me hether, but god which hath made me a father vnto Pharao, and lorde ouer all his houſe, and a prince in the whole lande of Egipte. Haſte you therfore, and go vp vnto my father, & ſay vnto hym: Thy ſõne Joſeph ſendeth ꝑ this word: God hath made me lorde in all Egipte, come downe vnto me, tarye not, thou ſhalt dwell in the lande of Goſen, and be with me: thou and thy children, and thy children's children, thy ſmall and great cattell, and al that thou haſt. There wyl I make prouiſiõ for the (for there are yet fyue yeares of derth) that thou peryſhe not with thyne houſe, and all that is thyne. Beholde your eyes, and the eyes of my brother Benjamin ſe, that I myne owne ſelfe ſpeake vnto you by mouth. Shewe my father all my worſhippe in Egipte, & all that ye haue ſene: haſte you, & come downe hether with my father.

And he fell aboute his brother Ben Jamins necke, & wepte, and Ben Jamin wept vpon his neck alſo. And he kyſſed all his brethren, and wepte vpon them. And afterwarde talked his brethren with hym. And this tydynges came vnto Pharaos houſe: Joſephs brethren are come, which pleaſed Pharao well, and all his ſeruaunte.

And Pharao ſpake vnto Joſeph: Saye vnto thy brethren: Do thus, lade your beaſtes, go your waye, and whan ye come in to the lande of Canaan, take your father and youre houſholdes, & come vnto me, I wyll gene you of the goodes in ꝑ londe of Egipte ſo that ye ſhall eate the fatte in the londe. And he commaunded them. Do thus, take you charrettes out of the lande of Egipte for your children and wyues, and bringe your father, and come, and regard not your houſeholde ſtuffe: for the good of al ꝑ londe of Egipte ſhalbe yours.

The children of Iſrael dyd ſo, and Joſeph gaue the charrettes accordyng to Pharaos cõmaundemẽt & expẽſes by ꝑ waye, & gaue the al, vnto euery one a chaunge of rayment, but vnto Ben Jamin he gaue thre hũdreth ſyluer pẽs, & fyue chaunge of rayment. As for his father he ſet hym ten aſſes laden wt goodes out of Egipte, & ten aſſes with corne, & breed & vytayles for his father by the waye. So he ſent away his brethren, & ſayd vnto them: Brepne not by the waye.

Thus they departed out of Egipte, and came to the lande of Canaan vnto Jacob their father, and tolde hym, and ſayd: Thy ſonne Joſeph is yet alyue, and is a lorde in all the lande of Egipte. But his hart was ſad, for he beleued them not. Therefore they hym all ꝑ wordes of Joſeph, which he had ſayd vnto them. And when he ſawe the charrettes ꝑ Joſeph had ſent to fetche hym, his ſpyrite reuyued, & he ſayd: Inough, ꝑ my ſonne Joſeph is yet alyue I wyl go, and

se hym before I dye.

The.xlvi.Chapter.

A Israel * toke his iourney with
Iosu.24.c all that he had. And whan he
Dan.7.b came to Berseba, he offred ofᵗ
ferynges vnto the God of his
father Isaac. And God spake
vnto hym in a vysion by nyght. Jacob Ja-
cob. He sayd: here am I. And he sayd I am
the myghty God of thy father, be not afray
ed to go into Egipt, * for there wyl I make
Gen.15.c a great people of the, I wyl go downe with
the, and wyll bringe the vp also. And Jo-
seph shall laye his hande vpon thyne eyes.

Then Jacob gat hym vp from Berseba
& the children of Israel caried Jacob their
father with their children and their wyues
vpon the charrettes that Pharao had sente
to cary hym. And they toke their cattel, and
substaunce which they had gotten in ꝑ lãde
Gen.12.c of Canaan, and so came in to Egipte: * Ja-
cob and al his sede with hym, his children,
& his children children wt hym, his dough-
ters, and the doughters of his children, &
all his sede.

B These are the names of the children of
Num.26.a Israel, which came in to Egipte, Jacob and
his sonnes. * The first borne sonne of Ja-
cob: Ruben. The children of Ruben: Hanoch
1.Par.5.a Pallu, Hesron and Charmi. * The children
of Symeõ: Jemuel, Jamin, Ohad, Jachin
Sohar and Saul, the sonne of the Canani
tish woman. The children of Leui: Gerson
Kahath and Merari. The children of Iu-
da: Er, Onan, Sela, Phares and Serah.
But Er and Onan dyed in the lande of Ca
naan. The children of Phares: Hesrõ and
1.Par.2.a Hamul. * The children of Issachar: Tho-
la, Phua, Job, and Simron. The children
of Sabulon: Sered, Elon and Jahleel.
These are the children of Lea, whiche she
bare vnto Jacob i Mesopotamia with his
doughter Dina. These all together 33 sou-
nes & doughters make thyrty & three soules

C The children of Gad: Sephon, Haggi
Suni, Ozni, Eri, Arodi and Areli. The
children of Aser: Jemna, Jesua, Jesui, Bria
and Sera their sister. The children of Bria
Heber and Melchiel. These are the children
Gen.13.b of Silpa, * whom Laban gaue vnto Lea
his doughter & she bare vnto Jacob these
sixtene soules.

The children of Rachel Jacobs wyfe:
Joseph and Ben Jamin. And vnto Joseph
Gen.41.g in the londe of Egipte were borne Manas
ses and Ephraim, whom Aseth the dough

ter of Pothiphar preest of On bare vnto hi.
The children of Ben Jamin: Bela, Bechor
Aher, Gera, Naaman, Ehi, Ros, Mupim,
Hupim, and Aro. These are the children of
Rachel, which were borne vnto Jacob, fo-
tene soules altogether.

The children of Dan: Husym. The chil
dre of Nephtali: Jahseel, Guni, Jeser, Sil
lem. These are the children of Bilha, whō
Laban gaue vnto his doughter Rachel, &
she bare Jacob these seuen soules. * All the
soules that came with Jacob in to Egipte,
which proceaded out of his loynes (beyde
the wyues of his children) are altogether fyue
and sixtye soules. And Josephs children
which were borne vnto hym in Egipte, were
two soules: so that all the soules of ꝑ house
of Jacob which came in to Egipte, were se
uentye.

And he sent Juda before hym vnto Jo-
seph, to shewe hym the waye to Gosen, and
they came in to the londe of Gosē. The Jo-
seph bended his charret fast, and went vp
to mete Israel his father vnto Gosen. And
whan he sawe hym, he fell aboute his neck,
and wepte sore vpon his necke. Then sayd
Israel vnto Joseph: Now am I content to
dye, for so muche as I haue sene thy face, ꝑ
thou art yet alyue.

Joseph sayd vnto his brethren, & to his
fathers house: I wyll go vp, and tell Pha-
rao, and saye vnto hym: My brethren & my
fathers house are come vnto me out of the
lande of Canaan, and are keepers of cattel
(for they are men ꝑ deale with cattell: they
haue small and great cattell, and all that they
haue they brought with them. Now if Pha
rao call you, and saye: what is your occupa
cyon: then ye shall saye: Thy seruaũtes are
men that haue dealt with cattell from our
youth vp hetherto, both we & oure fathers,
that ye maye dwell in the londe of Gosen:
for ꝑ Egipciãs abhorre al keepers of cattel.

The.xlvii.Chapter.

Then came Joseph, and told
Pharao and sayd: My father
and my brethren, their small
great cattell, and all that they
haue, are come out of the lande
of Canaan: and behold, they are in ꝑ lande
of Gosen. And he toke fyue of his brethren,
and presented them vnto Pharao. Then
sayd Pharao vnto his brethren: What is
your occupacyon: They answered: Thy ser
uaũtes are keepers of cattel, we & our fathers
also. And they sayd moreouer vnto Pharao

We are come to dwel with yon in the lõde, for thy seruaũtes haue no pasture for their cattell, so sore doth the derthe oppresse the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosen.

B Pharao sayd vnto Joseph: Thy father and thy brethrẽ are come vnto the: the lãde of Egipte is open before the, let them dwel in ỹ best place of the lande, and se that they dwell euen in the lande of Gosen. And yf thou knowest that there be men of actiuite amonge thẽ, make thẽ rulers of my cattell.

Joseph brought in Jacob his father, and sette hym before Pharao. And Jacob thãked Pharao. But Pharao axed Jacob: How olde art thou e Jacob sayd: The tyme
h. 14. c of my* pylgremage is an hundreth & thir-
i. 113. c tye yeares: lyttel and euel is the tyme of my pylgremage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Jacob thanked Pharao, and wente out from hym.

C So Joseph prepared dwellynges for his father and his brethren, and gaue them a possession in the londe of Egypte, euen in the best place of the lande namely, in ỹ lãde of Raemses, as Pharao cõmaunded. And he made prouysion for his father & brethrẽ, and all his fathers house with bread, euen as ponge chyldren.

There was no bread in al the londe, for the derth was very sore, so that the lãde of Egypte and the lande of Canaan were famished by the reason of the derth. And Joseph brought together all the money that was foũde in Egypte and Canaan, for the corne that they bought. And he layed vp all the money in Pharaos house.

Now whan money fayled in the lande of Egypte and Canaan, all the Egiptians came vnto Joseph, & sayd: Geue vs bread: Why sufferest thou vs to dye before the, becanse we are without money. Joseph sayd:
D Bringe hyther your cattel, so wyll I geue you for your cattel, seynge ye are without money. Then brought they their cattel vnto Joseph. And he gaue thẽ bread for their horses, shepe, oxen and asses. So he fed thẽ with bread that yeare, for all their cattell.

Whan that yeat was ended, they came vnto hym the nexte yeare, and sayde vnto hym: We wyll not hyde it from our Lorde, that not onely the money but all the cattell also is spent vnto our lorde and there is no thynge more left more for oure Lorde, but onely our body & our londe. wherfore suffer not thou both vs to dye before your lorde. Take vs and our lande for bread, that we & our lande maye be bonde vnto Pharao: geue vs sede, that we may lyue and not dye, and that the londe become not a wyldernesse.

So Joseph toke in all the londe of E- E
gypte for Pharao: for the Egipcyans solde euery man his lãde, because the derth was so mighty vpon them, and so the londe became Pharaos, with the people that went out and in at his cities, from one syde of Egypte vnto ỹ other excepte the prestes lõde that toke he not in: for it was ordeyned of Pharao for the prestes, that they shuld eate that which was appoynted them, which he gaue them: therfore they neded not to sell their londes.

Thẽ sayde Joseph vnto the people: Be F
holde, I haue taken possession of you and youre lande this day for Pharao, Behold, there haue ye sede, sowe the londe, and of ỹ come ye shall geue ỹ fyfth parte vnto Pharao: four partes shalbe youres, to sowe the londe for youre sustenaunce, and for youre houses and chyldren.

They sayd: Let vs lyue, and finde grace before ỹ oure lorde, we wyll gladly be Pharaos seruauntes. So Joseph made there a lawe vnto this daye ouer the Egipcyans londe, to geue Pharao the fyfthe parte, excepte the prestes lõde, which was not bõde vnto Pharao.

So Israel dwelt in Egipte in the lõde G
of Gosen, and had it in possession and grew and multiplyed exceadyngly. And Jacob lyued seuẽtene yeare in the londe of Egipte so that his whole age was an hũdreth and seuen and fortye yeares.

Now whã the tyme came that Israell shulde dye, he called Joseph his sonne and sayd vnto hym: yf I haue founde grace in thy syghte, * then laye thyne hande vnder Gen. 24. d
my thye, that thou shalt shewe mercy and faythfulnesse vpõ me, and not burye me in Egipte, but I wyl lye by my fathers, & thou shalt carye me out of Egipte, & burye me in their buryal. He sayd: I wyll do as thou hast sayde. But he sayde: * Then sweare vn- Gen. 25. d
to me. And he swore vnto hym. Then Israell bowed hym selfe towarde the bedheade.

The xlviii. Chapter.

After this it was tolde Joseph: A
Beholde, thy father is sicke: & he toke with hym his two sonnes Manasses and Ephraim. Then was it tolde Jacob: Beholde, thy sonne Joseph cõmeth vnto the. And Israell toke a corage vnto hym, & sat

vp vpon the bed, and ſayde vnto Joſeph: The almyghtye God appeared vnto me
Gene.28.a * at Lus in the lande of Canaan, and bleſ-
ſed me, and ſayde vnto me: Beholde. I wyll cauſe the to growe and increace, and wyll make a multitude of people of the, and wyll geue this lande vnto thy ſede after the for an euerlaſtynge poſſeſſion. Therfore ſhall now thy two ſonnes Manaſſes and Ephra-
Gen.41.a im (* which were borne vnto ꝓ in Egypte, before I came hether vnto ꝓ) be myne, lyke as Ruben, & Symeon. As for thoſe ꝓ thou begetteſt after the, they ſhalbe thyne owne. But theſe ſhalbe named with the names of theyr brethren in theyr inheritaunce.

B And whā I came out of Meſopotamia
Gene.35.b * Rachell dyed by me in the lande of Canaan by the way, whan there was yet but a feldes bred vnto Ephrath: and I buryed her in the waye towarde Ephrath, whiche is now called Bethleem.

And Iſrael loked vpon Joſephs ſönes, and ſayde: What are theſe? Joſeph anſwered: They are my ſonnes, which God hath geuen me here. He ſayde brynge them hyther to me, that I maye bleſſe them. (For Iſraels eyes were heupe for age, and he coulde not well ſe.) And he brought the vn-
to hym. Then he kyſſed them, and enbraced them, and ſayde vnto Joſeph: Beholde, I haue ſene thy face, which I thought not: & lo, God hath cauſed me to ſe thy ſede alſo. And Joſeph toke the frō his lappe, & they fell downe to the grounde vpon theyr face.

C Then Joſeph toke the both, Ephraim in his righte hande, towarde Iſraels lefte hand, and Manaſſes in his lefte hande towarde Iſraels righte hande, and brought them vnto hym. But Iſrael ſtretched out his righte hande, & layed it vpon the heade of Ephraim the yongeſt, and his lefte hāde vpon Manaſſes heade, & dyd ſo wittyngly
Iſa.17.a & 49.c. with hys handes, * for Manaſſes was the fyrſt borne ſonne. And * he bleſſed Joſeph, and ſayde: The God before whome my fa-
ther Abrahā, and Iſaac haue walked: the God that hath fed me my lyfe longe vnto this daye, the angell which hath delyuered me from all euell bleſſe theſe ladde, that they maye be called after my name and af-
ter the name of my fathers Abraham and Iſaac, that they may growe and multiplie vpon earth. But whan Joſeph ſawe that
D his father layed the righte hande vpon Ephraims heade, it diſpleaſed hym, and he lyfte vp his fathers hāde, to remoue it frō Ephraims heade vnto the heade of Ma-
nalles, and ſayde vnto hym: Not ſo my fa-
ther, this is the fyrſt borne, laye thy righte hand vpon his heade. Neuertheleſſe his fa-
ther wolde not, and ſayde: I knowe it well my ſöne, I knowe it well, this ſhalbe a peo-
ple alſo, and ſhalbe greater: but his yonger brother ſhalbe greater the he, and hys ſeed ſhalbe full of people. So he bleſſed the ſame daye and ſayde: In the ſhall Iſrael bleſſe, ſo that it ſhalbe ſayde God ſet the as Ephraim and Manaſſes * and ſo he ſett Ephraim aboue Manaſſes.

And Iſrael ſayde vnto Joſeph: Be-
holde, I dye, and God ſhalbe wt you and
Gene.15.16. & 28. bryng you in to the lande of your fathers * I haue
Gene.33.a geuen the a pece of lōde, without thy brethē, which I gat with my ſwearde & my bowe out of the hande of the Amorites.

The.xlix.Chapter.

AND Jacob called his ſonnes, & ſayde: Gather you, that I maye tell you, what ſhall happen vn-
Deu.4.f. to you in the laſt tymes: Come together, and heare ye chyldē of Jacob: Herke vnto Iſrael your father.

Ruben my fyrſt ſonne * thou art my po-
Gene.35.a wer, and the begynnynge of my ſtrenghte, * cheefe in gouernaunce, and cheefe in auc-
Gene.49.a rite. Thou paſſeſt forth ſwyftly as the wa-
ter. Thou ſhalt not be ꝓ cheefeſt: For * thou
Gene.35.a haſt clymmed vp vpon thy fathers bed, and
Gene.49.a than defyledeſt thou my couche with ga-
ynge vp.

* Symeon & Leui brethren, theyr deed-
Gene.49.a ly weapens are perilous inſtrumentes. In-
to theyr ſecretes come not my ſoule, and my worſhippe be not ꝓpyned with their cōgre-
gacyon: for in theyr wrath they ſlewe a man, and in theyr ſelfe wyll thy houghed an ex. Curſed be theyr wrath, becauſe it is ſo fraū-
ce: and theyr indignacyon, becauſe it is ſo rigorous. I wyll deuyde them in Jacob, & ſcater them in Iſrael.

* Juda, thou art he. Thy brethren ſhall
Gene.49.a praiſe the: for thy hande ſhalbe in thyne enemyes necke: thy fathers chyldren ſhall ſtoupe vnto the. * Juda is a ponge lyon,
Gene.49.a thou art come vp hye my ſonne, from the ſpoyle, * he kneled downe & couched hym-
Gene.49.a ſelfe as a Lyon and as a Lyones, who ſhall wyll raiſe hym vp. The cepter ſhall not be remoued from Juda, nor a maiſter frō his ſeate, tyll the Worthy come, and vnto hym ſhall ꝓ people fall. He ſhall bynde his foale vnto the vyne, and his aſſes colte to the noble braunche. * He ſhall waſh his gar-

in wyne, and hys mantell in the bloude of grapes. Hys eyes are roudyer then wyne, and hys teth whyther then mylcke.

C * Zabulon shall dwell in the hauen of Gen.49.d the see, and in ꝯ poꝛte of shyppes, and shall boꝛder vpon Sydon.

Issachar shalbe a straunge asse, and shal lay hym downe betwixte the boꝛders. And he sawe reste, that it was good, and ꝯ lande that it was pleasaunt. And bowed downe his shulder to beare and became a seruaũte vnto the tribute.

Judi.17. * Dan shalbe iudge in his people, as wel .15.16. as a trybe in Israel: Dan shalbe a serpẽt in .18. the way, and an adder in the path, and byte the horse in the heles that his ryder maye fall backwarde. LORDE I loke foꝛ thy saluacyon.

As foꝛ Gad, a weapened hoost of men shall fall violently vpon hym, but he shall hurte them in the hele.

Of Aser cõmeth his fat breade, and he shall geue delicates vnto kynges.

Judi.4.5. * Nephtaly is a swyfte hynde, and geueth goodly woꝛdes.

D The frutefull sonne Joseph, that stoꝛysshynge sonne to loke vpon, the doughters go vpon the wall. And though the shoters angered hym, stroue with hym, and hated hym: yet his abowe bode fast, ãd the armes of his handes were made strong by the hãdes of the Myghtye in Jacob. Of hym are come heerdmẽ and stones in Israel. Of thy fathers God art thou holpen, and of the Almyghtye art thou blessed, with blessynges of heauen from aboue, with blessynges of the depe that lyeth vnder, with blessynges of beastes, and wombes. The blessynge ꝯmysed vnto thy father, and my foꝛe elders go mightely, after the desyꝛe of the hyest in the woꝛlde: these shall lyghte on Josephs heade, and on the toppe of his heade, that was seperate from his bꝛethꝛen.

Ben Jamin a rauysshynge wolfe. In ꝯ moꝛnynge shall he deuoure the pꝛaye, but in the euenynge he shall deuyde the spoyle.

All these are the twolue trybes of Israell: and this is it that theyꝛ father spake vnto them, whan he blessed them euery one wt a sundꝛye blessynge.

And he cõmaunded them, and sayde vnto thẽ: I shalbe gathered vnto my people, Gen.23.a * burye me vnto my fathers in the caue, whiche is in the felde of Ephꝛon the Hethite, in the dubbell caue that lyeth ouer agaynst Mãre in ꝯ lande of Canaan, which Abꝛaham bought with ꝯ felde, of Ephꝛon the Hethite foꝛ a possessiõ to burye in. There buryed they Abꝛaha̅ and Sara his wyf: there buryed they * Isaac also ꝛ Rebecca his wyfe: and there buryed I Lea, in the good of the felde, and of the caue therin, which was bought of the Hethites. Gene.25.b

And whan Jacob had ended this commaundement vnto his chyldꝛe, he pluckte his fete together vpon the bed, and dyed ꝛ * was gathered vnto his people. Then fel Gene.7.b Joseph vpon his fathers face, and wepte, and kyssed hym.

The.l. Chapter.

AND Joseph cõmaũded hys ser- 1
uauntes the Phisicyans, to enbawme his father. And ꝯ Phisicyans enbawmed Israel, tyl fourtye dayes were ended (foꝛ so lõge endured the dayes of enbawming) and the Egyptyãs bewayled hym seuentye dayes.

Now whan the mournyng dayes were ended, Joseph spake vnto Pharaos housholde, and sayde: ꝯ I haue founde fauour in youre syghte, then speake vnto Pharao and saye: My father hath taken an oth of me, and sayde: * Beholde, I dye, burye me Gen.47.g in myne owne graue whiche I dygged foꝛ my selfe in the lande of Canaan, therfoꝛe wyll I now go vp, and burye my father, ꝛ come agayne. Pharao sayde: Go thy waye vp, and burye thy father, accoꝛdynge as thou hast swoꝛne vnto hym.

So Joseph wente vp, to burye his fa- 2
ther. And ther wente wyth hym all Pharaos seruaũtes that were the elders of his courte, and all the elders of the londe of Egypte, and all Josephs housholde, and his bꝛethꝛe: and his fathers housholde. Onely theyꝛ chyldren, shepe, and oxen lefte they in the lande of Gosen, and toke theyꝛ pourney vp with hym, vpon charrettes and hoꝛses, and the cõpany was arreadynge greate

Now whan these came to the playne of Atad that lyeth beyonde Joꝛdane, they made there a greate and bytter lamentacyon, and * he mourned foꝛ his father seuen dayes. And whan the people in the lande (the Cananites) sawe ꝯ mournynge in the playn of Atad, they sayde: The Egipcyans make there greate lamentacyon. Therfoꝛe is the place called: The lamentacyon of the Egipcyans, which lyeth beyonde Joꝛdane: Gen.50.a

And his chyldꝛe dyd as he had * cõmaũ- Gen.49.a ded them, and * caryed hym in to the lande Act.7.b of Canaan, and buryed hym in the dubble

Gen.23.c caue of the felde, that * Abraham bought with the felde for a possession to bury in, of Ephron the Hethite ouer against Mamre. So whan they had buryed hym, Joseph toke his journey agayne into Egipte with his brethre, and with all those that went vp with hym to burye his father.

¶ But Josephs brethre wer afrayed, whā they? father was dead, and sayde: Joseph myght haply haue indignacyon at vs, and recompence vs all the euel that we dyd vn-
Gen.17.b. to hym, *therfore let they? saye vnto hym: Thy father commaunded before his death and sayd: Thus shall ye saye vnto Joseph: O forgeue thy brethren the offēce and they? synne, that they dyd so euel vnto the. O forgeue now this trespace of vs the seruaun-tes of thy fathers God. But Joseph wepte, whan they? spake so vnto hym.

And his brethren went and fell downe before hym, and sayd: Beholde, here are we thy seruauntes. Joseph sayd vnto them: Feare ye not, for I am vnder God. ye thought euell ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the sauyng of much people. Ther fore be not ye now afrayed, I will care for you and your chyldren. And he comforted them, and spake louyngly vnto them.

¶ This dwelt Joseph in Egipte with his fathers house, and lyued an hundreth & ten
Tob.14.a Job.42.c Psa.127.a yeare, and *sawe Ephraims chyldren vnto the thyrde generacyon: In lyke maner the chyldren of Machir the sone of Manasses, begat chyldren also vpon Josephs lappe.
Deut.11.b And Joseph sayd vnto his brethren, * I dye, and God will vyset you, & brynge you out of this lande, to the lande that he sware vnto Abraha, Isaac, and Jacobo. Therfore toke he an othe of the chyldren of Israell, &
Exo.13.b Josu.24.f sayde: Whan God shal vyset you, *the carry my bones from hence. So Joseph dyed, whan he was an hundreth and ten yeare olde, & they embawmed hym, and layed hym in a chest in Egipte.

¶ The ende of the fyrst boke of Moses, called Genesis.

The seconde boke of Moses called Exodus.

What this boke conteyneth.

Chap. i. The chyldren of Israell increase in Egipte. The kynge cōmaundeth to slay them, and to drowne them.

Chap. ii. The byrth of Moses, which is layed vpon the water. Pharaos doughter taketh hym and bryngeth hym vp. He slayeth one of the Egipcians, & flyeth into Madian, where he marieth. The chyldren of Israel crye vnto the Lorde.

Chap. iii. God appeareth vnto Moses in the bushe, and sendeth hym vnto the kynge and the people.

Chap. iiii. Moses is loth to go, and prayeth hym selfe. But the Lorde encourageth hym, maketh hym stronge, and comforteth hym. Moses taketh leaue of his father in lawe, to go vnto his people.

Chap. v. Moses and Aaron go vnto the kynge, which oppresseth the people therfore.

Chap. vi. God greeueth Moses more therupon and sendeth hym vnto the people. The tribes are nombred.

Chap. vii. Moses and Aaron go vnto the kynge, and shewe tokēs before hym: but the kynge waxeth harde harted.

Chap. viii. After many tokens Pharao graunteth to let the people go: but assone as the plage ceaseth, he is as vngodly as ever.

Chap. ix. There commeth a death among all the cattell: then commeth the sore botches and the hayle.

Chap. x. The grashoppers and darcknes in Egipte. Pharao forbydden Moses to come any more in his syght.

Chap. xi. The Lorde promyseth to bryng yet another plage vpon Egipte: and commaundeth the Israelites to borowe Jewels of syluer and golde of the Egipcyans.

Chap. xii. The ordināce of the Easterlambe. He slayeth all the fyrstborne. Pharao bydeth all the people out of the lande.

Chap. xiii. God commaundeth to sanctifie all the fyrstborne vnto hym, & leadeth them towarde the lande of promyse: not the next way but thorow the wylderneße: by a cloud in the daye tyme: and a pyller of fyre in the nyght.

Chap. xiiii. Pharao followeth vpon the people of God: which delyuereth his people, & drowneth them thorow the red see: and destroyeth the enemyes therin.

Chap. xv. Moses and the people synge a songe of thankesgeuynge vnto the LORDE/and come to Marath/wher the bytter water is made swete.

Chap. xvi. The LORDE sendeth quayles & the Manna to the vnpacient people.

Chap. xvii. water cōmeth of the stonye rocke. They fyght agaynst Amaleche

Chap. xviii. Jethro bryngeth Moses his wyfe and chyldren/& geueth hym a good councel

Chap. xix. The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.

Chap. xx. The LORDE geueth Moses the two tables of the commaundementes vnto the people.

Chap. xxi. Lawes and statutes concernynge bodely thynges. Of murther/theefte and other mo.

Chap. xxii. Of theft/of hurte that is done with wyll or vnwares. Of thynges geuen to kepe. Of borowynge and pledges.

Chap. xxiii. Many dyuers lawes & statutes

Chap. xxiiii. Of the boke and bloude of the conuenaunt.

Chap. xxv.xxvi. The Lorde cōmaundeth Moses to make the Sanctuary/and the thynges belongynge therto.

Chap. xxvii. Of the altare & the apparel therof. Of the court of the habitacyon. Of the oyle and lampes.

Chap. xxviii. How the prestes were arayed & consecrated.

Chap. xxix. The consecratynge of Aaron/of of his sonnes/and of the altare.

Chap. xxx. Of the altare of incense/and the brasen lauer/the anoyntynge oyle and incense.

Chap. xxxi. The workmen are called. The kepynge of the Sabbath. The two tables of wytnesse are geuen vnto Moses.

Chap. xxxii. They make the golde calfe. Moses in his displeasure breaketh the tables/& punysheth the transgressours.

Chap. xxxiii. The people mourne. Moses pitcheth the tabernacle/and the Lorde talketh with hym.

Chap. xxxiiii. Moses receaueth other tables of the Lorde with certayne lawes. The people are afrayed at the bryghtnes of his face.

Chap. xxxv. Certayne statutes concernynge the tabernacle. The workmen are appoynted.

Chap. xxxvi. what the thynges be that they made

Chap. xxxvii. The tabernacle of wytnes with the staues/Cherubins/the table/Candlestick

Chap. xxxviii. The altare of brentoffrynges with the thynges belongynge therto.

Chap. xxxix. Of the prestes garmentes.

Chap. xl. The Lorde commaundeth Moses to set vp the tabernacle/and to ordre the apparell therof.

The seconde boke of Moses called Exodus.

The fyrst Chapter.

THese ar the names of the chyldre of Jsrael *that came with Jacob in to Egipte: euery one came in with his houſe, Ruben, Symeō, Leui, Juda, Jſachar, Sabulō, Benjamin, Dan, Nepthtali, Gad and Aſer. Gen.46.b

And of all the ſoules that came out of ẏ loynes of Jacob, there were ſeuentie. Genesis

As for Joſeph he was in Egipte al ready. *Now whan Joſeph was dead, and all his brethren, and all they that lyued at that tyme the chyldren of Jſrael grewe, and increaced, and multiplyed, and became exceadynge myghtye, ſo that the lande was full of them. pſal.105.a Acts.7.c

Then came there a new kynge ouer Egipte, which knewe not ẏnge of Joſeph, & ſayd vnto his people: Beholde, the people of the chyldren of Jſrael are many & myghtyer then we: Vp, let vs deale wyſely with them, that there be not ſo many of them. For yf ther ſhuld ryſe vp ony warre againſt vs, they myght ioyne them ſelues alſo vnto oure enemyes and ouercome vs, and ſo get them out of the londe.

And he ſet workemaſters ouer them, to kepe them vnder with burthens. (For they buylded the cyties of Phiton and Raemſes for treaſuries vnto Pharao.) But the more they vexed them, the more they multiplied and grewe,

Therfore had they indignacyon at the chyldren of Jſrael, and the Egipcyans compelled the chyldren of Jſrael without mercy to do ſeruyce, and made theyr lyues bytter vnto them with greuous labour in clay and bryck, and with all maner of bondage in the felde, and with all maner of labour, which they layed vpon the without mercy.

And the kynge of Egipte ſayde vnto the mydwyues of the Hebruelwemen, (Of the which one was called Siphra, and ẏ other

Hua:) Whan ye helpe the wemen of the Hebrues, and se vpon the stole, that is a sonne, the slaye hym: but yf it be a doughter let her lyue. Neuertheiesse the mydwyues feared God, and dyd not as the kynge of Egipte cōmaunded them, but let the chyldren lyue.

D Then the kynge of Egipte called ỹ mydwyues, and sayd vnto them: Wherfore do ye this, that ye let the chyldren lyue? The mydwyues answered Pharao: the wemen of the Hebrues are not as the wemen of Egipte, for they are lurdy wemen: or euer the mydwyues come at them, they are delyuered.

Therfore God dealt well with the mydwyues. And the people multiplyed, and became exceadynge myghty. And for so much psal.126.a as ỹ mydwyues feared God, * he made the houses. Then Pharao commaunded al his people and sayde: All the sonnes that are borne, cast in to ỹ water, but let al ỹ doughters lyue.

The.ii. Chapter.

A AND there wente forth a man Exo.6.a * of the house of Leui, and toke Leui.7.c a doughter of Leui. * And the Heb.11.b wyfe cōceaued and bare a sōne. * And whā she sawe that it was a proper chylde, she hyd him thre mōnethes And whan she coulde hyde hym no longer, she toke an Arke of redes, and dawbed it ouer with slyme and pitche, and layed the chylde therin, and set it amonge the redes by the waters brynke. But his syster stode afarre of, to wete what shulde come of hym

And Pharaos doughter came downe 2.Re.17.a * to washe her selfe in ỹ water: and hir mayDuran.c dens walked by the water syde: and whan she sawe the Arke amonge ỹ redes, she sent one of hir maydens, and caused it to be fet. And whan she opened it, she sawe the chyld: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrues chyldren.

B Then sayde his syster vnto Pharaos doughter: Shall I go, and call the a nurse of the Hebrues wemē, to nurse the ỹ chylde? Pharaos doughter sayd vnto her: Go thy waye. The mayde went, and called the childes mother. Then sayd Pharaos doughter vnto her: Take this chylde and nurse it for me, I wyll geue the thy rewarde. The woman toke the chylde, and nursed it.

And whan the chylde was growen, she brought it vnto Pharaos doughter and it became hir sonne, and she called hym Moses. For she sayd, I toke hym out of ỹ water.

Upon a tyme whan Moses was grow he went forth vnto his brethrē, & loked vpon they? burthens, and sawe, that an Egipcyan smote one of his brethren the Hebrues. And he loked rounde aboute hym: and whan he sawe that there was noman, he slewe the Egipcyan, and buryed hym in the sonde.

The next daye he went forth also & sawe two men of the Hebrues stryuyng togethē and sayd to the vngodly: Wherfore smytest thou thy neghboure? But he sayde: * Who made the a ruler or iudge ouer vs? Wylt thou slay me also, as thou slewest the Egipcyan? Then was Moses afrayed, and sayd: How is this knowen? And Pharao herde of it, and sought for Moses, to slaye hym. But Moses fled from Pharao, & kept hym in the lande of Madian, and sat hym downe by a welles syde.

The preest of Madian had seuen doughters, which came to drawe water, and fylled the troughes, to geue they? fathers shepe to drynke. Then came the shepherdes, & drone them awaye. But Moses gat hym vp, and helped the, and gaue they? shepe to drynke. And whā they came to Reguel they? father he sayd: How came ye so sone to daye? They sayd: a man of Egipte delyuered vs frō the shepherdes, and drewe vnto vs, and gaue ỹ shepe to drynke. He sayd vnto his doughters. Where is he? Wherfor let ye the man go, that ye called hym not to eat with you?

And Moses was content to dwell with the man. * And he gaue Moses his doughter Zipora, which bare hym a sonne and he * called hym Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare hym yet a sōne, whom he called Eliezer, and sayd: The God of my father is my helper, and hath delyuered me frō Pharaos hande.

But after this in processe of tyme, the kynge of Egipte dyed. And the chyldren of Israel syghed ouer they? labour, and cryed And they? crye ouer they? labour came before God. * And God herde they? cōplaynt and remembred his cōuenaunt * with Abraham, Isaac, and Jacob. And God loked vpon the chyldren of Israel, & God knewe

The.iii. Chapter.

M OSES kept the shepe * of Jethro his father in lawe preest of Madian, and droue the shepe ouer the backsyde of ỹ wyldernesse, and came to the mountayne of God

horeb. * And the angel of the LORD appeared vnto hym in a flamme of fyre out of the bush. And he sawe that the bush brent with fyre, and yet was not cõsumed, and sayd: I wyll go hẽce, & se this great syght, why the bush is not brent.

When the LORDE sawe, that he went his waye to se, God called vnto hym out of the bushe, and sayd: Moses Moses. He answered: Here am I. He sayd: * Come not hyther, put of thy shuesskõ thy fete, for ỳ place wherupon thou stondest, is an holy groũde And he sayd moreouer: * I am the God of thy father, the God of Abrahã, the God of Isaac, and the God of Jacob. And Moses couered his face, for he was afrayed to loke vpon God.

And the LORDE sayd: I haue sene the trouble of my people in Egipte * and haue herd theyr crye ouer those that oppresse thẽ. I knowe theyr sorow, and am come down to delyuer thẽ frõ the power of ỳ Egiptyãs and to carye them out of that lande, in to a good and wyde londe, euen in to a lande ỳ floweth with mylke and hony: namely, vnto the place of ỳ Cananites, Hethites, Ammorites, Pherezites, Heuites, and Jebusytes. For so much now as the complaynte of the chyldren of Israel is come before me, & I haue sene theyr oppression wherwith the Egiptians oppresse thẽ: * Go now thy way therfore, I wyll sẽde the vnto Pharao, that thou mayest brynge my people the chyldrẽ of Israel out of Egipte. Moses sayde vnto God: * Who am I, that I shulde go vnto Pharao, and brynge the chyldren of Israel out of Egipte.

He sayd: I wyll be with the, & this shall be the token, that I haue sent the. When thou hast brought my people out of Egipte ye shall serue God vpon this mountayne. Moses sayd vnto God: Beholde, when I come to the chyldren of Israel, and say vnto them: The God of your fathers hath sẽt me vnto you, and they saye vnto me: What is his name, what shall I saye vnto them? God sayd vnto Moses: * I wylbe what I wylbe. And he sayd: Thus shalt thou saye vnto the chyldren of Israel: I wylbe hath sent me vnto you. And God sayd moreouer vnto Moses: Thus shalt thou say vnto the chyldren of Israel: * The LORDE God of your fathers, the God of Abraham the God of Isaac, the God of Jacob hath sent me vnto you, this is my name for euer, and my memoriall from chylde to chyldes chylde. Go thy waye therfore, and gather ỳ elders of Israel together, and saye vnto thẽ The LORDE God of youre fathers, the God of Abraham, the God of Isaac, ỳ God of Jacob hath appeared vnto me, & sayde: I haue vysited you, and sene what is done vnto you in Egipte, and haue sayd: I wyll brynge you out of the trouble of Egipte, in to ỳ lande of the Cananites, Hethites, Ammorites, Pherezites, Heuites and Jebusites: in to a lande that floweth with mylke & hony. And yf they heare thy voyce, thẽ shalt thou and the elders of Israel go in to the kynge of Egipte, and saye vnto hym: The LORDE God of the Hebrues hath called vs. * Let vs go now therfore thre dayes iourney in the wylderneße, that we may do sacrifyce vnto the LORD our God. Exod.5.f

But I knowe that the kynge of Egipt wyl not let you go, but thorowe a myghtye hande. For I wyll stretch out my hande, and smyte Egipte with all maner of wonders whiche I wyll do therin: after that shall he let you go. * And I wyll geue this people fauoure in the syght of the Egipcyans: so that when ye go forth, ye shal not go forth emptye: but euery wyfe shall borowe of hyr neyghbourelle, and of her ỳ sogyourneth in hyr house Jewels of syluer and golde, and rayment: those shall ye put vpon your sonnes and doughters, & spoyle the Egipcyans. Exod.11.g and 12.g

The.iiij. Chapter.

MOses answered, and sayd: Beholde, they shall not beleue me, nor heare my voyce, but shall saye: The LORDE hath not appeared vnto the. The LORDE sayde vnto hym: What is that, that thou hast in thyne hande? He sayd a staffe. He sayd: Cast it frõ the vpon the grounde. And he cast it from him: then was it turned to a serpent. And Moses fled from it. But the LORDE sayd vnto hym: Stretch forthe thyne hande, and take it by the tayle. Then stretched he forth his hande, and toke it, & it became a staffe agayne in his hande. Therfore shall they beleue that the LORDE God of theyr fathers, the God of Abrahã, the God of Isaac, the God of Jacob hath appeared vnto the.

And ỳ LORD sayd furthermore vnto him: Thrust thyne hande into thy bosome. And

he thrust it in to his bosome and toke it out
Beholde, then was it leperous lyke snowe.
And he sayd: put it into thy bosome agayne
and he put it agayne in to his bosome, and
toke it out: behold, thé was it turned agayn
as his flesh. ℣ they wyll not beleue the, nor
hear the voyce of ℣ fyrst token, yet shal they
beleue the voyce of the seconde token. But
℣ they wyll not beleue these two tokés nor
heare thy voyce, then take of the water of ℣
ryuer and poure it vpon the drye londe: so
shall the same water that thou hast taken
out of the ryuer, be turned vnto bloude vp
pon the drye londe.

C But Moses sayd vnto the LORDE: * Oh
Exod.3.a Actu.7.c my LORDE, I am a man that is not eloquét
from yesterdaye, and peryesterdaye, & sence
the tyme that thou hast spoken vnto thy ser
uaunt: for I haue a slowe speache, and a
slowe tunge. The LORDE sayd vnto hym:
Who hath made the mouth of man? Or
who hath made ℣ domme, or the deaf, or the
seynge, or the blynde? Haue not I the LOR=
DE done it? Go now thy waye therfore, I
wyll be with thy mouth, and teache ℣ what
thou shalt saye.

But Moses sayde: My LORDE, sende
whom thou wylt sende. Then was the LOR
DE very angrye at Moses, and sayde: Do
not I knowe then, that thy brother Aaron
the Leuite is well spoken? And beholde,
Exod.4.c. * he shall go forth to mete the: and whan he
seyth the, he shall reioyce from his hart.
Thou shalt speake vnto hym, & put the wor
des in his mouth: and I wyll be with thy
mouth and his, & teach you what ye shal do
and he shall speake vnto the people for the.
He shal be thy mouth, and thou shalt be his
God. And take in thyne hande this staffe,
wherwith thou shalt do tokens.

D Moses went, and came agayne vnto
Iethro his father in lawe, and sayde vnto
hym: Let me go (I praye the) that I maye
turne agayne vnto my brethren, which are
in Egipte, and se whether they be yet alyue
Iethro said vnto him: Go thy way i peace.
The LORDE sayd also vnto hym in Madi
an: Go thy waye, turne agayne in to Egipt
for the men are dead that sought after thy
lyfe. So Moses toke his wyfe, and his son
nes, and caryed them vpon an Asse, & went
agayne in to the londe of Egipte, and toke
the staffe of God in his hande. And the LOR
DE sayd vnto Moses: Whā thou commest
agayne into Egipte se that thou do all the
wōders (before Pharao) which I haue put
in thy hande. * But I wyl harden his hart
that he shal not let the people go. And thou
shalt saye vnto Pharao: Thus sayeth the
LORDE: Israell is my fyrst borne sonne,
and I saye vnto the: Let my sonne go, that
he maye serue me: ℣ thou wilt not let him
go, * then wyll I slaye thy fyrstborne sonne.
And as he was by the waye in the Inne,
the LORDE met him, and wolde haue slayne
hym. Then toke Sipora * a stone, and cir
cumcised the foreskynne of hir sōne, and cast
ched his fete, and sayde: A bloudy husbā
grome art thou vnto me. Then let he him
go. But she said: A bloudy brydegrome, be
cause of his circumcision.

And the LORDE sayd vnto Aaron: Go
mete Moses in ℣ wyldernesse. And he went
and met hym on the mount of God, and kis
sed hym. And Moses tolde Aaron all ℣ wor
des of the LORDE which had sent hym: and
the tokens that he had charged hym with
all. And they wente, and gathered al the el
ders of the chyldren of Israel. And Aaron
tolde all the wordes, that the LORDE had
spoken vnto Moses: and dyd the tokens
before the people, and the people beleued.
And whan they herde that the LORDE vi
ted the chyldren of Israell, and loked vpon
their trouble, they bowed them selues, and
worshipped.

The.v.Chapter.

AFterwarde wente Moses and
Aaron, and spake vnto Pha
rao: Thus sayeth the LORDE
the God of Israell: let my peo
ple go, that they may kepe hy
daye vnto me in the wyldernesse. Pharao
answered: * What felowe is the LORDE
that I must heare his voyce, and let Israel
go? I knowe not the LORDE, nother wyl
I let Israell go.

They sayd the God of the Hebrues hath
called vs. Let vs go now therfore thre dayes
iourney in the wyldernesse, and do sacrifice
vnto the LORDE oure God, that ther hap
pen not vnto vs pestilence or sweard. Then
sayd the kynge of Egipte vnto them: Why
make ye the people (thou Moses & Aaron)
to leaue their worke? Get you hēce to your
laboure. Pharao sayd moreouer: Beholde,
the people are to many in the londe, and ye
wyll ye byd them ceasse from their labour.

The same daye therfore dyd Pharao

commaũde the worckmasters of the people, and theyr officers, and sayd: ye shall not gather and gene the people ony more strawe, to burne bryke, as yesterdaye & yesterdaye. Let them go and gather them strawe themselues. And the nombre of the bryke whiche they made yesterdaye and yesterdaye, shall ye laye vpon them neuertheles, and mynyshe nothynge therof: for they are ydle. Therfore crye they and saye: We wyll go, and do sacrifyce vnto our God. Let the mẽ be kept downe with labour, that they may haue to do, and not to turne them selfe to false wordes.

Then went the worckmasters of the people and theyr officers out, and spake vnto the people: Thus sayeth Pharao: There shall no strawe be geuẽ you, go yours wayes poure selues, and get you strawe, where ye can fynde it. But of your labour ther shall nothynge be mynyshed. Then were the people scatred in all the lande of Egipte, to gather stubble, that they myght haue strawe.

C And the worckmaysters hasted them forwarde, and sayd: Fulfyll your dayes worke lyke as whan ye had strawe. And the officers of the chyldren of Israell, whom Pharaos worckmaysters had set ouer them, were beaten, and it was sayd vnto them: Wherfore haue ye not fulfylled youre appoynted dayes worke to daye and yesterdaye, lyke as in tymes past.

Then wente the officers of the chyldren of Israel, and complayned vnto Pharao. Wherfore wylt thou deale thus with thy seruauntes? Thy seruauntes haue no strawe geuen them, and yet muste we make the bryke that are appoynted vs. And beholde, thy seruauntes are beaten, & thy people are euell intreated. Pharao sayd ye are ydle, ydle are ye, therfore saye ye: we wyll go, and do sacrifyce vnto the LORDE. Go now your way therfore and worke: ther shall no strawe be geuen you, but the nõbre of bryke shall ye delyuer.

D Then sawe the officers of the chyldren of Israell, that it was not amended, for it was sayd: ye shall mynyshe nothynge of ỹ dayes worke of the bryche. And whan Moses and Aaron wente from Pharao, they came forth to mete them, and sayd vnto the: The LORDE loke vpon you, and iudge it, for ye haue made ỹ fauoure of vs to stynke before Pharao and his seruauntes, & haue geuen them a swearde in theyr handes, to slaye vs.

But Moses came agayne to the LORDE and sayd: LORDE wherfore dealest thou so euell with this people? Wherfore hast thou sent me? For sence the tyme that I went in to Pharao to speake vnto him in thy name he hath dealt euell with this people, & thou hast not delyuered thy people. The LORDE sayd vnto Moses: Now shalt thou se what I wyll do vnto Pharao, for thorow a myghtye hande must he let them go + thorowe a myghtye hande muste he dryue them from hym out of his londe. + Exo.14.9

The.vj.Chapter.

AND God spake vnto Moses. I and sayd vnto hym: I am the LORD, and I appeared vnto Abraham, Isaac, and Iacob, an almyghtye God: but + my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, + that I wyll geue the the londe of Canaan, the londe of theyr pylgrymage, wherin they haue ben straungers. Moreouer I haue herde the complaynt of the chyldren of Israel, whõ the Egipcians oppresse with labour, and haue remembred my couenaunt. + Gen.17.8

Therfore saye vnto the chyldren of Israell: I am the LORDE, and wyll bryngе you out from yoke bondes in Egipte, and wyll rydde you from youre labour, & wyll delyuer you thorow a stretched out arme & great iudgementes, and wyll receaue you for my people, and wyl be your God: so that ye shall knowe, that I the LORDE am your God, which bryngе you out from the burthen of Egipte, and wyll bryngе you in to the lande, ouer the whiche I lyfte vp my hande, to geue it vnto Abraham, Isaac and Iacob: the same wyll I geue vnto you for a possession, I the LORDE.

Moses told this vnto the chyldren of Israell. But they herkened not vnto hym, for very anguysh of spyrite, & for sore labource. The spake the LORD vnto Moses, & sayde: Go thy waye and speake vnto Pharao the kynge of Egipte, that he let the chyldren of Israell go out of his londe. Then Moses spake before the LORDE and sayde: Beholde the chyldren of Israel herken not vnto me. How shulde Pharao then heare me + and I am alle of vncircumcised lyppes. + Exo.4.1

So the LORDE spake vnto Moses and Aaron, and gaue them a commaundement vnto the chyldren of Israell, and vnto

Pharao the kynge of Egipte, ỹ they shulde
bringe the chyldren of Israel out of Egipt
Gen 46.b Nu 26.a 1 par.6.a * These are the heades of the houle of
they kathers. The chyldren of Ruben the
fyrst sone of Israel, are these: Hanoch, Pal
lu, Hezron, Carmi: These are the generacy
ons of Ruben.
C The chyldren of Symeon are these: Je
muel Jamin, Ohad, Jachin, Sophar, and
Saul the sonne of the Cananitish woman:
These are the generacyons of Symeon.
Num.3.c * These are the names of the chyldre of
Leui in they generacyõs: Gerson, Kahath,
and Merari: Leui was an hundreth and se
uen and thyrtye yeare olde. The chyldre of
Gersõ are these: Libni and Semei in they
2.par 24.b generacyons. * The chyldre of Kahath are
these: Amram, Jezear, Hebron, Uliel. Ka
hath was an hundreth and thre and thyrty
yeare olde, The childre of Merari are these
Maheli and Meruli. These are the genera
cyons of Leui in they kynredes.
Exo.2.a 3 Nu.26 g * And Amram toke his vncles doughters
Jochebed to wyfe, which bare him Aa
ron and Moses. Amram was an. C. & vii.
and thyrtye yeare olde. The chyldren of Je
zear are these: Korah, Nepheg, Sichri. The
chyldre of Uliel are these Misael, Elzaphã,
Sithry.
Aaron toke Elizaba the doughter of A
minadab Nahallons syster to wyfe, which
bare hym Nadab, Abihu, Eleasar, Itha
mar.
D The chyldren of Korah are these: Assir,
Elcana, and Abiasaph. These are the gene
racions of the Korahithes, Eleasar Aarons
sonne toke one of the doughters of Putiel
to wyfe, which bare hym Phineas. These
are the heades amonge the fathers of ỹ ge
neracyons of the Leuites.
This is that Aaron and Moses, vnto
whom the LORDE sayd: Bynge the chyl
dren of Israel out of the londe of Egipte vn
they armyes. It is they (namely Moses ỹ
Aaron) that spake vnto Pharao the kynge
of Egipte, that they myght bringe the chyl
dre of Israel out of Egipte. The same day
spake the LORDE vnto Moses in the londe
of Egipte, and sayd: I am ỹ LORDE speake
thou vnto Pharao the kynge of Egipte, al
that I saye vnto the. And he answered be
Exo.4.c Exo.6.b fore the LORDE: * Beholde, I am of vncircu
cysed lyppes, how shall Pharao then heare
me?

The.vii.Chapter.

THe LORDE sayd vnto Moses: Beholde, I haue made the a God ouer Pharao, and Aaron thy brother shalbe thy prophet. Thou shalt speake all that I cõmaunde the: but Aaron thy brother shall speake vnto Pharao, that he may let ỹ chyldren of Israell go out of his londe. Neuertheles * I wyll harden Pharaos harte, and I maye multiplye my tokens and wonders in all the lãde of Egipte. And Pharao shall not heare you, that I may shewe my hande in Egipte, and bringe myne armyes, even my people the chyldren of Israel out of the lande of Egipte, by great iudgemẽtes. And the Egiptians shall knowe, that I am the LORDE, whan I shall stretch out my hande vpon Egipte, and bringe the chyldren of Israell out from amonge them.

Moses and Aaron dyd as the LORDE commaũded them, and Moses was foure score yeare olde, and Aaron thre and foure score yeare olde, whan they spake vnto Pharao. And the LORDE sayd vnto Moses and Aarõ: Whã Pharao sayeth vnto you: Shewe your wonders, the shalt thou say vnto Aaron: Take thy staffe and cast it before Pharao, and it shall come to a serpent.

Then wente Moses and Aaron in vnto Pharao, and dyd as the LORDE commaunded them. And Aaron cast his staffe before Pharao and before his seruauntes, and it turned to a serpent. The Pharao called for the wyse men and sorceres. And the sorceres of Egipt also dyd lykewyse with their sorceries, and euery one cast his staffe before hym, and they turned vnto serpentes. But Aarons staffe deuoured they staues. Yet Pharaos harte was hardened, and he hearkened not vnto them, euen as the LORDE had sayd.

And the LORDE sayd vnto Moses: The hart of Pharao is hardened he refuseth to let the people go. Get the vnto Pharao in the morynge, beholde, he shall come vnto the water, mete thou hym vpon the waters brynke, and take thy staffe which turned to a serpent, in thyne hande, and say vnto him: The LORDE God of the Hebrues hath sent me vnto the, and sendeth thy worde. * Let my people go, that they maye serue me in the wyldernesse: but hytherto thou wolt not heare.

Therfore sayeth the LORDE: Herby shalt thou knowe, that I am the LORDE. Beholde, with the staffe that I haue in

hande, wyll I smyte the water whiche is in the ryuer, and it shall be turned into bloud: so that the fysshes in the ryuer shal dye, and the ryuer shall stynke, and it shalgreue the Egipcyans to drynke of the water of the ryuer.

D And ꝑ LORDE spake vnto Moses, Say vnto Aarō: Take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer theyr ryuers, and brokes, and pondes, and ouer al water pooles, that they may be turned to bloude, and ꝑ there may be bloud in all the lande of Egipte, both in the vessels of wood and stone.

77.a *Moses and Aaron dyd as the LORDE commaunded them, and lyfte vp the staffe, and smote the water that was in the ryuer, before Pharao and his seruauntes and all the water in ꝑ ryuer was turned into bloud and the fysshes in ꝑ ryuer dyed, and ꝑ ryuer stanke, so that the Egipcyans coulde not drynke of the water of the ryuer, and there was bloude in all the lande of Egipte. And the sorcerers also of Egipte, dyd lykewyse with theyr sorceries. But Pharaos harte was hardened, & he harkened not vnto the 4.b 7.a *lyke as the LORDE had sayd. And Pharao turned hym selfe, and wente home, and set not his harte theron: All the Egipcyās dygged rounde about the ryuer, for water to drynke: for they coulde not drynke of the water out of the ryuer. And this endured seuen dayes longe that the LORDE smote the ryuer.

The.viii. Chapter.

I THe LORDE sayd vnto Moses Go thy waye to Pharao, and speake vnto him: Thus sayeth the LORDE: *Let my people go, that they maye serue me: ꝑ thou wylt not let them go, beholde, I wyll smyte all the borders of the londe with frogges, so that the ryuer shal straule with frogges: these shall clymme vp, and come in to thyne house, in to thy chamber, where thou slepest, vpon thy bed, and into the houses of thy seruaūtes, amōge thy people, in to thyn ouens, and vpō thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruauntes.

B *And the LORDE spake vnto Moses: 77.c. 84.b Say vnto Aarō: Stretch forth thyne hōde with thy staffe ouer ꝑ streames, and ryuers and pondes, and let frogges come vpō the lande of Egipte. And Aaron stretched his hande ouer the waters in Egipte, and there came vp frogges, so that ꝑ lande of Egipte was couered. The sorcerers also dyd lykewyse with theyr sorceries, and caused frogges to come vpon the lande of Egipte. The called Pharao for Moses and Aaron, and sayde: *Praye the LORDE for me, that he maye take awaye the frogges fro me and fro my people, and I wyll let the people go, that they may do sacrifyce vnto the LORDE. Gen.20.b. 3.Reg.13.b. Esa.9.f and.10.g Ierem.2.f

C Moses sayd: Haue thou the honour before me, and appoynt me, whā I shall praye for the, for thy seruauntes, and for thy people: that the frogges may be dryuen awaye from the and from thy house, and remayne onely in the ryuer. He sayd: to morowe. He sayd: Euen as thou hast sayde, ꝑ thou mayest knowe, that there is none lyke vnto the LORDE oure God: And the frogges shal be taken from the, and from thy house frō thy seruaūtes, and from thy people, and remayne onely in the ryuer.

So Moses and Aaron wente frō Pharao, and Moses cryed vnto the LORDE for the appoyntement ouer the frogges, which he had promysed vnto Pharao. And the LORDE dyd as Moses sayde. And the frogges dyed in the houses, in the courtes, & vpon the felde and they gathered them together, here an heape, and there an heape, and the lande stanke of them. But whan Pharao sawe that he had gotten breth, his hart was hardened, and he herkened not vnto them, euen as the LORDE had sayd.

D And the LORDE spake vnto Moses: Saye vnto Aaron: Stretch out thy staffe, and smyte the dust vpō the earth, that there may be lyce in the whole londe of Egipte. They dyd so. And Aaron stretched out his hande with his staffe, & smote the dust vpō the earth, and there were lyce vpon men & vpon cattell: All the dust of the londe was turned vnto lyce in all the lande of Egipte.

The sorcerers also assayed lykewyse wt theyr sorceryes ꝑ they myght bryngē forthe lyce, but they could not. And ꝑ lyce were vpon men and cattell. Then sayde the sorcerers vnto Pharao: It is the fynger of god. But Pharaos hart was hardened, & he herkened not vnto them *euen as the LORDE had sayd. Exo.7.d

E And the LORDE sayd vnto Moses: Get the vp to morowe by tyme, and stonde before Pharao: beholde, he wyll go vnto the water, and speake thou vnto hym: Thus sayeth the LORDE: let my people go, ꝑ they

maye serue me: yf not, Behold, I wyll cause
cruell wormes (or flyes) to come vpon the,
thy seruauntes, thy people, and thy house,
so that all the Egipcyans houses, & the feld
and what theron is shalbe full of cruel wor-
mes, and ꝑ same daye wyll I separate the
Gen.47.a londe of ✱Goshen, wherin my people are, so
that no cruell worm shalbe there, that thou
mayest know that I am the LORDE in the
myddest of the earth. And I wyll set a dely
uerauce betwene my people, and thyne. To
morowe shall this token come to passe.

And the LORDE dyd so. And there came
perlous cruel wormes into Pharaos house
in to his seruauntes houses and vpon all ꝑ
lande of Egipte: and the lande was marred
with noysome wormes.

¶ Then called Pharao for Moses and Aa-
ron, and sayd: Go your waye, and do sacry-
fyce vnto your God in the lõde. Moses said
It is not mete, that we shulde so do, for so
shulde we offer the abhominacyõ of the E-
gipcyãs vnto the LORDE our God. Behold
yf we shulde offer the abhominacyon of the
Egipcyans before their eyes, shulde they
not stone vs? Thre dayes iourney wyll we
Exo.3.c go in the wyldernesse, and do sacrifice vnto
the LORDE our God, ✱ lyke as he hath sayd
vnto vs.

Pharao sayde: I wyll let you go, that
ye maye do sacrifice vnto the LORDE your
God in the wyldernesse (onely that ye go no
farther) and praye for me. Moses sayd: Be-
holde, whan I am come forth from the, I
wyll praye vnto the LORDE, that the cruel
wormes maye be taken from Pharao, and
from his seruauntes, and from his people,
euen tomorowe: onely deceaue me nomore,
that thou woldest not let ꝑ people go to do
sacrifice vnto the LORDE.

And Moses wente out from Pharao,
and prayed vnto the LORDE. And the LOR-
DE dyd as Moses sayd, and toke away the
cruell wormes from Pharao, from his ser-
uauntes, and from his people, so that ther
remayned not one. But Pharao hardened
his hart euen then also, and let not the peo-
ple go.

The.ix.Chapter.

THe LORDE sayd vnto Moses:
Go in to Pharao, and speake
vnto hym: Thus sayeth ꝑ LOR
DE God of the Hebrues: let my
people go, that they may serue
me, yf thou wylt not, but hold them lõger,
beholde the hande of the LORDE shalbe vpõ
thy cattell in the felde, vpon horses, vpon
ses, vpon camels, vpon oxen, vpõ sheep
a very sore pestilence. And the LORDE
make a diuision betwene the cattel of ꝑ
raelites, and the Egipcyans, so that
shall nothynge dye of all that the chy
of Israel haue. And the LORDE appoy
a tyme, and sayd: To morow shall the LO
DE do this vpon earth.

And the LORDE dyd the same on the
row. And there dyed of all maner of
of the Egipcyans: but of the cattel of
dren of Israel ther dyed not one. And
raao sent thyther, and beholde, ther
one of the cattell of Israell dead. But
raaos hart was hardened so that he let
the people go. Then sayd the LORDE
Moses and Aaron: Take your handes
ashes out of the fornace, & let Moses
kell it towarde heauen before Pharao,
it may be dust in all the lande of Egy
that ther maye be sores & blaynes vpõ
and vpon cattel in all the lande of Egy

And they toke ashes out of ꝑ furnace,
stode before Pharao, & Moses sprinkled
warde heauen. Thẽ were ther sores &
nes vpon men and vpon cattell, so that
sorcerers myght not stonde before
by reason of the sores. For there were
vpon the socerers aswell as vpon all
gipcyans. But the LORDE hardened
raaos hart, so that he harkened not
✱euen as the LORDE had sayd vnto
ses.

Then sayd the LORDE vnto
Get the vp to morow by tymes, and
before Pharao, & speake vnto hym:
sayeth the LORDE God of the
✱Let my people go, that they may
es wyll I at this tyme sende all my
in to thyne hart, and vpon thy seru
& vpon thy people: that thou mayst
that ther is none lyke me in al landes.
I wyll now stretch out my hande
the, and thy people with pestilẽce, so
shalt be roted out from the earth.
I ordeined the vp for this cause, to
shewe my power vpon the, and that my
me myght be declared in all londes.

Thou holdest my people yet, & wylt
let them go, beholde, to morow about
tyme wyll I cause a myghtye great
to rayne, such as hath not bene in the
of Egipte, sence the tyme that it was
ded hetherto. And now sende thou, and
thy cattell, and all that thou hast in the
for all men and cattell that shalbe fou

the felde, and not brought in to the houses, yf the hayle fall vpon them, they shall dye.

Now who so feared the worde of the LORD amonge Pharaos seruauntes, caused his seruauntes and cattel to flye in to the houses: but loke whose hartes regarded not the worde of the LORDE left they? seruaũtes and cattell in the felde.

C Then sayde the LORDE vnto Moses: Stretch out thy hand towarde heaue that it maye hayle vpon all the lande of Egypt vpon men, vpon cattell, and vpon all herbes of the felde in ꝑ lande of Egypte. * So Moses stretched out his stak towarde heauen, and the LORDE caused it to thonder, and hayle, so that the fyre rãne a longe vpon the earth.

Thus the LORDE hayled, and rayned vpon the londe of Egypt, so that the hayle and fyre wente so horribly together, as neuer was in the londe of Egipte, senee the tyme that ther were people therin. And the F hayle smote the whole lande of Egypte all ꝑ was vpon the felde, both mẽ & cattel, and smote all the herbes vpõ the felde, & brake all ꝑ trees vpõ the felde, saue only in ꝑ lãde of Gosen, where the chyldrẽ of Israel were there it hayled not. Then sent Pharao and called for Moses and Aaron, and sayde vnto them: * Now haue I synned, the LORDE is righteous, but I and my people are vngodly. Pet pray ye vnto the LORDE that the thonder, and hayle of God maye ceasse, thẽ wyl I let you go, that ye shall tary here no longer. Moses sayde vnto hym: When I am come out of the cyte, I wyll stretche out myne hande vnto the LORDE, so shall ꝑ thonder ceasse, & there shalbe nomore hayle that thou mayst knowe, that ꝑ earth is the LORDES. But I know that both thou and thy seruaũtes feare not yet the LORDE God G Thus the flare and the barly were smytte: for the barlye was shot vp, and ꝑ flare was bouled: but the wheat and the rye were not smytten, for they were late sowen.

So Moses wente from Pharao out of the cyte, and stretched out his handes vnto the LORDE. And the thonder and the hayle ceassed, and the rayne dropped not vpõ the earth. But when Pharao saw that ꝑ rayne and thonder and hayle ceassed, he synned agayne, and hardened his hart: he and his seruauntes. So Pharaos hart was hardened, that he let not the chyldren of Israell go, euen as the LORD had sayd by Moses.

The.x. Chapter.

AND the LORD sayde vnto Moses: Go in vnto Pharao, for I haue hardened his harte, and the hartes of his seruauntes, that I might do these tokens amonge them, & that thou myghtest shewe it in the eares of thy childrẽ, and of thy childers childrẽ, what I haue done in Egipte: and how I haue shewed my tokens amõge them, that ye maye knowe, how that I am the LORDE.

So Moses and Aaron wente in vnto Pharao, and spake vnto hym: Thus sayth the LORDE God of the Hebrues: How lõge refusest thou to submytte thy selfe vnto me to * let my people go, that they maye serue me: yf thou wylt not let my people go, beholde, to morow wyl I cause gresshoppers to come vpon all places, that they maye couer ꝑ lande, so that the lande cã not be sene and they shall eate vp that is lefte you, and was delyuered frõ the hayle: and shall eate B vp all youre grene trees vpon the felde, and shall fyll thy house, all thy seruauntes houses, and al the Egipcyans houses: such as thy father and thy fathers father haue not sene, sẽce the tyme they were vpõ earth vnto this daye. And he turned hym, & went out from Pharao. Then sayd Pharaos seruauntes vnto hym: How longe shall we be snared after this maner? Let the men go, that they may serue the LORDE their God. Knowest thou not yet, that Egipt is destroyed? Moses & Aaron were brought agayn vnto Pharao, which sayde vnto them: Go your way, and serue the LORDE your God. But who are they ꝑ shal go? Moses sayde: We wyll go with ounge, and olde, with sõnes and doughters, with shepe and oxẽ, for we haue a feast of the LORDE. He sayde vnto thẽ: Let it be so, the LORDE be with you. Shulde I let you go and youre chyldren also? loke that ye haue not some myschefe in hande. Not so, but go ye that are men, & serue the LORDE, for that was your desyre. And they thrust them out from Pharao.

Then sayde the LORDE vnto Moses: D Stretch out thyne hande ouer the lande of Egypte, for the * gresshoppers, that they maye come vpõ the lande of Egipte & eate vp all the herbes in the lande, with all that escaped the hayle. Moses stretched out his staffe ouer the lande of Egipte, and ꝑ LORDE brought an east wynde in to the lande all that daye and all that nyght, and in the mornynge the east wynde brought the gresshoppers. And they came ouer the whole

land of Egipte, & lyghted in all places of Egipte, so exceadyng many, þ before tyme there were neuer such, nother shalbe herafter: for they couered the lãd, & made it dark And they dyd eate vp all the herbes in the lande, and all the frutes vpõ þ trees which remayned from þ hayle, and left no grene thynge behynde in the trees, and herbes vpon the felde in all the lande of Egypte.

Exo.9.b and.9.f

C Then Pharao called for Moses, and Aaron in all the hayst, and sayd: * I haue sinned against þ LORD your God, & against you: forgeue me my synne thys once also, & praye þ LORD your God, that he maye take away fro me this death onely. And he wẽt out frõ Pharao, & prayed vnto þ LORD Then the LORDE turned a maruaylous stronge west wynde, and toke vp the grashoppers, and cast them in to þ reed see, so þ there was not one lefte in all the quarters of Egipt. But þ LORD hardened Pharaos hart, þ he let not the chyldren of Israel go.

The LORD sayde vnto Moses: Stretche out thyne hande toward heauen, þ it be so darke in the lande of Egypte, þ it maye be felt. And Moses stretched out hys hande

Exo.10.a

towarde heauen, * then was there a thicke darknesse in all the lande of Egypte thre dayes, so þ in thre dayes no man sawe another, nor rose vp frõ þ place where he was. But wyth þ chyldren of Israel there was lyght in theyr dwellynges. Then Pharao called for Moses, and sayde: Go your way and serue þ LORD: onely leaue your shepe and your oxen here: let your chyldren go wyth you also. Moses sayde: Thou must geue vs offerynges, and brentofferynges, þ we maye do sacrifyce vnto þ LORD our God. Our cattell shall go wyth vs, & ther shall not one hoofe be lefte behynde: for we must take therof for þ seruyce of þ LORDE our God. Moreouer we knowe not where wythall we shall serue þ LORD, tyll we come thyther. But þ LORD hardened Pharaos harte, þ he wold not let them go. And Pharao sayde vnto hym: Get the hence fro me & beware, þ thou come nomore in my sight. For loke what daye so euer thou commest in my sight, thou shalt dye. Moses answered: Euen as thou hast sayde, I wyll come nomore in thy syght.

The.xi. Chapter.

AND þ LORD sayd vnto Moses I wyll yet bryng a plage vpõ Pharao, and Egypte: after þ shall he let you go from hence & shall not onely let all go, but also dryue you hence. Therfore saye vnto you vnto the people, that euery mã borow of his neyghboure, and euery womã of her neyghbouresse, * iewels of syluer & golde, for the LORDE shal geue the people fauour in the sight of the Egipcyans. And Moses was a very greate man in the lande of Egypte, in the sighte of Pharaos seruantes, and in the syght of the people.

And Moses sayde: Thus sayeth þ LORDE: At mydnyght wyll I go out of the myddes of Egipte, and all þ fyrst borne in the lande of Egypte shall dye: From Pharaos fyrst sonne (that sytteth vpon his seate) vnto the fyrst sonne of the mayde seruaunt which is behynde the mill: and all the fyrst borne amonge the cattell: and there shalbe a great crye in all the lande of Egypte, such as neuer was, nor shalbe. But amonge all þ chyldren of Israell there shall not a dogge moue the with his tunge, fro men vnto cattell: that ye maye knowe, how that the LORDE hath put a difference betwixte Egypte and Israell. Then shall all these thy seruaũtes come downe vnto me, and fal at my feet, & saye: Get the out, thou and all thy people that are vnder þ. After that wyll I depart. And he wente from Pharao with a wrothfull displeasure. The LORDE sayde vnto Moses: Pharao herkeneth not vnto you, that many wonders may be done in þ lande of Egypte. And Moses and Aaron dyd all these wonders before Pharao: But þ LORDE hardened his harte, that he wolde not let the chyldren of Israel go out of his lãde.

The.xii. Chapter.

THE LORDE sayde vnto Moses and Aaron in the lande of Egypte: This moneth shalbe vnto you the fyrst moneth, and ye shal begynne the monethes of the yeare. Speake ye vnto all the congregacyõ of Israell & saye: Vpõ the tenth daye of this moneth let euery one take a * lãbe (or a kyd) wher a housholder is, to euery house

a lambe. But yf the housholde be to fewe for a lambe, then let hym and his neyghboure that is nerte vnto his house, take it accordynge to ỹ nombre of the soules, and coũte to the lambe, what euery man maye eate. But it shalbe a lambe without blemyshe, a male, and of a yeare olde. Frõ amonge the lãbes and goates shall ye take it. * And ye shal kepe it vnto ỹ fourteth daye of the moneth. And euery man of the congregacyon of Israel shal slaye it aboute the euenynge * And they shall take of his bloude, & strake it on both the sydeposstes of the doore, and on the vpperdoore post of ỹ house, that they eate it in. And so shall they eate flesh ỹ same nyght, rosted at the fyre, and vnleuended bread, and shal eate it with sowre sauce. Ye shall not eate it rawe, nor sodden with water, but onely rosted at the fyre, his heade with his fete and pertenaunce. And ye shal leaue nothynge of it ouer vntyll the morynge: but yf ony thynge be lefte ouer vntyl the morynge, ye shal burne it with fyre.

On this maner shal ye eate it: ye shalbe gyrded aboute youre loynes, & haue youre shues vpon youre fete, and staues in your handes, and ye shall eate it with hayst: for it is the LORDES Passeouer. * For in the same nyght wyll I go thorow the lande of Egipte, and smyte all the fyrstborne in the lande of Egypte, frõ men vnto cattell, and vpon all the goddes of Egypte wyll I do execucyon, euen I the LORDE * And the bloude shalbe youre token, vpon the houses wherin ye are: that whan I se the bloud I maye passe ouer, and the plage happen not vnto you, to destroye you, whã I smyte the lande of Egypte.

And this daye shall ye haue for a remẽbraunce, and ye shal kepe it holy for a feast vnto the LORD, ye & al your posterityes for a perpetuall costume. * Seuẽ dayes shall ye eate vnleuended bread, namely, vpon ỹ fyrste daye shall ye leaue of with leuended bread in youre houses. Who so euer eateth leuended breade frõ the fyrst daye vnto the seuenth, that soule shalbe roted out from Israell. The fyrste daye shalbe called holy amonge you, and the seuenth also. No maner of worke shall ye do therin, saue what belongeth to the meate for al maner of soules, that only maye ye do for you. And kepe you to the leuended breade.

For euen vpon that same daye wyll I bringe your armyes out of the lande of Egypte therfore shall ye and all your posterytes kepe this day for a perpetual costume * Upon the fourtenth daye of the fyrste moneth, at euen shall ye eate vnleuended bread vnto the one and twentyeth daye of the moneth, at euen: so that there be no leuended breade founde in your houses seuẽ dayes. For who so euer eateth leuẽded bread, that soule shalbe roted out from the cõgregacyõ of Israel, whether it be a straũger, or borne in the lãde. Therfore eate no leuẽded bread in all youre dwellynges.

And Moses called all the elders of Israell and sayde vnto them: Chose out and take to euery housholde a shepe and kylle Passeouer vnto the LORD: & take a bunch of ysope, and dyppe it in the bloude in the balen, and strake it vpon the vpperpost & vpon the two syde postes, and none of you go out at the doore of his house vntyl ỹ morynge, for the LORDE wyll go aboute and plage the Egipcyans. And whan he seyth the bloude vpon the vpperpost, and vpon the two sidepostes, he wyl passe ouer by the doore, and not suffre the destroyer to com by youre houses to plage. Therfore kepe this costume for the and thy chyldren for euer.

And whan ye be come in to the lande ỹ the LORD shal geue you, (as he hath sayd) then kepe this seruice: * And whan youre chyldren saye vnto you: What seruyce is this, that ye haue? ye shal saye: It is the sacrifyce of the LORDES Passeouer, whi che passed ouer by the chyldren of Israell in Egypte, whan he plaged the Egipcyãs, and saued our houses. Then the people bowed themselfes, and worshypped. And the chyldren of Israell wente and dyd as ỹ LORDE had cõmaunded Moses and Aaron.

* And at mydnyght the LORDE smote al the fyrstborne in the lande of Egypte: from Pharaos fyrste sonne (whiche sat vpon his seate) vntyll the fyrste sonne of the presoner that was in the preson, and all the fyrstborne of the cattell. Then Pharao arose ỹ same nyght, and all his seruauntes, and all the Egypcyãs, and there was a great crye in Egypte: for there was no house wherin there was not one dead.

And he called for Moses and Aaron in the nyght and sayde: * Get you vp, and departe out fro my people, ye and ỹ chyldren of Israel: Go youre waye & serue the LORDE, as ye haue sayde, and take youre shepe and your oxen with you * as ye haue sayd, and departe, and bielle me also. And the Egypcyans were fearre vpon the people, to driue them hastely out of the land, for they sayde we are all but deade.

Leui. 23.a Num. 28.c

D

Ioshu. 4. B

E

Exod. 11.d psal. 67.c and. 134.a Sap. 18.d

Exod. 10.a

And the people toke the rawe dowe, before it was leuended (for they? foode) bouñde in they? clothes vpon they? shulders. And
Exo.3.c and.11.a the chyldré of Israel had done *as Moses sayde, and borowed iewels of syluer & gold and clothes of the Egyptians: the LORDE also had geuen the people fauoure in the syghte of ỳ Egipcyãs, that they lent them, and so they spoyled the Egiptians.

f * Thus the chyldré of Israel toke their
Num.33.a Heb.11.c & Nu.11.a iourney from Raemses to Suchoth, & sixe hundreth thousande mé of fote, beside chyldren. There wente with them also much comune people, and shepe, and oxé, and exceadynge many cattell.

And of the rawe dow that they brought out of Egypte, they baked vnleuended cakes: for it was not leuended, in so much as they were thrust out of Egipte, and coulde not tarye: nether had they prepared them ouy other meate.

Gene.15.c Exo.7.d * The tyme that the chyldren of Israel dwelte in Egipte, is foure hundreth & thirtye yeares. Whã the same were ended, the whole hoost of ỳ LORD wente out of ỳ lõde of Egypte in one daye. Therfore shall this nyght be kepte vnto the LORDE, because he brought them out of the londe of Egypte: And the chyldren of Israel shall kepe it vn to the LORDE, they and they? posterities.

G And the LORDE sayde vnto Moses and Aaron: This is the maner of the keppynge of Passeouer: There shall no straunger eat of it. But who so is a bought seruaunt let hym be circumcysed, and then eate therof. A straunger and a hyred seruaunt shal not eate of it. In one house shall it be eaten. ye shal cary none of his flesh out of the house,
Num 9.b Ioh.19.b & * ye shall not breake a bone of hym. The whole congregacyon of Israell shall do it.

But yf there dwel a straunger with the and wyl holde Passeouer vnto the LORDE let hym circumcyse euery one that is male, and then let hym fyrst come, and do it, and be as one that is borne in the lãde: for ther shall no vncircumcysed eate therof. One maner of law be vnto him that is borne in the lande, and vnto the straũger that dwelleth amonge you. And al the chyldren of Israel dyd as the LORDE cõmaũded Moses and Aarõ. So vpon one day ỳ LORD brought the chyldren of Israell out of the londe of Egipte with they? armyes.

The.xiii. Chapter.

The.xiij.Chap.

And the LORD spake vnto Moses, and sayd: * Sanctyfye vnto me euery fyrste borne that breaketh all maner of matrice amonge the childzen of Israel both of men and cattell: for they are myne. Then sayd Moses vnto ỳ people: Thynke vpon this daye, in the whiche ye are gone out of Egipte from the house of bondage, how that the LORDE brought you out from thẽce with a myghtye hande. Therfore shall ye eate no * sowre dowe. This daye are ye gone out, euen in the moneth Abib.

* Now whan the LORDE hath brought the in to the lande of the Cananites, Hethites, Amorites, Heuites & Iebusites, which he * sware vnto thy fathers to geue the (euen a lande that floweth with milke and hony) thẽ shalt thou kepe this seruyce in this moneth: Seuen dayes shalt thou eate vnleuended bread, and vpon the seuẽth daye is the LORDES feast: therfore shalt thou eate vnleuended bread seuen dayes that there be no sowre dow, nor sowred bread sene in all thy quarters.

And thou shalt tel thy sonne at the same tyme, and saye: Because of that which the LORDE dyd for me, whan I departed out of Egypte. Therfore shall it be a sygne vnto the in thyne hande and a token of remembraunce before thyne eyes, that the law of the LORDE may be in thy mouth, how that the LORDE brought thy out of Egypte with a myghty hande: Therfore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought the in to the lande of the Cananites (as he hath swore vnto the and thy fathers) hath geuen it the, thẽ shalt thou sanctifye vnto the LORDE all that breaketh the matrice and fyrst borne amonge thy cattell, that as is male. The fyrstborne of the asse shalt thou bye out wt a shepe: but yf thou redeme it not, then breake his necke. All the fyrstborne of men amonge thy chyldren shalt thou redeme.

And whan thy chylde axeth the to morowe or to morowe: What is this? Thou shalt saye vnto hym: The LORDE brought vs out of Egypte from the house of bondage with a myghtye hande: for whan Pharao was loth to let vs go, the LORDE slewe all the fyrst borne in the lande of Egypte, both the fyrst borne of men vnto the fyrst borne of the cattell: therfore offer I vnto the LORDE all that breaketh ỳ matrice, beyng a male, and the fyrstborne of my chyldré I

And this shalbe a sygne vnto the in thyne hande, and a token to thynke vpon before thyne eyes, how that the LORDE brought vs out of Egypte with a mightie hande.

D Now whan Pharao had let the people go, God led them not the waye through the londe of the Philistines, whiche was the nerre: for he thought: The people myght repent, whan they se warre, and so turne in a gayne in to Egipte. Therfore led he the people aboute, euen the waye thorow the wyldernesse by the reed see. And the childzen of Israell wente harnessed out of the londe of Egypte. And Moses toke Josephs bones with hym, * for he toke an oth of ỹ childzē
fo.b
24.f of Israell, and sayde: God wyll surely vysett you therfore cary awaye my bones with you from hence.

3.b * So they toke theyr iourney from Suchoth and pitched their tentes in Etham in
4.b the edge of the wyldernesse. * And the LORDE wente before them by daye in a pyler of
n.9.c
ic.a a cloude, to lede them the ryght waye, and
4.b by nyght in a pyler of fyre, that he myghte shewe thē light to walke both by daye and nyght. The pyler of the cloude departed neuer from the people by daye, and the pyler of fyre departed not from them by nyght.

The.xiiij.Chapter.

A AND the LORDE spake vnto Moses, and sayd: Speake to the childzen of Israell & byd them that they turne aboute, and pitch theyr tentes before
33.b the balley of Hyzoth, * betwirte Migdol & and the see towarde Baall Sephon, and there pitch the tentes right ouer by the see. For Pharao shall saye of the childzē of Israell: They can not tell how to get out of ỹ lande, the wyldernesse hath shutte them in. And I wyll harden his harte, that he shall folowe after them, and I wyll get me honoure vpon Pharao, and vpon all his power. And the Egipcians shall knowe, that I am the LORDE. And they dyd so.

B And whan it was tolde the kynge of Egypte, that the people fled, his harte & his seruaūtes were turned agaynst the people, and sayd: Why haue we done this, that we haue let Israel go, that they shuld not serue vs. And he bouńde his charrettes fast & toke his people with hym, and toke sixe hūdzeth chosen charrettes, and the other charrettes besyde that were in Egypte, and the captaynes ouer all his: for the LORDE hardened ỹ harte of Pharao kynge of Egypte, that he folowed after the childzen of Israell. And the childzen of Israell wente out with an hye hande.

And the Egipcians folowed after them C and ouertoke the (where they had pitched by the see) with horses and charettes, and horsmen, and with his power, in the valley of Hyzath towarde Baall Sephon. * And Ioc. 24.8
whan Pharao came nye them, the childzen of Israell lyft vp theyr eyes, and beholde, the Egipcians wente behynde them, & they were sore afrayed, and cryed vnto ỹ LORD.

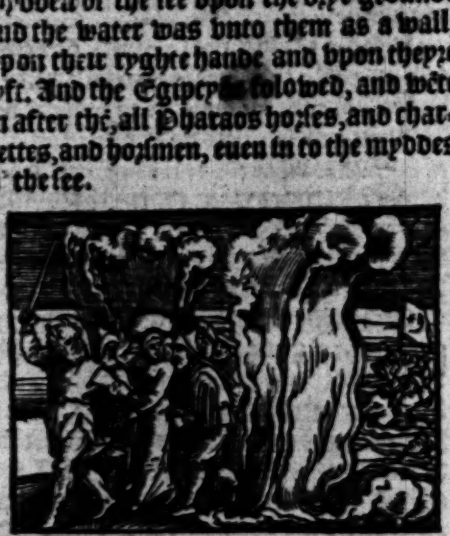
And sayde vnto Moses: Were there no graues in Egipte, that thou hast brought vs awaye to dye in the wyldernesse? Wherfore hast thou done this vnto vs, that thou hast caryed vs out of Egypte? Is not this it, that we sayd vnto the in Egypte? Leaue of, and let vs serue the Egypcyans: for it were better for vs to serue the Egipcyans, then to dye in the wyldernesse? Moses sayd vnto ỹ people: * Feare you not stonde styll 2.par. 20.f
and beholde what a saluacyon the LORDE Esa.30.c
shall shewe vpon you this daye: * for these Deu.28.g
Egypcyans whome ye se this daye, shall ye neuer se more for euer: the LORD shal fight for you, onely quyete youre selues.

The LORDE sayde vnto Moses: Wherfore cryest thou vnto me? Speake vnto the childzen of Israell, that they go forwarde. D
* But lyft thou vp thy staf, and stretch out Exo.14.b
thyne hande ouer the see, and parte it asunder, that the childzen of Israel maye go in thorowe the myddest of it vpon the drye grounde. Beholde, I wyll harden the hart of the Egypcians, that they shall folowe after you. Thus wyll I get me honoure vpō Pharao, and vpon all his power, vpō his charrettes, and horsmen: and the Egipcians shall knowe that I am the LORDE, whā I haue gotten me honoure vpō Pharao, vpon his charrettes, and vpō his horsmen.

* Then the angel of God that wente before ỹ armyes of Israell, remoued and gat hym behynde them: and the cloudy pyler remoued also from before them, and stode behynde them, and came betwixe the armies of the Egipcians and the armyes of Israell. It was a darcke cloude, & gaue light that nyght so that all the nyght longe these and they coulde not come together. psal.104.b

* Whā Moses now stretched forth his E
hande ouer the see, the LORDE caused it Exo.15.b
to passe awaye thorow a mighty east wynde all that nyght, and made the see drye * and Iosu.2.b
and.4.d
the water deuyded it selfe asunder. And the

Iud.5.c
Psal.77.b
chyldren of Israell wente in thorowe the myddest of the see vpon the drye grounde and the water was vnto them as a wall, vpon their ryghte hande and vpon theyr lyft. And the Egipcyans folowed, and were in after the, all Pharaos horses, and charrettes, and horsmen, euen in to the myddes o the see.



Iudit.9.a
*And now whā ꝑ morning watch cam, ꝑ LORD loked vpō the armyes of ꝑ Egyptians out of the piler of fyre & the cloude, and troubled theyr armyes, and smote the wheles from theyr charrettes, and ouerthrewe them with a storme. Then sayde the Egipcians: * Let vs flye from Israel, the LORD fyghteth for them agaynst the Egipcyans.

Deu.32.c

¶ But the LORDE sayde vnto Moses: Stretch out thyne hande ouer the see, that the water maye come agayne vpon the Egipcians, vpō theyr charrettes, & horsmen. Then Moses stretched out his hande ouer the see, and the see came agayne before day in his course and strength, and the Egipcians fled agaynst it. * Thus the LORD ouerthrewe the in the myddest of the see, so that the water came agayn, and couered ꝑ charrettes and horsmen, and all Pharaos power which folowed after them in to the see,

Hap.10.b

Esa.11.f
so ꝑ there remayned not one of the. * But the chyldren of Israell wente drye thorowe the myddest of the see, and ꝑ water was vnto them as a wall vpon the ryghte hande & vpon theyr lyfte.

1.Mac.4.a
* Thus the LORDE delyuered Israell in that daye from the hand of the Egipcians. And they sawe the Egipcias dead vpon ꝑ see syde, and the greate hand that the LORDE had shewed vpon the Egipcyans. And the people feared the LORDE, and beleued hym, and his seruaunt Moses.

The.xv.Chapter.

¶ Then longe Moses and ꝑ chyldren of Israel this longe vnto the LORDE, and sayde.

* I wyll synge vnto the LORDE, for he hath done gloriously horse & charret hath he ouerthrowen in the see.

* The LORDE is my strengthe, and my songe, and is become my saluacyon.

This is my God, I wyl magnifye him, he is my fathers God, I wyll exalte him.

The LORDE is the righte man of warre, LORD is his name. The charrettes of Pharao and his power, hath he cast in to ꝑ see.

His chosen captaynes are drowned in the reed see, the depe hath couered the, they sanke to the grounde as a stone.

Thy ryght hāde (O LORD) is glorious in power: thy ryghte hande (O LORD) hath smytten the enemyes.

And in thy great glory thou hast destroyed thyne aduersaries: thou sentest out thy wrath, & it consumed the euen as stobble.

In the breth of thy wrath the waters gathered together, the floudes went vpon an heape. The depes plomped together in the myddest of the see.

The enemye thoughte: I wyll follow vpon them, and ouertake the, and deuide the spoyle, and coole my mynde vpon them. I wyll drawe my sweardе, & my hande shall destroye them.

Thou blewest with thy wynde, the see couered the, and they sanke downe as lead in the myghtye waters.

LORDE, who is lyke vnto the among ꝑ goddes? Who is so glorious in holynes, fearefull, laudable: and dooynge wonders.

Whan thou stretchedest out thy ryghte hande, the earth swalowed them vp.

Thou of thy very mercy hast led thy people, whome thou hast delyuered, and in thy strength thou hast brought the, vnto thy dwellynge of thy Sanctuary.

Whan the nacyons herde this they were greged, sorowe came vpon the Philistyns.

Then were the prynces of Edom astonyed tremblynge came vpon the myghtye of Moab, all the indwellers of Canaan were astonyed and fayntharted.

Let feare and drede fall vpon them, for the arowe thy greate arme that they may be styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll thy people which thou hast gotten, be gone thorowe.

Bringe them in, and plante them in the mountayne of thyn enheritaunce, in the place that thou hast made for the to dwellynge: euen to thy temple (O LORDE) which thy handes haue prepared.

The LORDE shalbe kynge

and euer. For Pharao wente in to the see with horses, and charrettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the chyldre of Israel went dyre thorow the myddes of the see.

And Miriam the prophetisse, Aarō sister, toke a tymbrel in hir hande, and all the wemē folowed out after her with tymbrels in a daunse And Miriam sange before thē: *O let vs synge vnto ỹ LORDE, for he hath done gloriously, mā and horse hath he ouerthrowen in the see.

*Moses caused the chyldren of Israell to departe out from the reed see, vnto ỹ wyldernesse of Sur, and they went thre dayes in the wyldernesse, that they founde no water. Then came they to Marath, but they coulde not dryncke the water for bytternesse, for it was bytter. Therfore was it called Marath, (that is bytternesse.) Then ỹ people murmured agaynst Moses, and sayde: what shall we dryncke? And Moses cryed vnto the LORDE, *which shewed hym a tre, this he put in the water, then was it swete.

There he made them a statute, & a lawe and tempted them, and sayd: *yf thou wylt herken vnto the voyce of the LORDE thy God, & do that which is ryght in his syght, and geue eare vnto his commaundemētes, and kepe all his statutes, then wyll I laye vpon the none of the syckenesses, ỹ I layed vpon Egipte, for I am the LORDE thy surgione.

The.xvi.Chapter.

AND they came vnto *Elim, where there were twelfe welles of water, and seuēty palme trees, & then they pitched by the water syde. From Elim they toke theyr iourney, and the whole congregacyon of the chyldrē of Israel cam in to the wyldernesse of Sin, (whiche lyeth betwene Elim and Sinai) vpō the fyfteth daye of the seconde moneth, after that they were departed out of the londe of Egipte. And the whole multitude of the chyldren of Israel *murmured against Moses and Aaron in the wyldernesse, and sayd vnto them: Wolde God we had dyed in the londe of Egipte by the hande of the LORDE, whā we sat by the fleshe pottes, & had bread ynough to eat: for ye haue brought vs out in to this wyldernesse to cause this whole multytude to dye for honger.

Then sayde the LORDE vnto Moses: Beholde, *I wyll rayne you bread frō heuen, and let the people go out, and gather daply, what they neds, that I maye proue whether they walke in my lawe or not. But vpon the fyrte daye they shall prepare them selues, that they maye bryng in twyse as much as they gather daply. Exp.16.b psal.77.d. Ioh.6.b

Moses and Aaron sayd vnto all ỹ chyldren of Israel: At euen ye shall knowe that the LORDE hath brought you out of ỹ lande of Egipte, and in the mornynge shall ye se the glorye of the LORDE: for he hath herd your grudgynges agaynst the LORDE. For what are we that ye grudge agaynst vs? B

Moses sayde moreouer: *At euen shall the LORDE geue you flesshe to eate, and in the mornynge bread ynoughe: because the LORDE hath herde your grudgynges, that ye haue grudged agaynst hym. For what are we? your murmurynge is not agaynst vs, but agaynst the LORDE. And Moses sayd vnto Aaron: Speake vnto the whole multytude of the chyldren of Israel: Come forth before the LORDE, for he hath herd youre murmurynges. Num.11.b

And whyle Aaron spake thus vnto the whole congregacyon of the chyldren of Israell, they turned them towarde the wyldernesse: and beholde, the glorye of the LORDE appeared in a cloude, and the LORDE sayd vnto Moses: I haue herde the murmurynge of the chyldren of Israel. Tell them: At euen shall ye haue flesshe to eate, & in the mornynge shal ye be fylled with bread, and ye shall knowe, that I am the LORDE your God. C

*And at euen the quayles came vp, and couered the tentes: and in the morning the dewe laye rounde about the tentes. And whan the dewe was falle, beholde ther laye a thynge in the wyldernesse, thynne, & small, as the horfrost vpon the grounde. Num.11.f

And whan the chyldren of Israel saw it, they sayd one to another: This is D

for they wist not what it was. But Moses sayd vnto them: It is the bread that ỹ LORDE hath geuen you to eate. This is it that the LORDE hath commaũded: Euery one gather for hym selfe as much as he eateth, & take a Gomor for euery heade, accordyng to the nombre of the soules in his tente.

And the chyldren of Israell dyd so, and gathered some more, some lesse. But whan it was measured out with the Gomor, he ỹ gathered much had not the more: * and he 2.Cor.8.b that gathered lytle, wanted nothynge, but euery one gathered for hymselfe, as muche as he dyd eate. And Moses sayd vnto the: Let noman leaue ought therof vntyl ỹ mornynge. But they herkened not vnto Moses And some left of it vntyll the mornynge. Then ware it full of wormes and stanke. And Moses was angrye at them.

And euery mornynge they gathered for them selues, as much as euery one dyd eat: but as soone as it was whote of the Sõne, it melted awaye. And vpon the sixte daye they gathered twise as muche of bread, two Gomors for one. And all the rulers of the congregacyon came in and tolde Moses.

And he sayd vnto them: This is it, that the LORDE hath sayd: To morowe is ỹ Sabbath of the holy rest of the LORDE: loke what ye wyll bake, that bake: and what ye wyl seeth, that seeth: and that remayneth ouer, let it remayne, that it maye be kepte vntyl ỹ morynge. And they let it remayne tyll the morowe, as Moses commaunded. Then stanke it not, nother was there ony worme therin. Then sayd Moses: Eat that to daye, for to daye is the Sabbath of the LORDE: to daye shall ye fynde none in the felde Sixe dayes shall ye gather it, but the seuenth daye is the Sabbath, wherin there shall be none.

But vpon the seuenth daye ther wente out some of the people to gather, and foũde nothynge. Then sayd the LORDE vnto Mo Exo.20.b ses: * How longe refuse ye to kepe my commaundementes and lawes? Beholde, the LORDE hath geuen you the Sabbath, ther fore vpon the sixte day he geueth you bread for two dayes, therfore let euery man nowe byde at home, & nomã go forth of his place vpon the seuenth daye.

So the people rested vpon the seuenth daye. And the house of Israel called it Mã Nu.11.b and * it was lyke Coriãder sede, and whyte and had a taist lyke sinneis with hony.

And Moses sayd: This is it that ỹ LORDE hath commaunded: Fyll a Gomor ther-

of to be kepte for your posterities, that they maye se ỹ bread, wherwith I fed you, whe I brought you out of the lande of Egipte. And moses sayd vnto Aarõ: Take a * cruse and put a Gomor full of Man therin, and laye it vp before the LORDE, to be kepte for youre posterities, as the LORDE commaunded Moses, So Aarõ layed it vp there for a testimonye to be kepte.

* And the chyldren of Israel dyd eate Man forthe peares, tyll they came vnto a lande, where people dwelt, euen vntyll they came to the borders of the lande of Canaan dyd they eate Man. A Gomor is the tenth parte of an Epha.

The.xvii.Chapter.

And ỹ whole multitude of the chyldren of Israell wente on they? tourneys out of the wyl dernesse of Sin (as the LORD commaunded them) and pitched * in Raphidim. The had the people no water to drynke. And they chode with Moses, and sayd: Geue vs water, that we may drynke. Moses sayd vnto the: Why chyde ye with me? wherfore tempte ye the LORDE? But whan the people thyrsted there for water, they murmured agaynst Moses, & sayd: * Wherfore haste thou caused vs to come out of Egipte, to let vs, our chyldren, & our cattell dye for hunger?

Moses cryed vnto the LORD, and sayd: What shall I do with this people? They are almoost ready to stone me. The LORDE sayd vnto him: Go before the people, & take some of the elders of Israel with the, & take in thyn hãde thy staffe, wherwith thou smytest the water, and go thy waye: Beholde, * I wyll stonde there before the vpõ a rocke in Horeb, there shalt thou smyte the rocke, so shall ther water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. * Then was that place called Massa, Meriba, because of the chydyng of the chyldren of Israel, and because they tempted the LORDE, and sayd: Is the LORDE amonge vs, or not?

Then came Amalecke, and fought & gaynst Israel in Raphidim. And Moses sayd vnto Josua: Chose vs out men, & go out, and fyght agaynst Amalech, to morowe wyll I stonde vpon the toppe of the hyll, I haue the staffe of God in my hãde. And Josua dyd as Moses bad hym, and fought agaynst Amalecke. Moses, and Aaron, and Hur wente vp to ỹ toppe of the hyll. * And whan Moses helde vp his hande, Israel

had the victory: but when he let downe his
hande Amaleck had the victorye.

But Moses handes were heuy, therfore
toke they a stone, and layed it vnder hym, þ
he myght syt vpon it. And Aaron, and Hur
D stayed vp his handes, the one vpon the one
syde, and the other vpon the other syde. So
his handes were stedfast vnto the Sonne
wente downe. And Iosua discomfited Ama-
lecke, and his people thorowe þ edge of the
swearde.

And the LORDE sayd vnto Moses:
Wryte this for a remembraunce in a booke,
and commyte it vnto the eares of Iosua:
for I wyll cute out Amaleks frome vnder
heuē, so that he shall be nomore remembred.
And Moses buylded an altare vnto þ LOR
DE, and called it: (The LORDE is my
for he sayd: The battayll of the LORDE shal
be agaynst Amaleck thorowe an hande vn-
der the defence of God from chylde to chyl-
des chylde.

The.xviii.Chapter.

I

And whan Iethro the preste in
Madiā, Moses father in lawe
herde of al, that God had done
with Moses, and his people
of Israel, how that the LORDE
had brought Israell out of Egipte, he toke
Sipora Moses wyfe, whom he hadde sent
backe, with his two sonnes, * The one was
called Gerson, for he sayd: I am become a
straunger in a straunge lande. And þ other
was called Eliasar, for he sayd: The God
of my fathers hath ben my helpe, and hath
delyuered me from Pharaos swearde.

Now whā Iethro Moses father in lawe
and his sonnes, & his wyfe came vnto hym
in the wyldernesse by þ mount of God, wher
he had pitched his tent, he sent worde vnto
Moses: I Iethro thy father in lawe am
come vnto the, and thy wyfe, and both hyr
chyldren with her. Thē wente Moses forth
to mete hym, and dyd obeysaunce vnto hym
and kyssed hym. And whā they had saluted
eche other, they went in to the tent.

Then Moses told his father in lawe al B
that the LORDE had done vnto Pharao,
and the Egipcyans for Israels sake, and al
the trauayle that had happened vnto them
by the waye, and how the LORDE had dely-
uered thē. Iethro reioyced ouer al the good
that the LORDE had done for Israel, that
he had delyuered them frō the hande of the E-
gipcyans. And Iethro sayd: Praysed be
the LORDE, which hath delyuered you from
the hande of the Egipcyans, and of Pha-
rao, (and) that knoweth how to delyuer his
people frō the Egipcyans hande. Now I
knowe, that the LORDE is greater then all
goddes, because they dealt proudly wt them
And Iethro toke brent offerynges, and offe
red vnto God. Then came Aaron and all
the elders of Israel to eate bread with Mo
ses father in lawe before God.

On the nexte morowe satte Moses to C
iudge the people, and the people stode rounde
about Moses from þ morowe vntyll the
euen. But when his father in lawe sawe al
that he dyd with the people, he sayd: What
is this, that thou doest with the people?
Wherfore sittest thou alone, and al the peo
ple stonde rounde about the from the mor-
rowe vntyll the euen? Moses answered
hym: The people come to me, and are coun
cell at God: for when they haue ony thinge
to do, they come vnto me, that I may iudge
betwixte euery one and his neighbour, and
shewe them the statutes of God, and his
lawes.

* His father in lawe sayd vnto hym: It Deut. 1. b
is not well that thou doest. Thou weriest
thy selfe, and the people that is with the.
This busynes is to sore for the, thou canst
not perfourme it alone. But herken vnto
my voyce. I wyll geue the councell & God
shall be with the. Be thou vnto þ people to
Godwarde, and bryng the causes before
God, and prouyde them with statutes and
lawes, that thou mayest shewe thē the way
wherin they shulde walke, and the worckes
that they shulde do.

But loke out amonge all the people, for
honest men, that feare God, suche as are
true, and hate couetousnesse, make these ru
lers ouer them, some ouer thousandes, ouer
hundredes, ouer fyftye, and ouer ten, þ they D
may al waye iudge the people. * But where Deu. 1.d
ther is ony great matter, þ they bryng the
same vnto þ, & iudge þ smal causes them sel
ues: so shal it be lyghter for the, & they bear

the burthen with the. yf thou shalt do this then mayest thou endure the thynge ꝑ God chargeth the withall, and all this people maye go peaceably vnto theyr place.

Num.11.b *Moses herkened vnto the voice of his father in lawe, and dyd all that he sayd. And he chose honest men out of all Israell, & made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fyfty, and ouer ten, that they myght allwaye iudge the people. As for suche causes as were harde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe in to his owne lande.

The.xix.Chapter.

IN the thyrd moneth after that the chyldren of Israell were gone out of the lande of Egipt they came the same daye in to the wyldernesse of Sinai (for they were departed frō Raphidim, & wolde
Num.33.b in to the wyldernesse of Sinai) *and there they pitched in ꝑ wyldernesse ouer agaynst the mount. And Moses went vp vnto god
Exo.24.a. *And the LORDE called vnto hym out of the mount, and sayde: Thus shalte thou saye vnto the house of Jacob, and tell ꝑ chyldren of Israel: ye haue sene what I haue done to the Egiptyās, & how I haue borne you vpō Aegles wynges, and brought you
Deu.14.a vnto my selfe. *If ye will herken now vnto my voyce and kepe my couenaunt, ye shalbe myne owne before all people: for the whole earth is myne: & ye shalbe vnto me,
1.Pet.2.b *a prestherly kyngdome, and an holy people. These are the wordes that thou shalte saye vnto the chyldren of Israel.

B Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded, and all the people answered together, and
Exo.24.d sayd: * All that the LORDE hath sayd will we do.
Deu.5.b and.26.b

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayd vnto Moses: Beholde I wyl come vnto the in a thicke cloude, that the people may hear my wordes which I speake vnto the, and beleue thy forener. And Moses shewed the wordes of the people vnto ꝑ LORD

The LORDE sayd vnto Moses: Go vnto the people, & sanctifie them to day and to morowe, that they may washe theyr clothes and be ready agaynst ꝑ thyrde daye: for vpon the thyrde daye shall the LORDE come downe vpon Sinai before all the people.

And set markes rounde about the people, and say vnto them: Beware, that ye go not vp in to the mount, nor touche the borders of it * For who soeuer toucheth ꝑ moūt shall dye the death. Ther shall no hande touche it, but he shall eyther be stoned, or shot thorowe: whether it be beast or man, it shall not lyue. Whan ꝑ horne bloweth, the shall they come vp vnto the mount.

Moses went downe from the mount vnto the people, and sanctified them. And they washed theyr clothes. And he sayd vnto them: Be ready agaynst the thyrde daye, and noman come at his wyfe.

Now whan the thyrd daye came (and it was early) it beganne to thonder and lyghten, and ther was a thycke cloude vpon the mount, and a noyse of a trompet exceadyng myghtye. And the people that were in the tentes, were afrayed. * And Moses brought the people out of the tentes to mete with God, and they stode vnder the mount.

But al moūt Sinai smoked, because the LORD came downe vpon it with fyre. And the smoke therof went vp as the smoke of a fornace, so that the whole mount was exceadynge terrible. And ꝑ noyse of the trompet went out: and was myghtye. Moses spake, and God answered him loude. And whan the LORDE was come downe vpon the mount Sinai, euen vpon the toppe of the mount, he called Moses vp vnto the toppe of ꝑ mount. And Moses went vp.

Then sayd the LORDE vnto him: Go downe, & charge ꝑ people, that they break not vnto the LORDE to se hym, and fall not of them perysshe. The rulers also that come nye vnto the LORDE, shall sanctifie them selues, lest the LORDE smyte them. And Moses sayd vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, & sayde: Set markes about the mount, and sanctifie it.

* The LORDE sayd vnto him: Go thy waye, get the downe. Thou and Aaron

the shalt come vp: but ꝑ rulers of ꝑ people shall not prease to come vp vnto ꝑ LORDE lest he smite them. And Moses went downe to the people, and tolde them.

The.xx.Chapter.

AND the LORDE spake all these wordes, and sayde: * I am the LORDE thy God which * haue brought the out of the londe of Egypte from the house of bondage.

Thou shalt haue none other goddes in my syght. * Thou shalt make the no graue ymage nor ony symilitude, nother of it that is aboue in heauen, nor of it that is beneth vpon earth, nor of it that is in ꝑ water vnder the earth. Worshippe them not, & serue them not: for I the LORDE thy God am a * gelous God, visitynge the synne of the fathers vpon the chyldren, vnto the thyrde & fourth generacyon, of them that hate me: And do mercy vpō many thousandes that loue me, and kepe my commaundementes.

* Thou shalte not take the name of the LORDE thy God in vayne. * For the LORDE shall not holde hym vngylty, that taketh his name in vayne.

Remembre the Sabbath daye that thou sanctifie it. * Sixe dayes shalt thou labour and do all thy worke: But vpon the seuēth daye is ꝑ Sabbath of the LORDE thy God, thou shalt do no maner worke in it, nother thou, nor thy sonne, nor thy doughter, nor thy seruaunt, nor thy mayden, nor thy cattel nor thy straunger that is within thy gates. * For in sixe dayes the LORDE made heauen and earth, and the see and all that ther in is, & rested vpon the seuenth daye. Therfore the LORDE blessed the seuenth day, and halowed it.

* * Honoure thy father and thy mother that thou mayste lyue longe in the londe, which the LORDE thy God shall geue the.

* Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalte beare no false witnesse agaynst thy neyghboure.

Thou shalt not * lust after thy neyghbours house.

Thou shalte not lust after thy neyghbours wyfe, nor his seruaunt, nor his mayden, nor his oxe, nor his asse, nor all that thy neyghboure hath.

And al the people sawe the thonder and the lyghtenynge, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stackered, and stode a farre of, & sayd vnto Moses: * Talke thou with vs, we will heare: and let not God talke with vs, we myght els dye. And Moses sayd vnto the people: Be not afrayed. For god is come to proue you, and that his feare may be before your eyes, ꝑ ye synne not.

And the people stode afarre of. But Moses gat hym in to the darcke cloude, wherin God was. And the LORD spake vnto hym: Thus shalt thou saye vnto the chyldren of Israel: ye haue sene, that I haue talked w you from heauen: therfore shall ye make no thynge with me: goddes of syluer and gold shall ye not make you.

Make me an altare of earth, wherupon thou mayest offer thy brentofferynges, and thankofferynges, thy shepe and thyne oxen For loke in what place soeuer I make the remembraunce of my name, there will I come vnto the and bielle the.

* And yf thou wylt make my an altare of stone, thou shalt not make it of hewē stone: For yf thou lyfte vp thy toole vpon it, thou shalt vnhalowe it. Moreouer thou shalte not go vp vpon steppes vnto myne altare, that thy shame be not discouered before it.

The.xxi.Chapter.

THese are the lawes, that thou shalt laye before the. * If thou bye a seruaunt that is an Hebrue, he shall serue the sixe yeares, in the seuenth yeare shal he go out free and lowse. If he came alone, then shall he go out alone also: but yf he came maryed, then shall his wyfe go out with hym. If his master haue geuen hym a wyfe, and she haue borne hym sonnes or doughters, then shall the wyfe and the chyldren be the maysters, but he shall go out alone. Neuertheles * yf the seruaunt saye: I loue my master, and my wyfe and chyldren, I will not go out free: then let his master bringe hym before the Goddes, & hold hym to the doze or post, and boze hym thorowe the eare with a bodken, and let him be his seruaunt for euer.

If a man sel his doughter to be an hand mayden, then shall she not go out as the me seruauntes. But yf she please not hir master, and haue not maried her, then shall he let her go free: but to sell her vnto a straunge people he hath no auctorite, for so much as he hath despysed her. yf he womple her

vnto his sonne, then shall he do vnto her after the lawe of doughters. But yf he geue hym another wyfe, then shal he mynisshe no thinge of hir foode, rayment, and dewtye of mariage. yf he do not these thre, then shall she go out fre, and paye nothynge.

B Exo 21.b Matth 5.c Nu 35.b Deu 19.a *He that smyteth a mā that he dye, shall dye the death. ‡ yf he haue not layed wayte for hym, but yf God let hym fal in his hāde vnwares: Then wyll I appoynt the a place where he shall flye vnto. But yf a man presume vpon his neyghboure, and slaye hym with decreate, * then shalt thou take ꝑ same fro myne altare, that he maye be slayne. Who so smyteth his father or mother shall dye the death.

Deu 24.b *He that stealeth a man, and selleth him so that he be founde by hym, the same shall dye the death.

Deu 21.b and 27.c Leui 20.b Pro 20.c Mat.7.b *Who so curseth father and mother, shall dye the death. yf men stryue together and one smyte another with a stone, or with his fyst, so that he dye not but lieth in bedde If he ryse, and go forth vpon his staffe, thē shall he that smote hym, be vngylty, saue ꝑ he shall paye the losse of his tyme, and geue the money for healynge hym.

He that smyteth his seruaunt or mayde with a staffe, that he dye vnder his handes, the same shall suffre vengeaunce therfore. But yf he endure a daye or two, then shal he suffre no vengeaunce therfore, for it is his money.

C If men stryue, and hyt a woman with chylde, so that the frute departe from her, & no harme happen vnto her, then shall he be punyshed with money: as muche as the woo mans husbande layeth to his charge, and he shall geue it, accordynge to the appoynte ment of the dayes men. But yf there come Deu 30.b Mat 5.c harme vnto her therthorowe, * then shal he paye soule for soule, eye for eye, toth for toth hande for hande, fote for fote, burnynge for burnynge, wounde for wounde, strype for strype.

If a mā smyte his seruaūt or his mayde in the eye, and destroye it, he shall let thē go fre and lowse for the eye sake. In lyke maner yf he smyte out a toth of his seruaunt or mayden, he shall let them go fre & lowse for the tothes sake.

Gen 9.a * If an ore gore a man or a woman, ꝑ he dye, then shall that ore be stoned, and his flesh not eaten: so is the mayster of the ore vngylty. But yf the ore haue ben vsed to pushe in tymes past, and it hath ben tolde his master, and he hath not kepte hym, and beſydes that slayeth a man or a woman, the shall the ore be stoned, and his master shall dye. But yf ther be money set vpon hym, then, loke what is put vpon hym, that shall he geue to delyuer his soule. Lyke wyse shall he be dealt with all, yf he gore a sonne or doughter. But yf he gore a seruaunt or a mayde, then shall he geue they: master fyf tye syluer sycles: and the ore shalbe stoned.

If a man open a wel, or dygge a pytte, & couer it not, and ther fall an ore, or asse ther in, then shall the owner of the pyt make good with money, and restore it vnto his master: but ꝑ dead carcase shalbe his owne.

If one mans ore gore another, that he dye, then shall they sell the lyuynge ore, and deuyde the money, and ꝑ dead carcase shall they deuyde also. But yf it be knowen that the ore haue ben vsed to gore afore, and the owner therof hath not kepte hym, then shall he pape his ore for the other, and the dead carcase shalbe his owne.

The.xxii.Chapter.

If a mā * steale an ore, or shepe, and slaye it, or sell it, he shall restore fyue oxen for an ore, and * foure shepe for a shepe.

If a theefe be take breakynge in, and vpon that be smyttē that he dye, he shall not be that smote hym, be gylty of bloude. But yf the sonne be gone by then hym, then hath he committed manslaughter, and he shall dye.

A theefe shal make restitucyō. If he haue nothynge, thē let hym be solde for his theft. But yf the theft be foūde by hym alyue (be it the ore vnto the asse or shepe) then shall he restore dubble.

If a man hurte a felde or vyneard, so that he let his cattell do harme in another mans felde, the same shall make restitucyō euen of the best of his owne felde and vyne yarde.

* If a fyre come out and take holde of the thornes, so that the sheues be consumed, or the corne that stōdeth yet vpon the felde, he that kyndled the fyre shall make restitucyō.

* yf a man delyuer his neyghbour money or vessels to kepe, and it be stolen from hym out of his houle: yf the theefe be founde he shall restore dubble. But yf the theefe be not founde, then shall the good man of the houle be brought before the * Gods and shal sweare that he hath not put his hande vnto his neighbours good.

yf one accuse another in any maner of treſpace, whether it be for ore, or asse,

shepe, or rayment, what soeuer it be that is lost: then shall both theyr causes come before the Goddes: Loke whome the goddes condépne, the same shall restore dubble vnto his neghboure.

¶ If a man delyuer vnto his neghboure an asse, or ore, or shepe, or ony other maner of cattell to kepe, and it dye, or be hurte, or dyuen awaye that no man se it, then shall there an oth of the LORDE go betwene the ỳ he hath not put his hande vnto his neghbours good: and the owner of ỳ good shal accepte it: so that the other shal not make it good. ¶ If a theefe steale it frō hym, then shall he make restitucyon vnto the owner therof But yf it be rauysshed (of beastes) then shall he bryng recorde therof, & not make it good

C ¶ If a man borow ought of his neghbour and it be hurt, or die, so that ỳ owner therof be not by, then shal he make it good. But yf ỳ owner therof be by, thé shall he not make it good, yf he hyred it for his money.

¶ If a man begyle a mayde, that is not yet spoused, and lye with her, the same shall geue her hyr dowry, & take her to his wyfe. But yf hir father refuse to geue her vnto hym, then shall he wepe there the money, accordynge to the dowry of virgyns.

¶ Thou shalt not suffre a witch to lyue.

¶ Who so lyeth with a beaste, shall dye the death. Whose offreth to ony goddes, saue vnto the LORDE only, let hym dye without redempcyon.

¶ Thou shalte not vexe nor oppresse a straunger for ye youre selfe were straūgers also in the londe of Egipte.

¶ ye shall trouble no wedowe nor father lesse childe. ¶ If thou shalt trouble them they shall crye vnto me, and I shall heare theyr crye: thē shal my wrath ware whote, so that I slaye you with the swearde, and your wyues shall be wydowes, and youre children fatherlesse.

¶ If thou lende money vnto my people that is poore by the, thou shalt not behaue thy selfe as an vsurer vnto him nother shalt thou oppresse hym with vsury.

¶ If thou take a garmēt of thy neghbour to pledge, thou shalt geue it him agayne be fore the Sonne go downe: for his rayment is his only couerynge of his skynne, wher in he slepeth. But yf he shall crye vnto me, I wyll heare hym: for I am mercyfull.

Thou shalt not speake euell of the goddes, & the ruler of thy people shalt thou not blaspheme.

The fyrst and moste frutes shalt thou not kepe backe. ¶ Thy fyrst sōne shalt thou geue vnto me. So shalt thou do also with thyne oxen and shepe. Seuen dayes let it be with ỳ dame: Upon the eyght daye shalt thou geue it vnto me. ye shalbe holy people before me. ¶ Therfore shall ye eate no fleshe, that is torne of beastes in the felde, but cast it vnto the dogges.

Exo. 13. d

Leui. 22. d
Exo. 44. d

The.xxiij. Chapter.

Thou shalt not accepte a vayne tale, that thou woldeste maintayne the vngodly, & be a false witnesse.

A

Thou shalt not folowe the multitude vnto euell, nor answere at ỳ law that thou woldest (to folow the multitude) turne aside from the righte.

Thou shalte not paynte a poore mans cause. ¶ If thou mete thyne enemyes oxe, or asse, goynge astraye, thou shalt bryngе ỳ same vnto hym agayne.

Deu. 22. d

¶ If thou se the asse of hym that hateth the, lye vnder his burthen, thou shalte not let hym lye, but shalt helpe hym vp,

Deu. 22. d
Luce. 14. d

Thou shalt not wraste the righte of the poore in his cause. Kepe the farre frō false matters. ¶ The innocent & righteous shalt thou not slaye, for I iustifye not ỳ vngodly

Deuter. 9

¶ Thou shalt not take gyftes: for gyftes blynde euen them that are sharp of syghte, and wraste the righteous causes.

Deu. 17. d
Exo. 20. d

ye shall not oppresse a straunger, for ye knowe the hart of straūgers, ¶ for so much as ye youre selfes also haue bene straungers in the londe of Egypte.

Gen. 46. d

¶ Sixe yeares shalt thou sowe thy lōde and gather in ỳ frute therof: In the seuēth yeare shalt thou let it rest and lye styll, that the poore amōge thy people maye eate ther of, and loke what remayneth ouer, let the beastes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

B

Leui. 25. d

¶ Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe holy daye, that thyne oxe and asse may rest, and that the sonne of thy handmayden and the straunger may refresh them selues.

Exo. 20. d
34. d. 35. d
Deu. 5. d

All that I haue sayd vnto you, that kepe And as for the names of other goddes, ye shall not remembre them, and out of your mouthes shall they not be herde.

Ephe. 5. d

Three tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleuended bread shalt thou kepe, that thou eat vnleuended bread seuen dayes (¶ lyke as I cō maunded the in ỳ tyme of the moneth Abib

Exo. 12. d

for in the same wetest thou out of Egypte.)
Deu.16.b But appeare not empty before me. * And
the feast whan thou gyst reapest thy labours
that thou hast sowen vpon the felde. And
the feast of ingatherynge in the ende of the
yeare, whan thou hast gathered in thy la-
boures out of the felde.
Deu.16.c * Thre tymes in the yeare shall euery
male that thou hast appeare before the LOR-
DE the gouernoure.
C Thou shalte not offer the bloude of my
sacrifyce with sower dowe, and the fat of my
feast shall not remayne tyll the morynge.
Exo.34.e * The fyrste of the frutes of thy felde
Deu.26.a shalt thou brynge in to the house of the LORD
thy God. * And shalt not seeth a kyd whyle
*Deu.14.b it is in his mothers mylke.
Exo.34.c
‡ Ex.13.a ‡ Beholde, I sende an angel before the
32.g 33.a to kepe the in the waye, and to bryng the
vnto the place, that I haue prepared. Ther
fore beware of his face, and herke vnto his
voyce, and anger hym not, for he shall not
spare youre mesdedes, and my name is in
Gene.12.a hym. * But yf thou shalt herken vnto his
*.Le.19.b voyce, and do all that I shall tell the, then
Deu.9.a wyll I be enemye vnto thyn enemyes, and
aduersary vnto thyne aduersatyes.
Now whan myne angell goeth before the
and bryngeth the vnto the Ammorites, He
thytes, Pherezites, Cananites, Heuithes &
Exo.23.a Iebusites, and I shall haue destroyed the:
then * shalt thou not worshyppe they god
des nor serue them, nother shalt thou do as
Deut.7.a they do, but shalt ouerthrowe their goddes
and breake them downe. * But the LORDE
youre God shall ye serue, so shall he bielle
thy breade and thy water, and I wyll re-
moue all sycknesse from the.
D There shalbe nothynge bare nor vnfru
tefull in thy londe, and I wyll fulfylle the
nombre of thy dayes. I wyll sende my feare
before the, & feare all the people where thou
commest, and wyll make all thyne enemies
Deut.7.b to turne they backes vnto the. * I wyll
sende hornettes before the, and dryue out the
Iosu.24.c Heuithes, Cananites, & Hethites before the.
* In one yeare wyl I not cast them out
before the, that the londe become not waist
and wylde beastes multiplye agaynst the:
By lytle and lytle wyll I dryue the out be-
fore the, tyll thou grow, and haue the londe
Gene.15.b in possession. * And I wyll set the borders
2.Re.4.b of thy londe, euē from the reed see vnto the
sea of the Philistynes, from the wildernesse
vnto the water. For I wyll delyuer the in-
Exo.34.b dwellers of the londe into thyne hande, that
Deut.7.a thou shalt dryue the out before the. * Thou
shalt make no couenaunt with them nor
they goddes, but let them not dwell in thy
land, that they make the not synne against
me. * For yf thou serue their goddes, it will
surely be thy decaye.

The.xxiiij. Chapter.

AND he sayde vnto Moses: Co
me vnto the LORDE thou and
Aaron, Nadab and Abihu, and
the seuentye elders of Israell,
and worshyppe afarre of. But
let Moses onely come nye vnto the LORDE
and let not them come nye, and let not the
people also come vp with hym.
Moses came and tolde the people all the
wordes of the LORDE, and all the lawes.
The answered all the people with one voyce
and sayde. * All the wordes that the LORDE
hath sayde, wyll we do.
Then wrote Moses all the wordes of the
LORDE, and gat hym vp by tymes in the mor
nynge. * And buylded an altare vnder the
mount with twelfe pylers, acordynge to the
twelfe trybes of Israel: & sent twelfe yonge
men of the chyldre of Israel, to offer burnt
offerynges, and peaceofferynges therof vn
bullockes vnto the LORDE.
And Moses toke the halfe parte of the
bloud, and put it in a basen, the other halfe
sprenkled he vpō the altare: & toke the boke of
the cōuenaūt, & cryed in the eares of the peo
ple. And whan they had sayde: All that the
LORDE hath sayde wyll we do, and be obe
vnto hym: * Moses toke the bloude, and
sprenkled it vpon the people, and sayde: Be
holde, this is the bloude of the couenaunt
that the LORDE maketh with you vpon all
these wordes.
* Then went Moses, and Aaron, Na
dab, Abihu, and the seuentye elders of Is
rael vp, and sawe the God of Israel. Vnder
his fete it was lyke a stone worke of Sapphi
re, and as the fashion of heauen, when it is
cleare, and he put not his hande vpon the
pynctpall of Israell. And whan they had
sene God, they dyd eate and dryncke.
* And the LORDE sayde vnto Moses:
* Come vp vnto me vpon the mount, and
remayne there, that I may geue the tables
of stone, and the lawe, and cōmaundemen
tes that I haue wrytten, whiche thou shalt
teache them. Then Moses gat him vp and
his minister Iosua, and went vp in to the
mount of God, and sayde vnto the elders:
Tary ye here, tyll we come to you again.
Beholde, Aaron and Hur are with you.

ony mā haue a matter to do, let hym bryng it vnto them.

D Now whan Moses came vp into the mount a cloude couered the mount: and the glory of the LORDE abode vpon the mout Sinai, and couered it with the cloude sixe dayes, and the seuenth day he called Moses out of the cloude. And the fashion of the glorye of the LORDE was lyke a consumynge fyre vpon the toppe of the mount in the sight of the chyldren of Israell. And Moses wente in to ꝑ myddest of the cloude .34.b and ascended vp in to the mounte, and * abode vpon the mount foure dayes, and foure nyghtes. ℞

The.xxv.Chapter.

I AND the LORD talked with Moses and sayde: Speake vnto ꝑ chyldren of Israell, that they geue me an Heaueoffrynge, & take ꝑ some of euery man, that hath a fre wyllynge harte therto. And this is the Heaueoffrynge, that ye shal take of them, golde, syluer, brasse, palow sylke, scarlet, purple, whyt twyned silke, goates heer, reed skynnes of rāmes, doo skynnes, fyre tre, oyle for lāpes, spyces for ꝑ anoyntynge oyle, & for swete incēse. Onixstones, & set stones for ꝑ ouerbody cote & for the brestlappe

And they shall make me a Sanctuary, that I maye dwell amonge them. Lyke as I shall shewe the a patron of the habitatiō and of all the ornamentes therof, so shall ye make it.

B * Make an Arke of fyre tre two cubites .37.a and an halfe lōge, a cubyte and a halfe brode, and a cubite & a halfe hye this shalte thou ouerlaye with pure golde within and without, and make an hye vpō it a crowne of golde rounde aboute, and cast foure rynges of golde, and put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make staues of fyre tre, and ouerlaye them with golde, and put them in the rynges a longe by the sydes of the Arke, to beare it with all, and they shal abyde styll in the rynges, and not be take out. And in the Arke thou shalt laye the witnesse, that I wyl geue the. Thou shalt make a mercyseate also of pure golde, two cubytes and an halfe longe, and a cubyte and a halfe brode.

And thou shalt make two Cherubins of beaten golde vpon both the endes of the Mercyseate, that the one Cherub maye be vpon the one ende, and the other vpon the other ende, & so to be two Cherubyns vpon the endes of the Mercyseate. And the Cherubyns shal spreade out theyr wynges: ouer an hye, that they maye couer ꝑ Mercyseate with theyr winges: & that eyther of theyr faces maye be ryghte ouer one agaynste another, and theyr faces shall loke vnto the Mercyseate.

And thou shalt set ꝑ Mercyseate aboue C vpon the Arke. And in the Arke thou shalt laye the witnesse that I shal geue the. * Frō Num.7.f that place wyll I testifye vnto the, & talke with the, namely, from the * Mercyseate Rom.3.e (betwixte the two Cherubyns) which is vp Heb.9.a pon the Arke of witnesse, of all that I wyll cōmaunde the vnto the chyldren of Israel.

* Thou shalt make a table also of fyre Exo.37.b tre two cubytes lōge, and one cubyte brode and a cubyte and a halfe hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whoope of an handebred hye, and a crowne of golde vnto the whoope rounde aboute.

And vnto it thou shalt make foure rynges of gold, on the foure corners in ꝑ foure fete of it: harde vnder the whoope shall the rynges be, to put in staues and to beare the table withall, and thou shalt make the staues of fyre tre, and ouerlaye them with gold that the table maye be borne therwith.

Thou shalt make also his dishes, spones, pottes, and flat peces of pure golde, to poure out & in. * And vpon the table thou Leui.24.b shalt alwaye set shewbread before me.

D * Moreouer thou shalt make a candelstycke of fyne beaten golde, wherupon shal Exo.37.f be the shafte with braunches, cuppes, knoppes, and floures. Sixe braunches, shal proceede out of ꝑ sydes of the candelstycke, out of euery syde thre braunches. Euery braūch shall haue thre cuppes, (lyke almōdes) thre knoppes, and thre floures, Those shalbe ꝑ sixe braunches of the candelstycke. But the shaft of ꝑ cādelstycke it selfe shal haue foure cuppes, knoppes and flores, and alwaye a knoppe vnder two braunches, of the sixe that proceade out of the candelstycke. For both the knoppes and braunches shall proceade out of the shafte, all one pece of fyne beaten golde.

And thou shalte make seuen lampes aboue theron, that they maye geue lyght one ouer against another, and snoffers, and oute quēchers of pure golde. Out of an hundreth pounde weyghte of pure golde shalte thou make it, with al this apparel. * And se ꝑ thou Heb.8.a make it after ꝑ patrone that thou hast sene Actu.7.f

in the mount.

The.xxvi.Chapter.

¶ The habitacyon shalt thou make of ten curtynes, of whyte twyned sylke, of palow sylke, of scarlet, and purple. Cherubyns shalt thou make theron of brodered worke. The lenghte of one curteyne shalbe eyght and twētye cubites, the bredth foure cubytes: & all the ten shalbe lyke, and shalbe coupled fyue and fyue together, the one to ꝑ other. And thou shalt make loupes of palowe sylke by the edge of euery curtayne, where they shalbe coupled together, that ther maye be euer two and two fastened together vpon theyr edges: fyftye loupes vpon euery curtayne, ꝑ one maye fasten the other togetehr. And thou shalt make fyftye buttons of golde, where with the curtaynes may be coupled together, one to the other, that it maye be oue couerynge.

¶ * Thou shalt make a couerynge also of goates heer for a tente ouer the habitacyō, of eleuen curteynes. The length of one curtayne shalbe thyrty cubites, the bredth four cubytes. And all ꝑ eleué shalbe alyke great fyue shalt thou couple together by them selues, and sixe also by them selues, that thou mayest double the sixte curtayne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fyftye loupes vpon the edges of them, that they may be coupled together by the edges. And fyftye buttons of brasse shalt thou make, and put the buttons in to the loupes, that the tent may be coupled together, and be one couerynge.

As for the remnaūt of the curtaynes of the tent, thou shalt let the halfe parte hāge ouer behynde the tent, vpon both the sydes a cubyte longe, that the residue maye be vpon the sydes of the Tabernacle, and couer it vpon both the sydes.

¶ Beside this couerynge thou shalt make a couerynge of reed skynnes of rammes. And aboue this a couering of doo skynnes

¶ * Thou shalt make bordes also for the habitacyon, of fyxre tre, which shall stonde: one borde shalbe ten cubytes longe, and a cubyte and a halfe brode. Two fete shall one borde haue, that the one maye be set by the other.

Thus shalt thou make al the bordes for the Tabernacle: Twentye of them shall stonde towarde the south, which shall haue fortye sokettes of syluer vnder them, two sokettes vnder euery bord for his two fete.

Lykewyse vpon the other syde toward the north there shall stande twentye bordes also, and forty sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitacyon towarde the west thou shalt make sixe bordes, & two bordes mo for the two corners of the habitacyon, that euery one of them both maye be coupled from vnder by with his corner borde, and aboue vpon the heade to the first ryng euen together with a clampe: so that there be eyght bordes with theyr syluer sokettes, wherof there shalbe sixtene, two vnder euery borde.

And thou shalt make barres of fyxre tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behynde the Tabernacle warde the west. And the barres shalt thou shut thorow the myddest of the bordes, and fasten altogether from the one corner to the other. And thou shalt ouerlaye the bordes with golde, and make theyr rynges of golde, that the barres maye be put therin. And the barres shalte thou ouerlaye with golde, and so shalt thou set vp the Tabernacle accordynge to the fashiō as thou hast sene vpon the mount.

And thou shalt make a vayle of palow sylke, scarlet purple, & whyte twyned sylke. And Cherubyns shalte thou make therin of brodered worke, and shalt hange it vp vpon foure pylers of fyxre tre which are ouerlayed with golde, haupnge knoppes of golde, and foure sokettes of syluer. And the vayle shalt thou fasten with buttons, and set the Arke of witnesse within the vayle, that it maye be vnto you a difference betwene the holy and the moost holy.

And thou shalt set the Mercyseate vpon the Arke of witnes in the moost holy. And set the table without the vayle and the candelsticke ouer against the table vpon the southside of the Tabernacle, that the table maye stande on the northside.

And in the dore of the Tabernacle thou shalt make an hangynge, of palow sylke, purple, scarlet, & whyte twyned sylke. And for ꝑ same hangynge thou shalt make fyue pylers of fyxre tre ouerlayed with golde, with knoppes of golde. And thou shalte cast fyue sokettes of brasse for them.

The.xxvii.Chapter.

A And thou shalt make an altare of fyne tre, fyue cubytes lõge and brode, that it may be foure square, and thre cubytes hye: thou shalt make hornes vpon the foure corners of it, and shalt ouerlaye it with brasse. Make ashpannes, shouels, basens, fleshokes, colepänes. All the apparell therof shalte thou make of brasse. Thou shalte make a gredyron also lyke a nette of brasse, & foure brasen rynges vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that ỹ gredyron reache vnto the myddest of ỹ altare. Thou shalt make staues also for the altare, of fyne tre, ouerlayed with brasse, and shalte put the staues in the rynges, that ỹ staues may be on both the sydes of the altare, to beare it with all. And holowe with bordes shalte thou make it, lyke as it is shewed the in the mount.

B And to the hybitacyon thou shalt make a courte, an hangynge of whyte twyned sylke: vpon the one syde an. c. cubytes lõge towarde the south, and. xx. pylers vpon. xx. brasen sokettes, and ỹ knoppes with their whoopes of siluer. Lykewyse vpon ỹ north syde thers shalbe an hangynge of an. c. cubytes longe, twentye pylers vpon twenty brasen sokettes, and theyr knoppes with theyr whoopes of syluer.

But vpõ the west syde the bredth of the court shall haue an hangynge of fyftye cubites longe, and ten pylers vpon the ten sokettes. Upõ the east syde also shall ỹ bredth of the courte haue fyftye cubytes, so that the hanginge haue vpõ one syde fyftene cubytes, and thre pylers vpon thre sokettes. And vpon the other syde fyftene cubytes also, and thre pylers vpõ thre sokettes.

C And in the courte gate there shalbe an hangynge twẽtye cubytes brode of palowe sylke, scarlet, purple, & whyte twyned sylke wrought with nedle worke, & foure pylers vpõ theyr four sokettes. Al ỹ pylers roũde aboute ỹ courte shall haue syluer whoopes and syluer knoppes, and sokettes of brasse. And the length of the courte shalbe an hundreth cubytes, the bredth fyftye cubytes, the heyght fyue cubytes, of whyt twyned sylke and the sokettes therof shalbe of brasse. All the vesselles also of the habitacyon to all maner seruyce, and all the nayles of it, and all the nayles of the courte shalbe of brasse.

4.a * Cõmaunde the chyldrẽ of Israel, that they bryng vnto the moost cleare and pure oyle oyue beatẽ, to geue lyght, that it may alwaye be put in the lampes in the Tabernacle of witnesse, without the vayle, that hangeth before the witnesse. And Aaron & his sonnes shal dresse it frõ the euenyng vn tyll ỹ mornyng before the LORD. This shal be vnto you a perpetual costume for youre posteritties amonge the chyldren of Israel.

The.xxviii. Chapter.

A And thou shalt take vnto the Aarõ thy brother and his sonnes from amonge the chyldrẽ of Israell, that he may be my prest: namely Aaron and his sonnes Nadab, Abihu, Eleazar, and Ithamar: and thou shalt make holy clothes for Aarõ thy brother, honorable and glorious, and shalt speake vnto all thẽ that are wyse of harte whom I haue fylled with ỹ spyrete of wysedome, that they make garmẽtes to Aaron for his consecracyon, that he maye be my preste.

These are the garmentes whiche they shall make: a brestlappe, an ouerbody cote, a tunicle, an albe, a myter & a girdel. Thus shall they make holy garmẽtes for thy brother Aaron and his sonnes, that he may be my prest. They shall take therto golde, palow sylke, scarlet, purple, and whyte sylke.

B The ouerbody cote shall they make of golde, palowe sylke, scarlet, purple, & whyte twyned sylke of brodered worke, ỹ it maye be fastened together vpon both the sydes by ỹ edges therof. And his gyrdell vpon it shalbe of the same workmanshippe & stuffe euen of golde, palow sylke, scarlet, purple, and whyte twyned sylke. And thou shalte take two Onix stones, and graue in them the names of the chyldren of Israell. Sixe names vpon the one stone, and ỹ sixe other names vpon the other stone, accordynge to the order of theyr age. This shalt thou do by the stonegrauers that graue signettes, so that the stones with the names of ỹ chyldren of Israell be set rounde aboute with golde: and thou shalt put thẽ vpon the two shulders of ỹ ouerbody cote, that they may be stones of remẽbraunce for the chyldrẽ of Israell that Aaron maye beare theyr names vpon both the shulders before ỹ LORDE for remẽbraunce. C

Thou shalt make hokes of golde also, and two wrethẽ cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgement shalte thou make of brodered worke, euẽ after the ouerbody cote: of gold, palow sylke, scarlet purple, & whyte twyned sylke. Four square

shall it be and dubble, an handebredth lõge and an handbredth brode. And thou shalt fyll it with foure rowes full of stones. Let the fyrst rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Diamonde. The thirde: a Ligurious, an Achate, and an Ametiste. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be set in all the rowes, and shall stonde accordynge to the twolue names of the chyldren of Israell, grauē of the stone grauers, euerypne with his name accordynge to the twolue trybes.

D And vpõ the brestlap thou shalte make wrethen cheynes by ỹ corners of pure gold, and two golde rynges, so that thou fasten the same two rynges vnto two edges of ỹ brestlappe, & put the two wrethen cheynes of golde in the same two rynges, ỹ are in ỹ two edges of the brestlappe. But ỹ two endes of the two wrethen cheynes shalt thou fastē in the two hokes vpon the ouerbody cote one ouer agaynst another,

And thou shalt make two other rynges of golde, and fastē thē vnto ỹ the other two edges of ỹ brestlap, namely to the borders therof, wherwith it may hange on ỹ inside vpon the ouerbody cote. And yet shalte thou make two rynges of golde, and fastē thē vpon the two edges beneth to the ouer body cote vpõ ỹ outside, one ouer agaynst another where the ouerbody cote toyneth E together. And the brestlap shalbe fastened by his rynges vnto the rynges of ỹ ouerbody cote wt a palow lace that it may lye close vpõ the ouerbody cote, and that ỹ brestlap be not lowsed from the ouerbody cote.

Thus shall Aaron beare ỹ name of the chyldren of Israell in the brestlappe of iudgement vpon his harte, whā he goeth into the sanctuary, for a remēbraunce before the LORDE alwaye. And in the brestlap of iudgement thou shalt put * light and perfectenesse, that they maye be vpon Aarons hart Deu. 33. b whan he goeth in before the LORDE & that he may bare ỹ iudgemēt of ỹ chyldrē of Israel vpõ his hart before the LORDE alway.

Thou shalt make the tunicle also to the ouerbody cote all of palow sylke & aboue in the myddest ther shalbe an hole, and a bõde folden together rõude aboute the hole, that F it rente not. And beneth vpon the hemme thou shalt make pomgranates of palowe sylke, scarlet, purple rounde aboute, and belles of golde betwirte the same rounde aboute that there be euer a golden bell and a pomgranate: a golden bel and a pomgranate, rounde aboute the hemme of the same tunycle. * And Aaron shal haue it vpõ him whan he ministreth, that the sounde therof maye be herde whā he goeth out and in at the Sanctuary before ỹ LORDE ỹ he dye not.

Thou shalt make a forheade plate also of pure golde, and graue therin (after the workmanshyppe of the stone grauer:) the holynesse of the LORDE, and with a palow lace shalt thou fastent it vnto the forefront of the myter vpon Aarons forheade, that Aaron maye so beare the synne of the holy thynges, which ỹ chyldrē of Israel halowe in all theyr gyftes and sanctuary. And it shalbe alway vpõ his forhead that he may reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke & a girdle of nedle worke.

And for Aarõs sonnes thou shalt make cotes, girdles, and bonettes, honorable and glorious, and shalt put them vpon thy brother Aaron & his sõnes, and shalt anoynte them, and fyll theyr handes, and consecrate thē, that they may be my prestes. And thou shalt make them linen breches, to couer the flesh of theyr preuttyes, from the loynes vnto the thyes. And Aaron & his sonnes shall haue them on, whan they go in the Tabernacle of witnesse, or go vnto ỹ aulcare to ministre in the Holy, that they beare not their synne, and dye. This shalbe a perpetuall statume for hym and his sede after hym.

The.xxix.Chapter.

THis is it also, that thou shalt do vnto them, that they may be consecrated prestes vnto me. * Take a ponge bullocke and two rãmes without blemysshe, vnleuended breade and vnleuended cakes mixte with oyle, and wafers of swete bread tempered with oyle: Of wheat floure shalt thou make them al, and put thē in a maūde and bynge them in the maunde with ỹ bullocke and two rammes.

And thou shalte bynge Aaron and his sonnes vnto the dore of the Tabernacle of witnesse, and washe thē with water & put the garmentes, & put vpon Aaron: the albe and ỹ tunycle, ỹ ouerbody cote and ỹ breslappe to the ouerbody cote, and shalt gyrde him on the outside vpon the ouerbody cote and set the myter vpon his heade, and the holy crowne vpon the miter: and shalt take the anoyntynge oyle, and poure it vpõ his heade, and anoynte hym.

B Thou shalt bringe forth his sonnes also, and put the albes vpon them, and gyrde both Iaron and them with gyrdels, and set bonettes vpon theyr heades, that they may haue the prestlhode for a perpetual costume.

And thou shalt fyll the handes of Iaron and his sonnes, and bringe forth the bullocke before the Tabernacle of wytnesse.

3.a * And Iaron & his sonnes shall laye theyr handes vpon the head of the bullocke, and thou shalt slaye the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy finger, and poure all ỹ other bloude vpon the botome of the altare.

3.b * And thou shalt take all the fat that couereth the bowels and the nette vpon the leuer, and the two kydneys with the fat that is aboute them, and burne thē vpon the altare. But the bullockes flesshe, skynne, and donge, shalt thou burne with fyre without the hoste: for it is a synofferynge.

C The one ramme shalt thou take also, & Iaron with his sonnes shall laye theyr handes vpon his heade. Then shalte thou slaye hym, & take of his bloude, & sprenkle it vpon the altare rounde about. But the rāme shalt thou deuyde in peces, and washe his bowels, and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vppon the altare: for it is a burntofferynge, and a swete sauoure of the sacrifice vnto the LORD.

9.b * As for the other rāme, thou shat take hym, and Iaron with his sonnes shall laye theyr handes vpon his heade, & thou shalte slaye hym, and take of his bloude, and put it vpon the tippe of the ryght eare of Iarō and his sōnes, and vpon the thōbe of theyr ryght handes, and vpon the great too of theyr ryghte fete, and thou shalte sprenkle the bloude vpon the altare rounde aboute, and shalte take of the bloude vpon the altare and the anoyntynge oyle, and sprenkle it vpon Iaron and his vestimentes, vpon his sonnes and theyr vestimentes. So shal he and his clothes, his sōnes and theyr clothes be consecrated.

D * Then shalte thou take the fatte of the ramme, the rompe, and the fatte that couereth the bowels, the nette vpon the leuer, and the two kydneys with the fatte that is aboute them, and the ryght shulder (for it is a rāme of consecracyon) and a symnel of bread, and an oyled cake, and a wafer out of the maunde of the vnleuended bread * that stondeth before the LORDE, and Exo.29.c put all in to the handes of Iaron and his sonnes, and waue it vnto the LORDE. The take it out of theyr handes, and burne it vpon the altare for a buntofferynge, to be a swete sauoure vnto the LORDE. For it is the LORDES sacrifice.

E * And thou shalte take the breste of the ramme of Iarons consecracyon, and shalte Leui.8.f waue it before the LORDE, that shalbe his parte. And thus shalte thou halowe the Wauebrest and the Heaueshulder (that are waued and heaued) of the ramme of the consecracyon of Iaron and his sonnes: And it shalbe a perpetuall costume for Iaron and his sonnes of the chyldre of Israel: for it is an Heaueofferynge, and the Heaueofferynge shalbe the LORDES dewtye of the chyldren of Israell, in theyr peaceofferynges and Heaueofferynges whiche they do vnto the LORDE.

And the holy garmentes of Iaron shall his sonnes haue after hym that they maye be anoynted therin, and that theyr handes maye be fylled. * Loke which of his sonnes Nu.20.b shalbe prest in his stead, ỹ same shal put thē on seuē dayes, ỹ he may go in to ỹ Tabernacle of wytnesse, to mynistre in ỹ Sāctuary.

F * But the ramme of consecracyon shalt Leui.8.g thou take and seeth his flesshe in an holy place. And Iaron with his sonnes shall eat the flesshe of the same ramme with the bread in the maunde, at ỹ dore of the Tabernacle of wytnesse. For ther is an attonemēt made therwith, to fyll theyr hādes, that they may be consecrated. A straunger shall not eate therof, for it is holy.

But yf ony of the flesshe of the consecracyon, and of the bread remayne vntyll the mornynge, thou shalt burne it with fyre, & not let it be eaten, for it is holy. And thus shalt thou do with Iaron & his sonnes all that I haue cōmaunded the. Seuen dayes shalt thou fyll theyr handes, and offer a bullocke dayly for a synofferyng because of thē that shalbe reconcyled. And thou shalte halowe the altare, whan thou reconcylest it: & shalt anoynte it, that it maye be consecrated Seuen dayes shalt thou reconcyle ỹ altare and consecrate it, that it maye be an altare of the mooste holy. Who so wyll touch the altare, must be consecrated.

G * And this shalt thou do with the altare: Nu.28.a Two lambes of one peare olde shalte thou 1.par.17.a offer euery daye vpon it: the one lambe in the mornyng, and the other at euen. And to one lābe a tenth deal of wheat flour medled

with the fourth parte of an Hin of beaten oyle, and ꝑ fourth parte of an Hin of wyne for a drynkofferynge. With the other lābe at euen shalt thou do lyke as with the meat offerynge and drynkofferynge in the mornynge, for a swete sauoure of sacrifice vnto the LORDE. This is the dayly burntofferynge amonge your posterities, at the dore of the Tabernacle of witnesse before ꝑ LORDE, * where I wyll protest vnto you, and talke with the. There wyll I protest vnto the chyldren of Israel, and be sanctified in my glory, and wyl halowe the Tabernacle of wytnesse and the altare, & consecrate Aaron and his sonnes, to be my prestes. * And I wyll dwell amonge the chyldren of Israel, and wyll be their God so that they shall knowe, how that I am the LORDE their God, which brought them out of the lande of Egipte, that I myght dwel amonge the, euen I the LORDE their God.

Leui.1.a Nu.12.a

Leui.26.b 2.Cor.6.c.

The.xxx.Chapter.

THou shalt make also an incese altare to burne incense, of fyrre tre, a cubyte longe and brode, euen foure squayred, and two cubytes hye with his hornes, & shalt ouerlaye it with pure golde, the rofe and the walles of it rounde about, and the hornes therof, and a crowne of golde shalte thou make rounde aboute it, and two gold ringes on ether syde vnder ꝑ crowne, that there maye be staues put therin, to beare it with all.

The staues shalt thou make of fyrre tre also, and ouerlaye them with golde: & shalt set it before ꝑ vayle, that hāgeth before the arcke of wytnesse, and before the mercyseat that is vpon the wytnesse, from whence I wyll protest vnto the. And Aaron shall burne swete incēse theron euery mornynge whan he dresseth the lampes. In lyke maner whan he lyghteth the lampes at euen, he shall burne suche incense also. This shal be the dayly incēse before the LORD amōge your posterities.

* Ye shall put no straunge incense therin and offer no burntofferynge, nor meatofferynge, nother drynkofferyng theron. * And vpon the hornes of it shal Aaron reconcyle once in a peare, with the bloude of synnofferynge, which they shall offer that are reconcyled. This shalbe done amōge your posterities for this is the moost holy vnto the LORDE.

Leui.10.a Leui.16.g & Heb.9.a

And the LORDE spake vnto Moses, & sayde: * Whan thou nombrest the heades of the chyldren of Israel, then shall euery one geue vnto the LORDE the reconcylyng of his soule, that there happen not a plage vnto them, whan they are nombred. Euery one that is tolde in the nombre, shall geue halfe a sycle, after the sycle of the sanctuary: * one sycle is worth twentye Geras. This halfe sycle shalbe the LORDES Heaueofferynge. Who so is in the nombre from twentye yeare and aboue, shall geue this Heaueofferynge vnto the LORDE. The ryche shal not geue more, and the poore shall not geue lesse in the halfe sycle whiche is geuen vnto the LORDE to be an Heaueofferynge for the reconcylynge of their soules.

And this money of reconcylynge shalte thou take of the chyldre of Israel, and put it to the Gods seruyce of the Tabernacle of wytnesse, that it maye be a remembraunce vnto the chyldren of Israel before ꝑ LORDE, that he maye let hym selfe be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: * Thou shalte make a brasen lauer also with a fote of brasse to washe, and shalte set it betwixte the Tabernacle of witnesse and the altare, and put water therin, that Aaron and his sonnes maye wasshe their handes and fete therout, whan they go in to the Tabernacle of wytnesse, or to the altare, to mynyster vnto the LORDE with offerynge incense, that they dye not. This shalbe a perpetuall costume for hym and his sede amonge their posteritties.

And the LORDE spake vnto Moses, and sayde: * Take vnto the spyces of the best fyue hundreth sycles of myrre and of cynnamom halfe so much, euen two hundreth and fyfty, and of calamus two hundreth & fyfty, & of casia fyue hundreth (after the sycle of the sanctuary) and an Hin of oyle olyue, and make an holy anoyntynge oyle, after the crafte of the apotecary.

And therwith shalte thou anoynte the Tabernacle of wytnesse, and the Arke of wytnesse, the table with all his apparell, the candelsticke with his apparell, the altare of incense, the altare of burntofferynges with all his apparell, and the lauer with his fote: and thus shalt thou consecrate them, that they maye be moost holy: for who so wyll touche them must be consecrated. Thou shalte anoynte Aaron and his sonnes and consecrate them to be my prestes.

And thou shalt spake vnto the chyldren of Israel and saye: This oyle shalbe an holy oyntment vnto me amonge your posterities: It shal not be powred vpō mans body, nother shalt thou make ony such lyke vnto it, for it is holy: therfore shall it be holy vnto you. Who so maketh ony such lyke or geueth a straunger therof, the same shalbe roted out from amonge his people.

And the LORDE sayd vnto Moses: Take vnto the spyces: balme, stacte, galbā, & pure frankēcense, of one as much as of another, and make incense therof (after the crafte of ỹ apotecary) myngled together, that it may be pure and holy. And thou shalt beate it to poulder, and shalt put of ỹ same before the witnesse in the Tabernacle of wytnesse, frō whence I wyll proteste vnto the. This shal be moost holy vnto you. And such incense shal ye not make you: but it shalbe holy vnto ỹ for ỹ LORDE. Who so maketh suche to incese therwith, shalbe roted out frō amōge his people.

The.xxxi. Chapter.

And the LORDE spake vnto Moses, and sayd: * I haue called by name Bezaleel the sonne of Uri the sonne of Hur, of ỹ tribe, of Juda * & haue fylled him wt the spyrete of God, with wysedome & vnderstandynge and knowlege, and to worke with all maner of cōnynge worke, in golde syluer, brasse, to graue stones connyngly, & to set them, to carue well in tymber, and to make al maner worke. And behold, I haue geuen hym Aholiab the sōne of Ahisamah of the tribe of Dan, to be his companion, and haue geuen wysedome in to the hartes of al that are wyse, that they shall make al that I haue commaunded the. * The Tabernacle of wytnesse, the Arke of wytnesse, the Mercyseate theron, and al ỹ ornamēts of the Tabernacle: the table and his apparell, the candelsticke and all his apparel, ỹ altare of incense, the altare of burntofferinges with al his apparell, the lauer with his fote, the mynistryng vestimentes of Aaron the preest, and the garmentes of his sonnes to serue lyke preestes, the anoyntynge oyle, and the incense of spyces for ỹ Sanctuary. All that I haue commaunded the shal they make.

And the LORDE talked with Moses, and sayd: Speake vnto the chyldren of Israel and saye: * Kepe my Sabbath for it is a token betwene me and you, and your posterities, that ye maye knowe, how that I am ỹ LORDE which halloweth you: therfor kepe my Sabbath, for it shalbe holy vnto you. * Who so vnhalloweth it, shal dye ỹ death: For who so doth ony worke therin, shalbe roted out from amonge his people. Exo.20.b. Num.15.b

Sixe dayes shall men worke, but vpon the seuenth daye is the Sabbath * the holy rest of the LORDE. Who so doth ony worke vpon the Sabbath daye, shall dye the death. Gen.2.a

Therfore shall the chyldren of Israell kepe the Sabbath, that they may kepe it also amonge theyr posterities for an euerlastynge conuenaunt. An euerlastynge token is it betwene me and the chyldre of Israell. For in sixe dayes made the LORDE heauen and earth, but vpon the seuenth daye he rested, and was refreshed.

* And whan the LORDE hadde made an ende of talkyng with Moses vpon ỹ moūt Sinai, he gaue hym two tables of wytnes, which were of stone and wrytten with ỹ fynger of God. Exo.24.f and.32.b Deu.5.f and.9.b

The.xxxii. Chapter.

But whan the people sawe that Moses made longe tarying to come downe frō the moūt they gathered thē together agaynst Aaron, & sayd vnto hym: * Up, and make vs Goddes to go before vs, for we can not tel what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: * Plucke of the golden earynges from the eares of youre wyues, of youre sonnes, and of youre doughters, and bryng them vnto me. Then all the people pluckte of theyr golden earynges frō theyr eares and brought thē vnto Aaron. And he toke them of their Act.7.f Exo.3.d

handes, and fashioned it with a grauer.
Psal.105.c *And they made a molten calfe, and sayde: These ar thy goddes (O Israel) ꝑ brought the out of the lande of Egipte.
B Whan Aaron sawe that, he buylded an altare before hym, and caused it be proclamed, and sayd: To morow is the LORDES feast. And they arose vp early in the morninge, & offred burntofferynges, & brought
1.Cor.10.a thankofferynges also: * Then the people sat them downe to eat and drynke, and rose vp to playe.
Deut.9.c But the LORDE sayd vnto Moses: *Go get the downe, for thy people whome thou broughtest out of the lande of Egipte, haue marred al: they are sone gone out of ꝑ way, which I commaunded them. They haue made them a molten calfe, & haue worshipped it, and offred vnto it, and sayd: *These
3.Re.12.c are thy goddes (O Israel) that brought the out of the lande of Egipte.
C And the LORDE sayd vnto Moses: * I
Exo.33.a Nu.14.b se, ꝑ it is a stykenecked people, & now suffre me, ꝑ my wrath maye ware whote ouer the, and that I maye consume them, so wyll I make a great people of the.
But Moses besought the LORDE his God, and sayd: Oh LORDE, wherfore wyl thy wrath ware whot ouer thy people, whō thou hast brought out of the lāde of Egipt with great power and a myghtye hande? Wherfore shulde the Egipcyans speake, & saye: He hath brought them out for theyr myschefe, to slaye them in the mountaynes, and to destroy them vtterly from the earthe
D O turne the frō the fearcenesse of thy wrath and be gracyous ouer ꝑ wyckednesse of thy people Remembre thy seruauntes Abrahā,
Gen.22.g Isaac, and Israel, vnto whom *thou sware-st by thyne owne selfe, and saydest: I wyll multiply your sede as the starres of heaue, and al the lande that I haue promised you, wyll I geue vnto your sede, and they shall inherite it for euer. Thus the LORDE repented of the euell, whiche he sayd he wolde do vnto his people.
Exo.24.c and.31.b Deu.9.b *Moses turned hym, and went downe from ꝑ mount, and in his hande he had the two tables of witnesse, which were written vpō both the sydes, and were Gods worke, and the wrytynge was the wrytynge of God therin. Now whā Iosua herde ꝑ noyse of the people, as they shouted, he sayd vnto Moses: This is a noyse of warre in ꝑ hoost He answered: It is not a noise of thē ꝑ haue ꝑ victory, & of thē that haue ꝑ worse, but I heare a noyse of syngynge at a daunse.

* Whan he came nye vnto the hoost, & sawe the calfe, and the daunsynge, he was moued with wrath, and cast the tables out of his hande, and brake thē beneth ꝑ mount. * And he toke the calfe that they had made and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the chyldren of Israel to drynke. & sayd vnto Aaron. What dyd this people vnto the, that thou hast brought so great a synne vpon them.
Aaron sayde: Let not the wrath of my lorde ware fearce: thou knowest, that the is a wycked people. They sayd vnto me: Make vs goddes to go before vs, for we can not tell what is become of this mā Moses, that brought vs out of the lande of Egipt. I sayd vnto them: Who so hath gold let hym plucke it of, and geue it me: and I dyd cast it in the fyre, therof cam this calfe.
Now whā Moses sawe, that the people was naked (for Aaron, whā he set them vp, made them naked to theyr shame) he went vnto the gate of the hoost, and sayd: Who so belongeth vnto the LORDE, let him come hyther vnto me. Then all the chyldren of Leui gathered them selues vnto hym, & he sayd vnto them: Thus sayeth the LORDE the God of Israell: * Euery man put his swearde by his syde, and go thorow in, and out from one gate to another in the hoost, and slaye euery man his brother, frende, & neyghboure.
The chyldren of Leui dyd, as Moses sayd vnto them. And there fel of the people thre thousande men. Thē sayd Moses: Consecrate your handes this day vnto the LORDE, euery man vpon his sonne & brother, ꝑ the prayse may be geuē ouer you this day.
On the morowe Moses sayd vnto ꝑ people: ye haue done a great synne. Now I wyll go vp vnto the LORDE, yf peadventure I maye make an attonement for your synnes.
Now whan Moses came agayne vnto the LORDE, he sayd: Oh this people haue done a great synne, and haue made thē goddes of gold. * Now forgeue thē theyr synne yf not, then wype me out of thy boke, that thou hast written. The LORDE sayd vnto Moses: What* hym that synneth against me, wyll I wype out of my * boke. Go thou thy waye therfore, & bringe the people thyther as I haue sayd vnto the. Behold, myne angell shall go before the. But in the daye of my visitacyon I wyll visite theyr synnes vpon them. So the LORDE

plaged the people, because they made the calfe which Aaron made.

The.xxxiii. Chapter.

I THe LORDE sayd vnto Moses: Go, departe hence, thou and ỹ people that thou hast brought out of the lande of Egipte, vn to the lande that I sware vnto Abraham, Isaac, and Jacob, and sayde: *vnto thy sede wyll I geue it, ¶ and I wyll sende an angell before the (and cast out the Cananites, Ammorites, Hethites, Pherestes, Heuytes, and Jebusytes) into the lande that floweth with mylke ¶ hony, for I wyll not go vp with ỹ: *for thou art an hardnecked people, I myght consume the by ỹ way Whã the people herde this euel tydynges, they sorowed and no man put on his beste rayment.

B And the LORDE sayde vnto Moses: Speake vnto the chyldren of Israel: ye are a styffnecked people, I must once come sodenly vpon the, and make an ende of the. And now put of thy goodly arayne frõ the, ỹ I may knowe what to do vnto ỹ. So ỹ chyldren of Israel layed theyr goodly arayne frõ them, euen before the mount Horeb.

Moses toke the tabernacle, and pitched it without a farre of from the hoost and called it the Tabernacle of witnesse. And who soeuer wolde axe ony question at the LORD, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, al the people rose vp and stode euery one in his tent dore, and loked after Moses tyll he was gone in to ỹ Tabernacle. *And whã Moses entred into Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, ¶ he talked with Moses. And al ỹ people sawe the cloudy pyler stonde in the dore of ỹ Tabernacle, and rose vp, and worshipped, euery one in his tente dore.

C * And the LORDE spake vnto Moses face to face, as a mã speaketh vnto his frende. And whan he turned agayne to the hoost, the ponge man * Josua the sonne of Nun his mynister, departed not out of ỹ Tabernacle. And Moses sayd vnto ỹ LORDE: Beholde, thou saydest vnto me: Bryng ỹ people vp, and lettest me not knowe, whõ thou wylt sende with me, and yet hast thou sayd I knowe the by name, and thou hast foũde grace in my syght. Let me knowe thy waye therfore, wherby I maye be certified, that I fynde grace in thy syght: And consyder yet, that this people is thy people.

He sayd: my presence shall go before the, therwith I wyll leade the. But he sayd vnto hym: If thy presence go not, then cary vs not vp frõ hence, for wherby shall it be knowen, ỹ I ¶ thy people haue founde fauoure in thy syght, but in ỹ thou goest with vs: that I ¶ thy people may haue some preeminence before all people that are vpon ỹ face of the earth? The LORDE sayd vnto Moses: I wyll do this also that thou hast sayd, for thou hast founde grace in my syght, and I knowe the by name.

He sayd: Oh let me thẽ se thy glory. And D he sayd, I wyl cause al my good to go ouer before thy face, and wyll let the name of the LORDE be called vpõ before the. * And I Exo.9.d shewe mercy, to whom I shewe mercy: and haue cõpassion, on whõ I haue cõpassion. And he sayd moreouer: Thou mayest not se my face, *for ther shall noman lyue, ỹ seyth me. And the LORDE said furthermore: Beholde, ther is a place by me, there shalt thou stande vpon the rocke. Now whan my glorye goeth forth, I wyll put the in a cleft of the rocke, and my hande shall holde styl vpon the, tyll I be passed by. And whan I take awaye my hande frõ the, thou shalt se my backpartes, but my face shal not be sene

Deu.4.b Judi.6.c and.13.b Joh.1.b

The.xxxiiii. Chapter.

AND the LORDE said vnto Moses: * Hew the two tables of stone, lyke as the fyrst were, ỹ I maye wryte in them the wordes, that were in the fyrste tables, which thou brakest: and be ready in ỹ mornynge, that thou mayest come vp early vnto mount Sinai, and stonde vpon the toppe of the moũt. And let nomã come vp with the, that ther be noman seene thorowe out all the mount: and let nother shepe nor oxen fede before the mount.

Deu.10.a

And Moses hewed two tables of stone lyke as the fyrst were, and arose early in the morynge, and wente vp vnto mount Sinai, as the LORDE commaũded hym, ¶ toke the two tables of stone in his hande. Then came the LORDE downe in a cloude. And there he stepte vnto hym, and called vpon the name of the LORDE. And whan the LORDE passed by before his face, he cryed: LORDE LORDE, God *mercyfull and gracyous, and longesufferynge, ¶ of great mercy, ¶ trueth * thou that kepest mercy in store for thousandes, ¶ forgeuest wyckednes, trespasse, and synne (* before whõ ther

Psa.85.c and.102.a Deu.5.b Jere.32.c Jon.3.b

Nah.1.a
2 Ero.20a
Deu.7.b

is no man innocent) *thou that vysitest the wyckednesse of the fathers vpon the chyldren and chylders chyldren, vnto the thyrde and fourth generacyon.

B And Moses bowed hymselfe downe vn to the earth, and worshipped him, and sayd: LORD, yf I haue foūde grace in thy syght then let the LORDE go with vs (for it is an hardnecked people) that thou mayest haue mercy vpon our wyckednesses and synnes, and let vs be thyne inheritaunce.

And he sayd: Beholde, I make a conuenaunt before all thy people, and do wōders suche as he haue not ben done in al landes amonge all people. And al ꝑ people amōge whom thou art, shall se the worke of ꝑ LORDE: for a terrybie thynge shall it be, that I wyll do with the. Kepe that I commaunde the this daye. Beholde, I wyll cast out before the: the Ammorites, Cananites, Hethites, Pherelites, Heuites, and Iebusytes.

Ero.23.d
Gene.7.a
3.Re.11.a

*Beware, that thou make no conuenaunt with the indwellers of the londe that thou cōmest in to, lest they be cause of thy ruyne in the myddest of the: but they? altares shalt thou ouerthrow, & breake downe they? goddes, & rote out they? groues: for thou shalte worshippe none other God. For the LORDE is called gelous, because he is a gelous god lest (yf thou make ony agreement wyth the indwellers of the lande, and whan they go a whorynge after they? goddes, and do sacrifice vnto they? goddes) they *cal the, and thou eate of they? sacrifice, & lest thou take they? doughters vnto thy sōnes to wyues, and the same go a whorynge after they? goddes and make thy sonnes go a whorynge after they? goddes also.

Nu.25.a

C Thou shalt make the no goddes of metall. *The feast of swete bread shalt thou kepe. Seuen dayes shalt thou eate vnleuēded bread, lyke as I commaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egypte. *All that fyrst breaketh the matrix, is myne, such as shalbe male amōge thy cattell, that breaketh the matrix, whether it be ore or shepe. But the fyrst of thin asse shalt thou bye out wt a shepe: yf thou redeme it not, the breake his necke. All the fyrst borne of thy chyldre shalt thou redeme.

Ero.12.c
and.23.b
Ero.13.a
and.22.b
Nu.18.c
Eccl.55.a

*And se that noman appeare before me emptye.

Ero.20.b.
23.b.35.a

*Sixe dayes shalt thou laboure, vpon the seuenth daye shalt thou rest both from plowynge & reappynge. The feast of wekes shalt thou kepe with the fyrstlynges of the wheat haruest: and the feast of ingathering at the yeares ende. Thryse in a yeare shal al your men chyldren appeare before ꝑ gouernour, euen ꝑ LORDE and God of Israel.

Whan I shal cast out the Heithē before the, and enlarge thy borders, there shall no man desyre thy lande: for so muche as thou goest vp thre tymes in the yeare, to appeare before the LORDE thy God. Thou shalt not offer the bloude of my sacrifice with leuended bread. And the offerynge of the Easterfeast shall not remayne ouernyght vntyll ꝑ morynge: * The fyrstlynges of the fyrst frutes of thy lande shalt thou bringe into the house of the LORDE thy God. * Thou shalt not seeth a kydde, whyle it is yet in his mothers mylke.

And the LORD sayd vnto Moses: wryte these wordes, for because of these wordes haue I made a conuenaūt with the & with Israel. *And he was there with the LORDE fortye dayes and fortye nyghtes, & dyd eate no bread, and dranke no water. And *he wrote in the tables the wordes of the conuenaunt, euen ten verses.

Now whan Moses came downe from mount Sinai, he had the two tables of wytnesse in his hāde, and wyst not ꝑ the skynne of his face shyned, because he hadde talked with hym. And whan Aaron and al the chyldren of Israell sawe that the skynne of his face shyned, they were afraied to come nye hym. Then Moses called them. And they turned vnto hym, both Aaron and al ꝑ chefest of the congregacyon. And he talked wt them. Afterwarde came all the chyldren of Israel vnto hym. And he commaunded them al, that the LORDE had sayd vnto hym vpon the mount Sinai. Now whan he had made an ende of talkyng with the, *he put a couerynge vpon his face. And whan he went in before the LORDE to talke wt him he toke the couerynge of, tyll he went out agayne. And whan he came forth and spake with the chyldren of Israel what was commaunded hym, then the chyldren of Israell sawe his face, how that ꝑ skynne of his face shyned: so he put the couerynge vpon his face agayn, tyll he wente in agayne to talke wyth hym.

The.xxxv.Chapter.

AND Moses gathered al the congregacyon of the chyldren of Israel together, and sayde vnto them: This is it that the LORDE hath cōmaūded you to do.

.xx. b * Sixe dayes shal ye worke, but the seuēth
.xxxiv.c daye shall ye kepe holy: a Sabbath of the
LORDES rest. Who so euer doth ony worke
therin, shall dye. Ye shall kyndle no fyre vp
pon the Sabbath daye in all youre dwel-
lynges.

And Moses sayde vnto the whole con-
gregacyon of the childzen of Israell: This
.xxv.a is it, that the LORD hath cōmaunded: * Geue from amonge you Heaueofferynges vn
to the LORDE, so that euery one bryng the
LORDES Heaueofferynge with a fre harte:
gold, syluer, brasse, yalow sylke, scarlet, pur
ple, whyte sylke, and goates heer, reed skyn
nes of rammes, dooskynnes, and Fyre tre,
oyle, for the lampes, and spyces for the an-
oyntynge oyle, and for swete incense. Onir
stones, and stones to be set in the ouerbody
cote, and for the brestlappe.

B And who so is wyse of harte amōge you
let hym come, and make what the LORDE,
hath cōmaunded: namely, the habitacyon
with the tent and couertynge therof, the ryn
ges, bordes, barres, pylers and sokettes:
The Arke with tye staues therof, the Mer
cyeate and the bayle: the table with his sta
ues and all his apparell: and the shewbread:
The candelstycke of light and his apparel,
and his lāpes, and the oyle for the lyghtes:
The altare of incense with his staues: The
anoyntynge oyle & spyces for incense: The
hangynge before the Tabernacle doze: The
alter of burntofferynges with his brasen
gredyron, staues and all his apparell: The
lauer with his fote: The hangynges of the
courte, with the pylers and sokettes therof,
and the hangynge of the courte doze: The
nayles of the habitacion and of the courte
with theyr coardes: The ministrynge gar-
mentes for the seruyce in the Holy, the holy
bestimentes of Aaron the preest with the be-
stimētes of his sonnes for the preestes office.

C Then went all the congregacyon of the
childzen of Israell out from Moses, and
euery one brought the gyfte of his harte: &
all the they wolde of fre wyll, the same brought
they for an Heaueofferynge vnto the LORD
for the worke of the Tabernacle of witnesse,
and for all the seruyce therof, & for the holy
bestimentes. Both men and wemen the were
of a wyllynge hart, brought bracelettes, ea-
rynges, rynges and gyrdles, and all maner
tewels of golde: Euery man also brought
golde for Maueofferynges vnto the LORDE.

And who soeuer founde by hym yalowe
sylke, scarlet, purple, whyte sylke, goates
heere, reed skynnes of rāmes, and doo skyn
nes, brought it. And who so euer did heaue
vp syluer, and brasse, brought it for the Hea-
ueofferynge vnto the LORDE. And who
so euer founde Fyre tre by him, brought it
for al maner of worke of the Gods seruyce.
And such wemē as were wyse harted, spāne
with theyr hādes, and brought theyr spōne
worke of yalowe sylke, scarlet, purple, and
whyte sylke. And suche wemen as had hye
vnderstōdynge in wysedome, spanne goa-
tes heere.

As for the prynces, they broughte Onir D
stones, and set stones, for the ouerbody cote,
and for the brestlappe, and spyces, and oyle
for the lyghtes, and for the anoyntynge oyle,
and for swete incense. Thus the chyldre of
Israell brought fre wyllynge offrynges,
both men & wemen, for all maner of worke
that the LORDE had cōmaūded by Moses
to be made.

And Moses sayde vnto the chyldzen of
Israel: Beholde, the LORDE hath called by
name Bezaleel the sonne of Uri, the sonne
of Hur of the tribe of Juda, and hath fyl-
led him with the spyrete of God that he may
haue wysedome, vnderstondynge, & know-
lege for all maner of worke, to worke con-
nyngly in golde, syluer and brasse, to graue
precyous stones and to set them, to carue
in wood: to make all maner of connynge
workes, and hath geuen instructyon in his
harte, both hym and Ahaliab the sonne of
Ahisamach of the tribe of Dan. These hath
he fylled with wysedome of harte, to make
all maner of worke, to carue, to broder, to
worke with nedle worke, with yalow silke,
scarlet, purple, and whyte sylke: and with
weaupnge to make al maner of worke and
to deuyse connynge workes.

The.xxxvi.Chapter.

THen wrought * Bezaleel and A
Ahaliab and all the wyse har- Exo.31.d
ted men, vnto whome the LOR
DE had geuen wysedom & vn
derstondynge to know, howe
they shulde make all maner worke for the
seruyce of the Sanctuary, accordyng vnto
all that the LORDE cōmaunded. And Mo
ses called for Bezaleel and Ahaliab, and
all the wyse harted men, vnto whome the
LORDE had geuen wysedome in theyr har-
tes, namely, all suche as wyllyngly offered
the selues there, and came to labourre in the
worke. And they receaued of Moses al the
Heaueofferynges, that the chyldzen of Is-
raell had brought for the worke of the ser-

tuyce of the Sanctuary, that it myghte be made: and euery mornynge brought they theyr wyllynge offerynge vnto hym.

B Then came al the wyse men ẏ wrought in the worke of the Sanctuary, euery one from his worke that he made, and sayd vnto Moses: The people bryngeth to muche, more then nede is for the worke of this seruyce, which the LORD hath cõmaunded to make. Then commaunded Moses that it shulde be proclamed thorow out the hoost: No man brynge more to ẏ Heaueofferynge of the Sanctuarye. Then were the people forbydden to bynge: for there was stuffe ynough for all maner of worke, that was to be made, and to muche.

Exo.26.a * So all the wyse harted men amonge them that wrought in the worke of the Habitacyon, made ten curtaynes of white twyned sylke, palow sylke, scarlet, purple, with Cherubins of brodered worke. The length of one curtayne was eyght and twentye cubites, and the bredth foure cubytes, & were all of one measure: and he coupled the curtaynes fyue & fyue together one to ẏ other.

C And made palow loupes a longe by the edge of euery curtayne, where they shulde be coupled together: fyftye loupes vpõ euery curtayne, wherby one myght be coupled to another, and made fyftene buttons of golde, and with the buttons he coupled the curtaynes together ẏ one to the other, that it myght be one couerynge.

Exo.26.b * And he made xi. curtaynes of goates heer (for the tent ouer the Habitacyon) of thyrty cubites lõge & four cubites brode, al of one measure, & coupled fyue together by thẽ selues, & fyue by thẽ selues, & made fyftye loupes a lõg by ẏ edge of euery curtayn, wher by they might be coupled together, & made fyftye buttons of brasse, to couple the tent together withall. And made ouer the tente a couerynge of reed skynnes of rãmes, and ouer that a couerynge of Dooskynnes.

D * And made stõdynge bordes for the Exo.26.c Habitacyon, of Fyrre tre, euery one ten cubytes longe, and a cubyte and a halfe brode, & two fete vnto euery one wherby one might be ioyned to another: so that on the south syde there stode twenty of the same bordes: & he made forftye syluer sokettes there vnder, vnder euery borde two sokettes for his two fete. In lyke maner for the other syde of the Habitacyon towarde the north, he made twenty bordes also with forftye syluer sokettes, vnto euery borde two sokettes: But behynde the Habitacyon vpon ẏ west syde, he made sixe bordes, and two other for the corners of the Habitacyõ behynde, that eyther of them both myght be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together vnto a clãpe so that there were eyght bordes, and sixtene sokettes of syluer, vnder euery one two sokettes.

And he made barres of Fyrre tre, fyue for the bordes vpon the one syde of the Habitacion, and fyue vpon the other, & fyue behynde towarde the west: and made the barres to shut thorow the bordes, from the one ende to the other, and ouerlayde the bordes with golde. But theyr rynges made he of golde for the barres, and ouerlayde the barres with golde.

And made Cherubyns vpon the hangynge with brodered worke, of palow sylke scarlet, purple, & whyte twyned sylke. And made for the same, foure pylers of Fyrre tre and ouerlayed them with golde, and theyr knoppes of golde, and cast four sokettes of syluer for them.

And made an hangynge in the Tabernacle dore, of palow sylke, scarlet, purple, & whyte twyned sylke, of nedle worke, & fyue pilers therto with theyr knoppes (and ouerlayed theyr knoppes and whoopes with golde) and fyue sokettes of brasse therto.

The.xxxvii.Chapter.

AND Bezaleel made the * Arke 1 a.
of Fyrre tre, two cubytes and a halfe longe, a cubyte & a halfe brode and a cubyte and a halfe hye, and ouerlayed it with fine golde within & without, and made a crowne of golde vnto it, rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staues of fyrre tre, and ouerlayed thẽ with golde and put thẽ in the rynges alonge by the sydes of the Arke, to beare it withall.

And he made the Mercyseate of pure golde two cubytes and an halfe longe, and a cubyte and a halfe brode, and made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseat: One Cherub vpon the one ende, and the other Cherub vpõ the other ende & the Cherubyns spred out theyr wynges aboue an hye, and couered the Mercyseate therwith: and theyr faces stode one ouer agaynste the other, and loked vnto the Mercyseate.

* And he made the table, of fyrre tre 1 b.

cubittes longe. and a cubyte brode and a cubyte & a halfe hye, and ouerlayed it wt fyne golde, and made therto a crowne of golde rounde aboute, & made vnto it an whoope of and hãdebredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, and putte them in the foure corners by the fete, harde by the whoope, that the staues myghte be therin to beare the table withall: and made the staues of fyrretre, and ouerlayed them with golde, to beare the table withall. And the vessels vpon the table made he also of fyne gold: the dishes, spones, flat peces and pottes, to poure in and out withall.

C * And he made the candelstycke of fyne
25. d. beaten golde, where vpon was the shaft wt braunches, cuppes, knoppes, and floures. Sixe braũches proceaded out of the sydes therof, vpon eyther syde thre braunches: vpon euery braũche were thre cuppes lyke almondes, with knoppes and floures. Upõ the candelstycke it selfe were foure cuppes with knoppes & floures, vnder euery two braunches a knoppe. The knoppes and braunches therof proceaded out of it, and were al one pece of fyne beaten golde. And and he made the seuen lampes with theyre snoffers and outquenchers of pure golde. Of an hundreth weyght of golde made he it, and all the apparell therof.

D He made also ꝑ altare of incẽse, of fyrre tre, a cubyte longe and brode, euen foure squayred, and two cubytes hye with ꝑ hornes of it, and ouerlayed it with fyne golde, the toppe and the sydes of it rounde about and the hornes therof and made a crowne vnto it rounde aboute of pure golde, and two golde rynges vnder ꝑ crowne on both the sydes to put the staues therin, and to beare it withall: but the staues made he of fyrre tre, and ouerlayed them with golde.

And he made the holy anoyntynge oyle and the incense of pure spyces, after ꝑ craft of the apoticary.

The.xxxviij.Chapter.

I 27. a. 1. a. AND the * altare of burntoffe-rynges made he of fyrre tre, fyue cubytes longe & brode, euen foure squayred, and thre cubytes hye And made four hornes which proceaded out of the foure corners therof, and ouerlayed it with brasse. And he made all manet of vessels for ꝑ altare caudrons, shoules, basens, fleshokes, and colepannes al of brasse. And vnto the altare he made a brasen gredyron of net worke rounde aboute from vnder vp vnto the myddest of the altare, and caste foure rynges in the four corners of ꝑ brasen gredyrõ, for the staues: which he made of fyrretre, and ouerlayed them with brasse, and put thẽ in the rynges by the sydes of the altare to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, and his fote also of brasse vpon the place of the hoost, that lay before the dore of the Tabernacle of witnesse. And he made the courte B
on the southsyde with hangynges an hundreth cubytes lõge, of whyte twyned sylke, with the twentye pylers therof and twenty sokettes of brasse: but the knoppes & whoopes of syluer. In lyke maner vpon ꝑ north syde an hũdreth cubites wt twentye pylers, & twentie sokettes of brasse, but theyr knoppes & whoopes of syluer. Upon ꝑ westsyde fyfty cubytes with ten pylers and ten sokettes, but theyr knoppes & whoopes of siluer Upõ the Eastsyde fyfty cubytes, fyftene cubytes, vpon eyther syde of the courte dore with thre pilers and thre sokettes: So that all the hangynges of the courte were of whyte twyned sylke and the sokettes of the pylers were of brasse, & theyr knoppes and whoopes of syluer: theyr heades were ouerlayed with syluer, and all the pylers of the courte were whooped aboute with syluer. C

And the hangynge in the courte gate made he with nedle worke, of yalowe sylke scarlet, purple, and whyte twyned silke, twẽtye cubytes longe, and fyue cubytes hye, after the measure of ꝑ hangynges of ꝑ courte foure pylers also therto, and four sokettes of brasse, and theyr knoppes of syluer, and theyr heades ouerlayed, & theyr whoopes of syluer. And all the nayles of the Habitacyon and of the courte rounde aboute were of brasse.

This is now the summe of the Habitacyon of witnesse (which was counted at the cõmaundement of Moses to the Gods seruyce of ꝑ Leuites vnder the hãde of Ithamar the sonne of Aaron the preste) whiche Bezaleel the soune of Uri, the sonne of Hur of the tribe of Juda made, all as the LORDE cõmaũded Moses. And with hym Aholiab the sonne of Ahisamach of the tribe of Dan, a connynge grauer to worke nedle worke, with yalowe sylke, scarlet purple, & whyte sylke.

All the golde that was wrought in all this worke of ꝑ Sanctuary (which was geuen vnto the Maueoffe rynge) is nyne &

twentye hundreth weyght: seuen hundreth
D and thyrtye Sycles, after the Sycle of the
Exo.38.b Sanctuary. * The syluer that came of the
congregacyon, was fyue score hundreth
weyght, a thousande, seuen hundreth, fyue
and seuentye Sycles, after the Sycle of ꝑ
sanctuarye: so many heades, so many halfe
Sycles after the Sycle of the sanctuarye,
of all that were nombred from twenty yeare
olde and aboue, euen sixe hundreth thou-
sande, thre thousande, fyue hundreth & fyfty.

Of the fyue score hundreth weyght of syl
uer, were cast the sokettes of the sanctuary:
and the sokettes of the vayle, an hundreth so
kettes of the fyue score hundreth weyght, an
hundreth weyght to euery soket. Of the thou
sande, seuen hundreth and fyue and seuentye
Sycles were made ꝑ knoppes of ꝑ pylers
(& their heades ouerlayed) & theyr whopes.

As for the Waueofferynge of brasse it
was seuentye hundreth weyght, two thou-
sande and foure hundreth Sycles: Wher-
of were made the sokettes in the dore of the
Tabernacle of witnesse, and the brasen al-
tare, and the brasen gredyron therto, and
all the vessels of ꝑ altare, and ꝑ sokettes of
the courte rounde aboute, and the sokettes
of the courte gate, all the nayles of the Ha-
bitacyon, and all the nayles of the courte
rounde aboute.

The.xxxix.Chapter.

Exo.28.c OF the yalowe sylke, scarlet, and
purple, they made Aarons my
nistrynge vestimẽtes, to do ser
uyce in the Sanctuary, as the
LORDE cõmaunded Moses.

And he made the ouerbody cote, of golde
yalow sylke, scarlet, purple, and whyte twy
ned sylke, and bette the golde into thynne
plates, and cut it in to wyers, that it might
be wrought amonge the yalow sylke, scar-
let, purple, & whyte sylke, and made it so, ꝑ
the ouerbody cote came together by ꝑ ende
on both ꝑ sydes. And his gyrdell was of
the same crafte and worke: euen of golde,
yalow sylke, scarlet, purple, and whyte twy
ned sylke, as the LORD cõmaunded Moses.

And they wrought two Onix stones, set
it rounde aboute with gold, grauen by the
stone grauer with the names of the chyldren
of Israell: and fastened them vpon the shul
ders of the ouerbody cote, that they myght
be stones of remẽbraunce vnto the chyldren
of Israell, as the LORD cõmaũded Moses.

And they made the brestlap after the
crafte of ꝑ worke of ꝑ ouerbody cote: of golde,
yalow sylke, scarlet, purple, and whyte twy
ned sylke, so that it was foure squayre and
dubble, an hãdbredth longe and brode, and
fylled it with four rowes of stones. * The
fyrst row was: a Sardis, a Topas, a Smara-
ragde. The seconde: a Ruby, a Saphyre,
a Diamonde. The thirde: a Ligurius, an
Achate, and an Amatist. The fourth: a Tur-
cas, an Onix, and a Jaspis: closed rounde
aboute with golde in all the rowes. And ꝑ
stones stode after the twolue names of the
chyldren of Israel, grauen by the stone grau-
uer, euery one with his name, accordyng
to the twolue trybes.

And vpõ the brestlappe they made wre-
then cheynes of pure gold, and two holes
of golde, and two golde rynges, and fasten-
ned the two rynges vpon two edges of the
brestlap: and the two wrethen cheynes put
they in ꝑ two rynges vpõ the corners of the
brestlappe. But the two endes of ꝑ wreth
cheynes put they to ꝑ two holes, and fas-
ned them vpon the corners of the ouerbody
cote, one ouer against another.

And they made two other ringes of gold,
and fastened them to the other two corners
of the brestlap by ꝑ edge of it, that it might
hange vpon the outsyde of the ouerbody
cote. And they made yet two other golde
rynges, whiche they put beneth vpon the
two cornes of the ouerbody cote, one ouer
agaynst another where the ouerbody cote
ioyneth together, that the brestlap myght
be fastened by his rynges vnto the ryngs
of ꝑ ouerbody cote with a yalowe lace, and
it myght sye close vpon the ouerbody cote,
and not be lowsed from the ouerbody cote,
as the LORDE cõmaunded Moses.

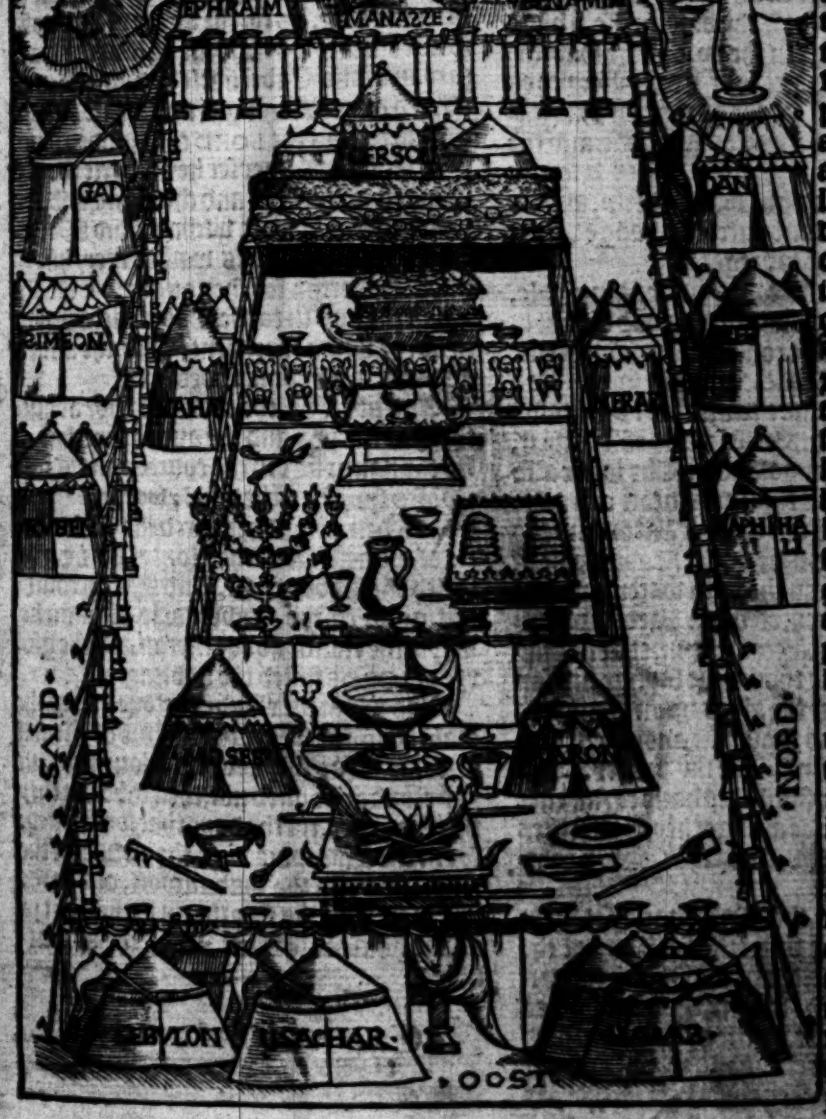
And he made the tunycle vnto the ouer-
body cote, wrought all of yalow sylke, and
the hole therof aboue in the myddest, as

bonde folden together rounde aboute the hole, that it ſhuld not rent. And beneth vpō the hemme of it, they made pōgranates of palow ſylke, ſcarlet, purple, and whyte twyned ſylke, & they made belles of pure gold, which they put betwixte the pomgranates rounde aboute vpon the hemme of the tunicle, a bell and a pomgranate, a bel, and a pomgranate rounde aboute, to do ſeruyce in, as the LORDE cōmaunded Moſes.

And they made albes alſo wrought of whyte ſylke, for Aaron and his ſonnes, and the miter of whyte ſylke, and the goodly bonnettes of whyte ſylke, and brecches of twyned whyte lyné & the gyrdle of nedle worke euen of whyte twyned ſylke, palowe ſylke, ſcarlet, purple, as the LORDE comaunded Moſes.

They made þ forheade plate alſo to the holy crowne, of pure golde, and wrote ther in with grauen worde: the holynes of the LORDE, and feſtened a palowe lace theron, to tye it vnto the myter aboue, as the LORDE commaunded Moſes.

Thus the whole worke of the Habitacyō of þ Tabernacle of witneſſe, was fynished. And the chyldren of Iſrael dyd all that the LORDE cōmaunded Moſes, and broughte the Habitacion vnto Moſes: the Tabernacle and all the apparel therof, the buttons, bordes, barres, pilers, ſokettes, þ couerynge of reed ſkynnes of rammes, the couerynge of dooſkynnes, and the vayle, the Arke of witneſſe with the ſtaues therof. The Mercyſeate, the table and all his apparell, and the ſhewbreade the cādelſtycke, with the lāpes prepared, and all his apparel, and oyle for the lightes, the golden altare, þ anoyntyng oyle & incenſe, the hangynge in the Tabernacle dore, the braſen altar, and his braſen gredyron wh his ſtaues, & al his apparel, the lauer with his foote, the hangynges of the courte with the pylers and ſokettes therof, the hangynge in the courtgate with his pylers and nayles, and all the ordinaūce for the ſeruyce of the Habitacyō of the Tabernacle of witneſſe, the ministrynge veſtimentes of Aaron þ prieſt, to do ſeruyce



uyce in the sanctuarye and the garmentes of his sonnes that they myghte execute the prestes office. Accordynge to all that ỹ LORDE cõmaũded Moses euen so dyd the chyldre of Israel in all this seruice, and Moses sawe all the worke, that they dyd it euen as the LORD had commaunded, and he blessed them.

The.xl.Chapter.

AND the LORDE spake vnto Moses, and sayde: In the fyrst day of ỹ first moneth shalt thou set vp the Habitacyon of the Tabernacle of witnesse, and shalte put the Arke of witnes therin, and hange the vayle before the Arke. And thou shalte bynge in the table, and garnysh it, & bryng in the candelsticke, and put the lãpes theron. And the golden altare of incense shalte thou set before the Arke of witnesse, & hãge vp the hangynge in the dore of the Habitacyon. But the altare of burntofferynges shalt thou set before the dore of the Habitacyon of the Tabernacle of witnesse: and the lauer betwixte the Tabernacle of witnesse and ỹ altare, and put water therin, and set the court rounde aboute, and hange vp the hangynge in the courtgate.

And thou shalt take ỹ anoyntyng oyle, and anoynte the Habitacyon and al that is therin, * and shalt consecrate it, and all the apparell therof, that it maye be holy. And thou shalt anoynte the altare of burntofferynges and all his vessels, and cõsecrate it, that it maye be mooste holy. The lauer also and his fote shalt thou anoynte & cõsecrate

* And thou shalt bynge Aaron and his sonnes vnto the dore of the Tabernacle of witnesse, and wash thẽ with water, and put the holy vestimentes vpon Aaron and anoynte hym, and cõsecrate hym, that he may be my prest. And thou shalt bynge his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted theyr father, that they maye be my prestes. And this anoyntyng shall they haue for an euerlastynge prestlhode amõge theyr posterities

* And Moses dyd all as the LORDE commaunded hym.

* Thus was the Tabernacle set vp in the seconde yeare vpon the fyrst day of the fyrst moneth. And whan Moses reared it vp, he fastened the sokettes and the bordes and barres, and set vp the pylers, and spred out the tente ouer the Habitacyon, and put the couerynge of the tent aboue an hye, as the LORDE cõmaũded hym. And he toke ỹ witnesse, and layed it in ỹ Arke, and put the staues in the Arke, and set the Mercyseate aboue vpon ỹ Arke, and brought the Arke in to the Habitacyon, and hãged the vayle before the Arke of witnesse, as the LORDE commaunded hym.

And he sett the table in the Tabernacle of witnesse, in the corners of the Habitacyon vpon the northsyde without the vayle, and prepared bread theron before the LORDE * as the LORDE commaunded hym.

And he set in the candelsticke also ouer agaynst the table, in the corner of the Habitacyon vpon the southsyde, and put the lampes theron before the LORDE, as ỹ LORDE cõmaunded hym. And the golden altare set he in also before ỹ vayle, and brent swete incense theron, as the LORDE cõmaunded hym. And hanged vp the hãgynge in the Tabernacle dore. As for the altare of burntofferynges, he set it before the dore of the Habitacyon of the Tabernacle of witnesse, and offered burntofferynges and meate offerynges theron, as the LORD cõmaunded hym.

* And the Lauer set he betwixte the Tabernacle of witnesse and the altare, and put water therin to wash withall. And Moses, Aarõ, and his sonnes washed theyr hãdes and fete therin: for they ought to wash them whan they go in to the Tabernacle of witnesse, or whan they wente vnto the altare, as the LORDE cõmaunded hym.

And he set vp the courte rounde about the Habitacyon and the altare, and hanged vp the hangynge in the courte gate: thus Moses fynyshed the whole worke.

* Then a cloude couered the Tabernacle of witnesse, and the glory of the LORDE fylled the Habitacyon. And Moses could not go in to the Tabernacle of witnesse, whyle the cloude abode theron and the glorye of LORDE fylled the habitacyon.

And whan the cloude remoued from the Habitaciõ, thẽ wente the chyldre of Israel forth, as oft as they toke their iourney. But yf ỹ cloude remoued not, then toke not they their iourney, tyl the daye that it remoued. For in the daye tyme was the cloude of the LORDE vpon the Habitacyon, and in the nyght season was fyre therin in the sight of all the house of Israell, in all theyr iourneyes.

¶ The ende of the seconde boke of Moses, called Exodus.

Leuiticus
The thyrde boke
of Moses called
Leuiticus.

What this boke conteyneth.

Chap. i. The ordre and vse of burntoffrin ges/whether it be of small or great cattel/or of foules.

Chap. ii. Of meatoffrynges with fyne flour.&c.

Chap. iii Of deadoffrynges/otherwyse cal led healthoffrynges/peaceoffrynges/or thã offrynges/and offringes the fatte.

Chap. iiii The offrynge for the synne of a prest/of the whole congregacion/of the ruler or of ony other meane man.

Chap. v The offrynge for swearyng/for an errour or ignorance.

Chap. vi Of dayly burntoffrynges & other oblacyons: The offrynge of the prestes in the daye of his anoyntynge.

Chap. vii Of thankoffrynges/of the fatte & bloude/& of the anoyntynge of the prestes.

Chap. viii Of the anoyntynge and consecra tynge of Aaron and of his sonnes.

Chap. ix How Aaron and his sonnes offered for synne/and how the fyre of God cõsumed the burntoffrynges.

Chap. x The death of Nadab and Abihu. The prestes were forbydde to drynke wyne & theyr porciõ of the offrynges appoynted the.

Chap. xi Of cleane and vncleane beastes and foules.

Chap. xii Of the vncleanesse of a woman in childe bedde/of hyr cleansynge or purificacyon/and of hyr offrynge.

Chap. xiii Of Leprosy or Meselle.

Chap. xiiii The cleansynge of lepers/and of theyr offrynge.

Chap. xv Of all maner of vncleane fluxes or pilles/both of men and wemen.

Chap. xvi Aaron myght not alwaye go in to the Sanctuary. Of the two goates: Of fa stynge in the seuenth moneth.

Chap. xvii Al offrynges were fyrst brought to the Tabernacle dore. No bloude nor dead carcon was to be eaten.

Chap. xviii. The degrees of consanguynite and affinite And what men and wemẽ ought not to marye.

Chap. xix Diuerse and many commaunde mentes and statutes.

Chap. xx. To gene sede to Moloch/& other vnlawfull thynges are forbydden.

Chap. xxi How cleane and vndefyled the prestes ought to lyue.

Chap. xxii. How the prestes and theyr house holdes ought to be: and how the offrynges ought to be vsed.

Chap. xxiii Of the holy dayes and hye feastes Namely the Sabbath/Easter/whytsondaye (otherwyse called the feast of weekes) the feast of Tabernacles.&c.

Chap. xxiiii Of the oyle for the lampes and lyghtes. Of the shewbread. Punyshmẽt for cursynge and blasphemy.

Chap. xxv. Of the rest of the seuenth yeare/& lybertye of the fyftieth yeare/otherwyse cal led the yeare of Jubyle/the yeare of hornes blowynge or the trompet yeare.

Chap. xxvi Swete and louynge promyses of God for all such as wyll kepe his commaun dementes: Agayne marueilous sore plages are threatened vnto them/that wyll not harden to his worde.

Chap. xxvii Of vowes/and of the fre yeares Of redempnge or lowsyng out agayne of cat tell or lande/that a man promyseth/voweth or dedycateth vnto the LORDE.

The fyrst Chapter.

AND the LORDE cal- A
led Moses * & spake Exo.19.8.
vnto hym out of the Tabernacle of wyt nesse, & sayd: Speak vnto the chyldren of Israel and saye vnto them: Who soeuer a mongst you wyll brynge an offrynge vnto the LORDE, let hym brynge it of the cattell, euen of the oxen, and of the shepe.

If he wyll brynge a burntoffrynge of the oxen (or great cattell) then let hym offer a male without blemyshe, before the dore of the Tabernacle of wytnesse, to reconcyle hymselfe before the LORDE, * let hym laye Exo.29.4. Leui.3.8
his hande vpon the heade of the burntoffe rynge, then shall he be reconcyled, so ỹ God shalbe mercyfull vnto hym.

And he shall kyll the yonge oxe before B
the LORDE: and the prestes Aarons sonnes shall brynge the bloude, and sprynkle it rounde about vpon the altare that is be fore the dore of the Tabernacle of wytnesse. And the skynne shalbe flayne frõ of ỹ burnt offrynge, and it shalbe hewen in peces. And the sõnes of Aaron the prest shal make a fyre vpõ the altare, and laye wood about theron and the peces, the heade, and the fat shall they laye vpon the wood that lyeth vp pon the fyre on the altare. But the bowels and legges shalbe washen with water, and the preste shall burne altogether vpon the altare for a burntsacrifice: this is an of frynge of a swete sauour vnto the LORDE.

C yf he wyll offre a burnt sacrifyce of the small cattell, that is, of the lambes or goates, then let him offre a male without a blemyshe. And he shall kyll it before the LORD euen at the corner of the altare on the north syde before the LORDE. And (the prestes) Aarons sonnes shall sprenkle his bloude roūd about vpon the altare, and it shalbe hewen in peces. And the prest shall laye them with the heade and the fat, vpon the woode that lyeth vpon the fyre on the altare. But ỹ bowels and the legges shalbe washē with water. And the prest shall offre it altogether, & burne it vpon the altare for a burntsacrifice This in an offrynge of a swete sauoure vnto the LORDE.

D But yf he wyll offer a burntsacryce of ỹ foules vnto the LORDE, thén let hym offer it of the turtel doues or of the ponge pygiōs. And the prest shall bryng it vnto the altare and wrynge the necke of it a sunder, that it may be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppe of it with the fethers shalbe cast vpon the heape of ashes besyde the altare towarde the east, and he shall deuyde the wynges of it, but not breake them cleane of. And thus shall the prest burne it vpon the altare, euen vpon the woode that lyeth vpon the fyre, for a burntsacrifice. This is an offrynge of a swete sauoure vnto the LORDE.

The.ii.Chapter.

A When a soule wyll offer a meatofferynge vnto the LORDE, thē shall it be of fyne floure and he shall poure oyle vpon it, & put frankēcense theron, & so bringe it vnto Aarons sonnes the prestes. Then shall one of thē take his handfull of ỹ same floure and oyle, with all the frankencense, & burn it for a remembraunce vpon ỹ altare. This is an offerynge of a swete sauoure vnto the LORDE. * As for the remnaunt of the meatofferynge, it shalbe Aarons and his sōnes. This shalbe the mooste holy of the offerynge of the LORDE.

Leui.6.d and.9.f Num.15.a

Leui.10.d.

B But yf he wyll bryng a meatofferynge of that which is baken in the ouen, then let hym take swete cakes of wheate, mixte with oyle, and vnleuended wafers anoynted with oyle. Neuertheles yf thy meatofferynge be ony thynge of that which is fryed in ỹ pāne then shall it be of fyne swete floure mixte with oyle. And thou shalt cut it in peces, & poure oyle theron: so is it a meatofferynge. But yf thy meatofferynge be ought bryded on the gredyron, then shalte thou make it of fyne floure with oyle. And the meatofferynge ỹ thou wylt make of suche thynges for ỹ LORDE, shalte thou bryng vnto ỹ prest, which shall bryng it vnto the altare, & shal heue vp the same meatofferyng for a remembraūce and burne it vpon the altare. This is an offerynge of a swete sauoure vnto the LORDE. As for the remnaunt it shalbe Aarons and his sonnes. This shalbe ỹ mooste holy of the offerynges of the LORDE.

All the meatofferynges that ye wyll offre vnto the LORDE, shall ye make without leuen. For ther shall no leuen nor hony be burnt for an offrynge vnto the LORDE. But for the offerynge of the fyrstelynges shal ye offer them vnto the LORDE. Neuertheles they shall come vpon no altare for a swete sauoure.

Al thy meatofferynges shalt thou salte. And thy meatofferynge shall neuer be without out the salt of the cōuenaūt of thy God: but in all thy offerynges shalt thou offre salt.

But yf thou wylt offer a meatofferynge of the fyrst frutes vnto the LORDE, thē shalt thou drye that which is grene by the fyre, & beat it small, and so offre the meatofferynge of thy fyrst frutes. And thou shalte put oyle vpon it, and laye frankencense theron, so is it a meatofferynge. And then shall the prest beate it, and burne of ỹ oyle with al ỹ frankencense for a remembraunce. This is an offerynge vnto the LORDE.

The.iii.Chapter.

But yf his offerynge be a thankofferynge of great cattel (whether it be ore or cowe) then shall he offre such as is without blemyshe before the LORDE, & shal laye his hande vpon the heade of it, and slo it before the dore of the Tabernacle of witnesse. And the prestes Aarons sonnes, shall sprenkle ỹ bloude rounde about vpon the altare, and shal offre of the thankofferynge vnto the LORDE: namely, all the fatte that is within, and the two kidneys with ỹ fatte that is theron vpō the loynes, and the nette on the leuer vpō the kydneys also. And Aarons sonnes shall burne it vpon the altare for a burntofferynge, euen vpon the woode that lyeth on the fyre. This is an offerynge of a swete sauoure vnto the LORDE.

yf his thankofferynge be of smal cattel, whether it be male or female, it shalbe with out blemyshe: yf it be a lambe, then shall

bynge it before the LORDE and shall laye his hande vpon the heade of it, and slaye it before the Tabernacle of wytnesse. And Aarons sonnes shall sprenkle his bloud rounde aboute vpon the altare, and so offre of the thankofferynge vnto the LORDE: namely, ꝑ fat of it, all the rompe with the backe, and the fatte that couereth the bowels, with all the fat that is within, and the two kydneys with the fat that is theron vpon the loines, and the nette on the leuer vpon the kidneys also. And the preest shall burne it vpō the altare, for the meat of the offerynge vnto the LORDE.

C But yf his offerynge be a goate, & bryngeth it before ꝑ LORDE, he shall lay his hāde vpon the heade of it, and kyll it before ꝑ Tabernacle of wytnesse. And Aarons sonnes shall sprenkle the bloude rounde about vpon the altare, and shall offre therof a sacrifice vnto the LORDE: namely, the fat that couereth the bowels, and all the fat that is within the two kydneys, with the fat that is theron vpon the loynes, and the nette on the leuer vpon the kydneys. And the preest shall burne it vpon the altare, for the meat of the sacrifice to a swete sauoure.

7.a *All the fatte is the LORDES. Let this be a perpetuall lawe amonge your posterities in all your dwellynges, that ye eate no fatte, *nor bloude.

The.iiij. Chapter.

A AND the LORDE spake vnto Moses, and sayd: Speake vnto the chyldren of Israell, and saye: Whā a soule synneth throwe ignorauce in ony commaundemēt of the LORDE, which he ought not to do: As namely, yf a preest which is anoynted, synne, that he make the people do amysse, he shall bynge for the synne that he hath done, a yonge bullocke without blemyshe vnto the LORDE for a synofferynge.

9.b *And the bullocke shall he bynge to ꝑ dore of the Tabernacle of wytnesse before ꝑ LORDE, and laye his hāde vpon his head, & kyll hym before the LORDE. *And the preest that is anoynted, shal take of his bloud, & bynge

B it vnto the Tabernacle of wytnesse. And he shall dyppe his fynger in to the bloude, and sprynkle therwith seuē tymes before ꝑ LORDE, towarde the vayle of the Holy. And he shall put of the same bloude vpon the hornes of the altare of incense, ꝑ stōdeth before the LORDE in the Tabernacle of wytnesse: & all ꝑ bloude of the bullocke shall he poure vpon the botome of the altare of burntoffe-

rynges, that stondeth at the entrynge in of ꝑ Tabernacle of wytnesse. And all the fat of synofferynge shall he Heaue vp: namely the fatte that couereth the bowels, and al ꝑ fat that is within the two kydneys, with ꝑ fat that is theron vpon the loynes, and the net on the leuer vpon the kydneys also (lyke as he Heaueth it from the ore in the thankofferynge) and shall burne it vpon the altare of burntofferynges. *But the skynne of ꝑ bul C
locke, and all the flesshe, wyth the heade, and legges, and the bowels, and the donge, shal he carye altogether out of the hoost, in to a cleane place, wher the ashes are poured out and shal burne it vpon the wood with fyre. Exo.29.b. Nu.19.a

*Whan the whole cōgregacyon of Israel synneth throwe ignorauce, & the dede be hydde from theyr eyes, so that they do ought agaynst ony of the commaūdemēts of the LORDE, which they shulde not do, & come afterward to the knowlege of ꝑ synne ꝑ they haue done, they shal bynge a yonge bullocke for a synofferynge, and set hym before the dore of the Tabernacle of witnesse. And the Elders of the congregacyon shall laye theyr handes vpon his heade before ꝑ LORDE, and kyll ꝑ bullocke before the LORDE. And the preest that is anoynted, shall D
bryng of ꝑ bullockes bloude in to ꝑ Tabernacle of wytnes, and dippe therin with his fynger, and sprenkle therwith seuen tymes before the LORDE, euen before the vayle of the Holy. And shall put of the bloude vpon the hornes of the altare, that stōdeth before the LORDE in the Tabernacle of wytnesse: and all the other bloud shall he poure vpon the botome of the altare of burntoffetynges, that stondeth before the dore of the Tabernacle of wytnesse. But al his fat shal he Heaue vp, and burne it vpon the altare: and shall do with this bullocke, as he dyd with the bullocke of the synofferyng: Thus the preest shall make an attonement for the, & it shalbe forgeuen them. And that bullock shall he bynge without the hoost, & burne hym, as he brent the fyrste bullocke. This shalbe the synofferyng of the cōgregacion.

Whan a prynce synneth, & doth agaīst E
the commaundemēt of the LORDE his God that he ought not to do, and offendeth ignorauntly, and commeth to the knowlege of his synne that he hath done, he shal bynge for his offerynge an hegoate without blemyth, & laye his hāde vpō the goates head, and slaye hym in the place where the burnt offrynges are slayne before the LORDE. Let this be his synofferynge. Then shal ꝑ preest

take of the bloude of the synofferynge with his fynger, and put it vpon ꝯ hornes of the altare of burnt offerynges, and poure the other bloude vpon the botome of the altare of burntofferynges. But all the fatte of it shall he burne vpon the altare, lyke as the fatte of the thankofferynge. And so the preest shall make an attonemēt for his synne, and it shalbe forgeuen hym.

¶ Whan a soule of the comune people synneth ignorauntly, doynge ony thynge agaynst the cōmaundement of the LORDE that he ought not to do, and so offendeth, & commeth to the knowlege of the synne that he hath done, he shal brynge for his offryng a she goate without blemyshe for the synne that he hath done, and shall laye his hande vpon the heade of the synofferynge, & slaye it in the place of the burntofferynges. And the preeste shall take of the bloude with his fynger, and put it vpon the hornes of the altare of burntofferynges, & poure al ꝯ bloud vpō ꝯ bottome of ꝯ altare. But al ꝯ fat of it shal he take awaye, lyke as he taketh away the fat of the thākofferynge, and shal burne it vpon the altare for a swete sauoure vnto the LORDE. And so shal the preest make an attonement for hym, and it shalbe forgeuen hym.

G But yf he brynge a lambe for a synofferynge, then let hym brynge a female without blemyshe, and laye his hande vpon the heade of the synofferynge, and kyll it for a synofferynge, and the place wher the burnt offerynges are slayne. And the preeste shall take of the bloude with his fynger, and put it vpon the hornes of the altare of burntofferynges, and poure all the bloude vpō the botome of the altare. But all the fatte therof shall he take from it, lyke as he dyd the fat of the lambe of the thākofferynges, and shal burne it vpon ꝯ altare for ꝯ LORDES sacrifice. And so ꝯ preest shall make an attonement for the synne that he hath done, and it shalbe forgeuen hym.

The.v.Chapter.

A Leui.24.c. When a soule synneth, ꝯ he hear a cursyng, and is wytnesse therof, or hath sene it, or knowen it & telleth it not, he is gylty of a trespace. * Or whā a soule toucheth ony vncleane thinge, whether it be carīō of an vncleane beast or cattel, or worme & was not aware of it, he is vnclene, & hath offended. Or whā he toucheth an vncleane man (what vnclennesse so euer a man is defyled withall) & was not aware of it, & afterwarde commeth to ꝯ knowlege therof, the same hath offended. Or whan a soule sweareth, so that he pronounce with his mouth to do euel or good (what soeuer it be that a man pronounceth with an oth) & was not aware of it, & afterward cōmeth to the knowlege therof, he hath offēded in one of these.

Now whan it so is, that he hath offended in one of these, & is informed therof, what he hath synned, he shall brynge vnto the LORD for his trespace of this his synne ꝯ he hath done a femal from the flocke, eyther an ewe or a she goate for a synofferynge: so shal the preeste make an attonement for hym concernynge his synne. * But yf he be not able to brynge a shepe, then let hym brynge vnto ꝯ LORDE for his offence ꝯ he hath done, two turtel doues, or two ponge pygions: one for a synofferyng, the other for a burntofferyng and brynge them to the preeste. Which shall make the fyrst a synofferyng, & fyrst wryng the necke of it, so that he plucke it not clene of, and sprynckle with the bloude vpon the sydes of the altare, and let the residue of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shall make it a burntofferyng, after the maner therof. And thus shall the preest make an attonement for hym concernynge the synne that he hath done, & it shalbe forgeuen hym. But yf he be not able to bryng two turtell doues or two ponge pigeons, thē let hym brynge for his offerynge for his synne, a tenth deal of an Epha of fyne flour for a synofferynge. But he shall put no oyle theron, nor lay frankēcense vpon it, for it is a synofferynge. And he shall brynge it vnto the preest, & the preest shall take his hande full of it for a remembrauce, and burne it vpon the altare for an offeryng vnto the LORDE. This is a synofferynge. And so shal ꝯ preest make an attonement for hym, concernynge his synne that he hath done, & it shalbe forgeuen hym. And the remnaunt shalbe ꝯ preestes, lyke a meatofferynge.

Exod.22.b Leui.22.c. And the LORDE spake vnto Moyses, and sayd: If a soule trespace, so that he ignorauntly offendeth in ony thynge that is halowed vnto the LORDE, he shal brynge his trespaceofferynge vnto the LORDE, a ramme from the flocke without blemyshe, worth two Sycles of syluer, * after the Sycle of the Sanctuary, for a trespace offerynge: and loke what he hath offended in the halowed thynge, he shall make restitucyon, and geue the fyfth parte more ther-

And he shal delyuer it vnto the preest, which shall make an attonement for hym with the ramme of the trespaceofferynge, & it shalbe forgeuen hym.

Whan a soule synneth, and doth ought agaynst ony commaundement of the LORDE, that he shulde not do, and is informed therof, þ he hath trespassed, & is gylty of þ synne. And he shall bringe from the flocke a ramme without blemysh (that is worth a trespaceofferyng) vnto the preest, which shal make an attonement for hym concernynge his ignorannce which he dyd, and was not aware and it shalbe forgeuen hym. This is the trespaceofferynge, because he trespassed agaynst the LORDE.

¶ And the LORDE talked with Moses, & sayde: Whan a soule synneth, and trespasseth agaynst the LORDE, so that he denyeth vnto his neyghboure that whiche he gaue hym to kepe, or þ was put vnder his hande or that he hath violently taken awaye, or got ten vnryghteously, or founde that was lost, and denyeth it with a false oth, what soeuer it be, wherin a man synneth agaynst his
v.s.a. neyghboure. * Now whan it commeth so to passe, that he synneth after this maner, and trespasseth, he shal restore agayne þ he toke violently awaye, or gat wrongously, or that was geuē hym to kepe, or þ he hath found, or what soeuer it be about þ which he hath swome falsely he shal restore it agayne hole altogether, and geue the fyfth parte more therto, euen to hym þ it belonged vnto, the same day þ he geueth his trespaceofferyng. But for his trespasse he shall bringe for the LORDE (euen vnto the preste) a ramme frō the flocke without blemyshe, that is worth a trespaceofferynge. Then shall the preste make an attonement for hym before þ LORDE, & all that he hath synned in, shalbe forgeuen hym.

The.vi.Chapter.

¶ AND the LORDE spake vnto Moses, and sayd: Commaunde Aaron and his sonnes, & saye: This is the lawe of the burntofferyng. * The burntofferyng
vj.a. shall burne vpon the altare all nyght vntyl the morynge. But the fyre of þ altare only shall burne therin. And the preest shall put on his lynē * albe, & his linē breches vpō his flesshe, & shall take vp the ashes that the fyre
b.a. of þ burntofferyng vpō þ altare hath made, and shal poure them besyde the altare. The shall he put of of his rayment, and put on other rayment and cary out the ashes without the hoost, in to a cleane place.

The fyre vpon the altare shall burne & neuer go out. The preest shall kyndle woode therin euery morynge, and dresse the burnt ofterynge vpon it, and burne the fat of the thankofferynges therin. The fyre shal euer burne vpon the altare, and neuer go out. B

And this is þ lawe of the * meatofferyng, Exo.xx.d
Leui.ij.a which Aarons sonnes shall offer before the LORDE vpon the altare. One of them shall heaue his hāde ful of fyne floure of þ meat ofterynge, and of the oyle, and all the frankencense that lyeth vpon the meatofferyng, and shall burne it vpon þ altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron and his sōnes shall eate it, and vnleuended shall they eate it in the holy place, namely, in the courte of the Tabernacle of wytnesse. With leuen shalt they not bake their portyon, which I haue geue them of my ofterynges, it shalbe vnto them moost holy, as the synofferynge and trespaceofferyng. All the males amōge the chyldren of Aaron shall eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, C and sayd: This shalbe the ofterynge of Aaron and of his sonnes, which they shal offer vnto the LORDE in the day of their anoyntynge. The tenth parte of an Epha of fyne floure for a meatofferynge dayly, the one halfe parte in the morynge, the other halfe parte at euen. In the panne with oyle shalt thou make it, and bringe it fryed, and in peces shalt thou offer it for þ swete sauoure of the LORDE. And the preest which amonge his sonnes shalbe anoynted in his stede shall do this. This is a perpetuall dewtye vnto the LORDE. It shalbe burnt altogether: for all the meatofferynges of the preest shalbe cōsumed with the fyre, and not be eate.

And the LORDE talked with Moses, and D sayd: Speake vnto Aaron and his sonnes, & saye: This is þ lawe of the synofferynge: In þ place where thou slayest the burntofferynge shalt thou slaye the synofferynge also before the LORD. This is moost holy. * The preest Exo.xxix.b
that offereth the synofferynge, shall eat it in the holy place, in the courte of the Tabernacle of wytnesse. No man shall touch the flesh therof excepte he be halowed. And yf ony garmente be sprenkled with the bloude of it, it shalbe washen in the holy place.
And * the earthen potte that it is sodden Leui.vj.a

and.15.b in shalbe broken. But yf it be a brasen pot, it shalbe scoured, and rensed with water. All the males amonge the prestes shall eat therof, for it is moost holy. Notwithstondynge all the synofferinge, whose blonde is brought in to the Tabernacle of wytnesse to make an attonement, shall not be eaten, but burnt with fyre.

The.vii. Chapter.

¶ And this is the lawe of the trespaceofferynge, and it shalbe moost holy. In the place wher the burntofferynge is slayne, shall the trespaceofferynge be slayne also, and ther shall of his blonde be sprynkled rounde aboute vpon the altare. And all his fatte shalbe offered: the rompe and the fatte that couereth the bowels, the two kydneys wt the fat that is theron vpō the lopnes, and the net on the leuer vpō the kydneys also. And the preste shall burne it vpon the altare for an offerynge vnto the LORDE. This is a trespaceofferynge.

All the males amonge the prestes shall eat it in the holy place, for it is moost holy: euen as the synofferynge, so shall the trespaceofferynge be also, they shall both haue one lawe, and it shalbe the prestes, that reconcyleth therwith. Loke which preste offereth ony mans burntofferynge, ꝑ skynne of the same burntofferynge that he hath offered shalbe his. And euery meatofferyng that is baken in the ouen, rosted vpon the gredyron or fryed in the pāne, shalbe the prestes that offereth it. And euery meatofferynge that is myngled with oyle, or dry shall belonge vnto al Aarons sonnes vnto one as wel as vnto anothes.

¶ And this is ꝑ lawe of ꝑ thankofferynge
pſal.115.a that is offered vnto the LORDE. * If they wyll offer a sacrifice of thankesgeuyng, thē shal they offer vnleuended cakes mengled wt oyle, & swete wafers straked ouer wt oyle, & fryed cakes of fyne floure myngled wt oyle. This offerynge also shall they bryngē vpō a take of leuended bread, to the thankofferynge of his healthofferynge: and of them all he shall offer one for an heaueofferynge vnto the LORDE. And it shalbe the prestes, that sprenkleth the blonde of the healthofferynge. And the flesh of the thankofferyng in his healthofferynges, shalbe eate ꝑ same daye that it is offered, & there shall nothyng be lefte ouer vntyll the morynge.

And whether it be a vowe, or a free wyll
Leui.19.b offerynge, * it shalbe eaten the same daye that it is offered: yf ought be lefte ouer vntyll the morynge, yet may it be eaten. But loke what remayneth vnto the thyrde daye of the flesshe that is offered, it shalbe burnt with fyre. And yf ony man vpon the thyrde daye eate of the offered flesshe of his thankofferynge, he shall not be accepted that offered it. Nether shall it be rekened vnto him, but it shalbe refused. And loke which soule eateth therof, the same is gylty of a mysdede.

And ꝑ flesshe that toucheth ony vncleanthynge shall not be eaten, but burnt with fyre. But whosoeuer is cleane of body, shall eat of the flesshe: and the soule that eateth of the flesshe of the thankofferynge which belongeth vnto the LORDE, his vnclennes is vpon hym, and he shalbe roted out from amonge the people.

And whā a soule toucheth ony vncleanthynge, whether it be an vncleane man, or beest, or ony other abhominacyō that is, and eateth of the flesshe of ꝑ burntofferynge, that belongeth vnto the LORDE, the same shalbe roted out from amonge his people.

And the LORD talked with Moses, and sayd: Speake vnto the chyldren of Israel, and saye: * ye shall eate no fat of oxen, lambes, and goates: neuertheles the fat of it that dyeth alone, and of suche as is torne of wylde beastes, that may be occupyed to all maner of vses, but ye shall not eat it.

For whosoeuer eateth ꝑ fat of the beest that is geuen vnto the LORDE for an offerynge, ꝑ same soule shalbe roted out frō his people. Moreouer, * ye shal eate no blonde, nether of cattell, nor of foules where so euer ye dwell. What soeuer soule eateth ony blond, ꝑ same shalbe roted out frō ꝑ people.

And the LORDE talked with Moses, & sayd: Speake vnto the chyldren of Israel, and saye: Who so wyll offre his thankofferynge vnto the LORDE the same shall also bryngē withal, ꝑ belongeth vnto ꝑ thankofferynge for the LORDE. But he shal bryng it with his hāde for the offrynge of the LORDE: namely the fat vpon the breste shall he bryngē, with ꝑ brest, to be a Wauedoffrynge before the LORDE. And the preste shal burne the fat vpon the altare and the brest shall Aarons and his sonnes.

And the ryghte shulder shall they geue vnto the preste for a gyfte of their thankofferynges. And loke which of Aarons sonnes offereth ꝑ blonde of ꝑ thankofferynges, and fat, the same shal haue the ryght shulder for his parte. * For the Wauebrest and

heaue shulder haue I taken of ꝑ chyldren of Israell, and of theyr thankofferynges and haue geue them vnto Aaron the preest, vnto his sonnes for a perpetuall dewtye.

This is the anoyntynge of Aaron and of his sonnes, of the offerynges of the LORDE, in the day whā Moses presented them to be prestes vnto the LORDE what tyme as the LORDE cōmaunded (in the daye whan he anoynted thē) to be geuen thē of the chyldren of Israell for a perpetual dewtye and to al theyr posteritye. And this is ꝑ law of the burntofferynge, of the meatofferynge, of the synneofferynge, of the trespasse offerynge of the offerynge of consecracyon, and of the thankofferynges, which the LORDE cōmaunded Moses vpon mount Sinai, in the daye whan he gaue hym in cōmaundement vnto the chyldren of Israell, to offere theyr offerynges vnto LORDE in the wyldernesse of Sinai.

The.viii. Chapter.

AND the LORD spake vnto Moses, and sayde: Take Aarō and his sonnes with hym, * and theyr vestimentes and the anoyntyng oyle, * and a bullock for a synofferynge, two rāmes, & a maunde with vnleuended breade and call the whole congregacyon together, before the doore of the Tabernacle of witnesse. Moses dyd as the LORDE cōmaunded hym, and gathered the congregacyon together vnto the doore of the Tabernacle of witnesse: and sayd vnto the: This is it, that the LORDE hath commaunded to do.

And he toke Aaron and his sonnes, and washed them with water, and put the albe vpon hym, and gyrded hym with ꝑ gyrdel, and put vpon hym the palow tunicle, & put the outerbody cote vpō hym, and gyrde him vpon the outerbody cote, and put ꝑ brestlap theron, and in the brestlappe light and perfectnesse. And set the miter vpon his heade. And vpō the myter euē aboue his forheade put he a plate of golde on the holy crowne as the LORDE commaunded Moses.

And Moses toke the * anoyntynge oyle, and anoynted the habitacyon, and all that was therin, and consecrated it & sprenkled therwith seuen times vpon the altare, and anoynted the altare with al his vessels the lauer with his fote, that it myght be cōsecrated: * and powred ꝑ anoyntynge oyle vpon Aarons heade, & anoynted hym, that he myght be consecrated.

And he brought Aarōs sonnes, and put albes vpon them, and gyrde them with the gyrdle, and put bonettes vpō theyr heades as the LORDE cōmaunded hym. C

And he caused to bryng a bullocke for a synofferynge. And Aaron with his sonnes layed their hādes vpon his heade, and thē was he slayne. And Moses toke of ꝑ bloud, and putte it vpon the hornes of the altare rounde aboute with his fynger, and purgyed the altare and powred the bloude vpō the botome of the altare, and consecrated it that he myght reconcyle it. And toke all the fat vpō the bowels, the nette vpon ꝑ leuer, and the two kydneys with the fat theron, & burned it vpon the altare. But the bullock with his, skynne, flesh, and dōge, burned he with fyre without the hoost, * as the LORDE commaunded hym. Exo. 29.a

And he brought a ramme for a burntofferynge. And Aaron with his sonnes layed theyr handss vpon his heade, and thē was he slayne. And Moses sprenkled of ꝑ bloud vpon the altare rounde aboute, hewed the rāme in peces, & burnt ꝑ heade, ꝑ peces, and the fat. And washed ꝑ bowels & the legges with water, & so burnt the whole rāme vpō the altare. This was a burntofferynge for a swete sauoure, euē a sacrifyce vnto the LORDE, * as the LORDE cōmaunded hym. Exo. 29.c

He brought also the other ramme of the offerynge of the consecracyon. And Aaron with his sonnes layed theyr handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put vpō ꝑ typpe of Aarons ryght eare and vpon the thōbe of his right hande, and vpon the great too of his right foote.

And he brought Aarōs sonnes, and put of the bloude vpon the typpe of the ryghte eare of them, and vpon the thōbes of their righte handes, and vpon the greate toes of theyr ryght fete, and powred the residue of the bloude vpon the altare rounde aboute. E

* And he toke the fat and the rompe, and all the fat vpon the bowels, and the net vpon the leuer, the two kydneys with the fat theron, and the ryghte shulder. And out of the maunde of vnleuended bread before the LORDE, he toke an vnleuended cake and a cake of oyled breade, and a wafer, & layed them vpon the fat, and vpon the right shulder, and put all together vpon the handes of Aaron and of his sonnes, and waued it for a Waueofferynge before the LORDE. Exo. 29.d

And afterwarde toke he al agayne fro theyr hōdes, and burned thē on the altare, F

tare, euen vpon the burntofferinge: for it is an offerynge of consecracyon for a swete sauoure, euen a sacrifyce vnto the LORDE.

Exo.29.c * And Moses toke the brest, and waued it a Waueofferynge before the LORDE of the ramme of the offerynge of cõsecracyon, the same was Moses parte, as the LORDE cõmaunded Moses. And Moses toke of the anoyntynge oyle, and of the bloude vpon ỹ altare, and sprẽkled it vpon Aaron and his vestimentes, vpon his sonnes & vpon their vestimẽtes, and so consecrated Aaron and his vestimẽtes, his sonnes and theyr vestimentes with hym.

8 And he sayd vnto Aaron and his sõnes: Seeth the flesh before ỹ dore of the Tabernacle of witnesse and there eate it, and the breade in the maunde of the consecracyon offerynges, as it is commaunded me, and sayde: Aaron & his sonnes shall eate it. As for that which remayneth of the flesshe and breade, ye shall burne it with fyre. And in seuen dayes shall ye not departe frõ the dore of the Tabernacle of witnesse, vntyll ỹ day that ỹ dayes of your cõsecracyõ offerynges be at ende: for seuen dayes must youre handes be cõsecrated, as it is com to passe this daye: The LORD hath cõmaunded to do it, that ye myghte be reconcyled. And ye shall tary before the Tabernacle of witnesse day and nyght seuẽ dayes lõge, and shall kepe the watch of the LORDE, that ye dye not, for thus am I cõmaũded. And Aaron with his sonnes dyd all, that the LORDE commaunded by Moses.

The.ix.Chapter.

1 AND vpon the eyght daye Moses called Aaron and his sonnes, and the Elders in Israel and sayde vnto Aaron: Take vnto the a yonge calfe for a synneofferynge, and a ramme for a burntofferyng, both without blemish and bringe them before the LORDE and speake vnto the chyldren of Israell, and saye: Take an hegoate for a synneofferynge, and a calfe, and shepe, both of a yeare olde, and without blemysh for a burntofferynge: and an ore, and a ramme for a thankofferynge, that we maye offre before the LORDE: and meatofferynge myngled with oyle. For to daye shall the LORDE appeare vnto you.

8 And they toke what Moses commaunded before the dore of the Tabernacle of witnesse: and the whole cõgregacyon came nye and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shall the glorye of the LORDE, appeare vnto you. And Moses sayde vnto Aaron: Go vnto the altare, and * offer thy synneofferynge and thy burntofferynge, and make an attonement for the and for the people. Then offer the peoples offerynge, and reconcyle them also, as the LORDE hath cõmaunded.

* Aaron wente vnto ỹ altare, and slewe the calfe for his synneofferynge, and his sonnes brought the bloude vnto hym. And he dypte his fynger in the bloude, and put vpon the hornes of the altare, and powred the bloude vpon the botome of the altare. As for the fat and the kydneys and the rybbe vpon the leuer of the synneofferyng, he burnt them vpon the altare, as the LORDE cõmaunded Moses. The flesshe also and the hyde burnt he with fyre without the host.

Afterwarde he slew the burntofferynge. And Aarons sonnes brought the bloude vnto hym, and he sprenkled it roũde about vpon the altare. And they brought him the burntofferyng in peces and the heade: and he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpõ the burntofferynge on ỹ altare.

* Then brought he the offerynge of the people, and toke the goate, that was the synneofferynge of the people, and slewe it, and made a synneofferynge therof, as of the first. And he brought the burntofferyng, and dyd as the law is: * and brought the meateofferynge and toke his handfull and burnt it vpon the altare, besyde the burntofferynge of the morynge.

Afterwarde slewe he the ore and the ramme for the thãkofferinge of the people. And his sonnes brought hym the bloude, which he sprenkled vpon the altare rounde about. But the fat of the ore and of the ramme, the rompe, and ỹ fat that couereth the bowels, and the kydneys, and the rybbe vpon the leuer, all such fat layed they vpon the brest, and burnt the fat vpon the altare. * But the brest and the right shulder waued Aaron for a Waueofferynge before the LORDE, as the LORDE cõmaunded Moses.

And Aaron lyfte vp his hande ouer the people, and blessed them, and came downe from the worke of the synneofferynge, burntofferynge, and thankofferyng. And Moses and Aaron wente in to the Tabernacle of witnesse. And whan they came out agayne they blessed the people. Then appeared

the glory of the LORDE vnto all the people.
9.a Foꝛ there came * a fyꝛe from the LORDE,
9.b and it conſumed the burntofferynge and the fat vpon the altare. Whan all the people ſawe that, they retoyſed, and fell vpon theyꝛ faces.

The.x.Chapter.

AND the ſonnes of Aaron, Nadab and Abihu, toke ether of them his cẽſoure, and put fyꝛe therin, and layed the incẽſe vpon it, and bꝛoughte ſtraunge fyꝛe befoꝛe the LORDE, * which he cõmaunded them not. Then wente there out a fyꝛe from the LORDE, and conſumed thẽ ſo that they dyed befoꝛe the LORD. Thẽ ſayde Moſes vnto Aaron: This is it, that the LORDE ſayde: I wyll be ſanctifyed vpon them that come nye me, and befoꝛe all the people wyl I be glozifyed. And Aaron helde his peace.

Moſes called Miſaell and Elzaphan ꝓ ſonnes of Uſiell Aarons vncle, and ſayde vnto them: Go to, and cary youre bꝛethꝛen out of the Sanctuarye, without the hooſt. And they wente, and caryed them foꝛth in theyꝛ albes without the hooſte, as Moſes ſayde.

Then ſayde Moſes vnto Aaron and to his ſõnes Eleazar and Ithamar: * ye ſhall not vncouer youre heades, noꝛ rente youre clothes, that ye dye not, and ꝓ wꝛath come vpon the whole congregacyon: Let youre bꝛethꝛen of the whole houſe of Iſraell be wepe this burnynge, whiche the LORDE hath done. As foꝛ you, ye ſhall not go out frõ the doꝛe of the Tabernacle of witneſſe, leſt ye dye: foꝛ the anoyntynge oyle of the LORDE is vpon you. And they dyd as Moſes ſayde.

The LORDE ſpake vnto Aaron, & ſayd:
10.9 * Thou and thy ſonnes with ꝓ ſhal dꝛynke no wyne noꝛ ſtronge dꝛynke, whã ye go in to the Tabernacle of witneſſe: that ye dye not. Let this be a perpetuall lawe vnto all youre poſterities: that ye maye haue knowlege to diſcerne, what is holy and vnholye, what is cleane & vncleane: and that ye may teache the chyldꝛen of Iſrael all the lawes whtch the LORDE hath ſpokẽ vnto you bp Moſes.

* And Moſes ſayde vnto Aaron, and D
vnto Eleazar, and Ithamar his ſõnes that Leui.2.a
were left: Take the remnaunt of the meatofferynge in the ſacrifyces of the LORDE & eate it without leuẽ beſyde the altare, foꝛ it is mooſt holy, euẽ in ꝓ holy place ſhalye eat it. Foꝛ it is thy dewtye & thy ſõnes dewty in ꝓ ſacrifyces of the LORD: foꝛ thus am I commaũded. But the Wauebꝛeſt and the Heaueſhulder ſhalt thou eate, and thy ſonnes, & thy doughters with the in a cleane place. Foꝛ this dewtye is geuen vnto the and thy chyldꝛen in the thãkofferynges of the chyldꝛẽ of Iſraell. Foꝛ ꝓ Heaueſhulder and the Wauebꝛeſt to the offerynges of ꝓ fat, ſhalbe bꝛought in, that they maye be waued foꝛ a Waueofferynge befoꝛe the LORDE. Ther foꝛe is it thyne and thy chyldꝛens foꝛ a perpetuall dewtye, as the LORDE cõmaunded.

And Moſes ſought foꝛ the goate of the E
ſynneofferynge, and founde it burnt. And he was angrye at Eleazar & Ithamar the ſonnes of Aarõ, which were left alyue, and ſayde: Wherfoꝛe haue ye not eaten the ſynofferynge in the holy place? foꝛ it is mooſte holy, & he hath geuen it you, that ye might beare the ſynne of the cõgregacion to make agrement foꝛ them befoꝛe the LORDE. Beholde, ꝓ bloud of it came not in to the Sanctuary: ye ſhuld haue eaten it in the Sanctuary, as I was commaunded.

Aaron ſayde vnto Moſes: Behold, this daye haue they offered theyꝛ ſynofferynge and theyꝛ burntofferynge befoꝛe the LORD. And it is chaunched me after this maner. And ſhulde I eate of the ſynneofferynge to daye, and be mery befoꝛe the LORDE? Whã Moſes herde that, he was content.

The.xi. Chapter.

AND the LORDE talked vnto Moſes and Aarõ & ſayd: Speake vnto the chyldꝛen of Iſraell, & ſaye: Theſe are * the beaſtes which ye ſhall eate amonge all the beaſtes vpon earth: What ſoeuer hath hoſe, and deuydeth it in to two clawes, and chewed cud amonge the beaſtes, that ſhall ye eate. But loke what cheweth cud & hath hoſe, and deuyded it not, as the Camell, the ſame is vncleane vnto you, and ye ſhall

A
Deu.14.a
Deu.14.b

not eate it. The conyes chwe cud, but they deuyde not the hoke in to two clawes therfore they are vncleane vnto you. The hare cheweth cud also, but deuydeth not ỹ hoke in to two clawes, therfore he is vncleane vnto you. And the Swyne deuydeth the hoke in
B two clawes, but cheweth not the cud, therfore is it vncleane vnto you. Of the flesh of these shall ye not eate, nor touch theyr carcases, for they are vncleane vnto you.

These shall ye eate of all that are in the waters: What soeuer hath fynnes and scales in the waters, sees, and ryuers, that shal ye eate. But what soeuer hath not fynnes and scales in the sees, and ryuers, amonge all that moue in the waters, of all that lyue in the waters, it shalbe an abhominacyon vnto you, so that ye eate not of theyr flesh, & that ye abhorre theyr carcases. For all that haue not fynnes and scales in the waters, shall ye abhorre.

And these shall ye abhorre amonge the
C foules, so that ye eate them not: The Aegle the Gosshauke, the Cormoraunte, the Vultur, the Kyte, and al his kynde, and all Rauens with theyr kynd: the Estrich, ỹ Night crow, the Cocow, the Sparowhauke with his kynde, ỹ litle Oule, the Storke, ỹ great Oule, the Backe, the Pellicane, ỹ Swäne, the Pye, the Heron, the Jaye wt his kynde, the Lapwyng, and ỹ Swalowe. And what soeuer crepeth amonge ỹ foules, and goeth vpon foure fete, shalbe an abhominacyon vnto you. yet these shall ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knyes aboue vpon ỹ legges, to hoppe withall vpon earth. Of these maye ye eate, as there is the Arbe with his
D kynde, and ỹ Selaä with his kynde, and ỹ Hargoll with his kynde, and the Hagab wt his kynde. But what so euer els hath foure fete amõge the foules, it shalbe an abhominacyon vnto you, and ye shall take it for vncleane. * Who so euer toucheth the carcase
Leui.5.a Agge.2.b of such shalbe vncleane vntyll the eue, and whosoeuer beareth ỹ carcase of ony of these shall wash his clothes, and shalbe vncleane vntyll the euen.

Therfore euery beast that hath an hoke, and deuydeth it not in to two clawes and cheweth not cud, shalbe vnclean vnto you. Whosoeuer toucheth such, shalbe vnclean. And what soeuer goeth vpõ hãdes amõge the beastes that goeth vpon foure fete, shal be vnclean vnto you. Whosoeuer toucheth the carcases of the, shalbe vncleane vntyll eue. And he that beareth theyr carcase, shall wash hys clothes, and be vnclean vntyl the euen: For such are vncleane vnto you.

These shalbe vncleane vnto you also amonge the beastes that crepe vpon earth: ỹ Weesell, the Mouse, ỹ Tode, euery one in his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snale, and the Mol, these are vncleane vnto you, amonge al ỹ crepe. Who so euer toucheth the dead carcase of them shalbe vncleane vntyll the euen. And what so euer ony such dead carcase falleth vpon it shalbe vncleane, whatsoeuer vessell of wood it be, or rayment, or skinne, or bagge. And euery vessell that ony thynge is occupied withall, shalbe put in the water, and is vncleane vntyll the euen, and then shall it be cleane. * All maner of earthen vessell that ony such carcase falleth into, it shal al be vncleane that there in is, and ye shall breake it. All meate whiche is eaten that ony such water commeth in to, is vncleane: and al maner of drynke that is dronken in al maner of such vessel, is vncleane. And what so euer ony such carcase falleth vpon, it shalbe vncleane, whether it be ouen or kettell, so shall it be broken, for it is vncleane, and shalbe vncleane vnto you. Nuertheles the foũtaynes welles, and pittes of water are cleane. But who so euer toucheth theyr carcases is vncleane.

And tough the dead carcase of ony such fell vpon the sede ỹ is sowen, yet is it clean. But whan there is water powred vpon the sede, & afterward ony such dead carcase falleth therõ, thẽ shal it be vncleane vnto you.

Whan a beaste dyeth that ye may eate, he that toucheth the dead carcase therof is vncleane vntyll the euen. Who so eateth of ony such carcase, shall washe his clothes and be vncleane vntyl the euen. Lykewyse he that beareth ony such carcase shall wash his clothes, and be vncleane vntyl the euen.

What so euer crepeth vpon earth, shall be an abhominacyon vnto you, and shall not be eaten. And what so euer crepeth vpon the bely, or all that goeth vpon foure and mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shalbe an abhominacyon vnto you. Make not youre soules abhominable, and defyle you not in them, & stayne youre selues: for I am the LORD youre God. Therfore shall ye * sanctify youre selues, that ye may be holy, for I am holy. And ye shall not defyle youre selues on ony maner of creppynge beaste that creepeth vpon earth: for I am the LORD, that broughte you out of the lande of Egypte

that I myght be youre God: therfore shall ye be holy, for I am holy.

This is the lawe ouer the beastes & foules, and al maner of soules of creppynge beastes in the waters, and all maner of soules that crepe vpon earth: that ye maye knowe to discerne what is vncleane & cleane, and what maner of beastes are to be eaten, and which are not to be eaten.

The.xii. Chapter.

AND the LORDE talked vnto Moses, and sayde: Speake vnto ꝑ chyldren of Israell, and saye: Whan a womā hath cōceaued and beareth a man chylde, she shalbe vncleane seuē dayes, so longe as she suffereth hir dysease, * and in the eyght day 17.b. shal the flesh of his forskynne be cut away. And she shall byde at home thre and thyrty dayes in the bloude of his purifyenge: she shall touch no holy thynge, nor come in the Sāctuary, tyll the dayes of hyr purifyenge be out. But yf she beare a maydechylde, then shall she be vncleane two wekes, so longe as she suffereth hyr disease, and fyre and thre score dayes shall she byde at home in ꝑ bloude of hyr purifyenge.

B * And whan the dayes of hyr purifyeng are out, for the sonne or for the doughter, she shall bynge a lambe of one yeare olde for a burntofferynge, and a ponge pygeon or a turtill doue for a synneofferynge to the dore of the Tabernacle of witnesse vnto the preest, which shall offer it before the LORDE, and make an attonemēt for her, and so shal she be clensed from hyr bloudy yssue. This is the law for her that beareth a man chyld or maydechylde.

* But yf she be not able to bryng a shepe, then let her take two turtyll doues, or two ponge pygeons, the one for a burntofferynge, the other for a synneofferynge, then shall the preest make an attonement for her, so that she shalbe cleane.

The.xiii. Chapter.

AND the LORD spake vnto Moses and Aarō, and sayde: Whā there ryseth vp ony thynge in the skynne of a mās flesh, whether it be a scabbe, or a glysterynge whyte (as though there be a leprosye in ꝑ skynne of this flesh) he shalbe brought vnto Aaron the preest, or to one of his sōnes amonge ꝑ prestes. And whā the preest seyth the plage vpon the skynne of the flesh, & that the heeres are turned to whyte, and it seme depet in that place thē the other skynne of his flesshe, then is it surely a leprosy, therfor shall the preest loke vpon hym, and iudge hym vncleane.

But whan there is ony whyte plecke in the skynne of his flesh, & yet seme no deper then the other skynne of the flesshe, and the heeres be not turned to white, thē the preste shall shut hym vp seuen dayes, and on the seuenth daye loke vpon hym: yf the plage seme vnto him as afore and hath fret no deper in the skynne, then shall the preest shute hym vp yet seuen dayes moo. And whan he loketh on him agayne vpon ꝑ seuenth day, and fyndeth, that the plage be darkysh, and hath frette no deper in ꝑ skynne, then shall he iudge hym cleane, for it is but a skyrfe & he shall washe his clothes, and then is he cleane.

But whan the scabbe fretteth farther in B the skynne (after that he is sene of the preest, and iudged cleane) and he be now sene of ꝑ preest agayne: whan the preest seyth thē that ꝑ scabbe hath fret farther in the skynne, he shall iudge hym vncleane, for it is surely a leprosye.

Whan a plage of leprosy is vpon a mā he shalbe brought vnto the preste. Whā he seyth and fyndeth, that there is whyte rysen vp in the skynne, and the heer turned vnto whyte, and there be raw flesh in the sore, thē is it surely an olde leprosy in the skynne of his flesh, therfore shall the preest iudge hym vncleane, and not shut him vp, for he is vncleane already.

But whan the leprosy breaketh out in ꝑ skynne, and couereth the whole skynne, frō the heade vnto the fote, all that the preest cā se. So whan the preest loketh vpon it & fyndeth that the leprosy hath couered all the flesh, he shal iudge hym cleane, for so much as it is turned all in to whyte vpon hym, for he is cleane.

Notwithstondynge yf there be raw flesh C there, in the daye whā he is loked vpon, thē is he vncleane. And whā the preest seyth the rawe flesh, he shall iudge hym vncleane, for he is vncleane, and it is surely a leprosye. But yf the rawe flesshe chaūge agayne, and be turned in to whyte, then shal he come vn to the preest. And whan the preest loketh vpō hym, and fyndeth, that the plage is turned to whyte, he shall iudge hym cleane, for he is cleane.

Whan there is a byle in ꝑ skynne of ony mans flesshe, and healeth agayne, and after

ward i ỹ same place ther arise vp ony white
thyng or a glisteryng white sō what reedish
he shalbe sene of ỹ preest. So whan the preest
seyth ỹ it appeareth to be lower thē ỹ other
skynne, and the heere turned to whyte, thē
shall he iudge him vncleane, for it is surely
a plage of leprosye broken out of the byle.
But yf the preste se and fynde that ỹ heeres
are not whyte, and it not lower thē ỹ other
skynne, & is darkysh, he shall shut him vp
seuen dayes. ¶ yf it hath frette farther in the
skynne, thē shal he iudge hym vncleane, for
it is surely a plage of leprosye. But yf the
glysterynge whyte abyde styll, and fret no
farther, then is it but a pynte of the byle, &
the preest shall iudge hym cleane.

Whan the skynne of ony mans flesh is
hurte with fyre, and the pynte of the bur-
nynge is reedysh or whyte, and the preest lo-
keth vpon hym, and fyndeth the heere tur-
ned to whyte vpō the marke of ỹ burnyng,
and it appeare deper thē the other skynne,
then is there surely a leprosye broke out of
the pynte of the burnynge: therfore shall ỹ
preest iudge hym vncleane, for it is a plage
of leprosye. But yf the preest se & fynde, that
the heere vpon the pynte of the burnynge
is not turned vnto whyte, and is no lower
then the other skynne, and is darkysh also:
he shall shutte hym vp seuen dayes.

And vpon the seuenth daye he shal loke
vpō hi: yf it hath fret farther in the skynne
then shall he iudge hym vncleane, for it is
a leprosye. But yf it stonde styll vpon the
marke of the burnynge, and fret no farther
in the skynne and is darkyshe, then is it a
sore in the marke of the burnynge, and the
preest shal iudge hym cleane, for it is but the
pynt of the burnynge.

C Whan a man or woman is skynye vp-
pon the heade or beerd, and the preest seyth
the marke, and fyndeth that it appeareth
deper then the other skynne, and the heere
be there goldē and thynne, thē shall he iud-
ge hym vncleane: for it is a skynfe of lepro-
sye of the heade or of the beerde. But yf the
preest se that the skynfe appear no deper thē
the skynne, and that ỹ heer is not of a pale
coloure: he shall shut hym vp seuen dayes.
And vpon the seuēth daye, whan he loketh
& fyndeth, that ỹ skynfe hath frette no far-
ther, and there be no goldē heere there, and
that the skynfe appeare no deper then the
other skynne, then let him be shauen: but so
that he shaue not of the scabbe, and ỹ preest
shall shut hym vp yet seuen dayes mo. And
vpon the seuenth daye whā he loketh, and
fyndeth that the skynfe hath frette no far-
ther in the skynne, and that it appeareth
no deper then the other skynne, then shall
the preest iudge hi cleane. And he shal wash
his clothes, for he is cleane. But yf he shall
frette farther in the skynne (after that he is
iudged cleane) and the preste loketh, & fyn-
deth, that the scabbe hath frette farther in
the skynne, thē shall he seke nomore for yel-
den heeres, for he is vncleane. Neuertheles
yf he se that the scabbe stondeth styll, & that
pale heeres are there rysen vp, then is the
scabbe whole, & he is cleane, therfore shall
the preste iudge hym to be cleane.

Whan there is ony glysterynge whyte
vpon the skynne of the flesh of a mā or wo-
man, and the preest seyth there, that the gly-
sterynge whyte vanysheth: then is it but a
whyte scabbe rysen vp in the skynne, and
he is cleane.

Whan the heeres fall out of the heade
of a man or woman, so that he is balde, the
same is cleane. yf they fall out of his fo-
heade thē is hys foreheade bald and cleane.
But yf there be a whyte reedysh sore in the
balde heade, or balde forehead, thē is there
a leprosye rysen vp in the balde heade or
balde foreheade: therfore shall the preest loke
vpon hym. And whan he fyndeth the whyte
reedishe sore rysen vp in his balde heade
or balde foreheade, then shall the skynne of
the flesh be as leprous, therfore is he a le-
prous man and vncleane, because of the
same sore vpon his heade.

Who so now is leprous, his clothes
shalbe rent, and the heade bare, and the lyp-
pes muffled, and shal in ony wyse be called
vncleane. * And as longe as the sore is vp-
pon hym, he shalbe vncleane, dwell alone,
and haue his dwellyng without the host.

Whan the plage of leprosy is in a cloth
whether it be wollē or lynnen, in the warpe
or wefte, whether it be lynnen or wollen,
in a skynne, or in ony maner thynge that is
made of skynne. And whā the plage is pale
or reedyshe in the cloth or skynne, either in
the warpe or wefte, or in ony maner thynge
that is made of skynne, the same is surely a
plage of leprosy, therfore shal the preest loke
vpon it. And whan he seyth the plage, he
shall shut it vp seuen dayes. And vpon the
seuenth daye whan he seyth that the plage
hath fret farther in the cloth, in the warpe
or wefte, in a skinne, or in ony maner thynge
that is made of skynne, thē is it a ferstynge
plage of leprosye and is vncleane: The
cloth shall be burnt, eyther warpe or

whether it be wolle or lynen, or ony thynge made of skynne, wherin is ony suche plage. For it is a plage of lepprosye, & shalbe burnt with fyre.

H But yf the preest se that ꝑ plage hath fret no farther in the cloth, eyther in the warpe or weft, or ony thynge made of skynne, the shall he commaunde to washe the thynge ꝑ the plage is in, and shall shut it vp other seuen dayes. And whan the preest seyth (after that the plage is wasshen) that the plage is not chaunged before his eyes, and hath fret no farther also, yet is it vncleane, and shall be burnt with fyre: for it is depe fretten inward, and hath made skyrkes. Neuertheles whan the preest seyth that the pynt is vanyshed after the washynge of it: than shall he rent it out of the cloth, and of the skynne, out of the warpe, or weft. But yf it appear ony more in the cloth (eyther in the warpe, or in the weft) or ony maner thyng made of skynne, then is it a warynge plage: and with fyre shall it be burnt that ony such plage is in. As for the cloth, eyther warpe or weft, or ony maner thynge made of skynne that is wasshen, and the plage be departed from it it shalbe wasshen once agayne, and then is it cleane.

This is the lawe ouer the plage of lepprosye in clothes, whether they be wolle or lynen (eyther in the warpe or in the weft) and in ony maner of thynge made of skynne, to iudge them cleane or vncleane.

The.xiiij. Chapter.

I And the LORDE spake vnto Moses, and sayd: This is the lawe ouer the leper, whan he shalbe clensed. * He shall come vnto the preest, and ꝑ preest shall go out of the hoost, and loke how ꝑ plage of lepprosye is healed vpon the leper. And he shall commaunde hym that is to be clensed to take two lyuynge byrdes, whiche are cleane, and Ceder woode and purple woll, and yssope: and shal cõmaunde the one byrd to be kylled in an earthen vessell ouer sprynginge water. And he shal take the lyuynge byrde with the Ceder wood, the purple wol and yssope, and dyppe them in the bloude of the slayne byrde vpon the springynge water, and sprenkle it seuen tymes vpon hym that must be clensed from the lepprosye. And so clense hym, and let the lyuynge byrd flye at lybertye in to the felde.

B But he that is clensed, shal wash his clothes, and shaue of all his heere, & bath hym selfe with water, so is he cleane. Afterward let hym go in to the hoost, yet shall he tarye without his tent seuen dayes. And vpon ꝑ seuenth daye shall he shaue of all the heere vpon his heade, vpon his berde, vpon his browes, so that all the heere be shauen of, & he shall wash his clothes and bath his flesh in water, then is he cleane.

And vpon the eyght daye shall he take two lambes without blemyshe, and a shepe of a yeare olde, without blemyshe, & thre tenth deales of fyne floure for meatofferynge, myngled with oyle, & a logge of oyle. Then shal the preest present hym that is clensed & these thynges before the LORDE, before ꝑ doore of the Tabernacle of wytnesse, & shal take ꝑ one lãbe, & offre it for a trespasse offerynge, with ꝑ logge of oyle, & shal waue the before ꝑ LORD, & afterwarde slaye ꝑ lãbe, where the synofferyng and burntofferyng are slayne, namely, in the holy place. For as the synofferynge, so is the trespasseofferynge the preestes also, for it is mooste holy.

C And the preest shall take of the bloude of the trespasseofferynge, and put it vpon the typpe of ꝑ ryght eare of hym that is clẽsed, & vpon ꝑ thombe of his ryghthand, & vpon the great too of his ryght foote. Afterward shall he take of the oyle out of the logge, & poure it in to his owne lefte hande, & dyppe his ryght fynger in the oyle that is in his lefte hande, and sprenkle the oyle with his fynger seuẽ tymes before the LORDE. As for the remnaũt of the oyle in his hande, he shal put it vpon ꝑ typpe of the ryght eare of him that is clensed, and vpon the thombe of his ryght hande, and vpon the great too of his ryght foote, euẽ aboue vpõ ꝑ bloud of ꝑ tres passe offerynge. But the remnaũt of ꝑ oyle in his hande, shall he poure vpon the heade of hym ꝑ is clẽsed, & make an attonemẽt for hym before the LORDE. And he shall make the synofferynge, and reconcyle hym that is clensed, because of his vncleannesse. And afterwarde shall he slaye the burntofferynge, and shall offre it vpon the altare with the meatofferynge, and make an attonemẽt for hym, and then is he cleane.

D * But yf he be poore, & getteth not so much vp his hãde, the let hym take one lambe for a trespasse offerynge to waue it, to make an attonement for hym, & a tenth deale of fyne floure myngled with oyle for a meatofferynge, and a logge of oyle, and two turtyll doues, or two ponge pygeons whiche he is able to gette with his hande, let the one be a synofferynge, the other a burntofferynge: and let hym bryngе them vpon the

Leuit.5.b and.12.b

eyght daye of his clenſynge vnto the prieſt
before the doore of the Tabernacle of wyt-
neſſe before the LORDE.

Then ſhall the prieſt take the lambe for ꝑ
ſynofferynge, and the logge of oyle, & ſhall
waue them all before the LORDE and ſlaye
the lambe of the treſpaſſe offerynge: & take
of the bloude of the ſame treſpalleofferyng,
and put it vpon the typpe of the eyght eare
of hym that is clenſed, and vpō the thombe
of his eyght hande, & vpō ꝑ great tooof hys
eyght foote, & poure of ꝑ oyle in to hys own
lefte hande, & with his eyght fynger ſprẏkle
the oyle that is in his lefte hande, ſeuen tỹ-
mes before the LORDE.

E As for the remnaunt of the oyle in his
hande, he ſhall put it vpon the typpe of the
eyght eare of hym that is clenſed, and vpon
the thombe of his eyght hande, and vpon ꝑ
great too of his right foote, euen aboue vp
pon the bloude of ꝑ treſpaſſe offeryng. The
other oyle in his hāde ſhall he poure vpon
the head of hym that is clenſed, to make an
attonement for hym before the LORDE. And
afterwarde of the one of the turtyl doues or
ponge pygeons (accordynge as his handes
are able to get) he ſhall make a ſynofferyng,
of the other a burntofferynge, with ꝑ meat-
offerynge: and ſo ſhall the prieſt make an at
tonement for hym that is clenſed before the
LORDE.

Let this be the lawe for the leper, which
is not able with his hande to get that, that
belongeth vnto his clenſynge.

I And the LORDE ſpake vnto Moſes &
Aaron, and ſayd: Whan ye are come in to ꝑ
lande of Canaan, which I geue you to poſ
ſeſſe, and yf there happen a plage of lepꝛoſy
in ony houſe of your poſſeſſion, then ſhal he
that oweth the houſe, come and tell the prieſt
and ſaye: Me thynke there is as it were a
plage of lepꝛoſy in my houſe. Then ſhal the
prieſt commaunde to rydde al thynge out of
the houſe or euer ꝑ prieſt go in to ſe ꝑ plage,
leſt all that is in the houſe be made vn-
cleane. Afterwarde ſhall the prieſt go in,
to ſe the plage.

Now whan he loketh, and fyndeth, that
ther be holowe ſtrakes, palowe or redyſh in
the walles of the houſe, and they ſeme to be
lower then the wall beſyde, then ſhall he go
out at the doore of the houſe, and ſhutte vp
the houſe for ſeuen dayes. And vpon the ſe-
uenth daye whan he commeth, & ſeyth that
the plage hath fretten farther in the walles
of the houſe, then ſhall he commaunde to
breake out the ſtones wherin the plage is,
and to caſt the in a foule place without the
cyte, & the houſe to be ſcraped within rou-
aboute, and the duſt that is ſcraped of, to be
poured without ꝑ cyte in an vncleane plac
and to take other ſtones, and put them in
place of ꝑ other, and to take other playſter,
and playſter the houſe.

Whan the plage than cōmeth agayne,
and breaketh forth in ꝑ houſe, after that the
ſtones are broken out, the playſter ſcraped
of, and the houſe playſtred of the new, then
ſhall the prieſt go in: and whan he ſeyth that
the plage hath fretten farther in the houſe,
then is there ſurely a frettynge lepꝛoſy in
the houſe, and it is vncleane: therfore ſhall
the houſe be broken downe, both the ſtones,
and the tymber and al the duſt of the houſe,
and ſhalbe caryed out of the cyte in to an
vncleane place. And who ſo goeth in to the
houſe, whyle it is ſhut vp, is vncleane vn-
tyl the euen. And he that lyeth therin, or
eteth therin, ſhall waſh his clothes.

But yf the prieſt ſe (whā he goeth in) that
this plage hath fret no farther in the houſe,
after that the houſe is new playſtred, then
ſhall he iudge it to be cleane, for the plage
is healed. And to & ſynofferynge for ꝑ houſe,
he ſhall take two byrdes, ceder wood, & pur
ple woll, and Iſope, and ſlaye ꝑ one byrde
in an earthen veſſell vpon ſpryngynge wa-
ter, and ſhall take the ceder wood, the pur
ple woll, the Iſope, and the lyuynge byrde,
and dyppe them in the bloude of the ſlayn
byrde vpon the ſpryngyng water, & ſprẏkle
the houſe withall ſeuen tymes: and ſo ſhall
he purifie the houſe with the bloude of the
byrde, with the ſpryngynge water, with the
lyuynge byrde, with the ceder woode, with
the Iſope, and with the purple woll. And
the lyuynge byrde ſhall he let flye at libertie
out of the towne in to the felde, and make
an attonement for the houſe, and then ſhall
cleane.

This is the lawe ouer al maner plage
of lepꝛoſy and ſkyrfe, ouer the lepꝛoſy of ga
thes and of houſes, ouer ſores, ſcabbes, and
glyſterynge whyte, that it maye be knowē
whan ony thynge is vncleane or cleane.
This is the lawe of lepꝛoſye.

The.xv. Chapter.

And the LORDE talked vnto
Moſes and Aaron, and ſayde:
Speake to the chyldren of Iſ
rael, & ſaye vnto them: Whan
a man hath a runnynge

from out of his flesh, the same is vncleane: but thē is he vncleane by the reason of this yssue, whan his flesshe is fretten of the issue or wounde. Euery bedde wheron he lyeth, and what soeuer he sytteth vpon, shalbe vncleane.

And he that toucheth his bed shal wash his clothes, and bath hymselfe with water, and be vncleane vntyl the euen.

And he that sytteth where he satte, shal wash his clothes, and bath hym selfe with water, and be vncleane vntyl the euē. Who so toucheth his flesh, shal wash his clothes, and bath hymselfe with water, and be vncleane vntyll the euen. Whan he spytteth vpon hym that is cleane, the same shall wash his clothes, and bath hym selfe with water, and be vncleane vntyl the euen.

B And the saddell and what soeuer he rydeth vppon, shalbe vncleane. And who so euer toucheth ony thynge that hath ben vnder hym, shalbe vncleane vntyll the euen. And who so beareth ony suche, shall washe his clothes, and bath hymselfe with water, & be vncleane vntyll the euen. And whō so euer he toucheth, & wassheth not his hādes fyrst, the same shal wash his clothes, & bath hymselfe with water, and be vncleane vntyl the euen. * Whan he toucheth an earthē vessell, it shalbe broken: but the treen vessel shalbe rensed with water. And whan he is cleane of his yssue, he shall nombre seuen dayes, after ỳ he is made clean, & wash his clothes, and bath him selfe with springyng water, then is he cleane. And vpō the eyght daye shall he take two turtyll doues or two ponge pigyons, and bynge them before the LORDE before the doze of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shall make of the one a synofferynge, of the other a burntofferynge, and make an attonement for hym before ỳ LORDE, as concernynge his issue.

C Whan a mans sede departeth from him in slepe, the same shall bathe all his flesshe with water, and be vncleane vntyl ỳ euen. And all clothes, and euery stynne that is stayned with suche sede, shall he wash with water, and be vncleane vntyl the euē. A woman, by whom such one lyeth, shal bath hir selfe with water, and be vncleane vntyl the euen.

Whan a woman hath the bloudy yssue of hir flesh, she shal be put aparte. vii. dayes in to a sundry place. Who so euer toucheth her, shalbe vncleane vntyl the euen. And al that she lyeth vpō (as longe as she is put apart) shalbe vncleane. And that she sytteth vpon, shalbe vncleane. And who so euer toucheth hir bed, shall wash his clothes, & bath hymselfe & water, & be vncleane vntyl euen. And who so euer toucheth ony maner thing that she hath sytten vpon shal wash his clothes, and bath hymselfe with water, and be vncleane vntyll the euen.

D * And yf a mā lye wt her (whyle she is put aparte) he shalbe vncleane seuen dayes, and the bed that he laye vpon, shalbe vncleane. Leui.15.c

* But whan a woman hath hir bloudy issue a lōge season, not onely at ỳ tyme of hyr natural course, but also out of ỳ tyme of hir natural course, then shal she be vncleanne so lōge as she hath the issue: euē as she is at ỳ tyme whan she is put aparte, so shal she be vncleane here also. Mat.9.c What soeuer she lyeth vpon al ỳ tyme of hir issue, shalbe as hir bed whā she is put aparte. And al ỳ she sytteth vpon, shalbe vncleane, as is hir vncleanesse, whan she is put aparte. Whosoeuer toucheth ony of them, shalbe vncleane, and shall wash his clothes, and bath hymselfe with water, and be vncleane vntyll the euen.

But yf she be cleane of hir issue, then shal E she nombre seuen dayes, afterward shal she be cleane: and vpon the eyght daye shal she take two turteldoues, or two ponge pigyōs & bynge them vnto the prest before ỳ doze of the Tabernacle of witnesse. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE as cōcernynge the yssue of hir vncleannesse.

Thus shall ye se that the chyldren of Israel kepe them selues from theyr vncleānesse that they dye not in theyr vncleannesse whā they defyle my habytacyō, which is amōge you.

This is the lawe ouer hym that hath a runnynge sore, and hym whose sede departeth frō hym in slepe, so that he is vncleane therof. And ouer her ỳ hath hir bloudy issue and who soeuer hath a runnynge sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The.xvi.Chapter.

AND ỳ LORD spake vnto Moses (after ỳ Aarons two sōnes were dead * whan they offred before the LORDE) and sayde: Speake vnto Aaron thy brother, ỳ he go not at al tymes in to the inner mer Sāctuary, wtin ỳ vaile before ỳ Mercy Leui.10.a

seate, which is vpon the Arcke, that he dye not: *for I wyll appeare in a cloude vpon the Mercyseate. But here withall shall he go in, euen with a yonge bullocke for a syn offerynge, and with a ramme for a burntof ferynge, and shall put on the holy lynnen albe, & haue lynnen breches vpon his flesshe and gyrde hym with a lynnen gyrdell, and haue the lynnen myter vpon his head.

Exo.40.f. 3.Reg.8.b

B For these are the holy garmētes: and he shall bath his flesh with water, and put thē on: and of the congregacyon of the chyldrē of Israell shall he take two hegoates for a synofferynge, and a ramme for a burntof ferynge.

Hebr.9.b And Aarō shall brynge the bullocke his owne synofferynge, *& make an attonement for hymselfe and his house, and afterwarde shall he take the two goates, & present them before the LORDE, euen before the dore of the Tabernacle of wytnesse, and shall cast lottes ouer the two goates: the lotte of the one goate for the LORDE, and the other for the fre goate. And the goate that the LORDES lot fell vpon, shall he offre for a synof ferynge. But the goate, that the fre goates lot fell vpon, shall he present alyue before the LORDE, to make an attonement for hym, & to let the fre goate go in to the wildernesse. And so shall he brynge the bullocke of his synofferynge, and make an attonement for hym, & his housholde, and shall kyll hym.

C And he shall take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and brynge them in within the vayle and put the incense vpon the fyre before the LORDE, that the cloude of the incense maye couer the Mercyseate, which is vpon the wytnesse, that he dye not. *And he shall take of the bloude of the bullocke, and sprenkle it with his fynger towarde the Mercyseat on the forsyde. Seuen tymes shall he sprenkle of the bloude thus with his fynger before the Mercyseat. Then shall he kyll the goate which is the peoples synofferynge, & brynge in of his bloud within the vayle & shall do with his bloude as he dyd with the bloude of the bullocke, & sprenkle therwith also on the forsyde toward the Mercyseate, and so shall he reconcyle the Sanctuary frō the vnclennesse of the chyldrē of Israell, & from theyr trespasses in all theyr synnes. Thus shal he do vnto the Tabernacle of wytnesse, which is the habitacyō with them amonge theyr vnclennesses.

Leui.4.a

D No man shalbe in the Tabernacle of wytnesse, whan he goeth in to make an attonement in the Sanctuary, vntyll he go out: and so shall he make an attonemēt for hym selfe and his house, and for the whole congregacyon of Israell. And whā he goeth forth vnto the altare that stondeth before the LORDE, he shall reconcyle it, and shall take of the bullockes bloud, and of the goates bloud, and put it vpō the hornes of the altare rounde about. And with his fynger shall he sprenkle of the bloude theron seuen tymes, & halowe it, and consecrate it from the vnclennesse of the chyldren of Israel.

And whan he hath made an ende of reconcylynge the Sanctuary, and the Tabernacle of wytnesse, & the altare, he shal bryng the lyuynge goate.

Then shall Aaron laye both his hande vpon the heade of hym, and confesse ouer hym all the mysdedes of the chyldren of Israel, and al theyr trespasses in theyr synnes, and shal laye them vpon the heade of the goate, and by some man that is at hande, shall let hym runne in to the wyldernesse that the goate maye so beare all theyr mysdedes vpon hym in to the wyldernesse, and he shall leaue hym in the wyldernesse.

And Aaron shall go in to the Tabernacle of wytnesse, and put of the lynnē clothes which he put on whan he went in to the Sanctuary, and shall leaue them there, and bath his flesh with water in the holy place, & put on his owne rayment.

And he shall go forth, & make his burnt offerynge, and the burntofferynge of the people, and make an attonemēt both for hym selfe, and for the people, and burne the fat of the synofferynge vpon the altare. But he that caryeth out the fre goate, shall wash his clothes, and bath hymselfe with water, and then come in to the hoost.

*The bullocke of the synofferynge, and the goate of the synofferynge (whose bloud was brought in the Sanctuary to make attonement) shalbe caryed out of the hoost, & brent with fyre, both theyr synnes, fleshe and dounge. And he that burneth them, shall wash his clothes, and bath hymselfe with water, and then come in to the hoost.

*And this shalbe a perpetuall lawe for you: Vpon the tenth daye of the seuenth moneth shal ye humble your soules, and do no worke, whether it be one of your owne, or a straūger amōge you. For in that daye is your attonement made, that ye may be clensed from all youre synnes before the LORDE: therfore shall it be a fre Sabbath vnto you, and ye shall humble youre soules

Let this be a perpetuall lawe.

But the prest that is anoynted, & whose hande was fylled to be prest in his fathers steade, shall make this attonement, & shall put on the lynnen clothes, namely the holy vestiments, so shall he reconcyle the holye Sanctuary, & the Tabernacle of wytnesse, and the altare, and the prestes, and al ỹ people of the congregacyon. * This shalbe a perpetuall lawe vnto you, that ye recõcyle the chyldren of Israel frõ all theyr synnes once a yeare. And Moses dyd, as the LORDE commaunded hym.

The.xvii. Chapter.

AND the LORDE talked with Moses, and sayd: Speake vnto Aaron and his sonnes, & to all the chyldren of Israel, and say vnto them. This is it that the LORDE hath commaunded: What so euer he be of ỹ house of Israell that kylleth an ore or lambe, or goat in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offerynge before the Habitacyon of the LORDE, ỹ same shalbe gylty of bloud, as though he had shed bloude: and such a man shalbe roted out from amonge his people.

Therfore shall the chyldren of Israell bynge theyr offerynges (that they wyll offre vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle of wytnesse, vnto the prest, & there offer theyr thankofferynges vnto the LORDE. And the preste shall sprenkle the bloude vpõ the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE & they shall offer theyr offerynges nomore vnto deuels with whom they go a whorynge. This shalbe a perpetuall lawe vnto them amõge theyr posteritties.

Therfore shalt thou saye vnto them: What man soeuer he be of the house of Israel, or a straunger also that is amõge you, which offreth a burntofferyng or ony other offerynge, and bryngeth it not before ỹ dore of the Tabernacle of wytnesse to offre it vnto the LORDE, he shalbe roted out from amonge his people.

* And what man soeuer it be (eyther of the house of Israel, or a straunger amonge you) ỹ eateth ony manet of bloude, agaynst hym wyll I set my face, and wyll rote hym out from amõge his people: for the soule of the body is in the bloude, & I haue geuen it you for the altare, ỹ your soules may be reconcyled therwith: For the bloude that is in the soule maketh attonement. Therfore haue I sayd vnto the chyldren of Israell: No soule amõge you shall eate bloude: no, nor ony straũger that dwelleth amõge you.

And what man soeuer it be amonge you (whether he be of the house of Israell, or a straunger amõge you) that at the huntynge taketh a beast or foule which may be eaten, he shall poure out ỹ bloude of the same, & couer it wt earth: for al flesh lyueth in ỹ bloud

And I haue sayd vnto the chyldrẽ of Israel: * ye shall eate the bloud of no body: for the lyfe of al fleshe is in his bloude. Who so euer eateth it, shalbe roted out. And whatso euer soule eateth that which dyed alone, or that was torne of wyld beastes (whether he be one of youre selues or a straunger) the same shall washe his clothes, and bath him selfe with water and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bath hym selfe, the shall he beare his synne.

Gene.9.a Leui.3.c 7.c.19.f

The.xviii. Chapter.

AND ỹ LORD talked with Moses, and sayd: Speake vnto ỹ chyldren of Israel, and say vnto them: I am the LORD your God, ye shall not do after the workes of the lande of Egipte, wherin ye dwelt: nother after the doynges of the lãde of Canaan, in to the which I wyll bynge you, ye shal not walke after theyr costumes * but after my lawes shal ye do, and my statutes shall ye kepe, that ye may walke therin: for I am the LORDE your God. Therfore shal ye kepe my statutes and my lawes * For the mã that doeth the same shall lyue therin, for I am the LORDE.

Exo.22.a

Ro.10.a

No man shall come at his nerr kynswoman, to vncouer hyr pryuitie: for I am the LORDE.

* Thou shalt not vncouer the pryuite of thy father and of thy mother. It is thy mother, therfore shalte thou not vncouer hyr pryuitie.

Gene.19.g Exo.21.a

* Thou shalte not vncouer the pryuite of thy fathers wyfe, for it is thy fathers pryuitie.

Deu.22.b and.27.c 1.Cor.5.a

* Thou shalt not vncouer the pryuite of thy syster, which is the doughter of thy father or of thy mother whether she be borne at home or without.

Deu.27.a. 2.Re.23.b.

Thou shalt not vncouer ỹ pryuitie of thy

sonnes doughtere, or of thy doughters doughter, for it is thyne owne pryuite.

B Thou shalte not vncouer the pryuite of thy fathers wiues doughter, which is borne vnto hym, and is thy syster.

Leui.20.c. * Thou shalt not vncouer the pryuite of thy fathers syster, for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the pryuitie of thy mothers suster, for it is thy mothers next kynswoman.

Thou shalte not vncouer the pryuitie of thy fathers brother, to take his wyfe for she is thyne awnte.

Gene.38.b Deu.27.c. * Thou shalt not vncouer the pryuite of thy doughter in lawe, for she is thy sonnes wyfe, therfore shalt thou not vncouer hyr pryuitie.

Leui.20.c Mat.14.a * Thou shalt not vncouer the pryuitie of thy brothers wyfe, for it is thy brothers pryuite.

Thou shalt not vncouer the pryuitie of thy wyfe and of hir doughter also, nother shalt thou take hyr sonnes doughter or hyr doughters doughter, to vncouer theyr pryuities, for they are theyr nexte kynswemen. And it is wyckednesse.

C Gene.29.c * Thou shalte not take a wyfe and hyr syster also, to vncouer hir pryuite, whyle she is yet alyue.

Leui.15.b Ezec.22.b * Thou shalte not go vnto a woman to vncouer hyr pryuite, so lõge as she hath hir disease in hyr vnclennesse.

2.Re.11.a * Thou shalt not lye with thy neghbours wyfe to medle with her, for to defyle thy selfe withall.

Leui.20.a. * Thou shalt not geue of thy sede also, to be burnt vnto Moloch, lest thou vnhalowe the name of thy God, for I am the LORDE.

Rom.1.b Leui.20.b. * Thou shalt not lye with mankynd as with womankynde, for that is abhominacyon.

Deu 27.c. * Thou shalt lye with no maner of beast to defile thy selfe therwith. And no woman shall haue to do with a beast: for it is abhominacyon.

D Ye shall defyle youre selues in none of these thynges. For the Heythen (whome I wyll cast out before you) haue stayned them selues in all these, and the londe is defyled therthorow. And theyr wyckednesse wyll I vysyte vpon them, so ỹ the londe shal spewe out the indwellers therof. Therfore kepe ye my statutes and lawes, and do not one of these abhominacyons, nother one of youre owne selues, nor the straunger amonge you (for all suche abhominacyons haue ỹ people of this lãde done which were before you and haue defyled the lande) that the lande spewe not you out also, whan ye haue defyled it, as it spewed out the Heythen, that were there before you. For who soeuer committe these abhominacyons, the same soules shalbe roted out from amõge theyr people. Therfore kepe ye my statutes, that ye do not after the abhominable costumes, which were before you, that ye be not defyled therwith: For I am the LORDE youre God.

The.xix.Chapter.

AND the LORDE talked vnto Moses, and sayd: Speake vnto the whole congregacyon of the chyldren of Israel, and say vnto them: * Ye shalbe holy, for I am holy, euen the LORDE your God. Euery one feare his father and his mother, and my holy dayes: for I am the LORDE your God. Ye shall not turne your selues vnto idols, nether ye shal make you no Goddes of metall: for I am ỹ LORDE your God.

And whan ye will offer thãkesoffrynges vnto the LORDE, then shall ye offer them, that he maye be mercyfull vnto you, and ye shall eate them the same daye that ye offer them and on the morow: what soeuer is lefte on the thyrde daye, shalbe burnt with fyre. But yf ony man eate therof vpon the thyrde daye, then is he vnholy, and shall not be accepted, and ỹ same eater shall beare his synne, because he hath vnhalowed the sanctuary of the LORDE: & such a soule shalbe roted out from amonge his people.

* Whan thou reapest thy lande, thou shalt not reape down the vttermost borders of it rounde about, nor gather it all together vp. Euen so lyke wyse thou shalt not pluck thy vnyarde cleane also, nor gather vp the grapes ỹ are fallen downe, but shalt leaue them for the poore and straũgers: for I am the LORDE your God.

* Ye shall not steale, nether lye, nether deale falsely one with another.

‡ Ye shall not sweare falsely by my name so to vnhalowe the name of thy God: for I am the LORDE.

Thou shalt do thy neghbour no wrong nor robbe hym. * The workeman his houre shal not byde with the vntyll the morninge.

Thou shalt not curse the deafe.

* Thou shalt put no stomblyng blocke before ỹ blynde, but shalt feare thy God: for I

am the LORDE.

Ye shall not deale wrõgeously in iudgement, nother shall ye accepte the persone of the poore, nor honoure the persone of the great, but thou shalt iudge thy neghbour righteously.

Thou shalt let no preuye accuser go amonge thy people. Nother shalt thou stõde agaynst thy neghbours bloude: for I am the LORDE.

Thou shalt not hate thy brother in thyne harte, * but shalte tell thy neghboure his faut, that thou beare not synne for his sake

* Thou shalt not auenge thy selfe, nor beare euel wyll agaynst the chyldren of thy people.

* Thou shalt loue thy neghbour as thy selfe: for I am the LORDE.

My statutes shall ye kepe, that thou * let not thy cattell gendre with beastes of another kynde: nother sowe thy felde wt myngled sede. * And let no garment come vpõ the, that is mixte with wollen and lynnen.

* Whan a man lyeth with a woman & hath to do with her, whiche is a bonde womã & hath bẽ medled withal of another mã, but not lowsed out, nor hath optayned fredome, it shalbe punished, but they shall not suffre death, because she was not fre. But he shall bringe for his trespalle vnto ỹ LORDE (euen before the dore of the Tabernacle of witnesse) a rãme for a trespalleoffrynge and the preest shall make an attonement for hym with the trespaceoffrynge before the LORDE, cõcernynge the synne that he hath done: * so shall God be mercyful vnto hym as cõcernynge his syn which he hath done.

What tyme as ye come in to the londe, and plante all maner trees, whereof men eate, ye shal circumcyse the foreskynne of the same with theyr frutes: three yeares shall ye holde them for vncircumcysed, for that ye eate them not: but in the fourth yeare shall all theyr frutes be holy and praysed vnto ỹ LORDE. In the fyrst yeare shall ye eate the frutes, and gather thẽ in: for I am the LORDE your God.

* Ye shall eate nothynge with bloude. * Ye shall not regarde the foules crynge nor chose out dayes.

* Ye shall haue no crownes vpon youre heade, nother shalt thou clyppe thy bearde cleane of.

Ye shall rente out no markes in youre body (for ony that is dead) nor make letters vpon you, for I am the LORDE.

Thou shalte not holde thy doughter to whordome, that the londe fall not to whordome, and ware full of wickednesse.

Kepe my holy dayes, and stonde in awe of my sanctuarye: for I am the LORDE. G

* Ye shall not turne youre selues to the Soothsayers, and are nothynge at the expounders of tokens, that ye be not defyled by them: for I am the LORDE youre God. 1.Reg.28.b Deu.18.b Leui.20.b

* Thou shalte ryse vp before a grayhead and shalt geue reuerẽce vnto ỹ aged. And thou shalte feare God: for I am the LORDE. Eccl.8.a 1 Tim.5.a

* Whan there dwelleth a straunger amonge you in youre londe, ye shall not vexe him. He shall dwell with you euen as one that is at home amonge you, and thou shalt loue hym as thy selfe: for ye your selfes also were straungers in the londe of Egypte. I am the LORDE youre God. Exo.22.a

* Ye shall not deale wrongeously in iudgement, with metyard, with weyght, with measure: A true balaunce, a true weyghte, a true Epha, and a true Hin shalbe among you. For I am ỹ LORDE youre God, which broughte you out of the londe of Egypte, that ye shulde kepe and do all my statutes and lawes: for I am the LORDE. Deu.25.c Ezec.45.b Mich.6.b Apo.20.b

The.xx.Chapter.

AND the LORD talked with Moses, and sayd: Tell the chyldre of Israell: * Whosoeuer he be amonge the chyldren of Israell (or ony straunger ỹ dwelleth in Israell) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the londe shall stone hym. And I wyll set my face agaynst that man, and wyll rote hym out frõ amonge his people, because he hath geuen of his sede vnto Moloch, & defyled my Sanctuary, and vnhalowed my holy name. And though ỹ people of the lõde loke thorow the fyngers vpon that man whiche hath geue of his sede vnto Moloch, so that they put hym not to death, yet wyll I sette my face agaynste the same man, & agaynst his generacyon. And hym, and all that go awhorynge with hym after Moloch, wyl I rote out from amõge theyr people. Leui.18.a Deu.27.b psal.105.a

Yf ony soule turne hym to the soothsayers and expounders of tokens, so that he goeth awhorynge after them, I wyll sette my face agaynste the same soule, and wyll rote hym out frõ amõge his people. * Sanctifye youre selues therfore, and be holy, for I am holy euen your God. And kepe ye my Leui.19.a Nu.15.b Esa.1.b

statutes, and do them: for I am the LORD that sanctifyeth you.

Exo. 21.b Deu. 27.c Mat. 15.a * Whosoeuer curseth his father or his mother, shall dye ye death, his bloud be vpō hym, because he hath cursed his father or mother.

Deu. 22.c * He that breaketh wedlocke with ony mans wyfe, shall dye the death (both the aduouterer and the aduouteresse) because he hath brokē wedlocke with his neighbours wyfe.

Leui. 18.a Deu. 27.c 1. Cor. 5.c * yf ony man lye wt his fathers wyfe so ye he discouer his fathers preuite, they shall both dye ye death: theyr bloude be vpō thē.

Leui. 18.b * yf ony man lye with his doughter in lawe, they shall dye both of them, for they haue wrought abhominacyon: theyr bloud be vpon them.

Leui. 18.c Rom. 1.D * yf ony man lye with the mankynde, as with womankynde they haue wrought abhominacyō, and shal both dye the death: theyr bloude be vpon them.

Leui. 18.b * yf ony man take a wyfe, and hyr mother therto, ye same hath wrought wickednesse: he shalbe burnt with fyre, and so shall they also, that there be no wickednesse amonge you.

Leuit. 18.c Deu. 27.a * If ony mā lye with a beast, he shal dye the death, and the beast shalbe slayne.

If a woman medle with a beast, so that she haue to do with it, thou shalt put her to death and the beast also, they shall dye the death: theyr bloude be vpon them.

C If ony man take his syster, his fathers doughter or his mothers doughter, and se hyr preuyte, & she agayne se his secretes, it is a wycked thynge. They shalbe roted out of the sight of theyr people. For he hath vncouered hys systers preuyte, he shall beare his synne.

Leui. 15.b and. 18.c * If a man lye wt a woman in the tyme of hyr sycknesse: and vncouer hyr secretes, and open vp hir fontayne, and she vncouer the foūtayne of hyr bloude, they shall both be roted out from amonge theyr people.

Leui. 18.b * Thou shalt not vncouer ye preuytye of thy mothers sister, and of thy fathers sister, for such one hath vncouered his nerte kynswoman, and they shall beare theyr synne.

If ony man lye with his vncles wyfe, the same hath vncouered ye preuitye of his vncle: they shall beare theyr synne, without chyldren shall they dye.

Leui. 18.b mat. 24.a * If ony man take his brothers wyfe, that is an vncleane thyng, they shalbe without chyldrē, because he hath vncouered his brothers secretes.

So kepe now all my statutes and my lawes, and do them, that the lōde whyche I bynge you to dwell therin, spew you not out. And walke not ye in the statutes of the Heythen, which I shall cast out before you. * For all such thynges haue they done, and I haue abhorred them.

But I saye vnto you: ye shall possesse theyr londe. For I wyll geue you to enherytaunce a lōde, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacyons. Ye also shulde seperate the cleane beastes from the vncleane, and ye vncleane fowles from the cleane: and not defyle your soules vpon beastes, vpon foules, and vpon all that crepeth on the groūde: * which I haue seperated vnto you, that they shulde be vncleane. Therfore shall ye be holy vnto me, for I the LORDE am holy, which haue separated you from the nacyons, that ye shulde be myne.

* If a man or womā be a soothsayer or expounder of tokens, the same shal dye the death, they shalbe stoned, theyr bloude be vpon them.

The.xxi.Chapter.

AND the LORD sayde vnto Moses: Speake to the prestes the sonnes of Aaron, and saye vnto them: * A prest shall not defyle hym selfe vpon no soule of his people, but vpon his nerte kynne that is longeth vnto hym: as vpon his mother, vpon his father, vpon his sonne, vpon his doughter, vpon his brother, and vpon his syster, which is yet a virgyn, and hath no womans wyfe (which belōgeth vnto hym) vpon her maye he defyle hymselfe. Moreouer he shal not defyle hym selfe vpon the ruler in his people, to vnhalowe hymselfe.

* He shall make no crowne alla in his heade, nor shaue of his bearde, nor shal they cut out ony markes in their flesh. They shalbe holy vnto theyr God, and vnhalowe the name of theyr God: for they offre the sacrifyce of the LORDE, the bread of theyr God, therfore shall they be holy.

* They shal take no whore, nor one that is defyled, or that is awaye from hyr husbande, for he is holy vnto his God: therfore shall he sanctifye hymselfe, for he offereth the bread of thy God, he shalbe holy vnto the, for I am holy, euen the LORDE that sanctifyeth you.

If a prestes doughter fal to whoryng,

shalbe burnt with fyre, for she hath shamed hyr father. He that is hye prest amonge his brethren, vpon whose heade ꝑ anoyntynge oyle is powred, and his hande fylled (that he mighte be arayed with the vestimentes) shall not vncouer his heade, nor cut his clothes, and shall come at no dead, * and shall defyle himselfe, nother vpon father, nor mother. He shall not go out of the Sanctuary, that he vnhalowe not ꝑ Sanctuary of his God, For the crowne of the anoyntyge oyle of his God is vpō hym, for I am the LORD

C * A virgyn shall he take to wyfe, but no wedow, nor deuorsed, nor defyled, nor whor but a virgyn of his owne people shall he take to wyfe, that he vnhalowe not his sede amonge his people. For I am the LORDE, which sanctifye hym.

And the LORD talked with Moses, and sayde: Speake vnto Aaron, and saye. If there be a blemyshe vpon ony of thy sede in your generacyons, ꝑ same shall not preasse to offre the breade of his God: * For whoso euer hath a blemyshe vpon hym, shall not come neare, whether he be blynde, lame, wan euell fauoured nose, with ony myshapē membre, or that hath a broken fote, or hāde or is croke backed, or hath ony blemyshe in the eye, or is gyped, or is skyrye, or scaulde or hath his stones broken.

D Who so euer now of the sede of Aaron the prest hath ony blemysh vpon hym shall not come nye to offere the sacrifyce of the LORDE. For he hath a deformyte. Therfore shall he not preasse vnto the breade of his God, to offre it. Notwithstondynge he shal eate of the bread of his God, both of the holy & of the moost holye: but he shall not go into the vayle, nor come nye the altare (for so much as he hath a blemyshe vpon hym) that he vnhalow not my Sāctuary. For I am the LORDE that sanctifyeth them. And Moses spake this vnto Aaron and his sonnes, and to all the chyldren of Israell.

The.xxii. Chapter.

I AND the LORD talked with Moses, and sayde: Speake vnto Aaron, & his sonnes, that they absteyne frō the halowed thynges of the chyldren of Israell, which they haue halowed vnto me, & that they vnhalow not my holy name: for I am the LORDE. Saye now to thē, and they? posteritye: Who so euer he be of youre sede that commeth nye vnto thē holy thynges, which the chyldren of Israell halowe vnto the LORDE, and so defyleth hym selfe vpon that same, his soule shall perysh before my face: for I am the LORDE.

Whosoeuer of the sede of Aaron is a leper, or hath * a runnynge yssue, shall not eate of the holy thynges, tyll he be clensed. Leui. 15. a
Who so toucheth ony vncleane thynge, or whose sede departeth from him by night or whoso toucheth ony worme ꝑ is vncleane vnto hym, or a man that is vncleane vnto hym, and what so euer defyleth hym, loke what soule toucheth ony such, is vncleane vntyll the euen, and shall not eate of the holy thynges, but shall fyrste bath his flesshe with water. And whan the Sonne is gone downe, and he cleane, thē maye he eate ther of, for it is his foode. * Loke what dyeth Exo. 22. b
alone: or is rente of wylde beastes shall he Exo. 44. b
not eate, that he be vncleane theron: for I am the LORDE. Therfore shal they kepe my lawe, that they lade not synne vpon them, and dye therin, whan they vnhalowe them selues in it. For I am the LORDE, that halowe them.

B A straunger shall not eate of the holy thynges, nor an housholdegest of ꝑ prestes nor an hyred seruaunt. But yf the prest bye a soule for hys money, the same maye eate therof. And loke who is borne in his house maye eate of his bread also. Neuertheles yf ꝑ prestes doughter be a straūgers wyfe, she shal not eate of the Heaueofferynges of holyneſſe. But yf she be a wedowe, or deuorced, or haue no sede, and cōmeth agayne to hyr fathers house as afore (whan she was yet a mayden in hyr fathers house) thē shal she eate of hyr fathers breade. But no straūger shall eate therof.

Who so els eateth of the halowed thynges vnwyttyngly, shall put the fyfte parte there vnto, and geue it vnto the prest with the halowed thynge, that they vnhalowe not the halowed thynges of the chyldrē of Israell, which they Heaue vp vnto the LORDE, lest they lade them selues with myssdoynge and trespalle, whan they eate their halowed thynges, for I am the LORD whiche halowe them.

C And the LORD talked with Moses, and sayde: Speake vnto Aaron and his sonnes and to all the chyldren of Israell: * What Deu. 15. d
so euer Israelite or straūger in Israell wyll and. 17. d
do his offerynge, whether it be theyr bowe or of fre wyll, ꝑ they wyll offre a burntoffrynge vnto the LORDE, to reconcyle thē selfes, it shalbe a male, and with out blemysh of the oxen, or lambes, or goates. * What Gala. 3. b

soeuer hath ony blemyshe, shal they not offre, for they shal fynde no fauour therwith.

And whoso wyll offre a thankofferynge vnto the LORDE to separate out a vowe, or of fre wyll, oren or shepe: it shalbe without blemyshe, that it maye be accepted. It shall haue no deformyte. yf it be blynde, or broken, or wounded, or haue a wen, or skrupe, or scabbed, they shall offre none suche vnto the LORDE nor put an offerynge of ony such vpon the altare of the LORDE.

An ore or shepe that hath mysshapen membres, or no rompe, mayst thou offre of a fre wyll: but to a vowe it maye not be accepted. Thou shalt offre also vnto the LORDE nothynge that is bruised, or broken, or rent, or cutt out, and ye shall do no such in youre londe. Moreouer ye shall offre no bread vnto youre God of a straungers hande: for it is marred of hym, & he hath deformite, therfore shall it not be accepted vnto you.

D And the LORD spake vnto Moses, and sayde: Whan an ore, or lambe, or goate is brought forth, it shalbe seuen dayes with ỳ dame, and vpon the eyght daye, and therafter it maye be offered vnto the LORDE, then is it accepted. Whether it be ore, or lãbe it shall not be slayne wt his ponge in one day.

But whan ye wyll offre a thãkofferynge vnto the LORD that it maye be accepted, ye shall eate it the same daye, & kepe nothyng ouer vntyll ỳ morynge: for I am the LORDE. Therfore kepe now my cõmaundements, and do them: for I am the LORDE, that ye vnhalow not my holy name, and that I maye be halowed amonge the chyldren of Israell. For I am he ỳ halowe you euẽ the LORD, which brought you out of the lõde of Egypte, that I might be your God, euẽ I the LORDE.

The.xxiii.Chapter.

A And the LORD talked with Moses, and sayde: Speake vnto the chyldren of Israell, & saye vnto them: These are the feastes of the LORDE whiche ye
Exo.23.b Deu 5.b shall call holy dayes. * Sixe dayes shalte thou worke, but the seuenth daye is the rest of the Sabbath, and shalbe called holy. ye shall do no worke therin, for it is the Sabbath of the LORDE, whersoeuer ye dwell.

These are the feastes of the LORDE, that are called holy, which ye shall call your feastes: * Upon the fourtenth daye of the fyrst
Exo.12.c Nu.28.c Leui.23.a moneth at euen, is the LORDES Easter, and vpon the fyftenth daye of the same moneth is the feast of the vnleuended bread of the LORDE. Then shall ye eate vnleuended breade seuen dayes.

The fyrst daye shalbe called holy amonge you, ye shall do no worke of bondage therin, * and seuen dayes shall ye offre vnto the LORDE. The seuenth daye shalbe called holy lykewyse, wherin ye shall do no worke of bondage also.

And the LORD talked with Moses, and sayde: Speake to the chyldren of Israell, & saye vnto thẽ: * Whã ye come in to the lãde that I shall geue you, & reape downe your haruest, ye shall brynge a sheke of the fyrst frutes of your haruest vnto ỳ preest, thẽ shal the sheke be waued before the LORD, that ye maye be accepted: but this shal the preest do the nexte daye after the Sabbath. And the same daye that youre sheke is waued, shall ye offre a burntofferynge vnto the LORDE of a lãbe which is without blemish & of one yeare olde, wt the meatofferynge, two tenth deale of fyne floure mengled wt oyle, for an offerynge of a swete sauoure vnto ỳ LORDE and the drynkofferynge also euẽ the fourth parte of an Hin of wyne.

* And ye shall eate nother bread, nor akes, nor kormẽtye (of new corne) tyll ỳ same day that ye brynge an offerynge vnto your God. This shalbe a lawe vnto youre posterityes, where so euer ye dwell.

* Thẽ shall ye nõbre (frõ the nexte daye after ỳ Sabbath, whã ye brought ỳ wauesheke) seuẽ whole wekes, vntyll ỳ nexte daye after the seuẽth weke, namely fyfty dayes, shal ye nõbre, and offre new meatofferynge vnto the LORDE. And out of all your dwellinges shal ye offre, namely, two Wauecakes of two tenth deales of fyne floure ymbaked, and baken for the fyrst frutes vnto the LORD. * And wt your breade ye shall brynge seuen lãbes of one yeare olde without blemysh, and a ponge bullocke, & two rãmes: this shalbe ỳ LORDES burntofferynge, meatofferynge, and drynkofferynge. This is a sacrifyce of a swete sauour vnto the LORDE.

Moreouer ye shal offre an hegoate for a synneofferyng, and two lãbes of a yeare olde for a thãkofferynge. And ỳ preest shall waue it vpon the breade of the fyrst frutes before the LORDE with the two lãbes. And they shalbe holy vnto the LORDE, and shalbe the preestes. And this day shall ye proclame, for it shalbe called holy amonge you, no lyple worke shall ye do therin, an euerlastynge lawe shall it be amonge youre posterites where so euer ye dwell.

* Whan ye reape downe the harueſt of
youre londe, ye ſhal not cut it cleane downe
vpon the felde, nor gather vp all, but ſhall
leaue it for the poore and ſtraũgers, I am
the LORDE youre God.

And the LORD talked with Moſes, and
ſayde: Speake vnto the chyldren of Iſrael
and ſaye: * Upon the fyrſte daye of the ſe-
uenth moneth ſhall ye haue the holy reſt of
the remembraunce of blowynge, wherin ye
ſhall do no ſeruyle worke, and ye ſhall offre
ſacrifyce vnto the LORDE.

And the LORDE ſpake vnto Moſes
& ſayde: * Upon ꝑ tenth daye of this ſeuenth
moneth is the daye of reconcylinge, which
ſhalbe an holy conuocacion with you. ye
ſhall humble youre ſoules therin, and of-
fre vnto the LORDE, and ſhall do no ſer
uyle worke in this daye, for it is the daye
of attonement, that ye maye be reconcyled
before the LORD your God. For what ſoule
ſo euer humbleth not hymſelfe vpon this
day, the ſame ſhalbe roted out from amõge
his people. And what ſoul ſo euer doth ony
worke this daye, the ſame wyll I deſtroye
from amonge his people: therfore ſhall ye
do no worke. This ſhalbe a perpetual lawe
vnto your poſterities, wher ſo euer ye dwel
It is the reſt of youre Sabbath, ꝑ ye maye
humble youre ſoules. Upon the nyenth daye
of the moneth at euen, ſhall ye kepe this ho
ly daye from the euen forth vnto to the euẽ
agayne.

And the LORD talked with Moſes, and
ſayde: * Upon the fyftenth daye of the ſe-
uenth moneth, is the feaſt of Tabernacles
ſeuen dayes vnto the LORD. The fyrſt day
ſhalbe an holy cõuocatiõ, no ſeruyle worke
ſhall ye do therin. Seuen dayes ſhal ye of-
fre vnto the LORDE. The eyght daye ſhall
be an holy conuocacion vnto you alſo, and
ye ſhall offre vnto the LORDE: for it is the
daye of gatherynge together: No ſeruyle
worke ſhall ye do therin.

Theſe are the holy dayes of the LORDE,
which ye ſhall proclame and holde for holy
conuocacyon, that ye maye offre vnto the
LORDE burntofferynges, meatofferynges,
drynkofferynges, & other offerynges, euery
one accordynge to his day, beſyde the Sab
bates of the LORDE, and youre gyftes, and
vowes, and frewyll offerynges, that ye of-
fre vnto the LORDE.

Ye vpon the fyftenth day of the ſeuẽth
moneth, whan ye haue brought in the in-
creaſe of the londe, ye ſhall kepe the LOR-
DES feaſt ſeuen dayes longe. The fyrſt day
ſhalbe kepte holy daye, and the eyght daye
ſhalbe kepte holy daye alſo. And vpon the
fyrſt daye ye ſhall take of the goodly frute-
full trees, braunches and palm trees, and
bowes of thycke trees, and Willyes of the
brooke, and ſeuẽ dayes ſhall ye be mery be
fore the LORDE youre God: and thus ſhall
ye kepe the feaſt vnto the LORDE ſeuẽ day-
es in the yeare. This ſhalbe a perpetuall
lawe amonge youre poſteritye, that they
kepe holy daye thus, in the ſeuenth mo-
neth. Seuen dayes ſhal ye dwel in bothes.
Who ſo euer is an Iſraelite borne, ſhall
dwel in bothes, that they which come after
you, maye knowe, how that I made ꝑ chyl
dren of Iſraell to dwell in bothes, whan I
brought them out of the londe of Egipte. I
am the LORD your God. And Moſes tolde
the chyldren of Iſrael theſe holy dayes of
the LORDE.

The.xxiiij. Chapter.

AND the LORD ſpake vnto Mo A
ſes, and ſayde: * Cõmaunde ꝑ Exo.27.d
chyldren of Iſrael, that they
bryng pure oyle olyue beate
for lightes, that it maye be al-
way put in the lampes, without before the
vayle of the witneſſe in the Tabernacle of
witneſſe. And Aaron ſhall dreſſe it alwaye
at euẽ and in the mornynge before the LOR-
DE. Let this be a perpetuall law vnto your
poſteritye. The lampes ſhall he dreſſe vp
pon the pure candelſtycke before the LORD
perpetually.

* And thou ſhalt take fyne floure, and B
bake twolue cakes therof: two tenthdeales Exo.25.g
ſhall euery cake haue, and thou ſhalte laye
them fyre on a rowe vpon the pure table be
fore the LORDE. And vpon the ſame ſhalte
thou laye pure frankencenſe, that it maye
be bread of remembraunce for an offerynge
vnto the LORD, euery Sabbath ſhall he pre
pare them before the LORDE alwaye, and
receaue them of the chyldren of Iſraell for
an euerlaſtynge conuenaunt. * And they 1.Re.11.a.
ſhalbe Aarons and his ſonnes, which ſhal
eate them in the holy place. For this is his
moſt holy of the offerynges of the LORDE
for a perpetuall dewty.

And there wente out an Iſraelitiſh wo C
mans ſonne, which was the chylde of a mã
of Egipte (amonge the chyldren of Iſrael)
and ſtroue in the hooſt vnto a man of Iſraell
* and named ꝑ name of God blaſphemouſ Exo.20.b
ly, and curſed. * Then brought they hym Leui.5.d
vnto Moſes, his mothers name was Se-

lomith, the doughter of Dibry, of the trybe
Nu.15.b of Dan. * And they put hym in preson, tyll
they were ikoumed by ỹ mouth of ỹ LORD

And the LORD spake vnto Moses, and
sayde: Bringe hym that cursed out of the
hoost and let all the that herde it laye their
handes vpon his heade, and let the whole
congregacyon stone hym. And saye vnto ỹ
Mat.26.g chyldren of Israell. * Whosoeuer blaspheme
Joh.19.d meth his God shall beare his synne: and he
that blaspheymeth the name of the LORDE,
shall dye the death. The whole cõgregaciõ
shal stone hym. As the straunger, so shall he
of the houshold be also. yf he blaspheme
the name, he shall dye.

D * He that slayeth a man, shall dye the
Exo.21.b death, but he that slayeth a beast, shal paye
Deu.19.a for it. Soul for soul. And he that maymeth
Judi.1.d his neghboure, it shalbe done vnto hym, euẽ
Deut.5.d as he hath done: broke for broke, * eye for
eye, toth for toth: euen as he hath maymed
a man, so shall it be done vnto hym agayne,
so that, who so slayeth a beast, shal paye for
it: But he ỹ slayeth a man, shall dye. There
shalbe one maner of lawe amonge you, to
the straunger as to one of youre selues: for
I am the LORDE youre God.

Moses tolde the chyldrẽ of Israel. And
they brought hym that had cursed, out of ỹ
hoost, & stoned hym. Thus dyd the chyldrẽ
of Israell as the LORD cõmaũded Moses.

The.xxv.Chapter.

A And the LORD talked with Mo
ses vpon mounte Sinai, and
sayd: Speake to to chyldren of
Exo.23.b Israel, & saye vnto thẽ: * Whã
ye come in to the londe, that I
shall geue you, the londe shall rest vnto the
LORDE, so that thou sowe thy felde sixe yea
res, and sixe yeares cut thy vynes, and ga-
ther in the frutes. But in the seuenth yeare
the londe shall haue his Sabbath of reste
for a Sabbath vnto ỹ LORDE, wherin thou
shalt not sowe thy felde nor cut thy vynes.

Loke what groweth of it selfe after thy
haruest, thou shalt not reap it. And the gra
pes that growe without thy laboure, shalte
thou not gather, for so much as it is ỹ yeare
Deu.15.a * of the landes rest: But the rest of the lõde
shalt thou kepe for this intent, ỹ thou may-
est eate therof, thy seruaunt, thy mayde, thy
hyrelynge, thy gest, thy straunger, with the,
thy cattell, and the beastes in thy lande. All
the increase shalbe meate.

B And thou shalt nõbre seuen of these yeare
Sabbathes, that seuẽ yeares may be tolde
seuen tymes, & so the tyme of the seuen yeare
Sabbathes make nyne and forty yeare.
Then shalte thou let the blaste of the
go thorow all youre londe, vpon the
day of the seuenth moneth, euen in the
of attonement. And ye shall halow
fyftyeth yeare, and shall call it a
in the londe, for all them that dwell
for it is the yeare of Jubilye. * Then
euery one amonge you come agayne
possession, and to all his kynred: for
tyeth yeare is the yeare of Jubilye, ye
not sow nor reape it that groweth of
nor gather the grapes that growe
labour. For the yeare of Jubilye
ly amõge you. But loke what the
reth, that shall ye eate. This is the
Jubily, wherin ye shall come agayne
ry man to his owne.

Now whan thou sellest ought
neghbour, or byest ony thynge of hym,
shall of you none oppresse his
accordynge to the nõbre of the yeare
bilye shalt thou bye it of hym: & acc
to the nombre of the yeares of
he sell it vnto the. Accordynge to the
tude of the yeares shalt thou cayst
and accordynge to the fewnesse of
res shalt thou minysh the
sell it vnto the accordynge to the
ỹ increase. Therfore * let no man
his neghboure, but feare thy God.
am the LORDE youre God. Wherfore
ter my statutes, and kepe my lawes,
ye do thẽ that ye may dwel safe in
For the lande shall geue you
that ye shal haue ynough to eate
safe therin.

And yf ye wolde saye: What
eate in the seuenth yeare, in as much
shall not sowe, nor gather in oure
I wyll sende my blessynge vpon
sixte yeare, that it shall bringe
for thre yeare so ỹ ye shall sow in
yeare, and eate of the olde frute
nyenth yeare, that ye maye eate
tyll new frute come agayne. Therfore
ye not sell the lande for euer, * for
is myne. And ye are straũgers and
lers before me. And in all youre
ye geue youre lande to lowse.

* Whã thy brother wareth poore,
selleth the his possession, and his
man cõmeth to hym that he may
then shall he redeme that his brother
But whã a mã hath none to redeme
cã get so much with his hãde as to
one part: then shal it be reckened

yeares it hath ben solde, and the remnaunt shalbe restored vnto hym to whom he solde it: that he may come agayne to his possessiō. But yf his hande can not get so muche, as to haue one parte agayne: then shall it that he solde be styll in the hande of the byer vntyll the yeare of Jubilie: In the same shall it go out, & returne to his owner agayne.

E He that selleth a dwellynge house with in the walles of ỹ cyte, hath an whole yeare respyte to louse it out agayne, that shalbe ỹ tyme, wherin he may redeme it. But yf he redeme it not afore the whole yeare be out: the shall he that bought it, and his successours kepe it for euer, and it shall not go out louse in the yeare of Jubilye. Neuertheles yf it be an house in a village that hathe no wall about it, it shalbe counted lyke vnto ỹ felde of the countre, & may be redemed and shall go out fre in the yeare of Jubilie.

The cyties of the Leuites, and the houses in the cyties that their possession is in, may alway be redemed. Wholo purchaseth aught of ỹ Leuites, shall leaue in it ỹ yeare of Jubilie, whether it be house or cyte that he hath had in possession. For the houses in the cyties of the Leuites are their possessiō amonge the chyldren of Jsrael. But ỹ felde before their cyties shal not be solde, for it is their owne for euer.

F When thy brother wareth poore, & falleth in decaye beyde the, thou shalt receaue hym as a straunger, or gest, that he maye lyue by the: and thou shalt take no * vsury 22. of hym, nor more then thou hast geuen, but 24. shalt feare thy God, that thy brother maye lyue beyde the. For thou shalte not lende hym thy money vpō vsury, nor deliuer him thy meate vpon dauntage. For I am ỹ LORDE your God, which haue brought you out of the lande of Egipte, to geue you ỹ lande of Canaan, and to be your God.

When thy brother wareth poore beyde the, and selleth hymselfe vnto the, thou shalt not holde hi as a bondman but as an hyred seruaunt & as a sotourner shall he be with the, and serue the vntyl the yeare of Jubilie. Then shal he departe louse from the, & his chyldren with hym, & shall returne to his owne kynred, & to his fathers possessiō: for they are my seruaūtes, whom I brought out of the lande of Egipte. Therfore shall they not be solde lyke bondmen. And thou shalt not raygne ouer them with crueltye, but shalt feare thy God. But yf thou wylt haue bondseruaūtes & maydens, thou shalt bye them of ỹ Heythē, that are round about you: of the chyldre of the sotourners & straūgers amonge you, & of their generacyons with you, & that are borne in your lāde, the same shall ye haue for bondseruauntes, and shall possesse them, & your chyldre after you for an euerlastynge possession, these shalbe your bondmen. * But ouer your brethre ỹ 1.Reg.9.b chyldren of Jsrael, there shall none of you raigne ouer another with crueltye.

When a straunger or sotourner wareth G ryche by ỹ, and thy brother wareth poore by beyde hym, and selleth hym selfe vnto the straunger or sotourner by the, or to any of his kynne, then shall he haue ryght (after ỹ he is solde) to be redemed agayne. And ony of his brethren may lowse hym out: or his vncles sonne, or ony other kynsman of his kynred: Or yf his owne hande getteth so much, he shall lowse hymselfe out, and shal reken with hym that bought hym, from the yeare that he solde hym selfe, vntyll ỹ yeare of Jubilie. And the money shalbe counted accordyng to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

If there be yet many yeares vnto ỹ yeare of Jubilie, the shal he (accordyng to ỹ same) geue the more for his deliueraunce, therafter as he is solde. If ther remayne but few yeares vnto the yeare of Jubelye then shal he geue agayne therafter for his redempcyon. And his wages from yeare to yeare shal he reken withall, and thou shalte not let the other raygne cruelly ouer hym in thy syght But yf he bye not hymselfe out after this maner: then shall he go out fre in the yeare of Jubilie, and his chyldren with hym: for the chyldren of Jsrael are my seruauntes, which I haue brought out of the lande of Egipte. I am the LORDE your God.

* Ye shal make you no Idols nor ymage Deut.5.8. and ye shal reare you vp no piler, nor set vp ony marke stone in your lande, to bowe your selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The xxvi. Chapter.

IF ye wyll walke now in my sta- I Deu. 28.a tutes, and kepe my commaundementes & do them: then wyll I geue you rayne in due seasō, and the lande shall geue her increase, and the trees of the felde shal bringe forth their frute. And the threshynge tyme shal reach vnto the wynhacrest, & the wyne

harueſt ſhal reache vnto the ſowynge tyme
1.Reg.4.b * And ye ſhall eate your bread in pietie ouſ-
nes, & ſhall dwell ſafe in your lande. I wyll
geue peace in your lande, ſo that ye ſhal ſlepe
and no man ſhall make you afraied. I wil
ryd euel beaſtes out of your lande, and there
ſhall no ſwearde go thorowe your lande.
ye ſhall chace your enempes, and they
Oſua.23.c ſhal fal in to the ſweard before you. * Fyue
Eſa.30.f of you ſhall chace an hundreth: and an hun
dreth of you ſhall chace ten thouſande. For
your enempes ſhal fal in to ꝑ ſweard before
B you. And I wyll turne me vnto you, & wyll
cauſe you to growe and increace, and wyll
ſet vp my cõuenaũt with you. And ye ſhall
eate of the olde ſtoare, and ſhal let go ꝑ olde
Exo.10.g for plenteouſneſſe of the newe. * I will haue
2.Cor.6.f my dwellynge amonge you, and my ſoule
ſhall not refuſe you. And I wyll walke a-
monge you, and wyll be your God, and ye
ſhalbe my people. For I am the LORDE
your God, whiche brought you out of the
lande of Egipte, that ye ſhulde not be they
r bondmen. And I haue broken the cepter of
your yocke, & cauſed you to go vpryght.
Deu.28.b * But yf ye wyl not herken vnto me, nor
Mala.2.a do all theſe cõmaundementes and wyl deſ-
pyſe my ſtatutes, and yf your ſoules deſpyſe
my lawes, that ye wyl not do al my cõmaũ
dementes, & ſhall let my conuenaũt ſtande,
then wyl I do this agayne vnto you: I wil
vyſet you ſhortly with ſwellynges and fe-
uers, which ſhall deſtroye the eyes, and con
ſume awaye the harte. ye ſhall ſowe your
ſede inuayne & your enemies ſhal eat it vp.
C And I wyll ſet my face agaynſt you and
ye ſhalbe ſlayne before your enempes. And
they that hate you ſhall haue dominyon o-
Pro.28.a uer you. * And ye ſhall flye whan noma cha
ſeth you.
But yf ye wyll not herken vnto me for
all this, then wyll I make it yet ſeuẽ tymes
more, to punyſh you for your ſynnes, that I
may breake the pryde of your ſtrength, and
wyll make your heauen lyke yron, & youre
earth as braſſe: and youre trauayle and la-
bour ſhalbe but loſt, ſo that your lande ſhal
not geue hir increaſe, and the trees in the
lande ſhall not bryngе forth they r frute.
If ye walke yet againſt me, and wyl not
harken vnto me, then wyll I make it yet ſe
uen tymes more, to punyſhe you becauſe of
your ſynnes: and wyll ſende wylde beaſtes
D amonge you, which ſhall robbe you, and de
ſtroye your cattel, and make you fewer, and
your hye waye ſhall become waſte.
But yf ye wyll not yet be reformed here
withall, and wyl walke contrarye vnto me,
then wyl I walke contrarye vnto you alſo,
and wyll punyſhe you yet ſeuen tymes for
your ſynnes. And I wyll bryngе vpon you
a ſwearde of vengeaũce, which ſhall auẽge
my Teſtament. And though ye gather you
together in to your cyties, yet wyll I ſende
the peſtilence amonge you, and wyll deli-
uer you in to the handes of your enempes:
for I wyl deſtroye your prouyſyõ of bread,
ſo that ten wemen ſhall bake your bread in
one ouen, and your bread ſhalbe delyuered
out by weyght. * And whan ye eat, ye ſhal
not haue ynough.
If ye wyll not yet for al this herken vn
to me, and wyll walke contrarye vnto me,
then wyll I alſo walke contrarye vnto you
in wrathfull diſpleaſure, and wyll punyſhe
you ſeuen folde becauſe of your ſynnes, ſo
that ye ſhall eate the fleſhe of your ſonnes
and doughters. And I wyll deſtroye your
hye altares, and rote out youre ymages, &
wyll caſt your bodyes vpon the bodyes of
your Idols, & my ſoule ſhall abhorre you.
And youre cyties wyll I make waſte, and
bryngе your churches to nought, and wyl
not ſmell youre ſwete odoures.
Thus wyll I make the lande deſolate,
ſo that youre enempes ſhall dwell therin, &
make it waſte: but you wyl I ſcatter amõg
the Heythen, and drawe out the ſweard af-
ter you, ſo that your lande ſhalbe waſte, and
your cyties deſolate.
Then ſhal the lande reioyce in hir ſab-
bathes, as longe as it lieth waſte, and ye be
in the enempes lande. yee then ſhal ꝑ lande
kepe holydaye, and reioyce in hir reſt, as
longe as it lyeth waſte, becauſe it could not
reſt in youre Sabbathes, whan ye dwelt
therin.
And as for them that remayne of you, I
wyll make them fayntharted in the landes
of they r enempes, ſo that a ſhakyng leafe
ſhall chace them. And they ſhall flye from
as though a ſwearde perſecuted them, and
ſhal fal nomã folowyng vpõ the. And they
ſhall fall one vpon another (as it were be-
fore the ſwearde) and noman yet perſecu-
the. And ye ſhall not be ſo bolde, as to
ſtande your enempes, & ſhall perych amõg
the Heythe, and the lande of your enempes
ſhall eate you vp.
And they that are left of you, ſhall pyne
awaye in they r myſdede, euen in ꝑ enempes
lande, and in the myſdedes of they r fathers
ſhall they conſume awaye. Then ſhall they
knowlege they r myſdedes, and ꝑ they

of they̓ fathers in ỹ treſpaſſe, wher wᵗ they haue treſpaſſed agaynſt me, and walked cō trary vnto me. Therfore wyl I alſo walke contrary vnto them, and wyll bryngе them in to the enemyes lande.

6 Then ſhall they̓ vncircumcyſed harte be tamed. And thē ſhal they ende they̓ myſ
4 dedes.* And I ſhall thynke vpon my cōue naunt with Iſaac, and vpon my conue naunt with Jacob, and vpon my conue naunt with Abraham, and wyll thynke vp on the lande. As for the lande, whan it ſhal be lefte of them, it ſhall reioyce in hyr Sab bathes, euen then, whan it lyeth waſte, and they tylle it not. And they ſhall make at tonement for they̓ myſdedes, becauſe they deſpyſed my lawes, and they̓ ſoules refu ſed my ſtatutes. Moreouer I haue not ſo refuſed them, that they ſhulde be in the ene myes lande: nether haue I ſo vtterly abhor red thē, that I wold bryngе thē to nought, and breake my conuenaunt with them: for I am the LORDE they̓ God. And for they̓
34 ſake I wyl remembre* my fyrſt conuenaūt whan I brought them out of the lāde of E gipte in the ſyght of the Heythē, ỹ I myght be they̓ God: Euen I the LORDE.

These are the ordynaūces, ſtatutes and lawes, which ỹ LORDE made betwixte hym and the chyldren of Iſrael vpon mouⁿt Si nai, by the hande of Moſes.

The.xxvii.Chapter.

1 AND the LORDE talked with Moſes, and ſayd: Speake to the chyldren of Iſrael, and ſay vnto them: If ony man make a ſpecyal vowe vnto ỹ LORDE, ſo that he pryce a ſoule, then ſhall this be ỹ valuacyon: A man of twenty yeare olde vn to the thre ſcore yeare, ſhalt thou ſet at fyfty ſyluer Sycles, after the ſycle of the Sanc tuary: But a woman at thyrty Sycles. yf
5 it be fyue yeare olde vnto twēty yeare, thou ſhalt ſet it at twētye Sycles, whā it is a mā chylde: but a woman, at ten ſycles.* yf it be
6 a moneth olde vnto fyue yeare, thou ſhalte ſet it at fyue ſycles of ſyluer, whā it is a mā chylde: but a woman at thre ſyluer ſycles.
7 yf he be thre ſcore yeare olde and aboue thē ſhalte thou ſet hym at fyftyne ſycles whā it is a man, a womā at ten ſycles. yf he be to poore ſo to be ſet, then let hym preſent hym ſelfe to the preſt, and ỹ preſt ſhal value him.
8 Neuertheleſſe he ſhal value him, accordyng as the hande of hym that vowed, is able to get. But yf it be a beaſt, that maye be of-

fred vnto the LORDE all that is offered vnto the LORDE of ſuch, is holy: it ſhall not be altered nor chaunged, a good for a bad, or a bad for a good. yf ony man chaun geth it, one beaſt for another, then ſhal they both be holy vnto the LORDE. But yf the beaſt be vncleane which may not be offred vnto ỹ LORDE, then ſhall it be ſet before the preſt, and the preſt ſhall value it, whether it be good or bad, and it ſhall ſtonde at ỹ pre ſtes valuynge. But yf ony man wyll bye it out, he ſhall geue the fyfth parte more, to ỹ it was ſet at.

When ony man ſanctifieth his houſe vn to the LORDE for the ſanctuary, the preſt ſhall value it, whether it be good or bad. And as the preſt valueth it, ſo ſhal it ſtonde. But yf he that ſanctified it, wyll redeme it, he ſhall geue the fyfth parte of ſyluer therto, aboue that it was ſet at: So ſhall it be his.

C yf ony mā halowe a pece of lande of his herytage vnto the LORDE, it ſhalbe ſet ac cordynge to that it beareth. yf it beare an Homer of barley, it ſhalbe valued at fyfty ſycles of ſiluer. But yf he halow his lāde im mediatly from the peare of Jubilye forth, then ſhall it be ſet accordynge to the value therof. yf he haue halowed it after the yeare of Jubilye, then ſhall the preſt reken it, ac cordynge to the yeares that remayne vnto the yeare of Jubilye, and therafter ſhall he ſet it the lower.

But yf he that ſanctified the landē wyll redeme it agayne, then ſhall he geue ỹ fyfth parte of ſyluer therto, aboue that it was ſet at: ſo ſhall it be his. yf he wyll not lowſe it out, but ſelleth it vnto another, then ſhall he redeme it nomore: but the ſame lande whan it goeth out fre in the yeare of Jubilye, ſhal be holy vnto the LORDE, as a dedicated felde and ſhalbe the prieſtes inheritaunce.

D If ony man halowe vnto the LORDE a feld, which he hath brought, and is not his inheritaunce, then ſhall the preſt reken it, what it is worth vnto the yeare of Jubilye, and the ſame daye ſhall he geue the pryce that it is ſette at, vnto the LORDE for the Sanctuarye. But in the yeare of Ju bilye it ſhall returne vnto hym that bought it, that it maye be his inheritaunce in the lande. All maner of pryſynge ſhall be made accordynge to the Sycle of the Sanc tuary.* One Sycle maketh.xx. Gerās. Gen.30.b
Exo.38.b
Nu.3.18
Deu.61.b
Deu.15.d

E The fyrſtborne amonge the cattell (which belongeth vnto the LORDE) ſhal no man ſanctifye vnto the LORDE, whether it be ore or ſhepe, for it is the LORDES al-

ready. But yf there be ony vncleane thynge vpon the beast, then shall it be lowsed out ther after as it is wozth, and ẏ fyfth parte shalbe geuen mozе therto. ¶ If he wyll not redeme it, thē let it be sold as it is wozth

There shall no damned thynge be solde
C noz bought out, that ony man damneth foz the LORDE, of all that is his good, whether it be men, cattell, oz londe. Foz euery damned thynge, is mooste holy vnto the LORDE There shall no damned thynge of man be bought out * but shall dye the death. All the
Iosu. 7. b. tythes in the lande, both of the sede, of the lande, and of the frutes of the trees, are the LORDES, and shalbe holy vnto the LORDE But yf ony man wyll redeme his tythes, he shall geue the fyfte parte mozе therto. And all the tythes of oxen and the shepe, & that goeth vnder the rodde, the same is an holy tyth vnto the LØRDE. It shal not be axed whether it be good oz bad, nother shall it be chaunged. But yf ony man chaunge it, then both it, & that it was chaūged withal, shalbe holy, and not redemed. These are the cōmaundementes which the LORDE gaue Moses in charge vnto the chyldren of Israel vpon mount Sinai.

¶ The ende of the Thyrde boke of Moses, called Leuiticus.

The fourth boke of Moses, called Numeri.

What this boke conteyneth.

Chap. i The chyldren of Israel are nombred & musterde out, as many as are mete foz the battayll: The captaynes are ozdeyned: and Leui appointed to the seruice of the Tabernacle.

Chap. ii The ozdze and maner how ẏ tentes were pitched, and how the chyldren of Israel lay aboute ẏ Tabernacle of witnesse

Chap. iii The office of Leui, and of the sonnes of Aaron.

Chap. iiii. The office of the sonnes of Kahath, Gerson, and Merari.

Chap. v what maner of people were dryuē out of the hoost: The lawe of geloufy of the man towarde the wyfe.

Chap. vi The lawe and ozdynaunce cōcernyng the Nazarees oz abstayners. The blessyngs of the Israelites.

Chap. vii The offeryngs of the captaynes

at the dedicacyon of the altare, after that ẏ Tabernacle was set vp.

Chap. viii Of the candelsticke, offeryngs, puryfienge, and altare of the Leuites.

Chap. ix. Of the feast of Easter, and how the vncleane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. x The vse of the syluer trompettes and how the chyldren of Israel brake vp, & toke theyr iourney with Hobab Moses brother in lawe.

Chap. xi The people are weery and impacyent by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after theyr lust, and punysheth them sore.

Chap. xii Miriam and Aarō grudge against Moses, & Miriam is smytten with leprosy.

Chap. xiii The spyes that were sent in to the lande of Canaan, come agayne, and put ẏ people in feare.

Chap. xiiii The people are vnpacyent, cry and murmur agaynst Moses, Josua & Caleb geue the lande a good wozde, and exhorte them. The LORDE is angry, & smyteth the people.

Chap. xv Of diuerse offeringes, and how he was punished, that gathered sticks vpon the Sabbath The people are cōmaunded to make gardes of remembraunce vpon theyr garmentes, to thinke vpon the commaundementes of the LORDE.

Chap. xvi Of the vprore and insurrection of Korah, Dathan and Abyram, and theyr punyshmēt. The people murmur. Fourteen thousande and seuen hundreth dye in ẏ plage.

Chap. xvii. By the flowryshynge staffe of Aaron it is declared, that the tryde of Leui, & the prestehod of Aaron is chosen of God.

Chap. xviii The office and ministracyon of Aaron. Of the prestes and Leuites, & theyr dewtye.

Chap. xix. Of the reed cowe that was brent, and how the lyuenge water was made of the asshes of her.

Chap. xx Miriam dyeth at Cades. The people chyde with Moses and Aaron for lacke of water, the LORDE geueth it them out of ẏ harde stonye rocke. Moses desyreth the kynge of Edom, to let them go thorow his lande. Aaron dyeth vpon mount Hor.

Chap. xxi. The battayll betwene Israel and Arad the kynge of the Cananites. The people murmur, and are plaged with the serpentes. They wynne the victory of Og kynge of Basan.

Chap. xxii. Of Balac the kynge of the Moabites, and Balaam the sothsayer.

Chap. xxiii Balaam is brought to curse the people of God.

Chap. xxiiii The LORDE turneth Balaams curse in to a blessynge and prayse.

Chap. xxv The people fal to whoredome and Idolatrye with the wemē of Moab, & yeld them selues to the seruyce of Baal peor. Foure and twenty thousande are slayne. Phineas in his feruent zele slayeth a man and woman in theyr synne.

Chap. xxvi The people are nombred ouer

The fourth boke of Moses, called Numerus.

The fyrst Chapter.

and musterde.
Chap. xxvii What inheritaūce the doughters haue/wher ther is no sonne. Josua is made captayne of the people in Moses steade.
Chap. xxviii Offerynges appoynted for euery tyme.
Chap. xxix The feast of the seuenth moneth & the offerynges therof.
Chap. xxx Of vowes made by men or wome.
Chap. xxxi Israel wynneth the victory of the Madianites/and deuideth the spoyle.
Chap. xxxii Ruben/Gad/and the half tribe of Manasse haue their inheritaūce appointed them on this syde of Jordane.
Chap. xxxiii The iourneys of the Children of Israel are nombred. The people are commaunded (whan they come in the lande of Canaan) to destroye all vtterly.
Chap. xxxiiii The deuydynge of the lande of Canaan with the borders therof/and what they be that deuyde it.
Chap. xxxv. The porcyon of the Leuites. Fredome for suche as cōmytte slaughter vnwares. Dyuerse slaughters.
Chap. xxxvi The inheritaunce of the tribe maye not be myxte nor chaunged.

AND the LORDE spake vnto Moses in ꝑ wildernesse of Sinai, in ꝑ Tabernacle of wytnesse the fyrst daye of the seconde moneth in the seconde yeare, whā they were gone out of the lande of Egipte, & sayd: * Take the summe of ꝑ whole congregacyon of the chyldren of Israell, after their kynredes & their fathers houses, with ꝑ nombre of the names, all that are males, heade by heade, from twenty yeare and aboue, as many as are able to go forth in to ꝑ warre in Israel. And ye shal nombre thē accordynge to their armyes thou and Aaron, and of euery tribe ye shall take vnto you one captayne ouer his fathers house. Exr. 30. b. Nu. 26. a.

These are the names of the captaynes that shall stande with you. * Of Ruben: Elisur the sonne of Sedeur. Of Simeon: Selumiel ꝑ sonne of Zury Sadai. Of Juda: Nahasson the sonne of Aminadab Of Issachar: Nathaneel ꝑ sōne of Zuar. Of Zabulon: Eliab the sonne of Helon. Amonge the chyldren of Joseph. Of Ephraim: Elisama the sonne of Amihud. Of Manasse: Gamaliel the sonne of Pedazur. Of Ben Jamin: Abidam the sonne of Gedeoni. Of Dan: Ahieser the sōne of Ammi Sadai. Of Asser: Pagiel the sonne of Ochram. Of Gad: Eliasaph the sonne of Deguel. Of Nephthalit: Ahira the sonne of Enan. Nu. 10. b

These are the auncyent men of the congregacyon, the captaynes amonge the tribes of their fathers, which were heades & prynces in Israel. B

And Moses and Aaron toke them (lyke as they are there named by name) and gathered the whole congregacyon together also, the fyrst daye of the seconde moneth, and rekened them after their byrth, accordynge to their kynredes and fathers houses by their names, frō twēty yeare & aboue, head by head, as ꝑ LORD cōmaunded Moses, & nombred them in ꝑ wildernesse of Sinay.

The chyldren of Ruben Israels fyrste sonne, their kynredes & gen[illegible]ons after

theyr fathers houses, in the nõbre of theyr names heade by heade, al that were males, from twenty peare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, fyre and forty thousãd, and fyue hundreth.

The chyldren of Symeon theyr kynredes and generacyõs after theyr fathers houses in the nõbre of ỹ names heade by heade, all ỹ were males from twẽty peare & aboue & were able to go forth to the warre, were nombred to the tribe of Symeon, nyne and fyftye thousande, and thre hundreth.

The chyldren of Gad theyr kynredes & generacyons after their fathers houses in the nombre of the names, frõ twentye peare and aboue, all that were able to go forth to the warre, were nombred to ỹ trybe of Gad fyue and forty thousande, fyre hundreth, & fyftye.

The chyldren of Juda theyr kynredes & generacyons after theyr fathers houses in the nõbre of the names, frõ twenty peare & aboue, all ỹ wer able to go forth to ỹ warre, were nombred to the trybe of Juda, foure and seuentye thousande, and fyre hũdreth.

The chyldren of Jsachar theyr kynreds and generacyons, after theyr fathers houses in the nombre of the names from twentye peare & aboue, all ỹ were able to go forth to the warre, were nombred to the trybe of Jsachar, foure and fyfty thousande, & foure hundreth.

The chyldren of Zabulon theyr kynredes & generacyons after theyr fathers houses in ỹ nõbre of ỹ names frõ twentye peare & aboue, al ỹ wer able to go forth to ỹ warre were nombred to the trybe of Zabulon, seuẽ & fyftye thousande and foure hundreth.

Josephs chyldrẽ of Ephraim, theyr kynred and generacyons after theyr fathers houses in the nombre of the names, from twentye peare and aboue, al that were able to go forth to the warre, were nombred of ỹ trybe of Ephraim, forty thousande, & fyue hundreth.

The chyldrẽ of Manasse theyr kynreds and generacyons, after theyr fathers houses in the nombre of the names from twentye peare and aboue, al that were able to go forth to the warre, were nombred to ỹ trybe of Manasse, two and thyrtye thousande & two hundreth.

The chyldren of Ben Jamin theyr kynredes and generacyons, after theyr fathers houses, in the nombre of the names from twẽtye [illegible] and aboue, all that were able to go forth to ỹ warre, were nombred to the trybe of Ben Jamin, fyue and thyrtye thousande and foure hundreth.

The chyldren of Dan theyr kynredes generacyons after theyr fathers houses, in the nombre of the names, from twenty peares and aboue, al that were able to go forth to ỹ warre, were nõbred to ỹ trybe of Dan two & thre score thousãde, & seuẽ hundreth.

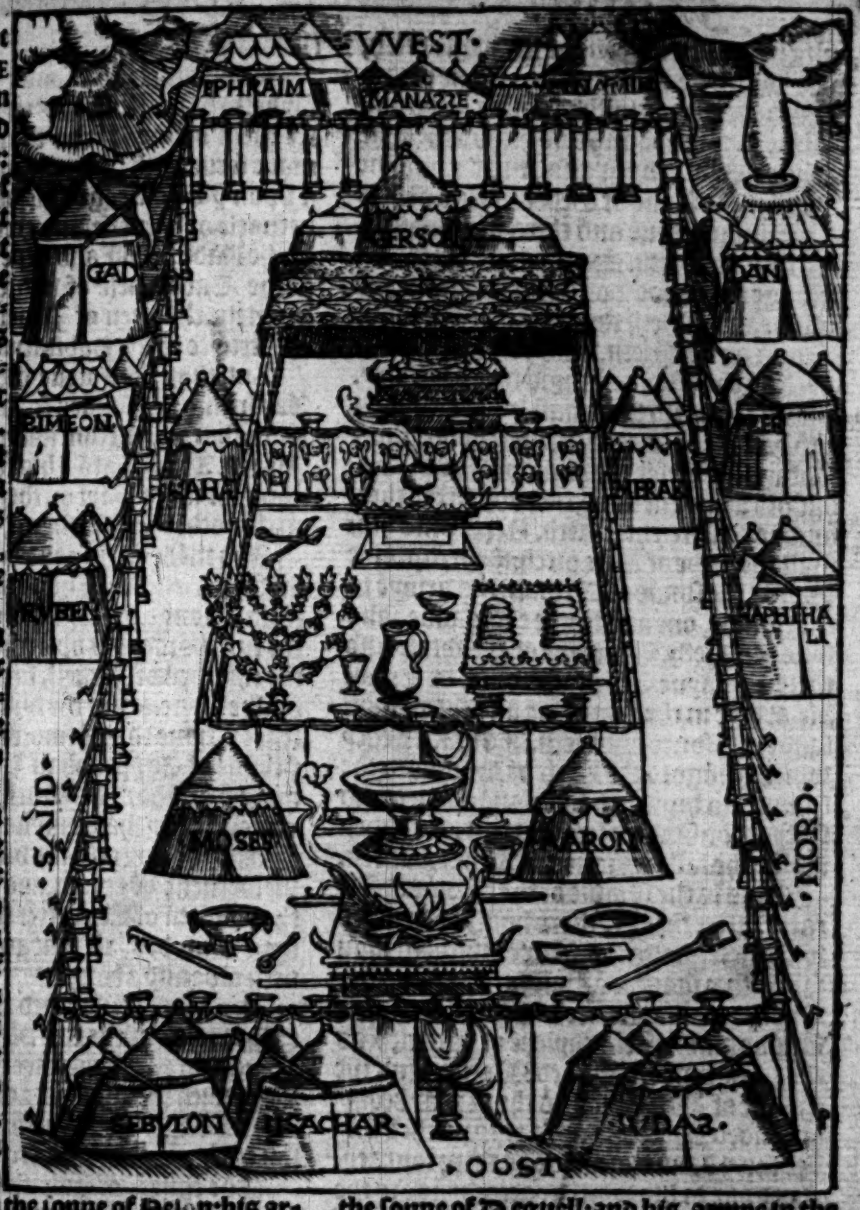
The chyldren of Aser theyr kynredes generacyons, after theyr fathers houses in the nombre of ỹ names, from twenty peare and aboue, all that were able to go forth to the warre, were nombred to the tryde of Aser, one & forty thousãde and fyue hũdreth.

The chyldren of Nephtali, theyr kynredes & generacyons after theyr fathers houses in the nombre of the names, from twentye peare and aboue, al that were able to go forth vnto the warre, were nombred to the trybe of Nephtali, thre and fyftye thousande and foure hundreth.

Thele are they whom Moses and Aaron nombred with the twelfe prynces of Jsrael, wherof euery one was ouer ỹ house of their fathers. * And the summe of the chyldren of Jsrael after theyr fathers houses, from twenty peare and aboue (what socuer was able to go forth to the warre in Jsrael) was fyue hundreth thousande, thre thousãde, fyue hundreth and fyftye. But the Leuites after the trybe of theyr fathers, were not nombred amonge them.

And the LORDE spake vnto Moses, and sayd: The tribe of Leui shalt thou not nombre, nor take ỹ sũme of thẽ amonge the chyldrẽ of Jsrael: but shalt appoynte them ouer the Habitacyon of wytnesse, and to al the apparell therof, and to all that belongeth them. * And they shall beare the Tabernacle and all the ordynaunce therof, and shall lye vpon it, and shall pitch theyr tentes about it. And whan men shall go on the tourney, the Leuites shal take down the Tabernacle. And whan ỹ hoost pitcheth their tentes, they shall set vp the Tabernacle. And yf a straunger prease nye them, he shall dye. The chyldren of Jsrael shal pitch theyr tentes, euery one in his owne [illegible] & by ỹ bãner of his owne cõpany. But the Leuites shal pitch rounde about ỹ Tabernacle of wytnes, ỹ there come no wrath vpon the cõgregacyõ of ỹ chyldrẽ of Jsrael: and shall ỹ Leuites wayte vpon ỹ [illegible] of wytnesse. And the chyldrẽ of Jsrael did all, as the LORDE commaunded Moses.

The.ii. Chapter.



3 And the LORDE spake vnto Moses and Aaron, & sayde: The chyldre of Israel shall pitche roude about the Tabernacle of witnesse, euery one vnder his banner and tokens after their fathers houses.

On the East syde shall Juda pitche with his banner & hoost, their captayne Nahasson the sonne of Aminadab. And his armye in the summe, foure and seuetye thousand and sixe hundreth. Nexte vnto hym shal the tryb of Issachar pitche their captayne Nathanaell the sonne of Suar: and his armye in the sume foure & fiftye thousande, and foure hundreth. The tribe of Zabulo also, their captayne Eliab the sonne of Helon: his armye in the summe, seuen and fyftye thousande, and foure hundreth.

So that all they which belonge vnto the hoost of Juda, be in the summe an. C. sixe and foure score thousande, and foure hundreth belongynge to their armye, and they shall go before.

B On the South syde shall lye the pauylyons and baner of Ruben with their hoost their captayne Elizur the sonne of Sedeur and his armye in the summe sixe and fortie thousande, and fyue hundreth. Nexte vnto hym shal the tribe of Simeon pitch, their captayne Selumiell ꝑ sonne of Suri Sadai: and his armye in the summe, nyne and fyftye thousande, and thre hundreth. The tribe of Gad also, their captayne Eliasaph the sonne of Deguell: and his armye in the summe, fyue and fortye thousande, fyue hundreth and fyftye. So that all they which belonge vnto the hoost of Ruben, be in the summe, an hundreth, one and fyftye thousande, four hundreth, & fyftye: belongynge to their armye. And they shall be the secōde in the iourneye.

After that shall the Tabernacle of witnesse go with the hoost of the Leuites euen in the myddes amonge the hoostes as they lye in their tentes, so shall they go forth also: euery one in his place vnder his baner. C

On the West syde shall lye ꝑ pauylyōs and banner of Ephraim with their hoost: their captayne shalbe Elisama the sonne of Ammihud. and his armye [illegible] summe, fortye thousande, [illegible]. Nexte

vnto hym shal the tryde of Manasse pitch, their captayne Gamaliell the sonne of Pedazur: his armye in the summe, two and thirtye thousande and two hundreth. The tryde of Ben Jamin also, their captayne Abidam the sonne of Gedeoni: his armye in the summe, fyue and thirtye thousande, and foure hündreth. So that all they which belonge to the hoost of Ephraim, be in the summe, an hündreth thousande, eyght thousande, & an hundreth, belöngynge to hys armye. And they shalbe þ thyrd in the tourney.

D On the nozth syde shall lye þ pauylliõs and banner of Dan with their hoost: theyr captayne Ahieser the sonne of Ammi Sadai, his armye in sume, two and sixtye thousande and seuen hundreth. Nexte vnto him shall the tryde af Asser pitch: theyr captayne Pagiel the sonne of Ochran, his armye in the summe, one and foztye thousande, and fyue hundreth. The tryde of Nephtaly also their captayne Ahira the sonne of Enan: his armye in the sume, thze and fyftye thousande and foure hundreth. So that all they which belöge to the hoost of Dan, be in the summe, an hundreth thousande, seuen and fyftye thousande, & sixe hündreth. And they shalbe the last in þ tourney wt theyr bäners.

This is the summe of the chyldre of Israell, after theyr fathers houses & armyes with their hoostes: euen sixe hundreth thousande, thze thousãde, fyue hundreth, & fyfty

Num.1.§ But the Leuites were not nombred in the summe amonge the chyldre of Israel, * as the LORDE cõmaunded Moses. And the chyldre of Israell dyd as the LORDE commaunded Moses. And so they pitched vnder theyr banners, and toke theyr tourney. euery one in his kynred, accordynge to the house of theyr fathers.

The.iii. Chapter.

THese are the generacyons of Aaron and Moses, whan the LORDE spake vnto Moses at the same tyme vpon mounte Sinai.

Leui.10.a Nu.26.§ * And these are the names of the sonnes of Aarõ. The fyrstborne, Nadab: then Abihu, Eleasar and Ithamar These are the names of the sonnes of Aaron, * whiche were anoynted to be prestes, and their handes fylled for the prestlhode.

Leui.10.a * But Nadab and Abihu dyed before the LORDE whan they offred straunge fyre before the LORDE, in the wyldernesse of Synai and had no sonnes. But Eleasar and Ithamar executed the prestes office wyth their father Aaron.

* And the LORDE spake vnto Moses, saynge: Bzynge hether the tryde of Leui, and set them before Aaron the prest, that they maye serue hym, and wayte vpon him & vpon þ whole cõgregacyon before þ Tabernacle of witnesse, and exercise the seruice of the Habitacyon, and kepe al the appointment of the Tabernacle of witnesse, and wayte vpon the chyldren of Israell, to minister in the seruyce of the Habitacyon.

And thou shalt geue the Leuites vnto Aaron and his sonnes for a gyfte, vnto euery one his owne, from amõge the chyldren of Israell. As for Aarõ & his sõnes, thou shalt appoynt thẽ to wayt on theyr prestes office. * yf another prease therto, he shall dye.

And the LORDE spake vnto Moses, and sayde. * Beholde, I haue take the Leuites from amonge the chyldren of Israell, for all the fyrst borne that open the matrix amõge the chyldren of Israell, so that the Leuites shalbe myne. * For the fyrstborne are myne sence þ tyme that I smote all þ fyrstborne in þ londe of Egypt, whan I sanctified vnto me al þ fyrstborn in Israel, from man vnto cattell, þ they shalbe myne, I the LORDE.

And the LORD spake vnto Moses in the wyldernesse of Sinai, and sayde: Nomber the childre of Leui after their fathers houses & kynredes, all that are males of a moneth olde and aboue.

So Moses nombred them accordynge to the worde of the LORDE, as he had commaunded. * And these were the chyldren of Leui with their names: Gerson, Kahath, Merari. The names of the chyldren of Gerson in theyr kynreds, were: Libni & Simei.

The childre of Kahath in their kynreds were, Amram, Jezehar, Hebrõ, and Vzsiel.

The chyldren of Merari in their kynredes, were Maheli and Musi. These are the kynreds of Leui after their fathers house.

These are the kynredes of Gerson: the Libnites and Semeites, the summe of all founde in nomber, seuen thousande fyue hündreth, of al that were males of a moneth olde and aboue. And the same kynredes of the Gersonites shall pitch behynde the Habitacyon on the westsyde. Let Eliasaph the sonne of Lael be theyr ruler. And they shall wayte vpon the Tabernacle of witnesse, þ habitaclõ, & of þ tẽt, & couerynge of it, and þ hãgynge in the dore of þ Tabernacle of witnesse, the hangynge about the court, and the hangynge in the court dore, that (court) goeth aboute the habitacle

altare, and the coardes of it, and all that belongeth to the ſeruyce therof.

These are the kynreds of Kahath: The Amremites, the Jezeharites, ꝑ Hebronites and Vsielites, all that were males of a moneth olde and aboue, in nombre eyght thousande and fyre hundreth, waytynge vpon the Tabernacle of the Sanctuarye & ſhall pitche on the southſyde of the Habitacyon: Let Elisaphan the ſonne of Vsiell be their ruler. And they ſhall kepe the Arke, the table, the candelſtycke, the altare and all the veſſels of the Sanctuarye, to do ſeruyce in, and the vayle, and all that belongeth to the ſeruyce therof. But the cheke of all ꝑ rulers of the Leuites, ſhalbe Eleasar the ſonne of Aaron the prieſt, ouer them that are appointed to kepe the watche of the Sanctuary.

These are the kynreds of Merari: the Mahelites and Muſytes, whiche were in nombre fyre thouſande, and two hundreth all that were males of a moneth olde and aboue: Let Zuriell the ſonne of Abihail be their ruler, and they ſhall pitche vpon the North ſyde of the Habitacyon. And their office ſhalbe to kepe the bordes, and barres and pylers, and ſokettes of the Habitacion and all the apparel therof and that ſeruyth therto: the pylers alſo aboute the courte wt the ſokettes, and nayles and coardes.

But before the Habitacyon and before the Tabernacle on the Eaſt ſyde ſhall Moſes and Aaron and his ſonnes pitche, that they maye wayte vpon the Sanctuary, and the chyldre of Iſrael. * ꝑ ony other prieſte therto, he ſhall dye.

* All the Leuites in the ſumme, whome Moſes and Aaron, nombred after their kynreds, accordynge to the worde of the LORD all that were males of a moneth olde and aboue, were two and twentye thouſande.

And the LORDE ſayde vnto Moſes: Nombre all the fyrſtborne, that are males amonge the chyldren of Iſrael, of a moneth olde & aboue, and take the nombre of their names. * And the Leuites ſhalt thou take out vnto me the LORD, for all the fyrſtborne of the chyldre of Iſrael: And the cattel of the Leuites for all the fyrſtborne amonge the cattell of the chyldren of Iſrael. And Moſes nombred all the fyrſtborne of the chyldren of Iſrael, as the LORDE cõmaunded hym. And in the nombre of the names of all the fyrſtborne, ꝑ were males of a moneth olde and aboue, in their ſume, there were founde two and twentye thouſande, two hundreth and thre and ſeuentye.

And the LORDE ſpake vnto Moſes, and ſayde: Take the Leuites for all the fyrſtborne amonge the chyldren of Iſrael: and the cattell of the Leuites, for their cattell, that the Leuites may be myne the LORDES. * But the redẽpcyon money of the two hũdreth thre and ſeuẽtye that remayne of the fyrſtborne of the chyldren of Iſrael, aboue the nombre of the Leuites, ſhalte thou take euen fyue Sycles of euery heade, after the Sycle of the Sanctuarye * (one Sycle is worth twentye Geras) and the money that remayneth ouer their nombre, ſhalt thou geue vnto Aaron and his ſonnes. Num. 18.d Leui. 27.d Exo. 45.b

Then toke Moſes the redempcyon money (that remayned ouer aboue the nõbre of the Leuites) from the fyrſte borne of the chyldren of Iſrael, euen a thouſande, thre hundreth and fyue and thre ſcore Sycles, after the Sycle of the Sanctuarye, & gaue it vnto Aaron and his ſonnes, accordynge to the worde of the LORDE as the LORDE cõmaunded Moſes.

The.iiij. Chapter.

AND the LORD ſpake vnto Moſes and Aarõ, and ſayde: Take the ſumme of ꝑ chyldren of Kahath from amonge the chyldre of Leui, after their kynreds & fathers houſes * from thyrtie yeare and aboue vntyll fyftye yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witneſſe. This ſhalbe the office of the chyldre of Kahath in the Tabernacle of witneſſe, which is moſt holy. 1 1.par.24.b

* Whan the hooſt breaketh vp, Aaron and his ſonnes ſhall go in, and take downe the vayle, & couer the Arke of witneſſe therwith, and laye the couerynge of doo ſkynnes vpõ it, and ſprede a whole palowe cloth aboue & theron, & put his ſtaues therin. And vpon the ſhewe table they ſhall ſprede a palowe clothe alſo, and ſet theron the dyſhes, ſpones, flatpeces and pottes to powre out and in, and the daylie breade ſhall lye vpon it, and they ſhall ſprede a purple cloth there ouer, and couer it with a couerynge of doo ſkynnes, and put the ſtaues of it therin. Exo.30.b

And they ſhall take a palowe cloth, and couer the candelſtycke of lyghte therewith, and his lampes, with his ſnoffers and out quenchers, and all the oyle veſſels that belõge to the ſeruyce, and aboute all this ſhal they put a couerynge of doo ſkynnes, and put it vpon the ſtaues.

So ſhal they ſprede a purple cloth ouer

the golden altare also, and couer the same with a couerynge of dooskynnes, and put it vpon staues. All the vessels that they occuppe in the Sanctuary, shall they take, and put a palowe cloth therouer, and couer thē with a couerynge of dooskynnes, and put them vpō staues. They shall swepe the asshes also from the altare, and spȝede a cloth of scarlet ouer it, and set all his vessels ther on, that they occuppe vpon it: colepannes, flesshokes, shouels, basens, with all the apparell of the altare, and they shall spȝede a couerynge of dooskynnes theron, and put his staues therto.

Now whan Aaron and his sonnes haue done this, and haue couered the Sāctuary and all the ornamentes therof, whan the hoost bȝeaketh vp then shall the chyldȝē of Kahath go in * that they may beare it, and Nu. 7. b
2. Ma. 6. b the Sanctuary shall they not touche, * lest they dye: This is the charge of the chyldȝē of Kahath in the Tabernacle of witnesse.

C And Eleasar the sonne of Aarō the prest shall haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylye offerynge, and the anoyntynge oyle, to order the whole habitacyon, al that therin is, in the Sanctuary and the ornamētes therof.

And the LORD spake vnto Moses and Aaron, and sayde: ye shall not destroye the tribe of the kynred of ꝑ Kahathites amōge the Leuites, but this shall ye do with them that they maye lyue & not dye, yf they touch the moost holy. Aaron and his sonnes shal go in, and appoynte euery one vnto his office and charge. But they shall not go in presumptuously to loke vpon the Sanctuary, lest they dye. And the LORDE spake vnto Moses and Aaron and sayde: Take the summe of the chyldȝē of Gerson also, after Num. 8. b
they kathers houle and kynred, * frō thyrtye yeare olde & aboute, vntyll fyftye yeare and appoynte them al that are mete for the warre, to haue an office in the Tabernacle of witnesse.

D This shalbe the office of ꝑ kynred of the Gersonites: euē to serue & to bear, they shal beare the curtayns of ꝑ Habitacyō & of the Tabernacle of witnesse, and his couerynge and the couerynge of dooskynnes, that is aboue theron, and the hangyng in the doȝe of the Tabernacle of witnesse, and the hangynge about the court, which goeth aboute the habitacyon & the altare, and their coardes, and all the instrumentes that serue for them, and all that belongeth to they occupyenge. Accordynge vnto ꝑ worde of and of his sonnes, shall all the office of chyldȝen of Gerson be done, what so they shall beare and occuppe. And ꝑ se, ꝑ they wayte vpō all they charge. shalbe the office of the kynred of the dȝen of the Gersonites in the Taberna of witnesse. And they waytynge shalbe der the hande of Ithamar, the sonne of ton the prest.

The chyldȝē of Merari after they red and fathers house, shalt thou appo also, frō thirtye yeare and aboue, vnto tye yeare, all that are mete for the that they maye haue an office in the Ta nacle of witnesse. But vpō this charge they wayte accordynge to all their o ꝑ Tabernacle of witnesse, ꝑ they beare bordes of the Habitacion, & the barres blers, & sokettes: ꝑ pylers of the court roūde aboute, and ꝑ sokettes, and na coardes, wt al they apparel, accordyng all they seruyce. And vnto euery one ye appoynte his porcyon of charge to vpon the apparell. Let this be the office the kynred of ꝑ chyldȝen of Merari, al they shal do in the Tabernacle of witnesse vnder the hande of Ithamar the sonne Aaron the prest.

And Moses and Aaron with ꝑ nes of the congregacyon, nombred the dȝen of the Kahathites, accordyng to kynreds and houses of they fathers, thyrtye yeare and aboue vntyll fyftye, ꝑ were mete for the warre to haue an in ꝑ Tabernacle of witnesse. And ꝑ was, two thousande, seuen hundreth, fyftye. This is the summe of the kynr the Kahathithes, (whiche all had serui the Tabernacle of witnesse) whom Mo and Aaron nōbred, accordynge to the wo of the LORDE by Moses.

The chyldȝen of Gerson were nōbr also in they kynredes and fathers house from thyrtie yeare and aboue vntyll fyf all ꝑ were mete for the warre, to haue an fice in the Tabernacle of witnesse, and summe was two thousande, fyue hundr and thyrtie. This is the summe of the kyn red of the chyldȝē of Gerson, which all had to do in the Tabernacle of witnesse, whom Moses and Aaron nombred accordyng to the worde of the LORDE.

The chyldȝen of Merari were nombr also accordynge to they kynredes and fa thers houses, from thyrtie yeare and aboue vntyl fyftye, all that were mete for ꝑ

to haue an office in ꝑ tabernacle of witnesse and the summe was thre thousande, & two hundreth. This is the summe of ꝑ kynred of the childre of Merari, whom Moses and Aaron nombred, accordynge to the worde of the LORD by Moses.

The summe of all the Leuites, whome Moses and Aaron with the captaynes of Israel tolde, after theyr kynreds & fathers houses, from thyrtie yeare and aboue vntyll fyftye, all that wente in, to do euery one his office, and to beare the burthen in the Tabernacle of witnesse, was eyght thousande, fyue hundreth and foure score, which were nõbred accordynge to the worde of the LORDE by Moses, euery one in his office and charge, as ꝑ LORDE cõmaunded Moses.

The.v.Chapter.

AND the LORD spake vnto Moses, and sayde: Cõmaunde the childre of Israel that they put out of the hoost * al the lepers and all that haue yssues, & that are defyled vpon the dead, bothe men and women shall they put out of the hoost, that they defyle not theyr tẽtes, wherin I dwell amonge them. And the childzen of Israell dyd so, and put thẽ out of the hoaste, as the LORDE had sayde vnto Moses.

And the LORD talked with Moses, and sayde: Speake vnto the childzen of Israel and saye vnto them: Whã a man or womã doth a synne to ony body, & offendeth there with agaynst the LORD, thẽ hath that soule a trespasse vpon it. * And they shall knowlege theyr synne, that they haue done, and shall make amendes for theyr trespasse, euẽ with the whole summe, and put the fyfthe parte more therto, and geue it vnto hym agaynst whom they haue trespassed. But yf ther be noman to make the amendes vnto for ꝑ offence that he hath trespassed against hym, then shall the reconcylynge be made vnto the LORD for the prest, beyde ꝑ rãme of the attonement, wherwith he shalbe reconcyled.

Lykewyse all the heaueofferynges of al that ꝑ childzen of Israell halowe vnto the LORDE, and offre vnto the prest, shalbe his. And whoso halloweth ony thynge, it shalbe his. And whoso geueth the prest ony thyng it shalbe his also.

And the LORD talked with Moses, and sayde: Speake to the childzen of Israell, and saye vnto them: Whã ony mans wyfe goeth aside, and trespasseth agaynst hym, and ony man lye with her fleshlye, and the thynge be yet hyd from his eyes, and is not come to light that she is defyled, and he can brynge no witnesse against her (for she was not taken therin) and the spzete of Gelousy kyndleth him, so that he is gelous ouer his wyfe: whether she be vncleane or not vncleane, thẽ shal he bzynge her vnto the prest and bzynge an offerynge for her, euen, the tenth parte of an Epha of barly meele, and shall powre no oyle theron, nor put frankẽcense vpon it: for it is an offerynge of gelousye, and an offerynge of remẽbzaunce, that remembzeth synne.

Then shall the prest bzynge her, and set her before the LORDE, and take of the * holy water in an earthen vessell, and put of ꝑ dust that is on the floore of the habitacion in to the water. And he shall set the wyfe before the LORDE, and vncouer hir head, and the offerynge of remẽbzaunce whiche is an offerynge of gelousye, shall he laye vpõ hir handes. And the prest shal haue in his hãde bytter curlynge water, and shall conjure ꝑ wyfe, and saye vnto her: yf noman haue lyẽ with the, and thou haste not gone aside frõ thy husbande, to defyle thy selfe, then shall not these bytter curlynge waters hurte the. But yf thou hast gone aside from thy husbande, so that thou arte defyled, and some other man hath lyen with ꝑ beside thy husbande, then shall the prest conjure the wyfe with this curse, & shall saye vnto her: The LORDE set the to a curse and conjuracyon amonge thy people, so that the LORD make thy thye rotte, and thy wombe to berst. So go this curled water in to thy body, that thy wombe berste, and thy thye rotte. And ꝑ wyfe shall saye Amen Amen.

So the preste shall wryte this curse in a byll, and washe it out with the water, and shall geue the wyfe of the bytter curlynge waters to dzynke. And whan the curlynge water is gone in her, so that it is bytter vnto her then shall the prest take the gelousye offerynge out of the wyues hande, and waue it for a meatofferynge before the LORDE and offre it vpon the altare: namely he shal take an handefull of the meatofferynge for hyr remẽbzaunce, and burne it vpon the altare, and then geue the wyfe the water to dzynke. And whan she hath dzõken the water, yf she be defyled and haue trespassed agaynst hyr husbande then shall ꝑ curlynge water go in to her, and be so bytter, that hir wombe shall berste, and hir thye shall rotte and the wyfe shalbe a curse amonge hir peo

C Nu.19.b.6

ple. But yf the same wyfe be not defyled, but is cleane: then shall it do her no harme, so that she maye be with chylde.

This is the law of gelousy, whā a wyfe goeth aside from hir husbande and is defyled: Or whan the spyrete of gelousye kynd leth a man, so ỹ he is gelous ouer his wyfe that he bryngе her before the LORDE, and that the prest do al with her accordynge vn to his law. And the man shalbe gyltelesse of the synne, but the wyfe shall beare hir mysdede.

The.vi. Chapter.

AND the LORD talked with Moses, and sayde: Speake vnto ỹ chyldren of Israel and saye vnto them. Whā a man or womā separate them selues, to bowe a bowe of abstinēce vnto ỹ LORDE, he shal
Iudi.13.a. Num.6.c. abstayn frō wyne & stroge drynk. * Vineger of wyne & stroge drynke shal he not drynke nor ỹ is pressed out of grapes, he shalnother eate fresh, nor drye grapes so longe as his abstinēce endureth. Moreouer he shall eate nothynge that is made of the vyne tre, frō the wyne cornels vnto the hull.

As longe as the bowe of his abstinence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he abstayneth vnto the LORD, for he is holy. And he shal let the heere of his heade grow, and stonde bare openly. All the tyme ouer that he abstayneth vnto the LORDE shall he go to no dead. Nother shal he defyle hym selfe at the death of his father, of his mother, of his brother or of his syster. For ỹ abstinence of his God is vpō his heade, and the whole tyme of his abstynence shall he be holy vnto the LORDE.

B And yf it chaunce ony man to dye sodēly before him, then shall the heade of his abstinēce be defyled. Therfore shall he
Num.12.b * shaue his heade in the daye of his clensynge, that is vpon the seuēth day: and vpon the eight daye shall he bryngе two turtyll doues, or two yōge pigeons vnto the prest before the dore of the Tabernacle of witnesse. And the prest shall make the one a synnofferyng, & ỹ other a burntofferynge, and make an attonemēt for hym, because he defyled hymselfe vpon the deade, and so shall he halowe his heade the same daye, that he may holde out the tyme of his abstinence vnto the LORDE and he shall bryngе a lambe of a yeare olde for a tresp alleofferynge. But ỹ dayes afore shall be but lost, because his abstinēce was defyled.

This is the law of the abstayner. Whā the tyme of his abstinence is out, he shall bryngе before the dore of the Tabernacle of witnesse. And he shall bryngе his offerynge vnto the LORDE, euen an helelambe a peare olde without blemyshe for a burntofferynge, and a shelambe of a peare olde without blemysh for a synneofferynge, and a ramme without blemyshe for a thākofferynge, and a maunde with vnleuended cakes of fyne floure myngled with oyle, & swete wafers anoynted with oyle, with meatofferynges and drynkofferynges.

And the preste shall bryngе it before the LORDE, and shall make his synneofferynge and his burntofferynge, and ỹ ramme he make a thākofferynge vnto the LORDE with the maunde of the vnleuended breed. His meatofferynge & drynkofferynge shall he make also. And he shall shaue the heade of the abstayners abstinēce before the dore of the Tabernacle of witnesse, & shall take the headeheere of his abstinence, and put it vpon the fyre that is vnder the thākofferynge.

And the sodden shulder of the ramme shall he take, and an vnleuended cake out of the maunde, and a swete wafer, and laye them vpon the hādes of the abstayner: (after he hath shauen of his abstinence). And he shall waue them before the LORDE. That is holy for the prest with the wauē breest and heaue shulder. After that maye the abstayner drynke wyne. This is the lawe of the abstayner which boweth his offerynge vnto the LORDE for his abstinence, besyde that, which his hāde can get. As he hath vowed, so shall he do accordynge to the lawe of his abstinence.

And the LORD talked with Moses, and sayde: Speake vnto Aaron and his sonnes and saye: Thus shall ye saye vnto the children of Israell, whan ye blesse them.

* The LORDE blesse the, and kepe the. The LORDE make his face to shyne vpon the, and be mercifull vnto the.

The LORDE lyft his countenaunce vpon the, and geue the peace.

For they shall put my name, vpon the children of Israell, that I maye blesse them.

The.vii. Chapter.

AND whan Moses had fynished the Habitacyon and anoynted it, and sanctifyed it with all the apparell therof: and had anoynted and halowed the aulter also with all his vessels, Then

capte
in th
the k
that
offery
char
tayne
and b
tt of t
cpon
tt vn
dyng
char
Leu
he b
to th
acco
of I
B
4.b
6.b
cpon
ano
alta
cue
his
of I
his
ger
I sp
the
flou
Ani
full
gre
old
spu
ope
lan
Na
C
the
Hy
hu
wo
let
go
of
cac

captaynes of Israel, which were the rulers in theyr fathers houses.

For they were the captaynes amonge the kynredes, and hadde the rule ouer them that wer nombred. And they brought theyr offerynges before the LORDE, sixe couered charrettes, & twelfe oxen: for euery two captaynes a charrettes, & an oxe for euery one, and brought the before the Habitacyon.

And ỹ LORDE sayd vnto Moses: Take it of them, that it may serue for the ministracyon of the Tabernacle of wytnesse, & geue it vnto the Leuites, vnto euery one accordynge to his office. Then toke Moses the charrettes and oxen, and gaue them vnto ỹ Leuites.

Two charrettes and foure oxen gaue he vnto the chyldren of Gerson accordynge to theyr office: and foure charrettes & eyght oxen gaue he vnto the chyldren of Merari accordinge to theyr office, vnder the hande of Ithamar the sonne of Aaron the preest.

But vnto the chyldrē of Kahath he gaue
B nothynge, because * they had an holy office
6.9 vpon them, and must beare vpon theyr shulder. And the captaynes offered to the dedicacyon of the altare, in the daye whan it was anoynted, and offered theyr gyftes before ỹ altare.

And the LORDE sayd vnto Moses: Let euery captayne bringe his offerynge vpon his daye to the dedicacyon of the altare.

On the fyrst daye, Nahasson the sonne of Aminadab, of the trybe of Juda, offered his gyfte. And his gyfte was a syluer charger wozth an hundreth and thyrtye sycles: A syluer boule, wozth seuentye sycles (after the sycle of the Sanctuary) both ful of fyne floure, mingled with oyle for a meatoffring And a goldē spone, wozth ten sycles of gold full of incense: A bullocke from amōge the great cattell, a ramme, a lambe of a yeare olde for a burntofferynge, an hegoate for a synofferynge: And for a thankofferyng two oxen, fyue rāmes, fyue hegoates, and fyue lambes of a yeare olde. This is the gyft of Nahasson the sonne of Aminadab.

C On the seconde day offered Nathaneel the sonne of Zuar, the captayn of Issachar: His gyfte was a syluer charger, wozth an hundreth and thyrtye sycles: A syluer boule wozth seuenty sycles (after the Sycle of the Sanctuary) both full of fyne floure, myngled with oyle for a meatofferynge: And a golden spone, wozth ten sycles of golde, full of incense: A bullocke from amonge ỹ great cattell, a ramme, a lambe of a yeare olde for a burntofferynge, an hegoate for a synofferynge: And for a thankofferynge two oxen, fyue rammes, fyue he goates, and fyue lābes of a yeare olde. This is the gifte of Nathaneel the sonne of Suar.

On the thyrde daye the captayne of the chyldren of Zabulon, Eliab the sōne of Helon. His gyfte was a syluer charger, wozth an hundreth and thyrtye sycles: A syluer boule, wozth seuentye sycles (after the sycle of the Sanctuary) both full of fyne floure, myngled with oyle for a meatofferynge: And a golden spone, wozth ten Sycles of golde, full of incense: A bullocke from D amonge the great cattell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferinge: And for a thankofferynge two oxen, fyue rammes, fyue goates, and fyue lambes of a yeare olde. This is the gyfte of Eliab the sonne of Helon.

On ỹ fourth daye, the captayn of the chyldren of Ruben, Elizur the sonne of Sedeur His gyfte was a syluer charger, wozth an hundreth and thyrtye sycles (after the sycle of the Sanctuary) both full of fyne floure, myngled with oyle for a meatofferynge: And a goldē spone, wozth ten sycles of gold full of incense: A bullocke from among the great cattell, a ramme, a lambe of a peare olde for a burntofferynge: an he goate for a synofferynge. And for a thankofferyng two oxen, fyue rāmes, fyue hegoates, and fyue lambes of a yeare olde: This is the gyfte of Elyzur the sonne of Sedeur.

On the fyfth daye, the captayne of the chyldren of Symeon, Selumiel the sonne E of Sury Sadday. His gyfte was a syluer charger wozth an hundreth and thyrty sycles: A syluer boule, wozth seuenty sycles (after the sycle of the Sanctuary) both full of fyne floure, myngled with oyle for a meatofferynge. And a golden spone, wozth ten sycles of golde, full of incense: A bullocke from amonge the great cattell, a rāme, a lambe of a yeare olde for a burntofferynge, and an hegoate for a synofferynge. And for a thankofferinge two oxen, fyue rāmes, fyue hegoates, and fyue lambes of a yeare olde. This is the gyfte of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the captayne of the chyldren of Gad, Eliasaph the sonne of Deguel. His gyft was a syluer charger, wozth an hundreth & thyrty sycles: A syluer boule, wozth seuentye sycles (after the sycle of the Sāctuary) both ful of fyne floure, mingled with oyle for a meatofferynge: And a goldē

ſpone, wozth ten ſycles of golde, full of in-
cenſe: A bullocke from among the great cat
tell, a ramme, a lambe of a yeare olde foz a
burntofferynge, an he goate foz a ſynoffe-
rynge: And foz a thankofferynge two oxen,
fyue rammes, fyue hegoates, and fyue lam
bes of a yeare olde. This is the gyfte of E-
liaſaph the ſonne of Deguel.

F On the ſeuenth daye the captayne of the
chyldzē of Ephzaim, Eliſama, the ſonne of
Amihud. Hys gyfte was a ſyluer charger,
wozth an hundzeth and thyzty ſycles: A ſyl
uer boule, wozth ſeuentye ſycles (after ỏ ſyc
le of the Sanctuary) both ful of fyne floure
myngled with oyle foz a meatoffrynge: And
a golden ſpone, wozth ten ſycles of golde,
ful of incenſe: A bullocke from amonge the
great cattell, a ramme, a lambe of a yeare
olde foz a burntofferynge, an he goate foz
a ſynofferynge: And foz a thankofferynge
two oxen, fyue rammes, fyue hegoates, and
fyue lambes of a yeare olde. This is ỏ gyft
of Eliſama the ſonne of Amihud.

On the eyght daye, the captayne of
the chyldzen of Manaſſe. Gamaliell the
ſonne of Pedazur. His gyfte was a ſyluer
charger, wozth an hundzeth and thyzty ſy-
cles: A ſyluer boule, wozth ſeuenty ſycles
(after the ſycle of the Sanctuarye) both ful
of fine floure, mingled with oyle foz a meat
offeryng: And a golden ſpone, wozth ten ſyc
les of golde, full of incenſe: A bullocke frō
amonge the great cattel, a ramme, lābe of a
yeare olde foz a burntofferynge, an hegoate
foz a ſynofferyng. And foz a thankofferyng
two oxen, fyue rammes, fyue hegoates, and
fyue lambes of a yeare olde. This is ỏ gyft
of Gamaliel the ſonne of Pedazur.

G On the nyenth daye the captayne of the
chyldzen of Ben Jamin, Abidan the ſonne
of Gedeoni. His gyfte was a ſyluer charger
wozth an hundzeth and thyzty ſycles, a ſyl
uer boule, wozth ſeuentye Sycles (after
the ſycle of the Sanctuary) both ful of fyne
floure, myngled with oyle foz a meatoffe-
rynge: And a golde ſpone, wozth ten ſycles
of golde, full of incenſe: A bullocke from a
monge the great cattell, a ramme, a lambe
of a yeare olde foz a burntofferynge: And
foz a thankofferynge two oxen, fyue ram-
mes, fyue hegoates, and fyue lambes of a
yeare olde. This is the gyfte of Abidan the
ſonne of Gedeoni.

On the tenth daye, the captayne of the
chyldzen of Dan, Ahieſer the ſonne of Am-
mi Sadai. His gyfte was a ſyluer charger,
wozth an hundzeth and thyzty ſycles: A ſyl-
uer boule, wozth ſeuentye ſycles (after the
ſycle of the ſāctuary) both ful of fyne floure
myngled with oyle foz a meatoffrynge: And
a golde ſpone, wozth ten ſycles of golde ful
of incenſe: A bullocke from amōge ỏ gret
cattell, a ramme, a lambe of a yeare olde fo
a burntofferynge, an hegoate foz a ſynoffe-
rynge: And foz a thankofferynge, two ox-
on, fyne rammes, fyue hegoates, and fyue
lambes of a yeare olde. This is the gyfte of
Ahieſer the ſonne of Ammi Sadai.

On the eleuēth daye, the captayne of the
chyldzē of Aſſer, Pagiel ỏ ſōne of Ochzan:
his gyft was a ſiluer charger, wozth an hu-
dzeth & thyzty ſycles: A ſyluer boule, wozth
lxx. ſycles (after ỏ ſycle of ỏ Sāctuary) both
full of fyne floure, myngled with oyle foz a
meatofferynge: And a golden ſpone, wozth
ten ſycles of golde, ful of incenſe: A bullocke
from the great cattell, a ramme, a lambe of
a yeare olde foz a burntofferyng, an hegoate
foz a ſynofferynge: And foz a thankofferyng
two oxen, fyue rammes, fyue hegoates, and
fyue lambes of a yeare olde. This is ỏ gyft
of Pagiel the ſonne of Ochzan.

On the twelfte daye, the captayne of the
chyldzen of Nephtali, Ahira the ſonne of E-
nan. His gyfte was a ſyluer charger, wozth
an hundzeth and thyzty ſycles: A ſyluer
boule, wozth ſeuenty ſycles (after the ſycle
of the Sanctuarye) both full of fyne floure
myngled with oyle, foz a meatofferynge:
And a golden ſpone, wozth ten ſycles of
golde, full of incenſe: A bullocke frō
amonge the great cattel, a ramme, a lambe
of a yeare olde foz a burntofferynge, an he
goate foz a ſynofferynge: And foz a thank-
offerynge two oxen, fyue rammes, fyue he-
goates, and fyue lambes of a yeare olde.
This is ỏ gyfte of Ahira the ſōne of Enan.

This is the dedicacyon of the altar,
what tyme as it was anoynted: with
which the captaynes of Iſrael offered:
twelfe ſyluer chargers, twelfe ſyluer boules,
twelfe ſpones of golde: euery charger con-
teynynge an hundzeth and thyzty ſycles of
ſyluer, and euery boule ſeuentye ſycles: ſo
that the ſumme of all the ſyluer in the veſ-
ſels, was two thouſande and foure hundred
Sycles (after the ſycle of the Sanctuary).
And the twelfe ſpones of golde full of in-
cenſe, conteyned euery one ten ſycles, after
the ſycle of the Sanctuary: So ỏ the ſumme
of the golde in the ſpones, was an hundred
and twenty ſycles.

The ſūme of the cattell foz the burnt-
ringes, was twelfe bullockes, twelfe ramm

twelfe lambes of a yeare olde vñ they? meat offerynges: And twelfe he goates for synofferynges. And ꝑ summe of the cattell for the thankofferynges, was foure and twentye oxen, thre score rammes, and thre score he goates, thre score lambes of a yeare olde. This is the dedicacyon of the altare, after that it was anoynted.

*And whan Moses wente in to the Tabernacle of wytnesse, that he myght be commened withall, he herde ꝑ voyce speakynge vnto hym from the Mercyseat, which was vpon the Arcke of witnesse betwixt the two Cherubins, from thence was he commoned withall.

The.viii. Chapter.

AND the LORDE talked with Moses, and sayde: Speake to Aaron, and saye vnto hym: *Whan thou settest vp the lãpes, thou shalt set them so that they maye all seuen geue light aboue vpon the candelsticke. And Aaron dyd so, and set the lampes vpon the candelsticke, as ꝑ LORDE commaũded Moses. The worke of the candelsticke was of beaten golde, both the shafte and floures therof: accordynge to the vysyon that the LORDE had shewed Moses, euen so made he the candelsticke.

And the LORDE spake vnto Moses and sayd: Take the Leuites from amonge the chyldren of Israel, and clense them. But thus shalt thou do with the, that thou mayst clense them. Thou shalt sprenkle purifienge water vpon them, and let a rasure go ouer they? whole body, and washe they? clothes, and then are they cleane. Then shall they take a ponge bullocke, and his meatoffe rynge of fyne floure myngled with oyle. And another põge bullocke shalt thou take for a synoffrynge.

And thou shalte brynge the Leuites before the Tabernacle of wytnes, and gather together the whole cõgregacyon of the chyldren of Israel, and brynge the Leuites before the LORDE. And the chyldren of Israel shall laye they? handes vpon the Leuites. And Aaron shall waue ꝑ Leuites before the LORDE for the chyldren of Israell, that they maye mynister in the seruyce of the LORDE.

And the Leuites shall laye they? hãdes vpon the heades of the bullockes, and the one shalbe made a synoffrynge, the other a burntoffeeringe vnto the LORDE, to make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and waue them before the LORDE ✠ so shalt thou separate them from the chyldren of Israel, that they may be myne. The shall they go in, that they may do seruyce in the Tabernacle of wytnesse. Thus shalte thou clense them, ✠ waue them: for they are my gyfte of the chyldren of Israel. *And I haue taken them vnto me, for all that openeth the matrix, namely for the fyrstborne of all the chyldren of Israel. Num.3.b.

C

*For euery fyrstborne amonge the chyldren of Israell is myne, both of me and cattell, sence the tyme that I smote al the fyrstborne in the lande of Egipte, and sanctified them vnto my self, and tolde the Leuites for all the fyrstborne amonge the chyldren of Israel, and gaue them for a gifte vnto Aaron and his sonnes from amonge the chyldren of Israel, that they shulde do the seruyce of the chyldren of Israell in the Tabernacle of wytnesse, to make attonement for the chyldren of Israell, ꝑ ther be not a plage amonge the chyldren of Israell, ꝑ they wyll come nye the Sanctuarye. Exo.13.a Luc.2.b

And Moses with Aaron and the whole congregacyon of the children of Israel, dyd with the Leuites all as the LORDE hath commaunded Moses. And they purified the Leuites, and washed they? clothes. And Aaron waued them before the LORDE, and made attonement for them, that they myght be cleane.

After that wente they in, to do they? office in the Tabernacle of wytnesse before Aaron and his sonnes: As the LORDE cõmaunded Moses concernynge the Leuites euen so dyd they with them. D

And the LORDE spake vnto Moses, ✠ sayd: This is it that belongeth vnto the Leuites: *From fyue and twenty yeare and a boue shall they go in to the office of the Tabernacle of wytnesse. *But frõ fyfty yeare forth they shall ceasse from waytynge of the seruyce therof, and shall mynister nomore, but shall appoynte they? brethren to wayte and to serue in the Tabernacle of wytnesse: but the office shall not they execute. Thus shalt thou do with the Leuites in they? sernices, that euery one maye wayte vpon his owne charge. Nu.4.a. 1.Reg.1.d.

The.ix. Chapter.

AND the LORDE spake vnto Moses in ꝑ wyldernesse of Sinai, in the fyrst moneth of ꝑ seconde yeare ꝑ they were departed out of ꝑ land of egipte B

Exod.12.a
Leuit.23.a.
Nu 28.c
Deu.16.a

and sayd: *Let the chyldren of Israel kepe Easter in his season, euen vpon ỹ fourtenth daye of this moneth at euen, in his season shall they kepe it, accordynge to all statutes and lawes therof. And Moses spake to the chyldre of Israel ỹ they shuld kepe Easter. And they kept Easter vpon the fourtenth daye of the fyrst moneth at euen in the wyldernesse of Sinay. Accordynge to all that the LORDE commaunded Moses, euen so dyd the chyldren of Israel.

Then were ther certayne mē defyled of a deadman, so that they couldē not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayd vnto hym: We ar defyled of a deadmā: wherfore shuld we be despysed, that we must not bringe our gyftes in his season amonge ỹ chyldren of Israel: Moses sayd vnto them: Stonde styll, I wyll heare what ỹ LORDE comnaundeth you.

B And ỹ LORDE spake vnto Moses, & sayd
Speake vnto ỹ chyldrē of Israel, and saye:
2.par.30.a *Whā ony is defiled of a dead coarse, or is gone farre frō you ouer ỹ felde, or is amōge your kynsfolkes, yet shal he kepe easter, but in the.ii.moneth vpon ỹ fourtenth daye at euen, & they shal eat it w vnleuēded bread & soure sawse, & shall leaue not of it vntyl the morynge, *Nor breake ony bone therof, &
Exo.12.g
Joh.19.b.
shall kepe it accordynge to all the maner of the Easter.

But he ỹ is cleane & not gone in a iourney, & is negligēt to kepe the Easter, ỹ same soule shalbe roted out frō amonge his people: because he brought not his gyfte to the LORDE in his season, he shal bear his synne And whan ther dwelleth a straūger amōge you, he shall kepe Easter also vnto ỹ LORD & shall holde it accordynge to the ordinaūce and lawe of the Easter. This statute shalbe alyke to the straunger, as vnto him that is borne in the lande.

C *And the same daye that the Habitacō
Exo.40.c.
and.e.
3.Reg.8.b
Ezech.9.a
was set vp, a cloud couered it vpon the Tabernacle of wytnesse, and at euen ther was a symilitude of fyre vpon the Habitacyon vntyll the morynge. So came it to passe alwaye that the cloude couered it by daye, and ỹ similitude of fyre by nyght. And whā the cloude was taken vp from the Habytacyon, then the chyldren of Israell went on they iourney. And loke in what place the cloude abode, there the chyldren of Israell pitched they tentes. Accordynge to ỹ worde of the LORDE toke the chyldrē of Israel they iourney, and accordinge to his worde pitched they they tentes. So longe as the cloude abode vpon ỹ Habitacyon, they kept styll. And whan the cloude tarped many dayes vpon the Habytacyon the chyldren of Israel wayted vpon the LORDE, and went not on they iourney.

And whan it chaūced that the cloude abode vpō the Habitacyō ony space of dayes then pitched they accordynge to the worde of the LORDE, and after the worde of ỹ LORDE went they on they iourney. Whan the cloude was there from the euenynge vntyll the morynge, and so was taken vp, anone went they on they iourney: and whether it was taken vp by daye and by nyght they iourneyed. But whan it tarped vpon ỹ Habitacyon two dayes, or a moneth or a longer season, then laye the chyldren of Israel and iourneied not, and so whā it was taken vp they went on they iourney. For accordynge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so that they kepte the LORDES watch, accordynge to the worde of the LORDE by Moses.

The.x.Chapter.

AND the LORD spake vnto Moses, and sayd: Make the * trompettes of beaten syluer that thou mayest blowe them, and call the cōgregacyon together, and whan the hoost shall breake vp. When they blowe with both, then shall the whole congregacyon gather them selues together vnto the before the doze of the Tabernacle of wytnesse. Whā they blowe but with one, then the captaynes the rulers ouer the thousandes in Israel shal gather themselues together vnto the. Whan ye trompe, then the hoostes that lye on the East syde, shall breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the south syde, shall breake vp. For ye shal trōpe, whā they shall take they iourneys. *But whan the congregacyon is to be gathered together, ye shall blowe & not trōpe. This blowynge with the trompettes shall the sonnes of Aaron do. And it shalbe your lawe for euer amonge your posterities.

Whan ye go to battayll in your lande gainst your enemies that vexed you, ye shall trompe with the trompettes, that ye may be remembred before the LORDE your God and delyuered from your enemyes.

Lykewyse whā ye are mery, and in your feast dayes, and in your new moneths, ye

shall blowe with the trompettes ouer your burntsacrifices and thankofferynges, that it maye be a remembraūce vnto you before your God. I am the LORDE your God.

Upon the twentye daye in the secōde moneth of the seconde yeare, arose the cloude from the Habitacyon of witnesse. * And the childzen of Israell went on theyr iourney out of the wyldernesse of Sinai, & ỹ cloude abode in the wyldernesse of Paran. Fyrst brake vp (accordynge to the worde of ỹ LORDE by Moses) namely, the bāner of ỹ hoost of Juda went forth fyrst with theyr armies * and ouer theyr hoost was Nahassō ỹ sōne of Aminadab. And ouer the hoost of ỹ tribe of the childzen of Issachar was Nathaneel the sonne of Zuar. And ouer the hoost of ỹ trybe of the childzen of Sabulon was Eliab the sonne of Elon. * And the habitacyon was taken downe: and the childzen of Gerson, and Merari bare the Habitacyon.

C After that went the banner of the hoost of Rubē with theyr armyes, and ouer theyr hoost was Elizur the sōne of Sedeur. And ouer the hoost of the trybe of the childzē of Simeon was Selumiel the sonne of Surisadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the childzen of Gad. Then wente the Kahathites forewarde also and bare the Sanctuary, & caused the Habitacyon be set vp agaynst they came.

After that went the banner of the hoost of the childzen of Ephraim with theyr armyes, and ouer theyr hoost was Elisama ỹ sonne of Amihud. And Gamaliel the sonne of Pedazur ouer ỹ hoost of the trybe of the childzen of Manasse. And Abidan ỹ sonne Gedeoni ouer the hoost of the trybe of the childzen of Ben Jamin.

After that wente the banner of the hoost of the childzen of Dan with theyr armyes, (and so were al the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer theyr hoost. And Pagiel the sonne of Ochzan, ouer the hoost of the trybe of the childzen of Asser. And Ahira the sonne of Enan, ouer the hoost of the trybe of the childzē of Nephthali. Thus the childzen of Israel wente forth with theyr armyes.

And Moses spake vnto his brother in lawe, Hobab the sonne of * Reguel of Madian: We go vnto the place, of ỹ which the LORDE sayd: I wyll geue it you: Come now with vs therfore, and we wyll do the best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wyll not go with you, but wyl go in to myne owne lande vnto my kynrede. He sayd: Oh nay, leaue vs not: for thou knowest wher is best for vs to pitche in the wyldernesse, and thou shalt be our eye. And yf thou goest wt vs, loke what good the LORDE doth vnto vs, the same wyll we do vnto the. So they departed from the mount of the LORDE thre dayes iourney, and the Arcke of ỹ LORDES conuenaunt wente before them those thre dayes iourney, to shewe them where they shulde rest. And the cloude of the LORDE was ouer them in the daye tyme, whan they wente out of the tentes.

And whan the arcke wente forth, Moses sayd: * Aryse LORDE, let thyne enemyes be scatered, and let them that hate the, flye before the. And whā it rested, he sayd: Come agayn O LORDE vnto the multitude of the thousandes of Israel.

The.xi. Chapter.

A AND * whan the people wared vnpacyent, it displeased sore ỹ eares of the LORD. And whan the LORDE herde it, his wrath ware whote, and the fyre of the LORDE burnt amonge them, so that it cōsumed the vttermoost of the hoost. Then cryed the people vnto Moses. And Moses prayed vnto the LORDE. So the fyre quenched. And the place was called Tabera, because the fyre of ỹ LORDE burnt amonge them.

Then the comune sorte of people that was amonge them, fell a lustynge, and sat and wepte with the childzen of Israel, and sayd: Who wyll geue vs flesshe to eate. We remembre the fysshe, that we dyd eate in Egipte for nought, and coucumbers, melons lekes, ontons, and garlicke: But now is our soule dryed awaye, oure eyes se nothynge then the Manna.

* The Manna was lyke Coriandersede and to loke vpon, lyke Bedellion. And the

people rāne here and there, and gathered it and groūde it in mylles, & bet it in mozters, & baked it in pannes, and made cakes of it, and it had a tayst lyke an oyle cake. And whan ꝑ dew fell vpō the tentes in the night, the Māna fell therwith.

Now whan Moses herde ꝑ people wepe amōge theyr kyndres, euery one in his tent doze, then the wzath of the LORDE warred erceadynge whote. And it greued Moses also. And Moses sayd vnto the LORDE: ℭ Why vexest thou thy seruaunte And why fynde not I fauoure in thy syght, that thou layest the burthē of al this people vpō me? Haue I then conceaued all this people, oz begotten them, that thou shuldest say vnto me: carye them in thyne armes (as a nurse beareth a chylde) vnto the londe, that thou hast swozne vnto theyr fathers? Wher shal I get flesh, to geue all this people? They wepe bekoz me, & saye: Geue vs flesshe, that we may eate. I am not able to beare al this people alone, foz it is to heuy for me. And yf thou wylt deale thus with me: O kyl me then, yf I haue founde fauour in thy syght, that I se not my wzetchednesse.

ℳ And the LORDE sayde vnto Moses: Gather vnto me * seuenty men amonge the elders of Israel, whom thou knowest ꝑ they
Exo.18.b are the * Elders in the people and officers ouer them, and bzynge them bekoze the Tabernacle of wytnesse, and let them there ꝓ the: then wyll I come downe, & talke with the euē there, and take thy spzete that is vpon the, and put it vpō them, that they may beare the burthē of the people with the, that thou beare not all alone.

And vnto the people thou shalte saye:
Leui.20.a. Joshu.3.b 1.Pe.16.a. * Sanctifie your selues agaynst tomozow that ye maye eate flesshe: foz youre weppynge is come in to the eares of the LORDE, ye that saye: Who shall geue vs flesshe to eate?
Exo.16.b. foz we were well at eale in Egipte. * Therfoze shall the LORDE geue you flesshe to eat, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at your noses, and tyll ye loth it, euen because ye haue refused the LORDE, which is amonge you, and haue wepte bekoze hym, and sayd: * Wherfoze went we
Nu.11.a out of Egipte?

ℭ And Moses sayd: * Sixe hūdzeth thou
Exod.12.f Num.1.f Gnd.11.a sande fote men are there of ꝑ people amōge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth longe. Shall the shepe and oxen be slayne to be ynoughe foz them? Oz shal all the fyshes of the see be gathered tohether, to be sufficient foz them?
The LORDE sayd vnto Moses: * The LORDES hande shoztened then? But now shalt thou se, whether my wozdes shalbe fulfylled in dede, oz no.

And Moses went out, and tolde the people the wozde of the LORDE, and gathered the seuentye men amōge the eldest of ꝑ people, and set them rounde about the Tabernacle. Then came the LORDE downe in a cloude, and spake vnto hym, and toke of the spzete that was vpon hym, and put it vpon the seuenty Elders. And whan the spzete rested vpon them, they pzophecied, and ceased not.

But in the hoost there remayned yet two men, of whom the one was called Eldad, the other Medad, and the spzete rested vpō them. Foz they were wzitten vp also, and yet were they not gone out vnto the Tabernacle, & they pzophecied in the hoost. Then ranne there a lad, and tolde Moses, and sayde: Eldad and Medad pzopheryе in the hoost. Then answered Josua the sonne of Nun, Moses seruaūt (whō he had chosen) & sayde: * My lozd Moses, forbydde thē. But Moses sayd vnto hym: Art thou gelous fo my sake? * wolde God, that all the people of the LORDE coulde pzopheryе, and that ꝑ LORDE wolde geue them his spzete. So Moses and the Elders of Israell gat them into the hoost.

* Then wente out the wynde from the LORDE, & caused quayles to come from the see, and scatred them ouer the hoost for a dayes iourney, there a dayes iourney rounde about the hoost, two cubytes hye aboue the earth. Then the people stode vp all ꝑ day and all that nyght, and all the nexte day, and gathered quayles: and he that gathered least, gathered ten Homers: and they spred them rounde aboute the hoost.

* But whyle the flesshe was yet betwene theyr teth, oznever it was vp, ꝑ wrath of the LORDE wared whote amonge the people, * and slewe them with an exceadynge great slaughter. Therfoze is the same place called the graues of lust, because the lustenous people were buryed there. * From the lustgraues toke ꝑ people theyr iourney to Hazeroth, and abode at Hazeroth.

The.xij. Chapter.

And * Miriam and Aaron spake agaynst Moses because of his wyfe ꝑ Mozianes doughter whom he had taken, because he had taken a Mozian to wyfe, and they

Doth the LORDE speake onely thorow Moses: speaketh he not also by vs? And the LORDE herde it. * But Moses was a very meke man, aboue all men vpon earth. And hastely spake the LORD vnto Moses, and Aaron, and to Miriam: Go out ye three vnto the Tabernacle of witnesse. And they wente out all three.

* Then came the LORDE downe in the cloudy pyller, & stode in the dore of the Tabernacle, and called Aaron and Miriã, & they both wente out. And he sayde: Heare my wordes: yf ony man be a prophet of the LORD, vnto hym wyll I shewe my selfe in a vision, or wyll speake vnto him in a dreame But not so wt my seruaũt Moses, * which is faithful in all my house. & Mouth to mouth speake I vnto hym, & he seyth ꝑ LORD in his fashion, not thorow darke wordes or lyknesses: Wherfore were ye not afrayed then to speake agaynste my seruaunt Moses? And the wrath of the LORDE waxed whot ouer them, and he turned hym away, and the cloude also departed from the Tabernacle. * And beholde, then was Miriã become leperous, as it were snow. And Aaron turned hym vnto Miriã, and sawe that she was leporous, and sayde vnto Moses: Oh my LORDE, put not the synne vpõ vs, which we haue folyshly cõmytted and synned, that she be not as one that commeth deade out of his mothers wombe: It hath eaten vp halfe hir flesshe already.

But Moses cryed vnto the LORDE, and sayde: Oh God heale her. The LORDE sayd vnto Moses: yf hir father had spytte in hir face, shuld she not be ashamed seuẽ dayes? * Let her be shut out of ꝑ hoost seuẽ dayes, after that let her be receaued agayne. So Miriam was shutte out of the hoost seuen dayes, and the people wente no farther tyll Miriã was receaued agayne. * Afterward departed the people from Hazeroth, & pitched in the wyldernesse of Paran.

The.xiii. Chapter.

And the LORD spake vnto Moses, and sayde: * Sende forth men to spye out the londe of Canaan, (which I wyll geue vnto the chyldren of Israell) of euery tribe of their fathers a man, and let them all be such as are captaynes amõg them. Moses sent them out of the wyldernesse out of Paran, accordynge to the word of the LORD such as were all heades amõg the chyldren of Israell, and these are their names.

Sãma the sonne of Zachur, of the tribe of Rubẽ. Saphat the sonne of Hori, of the tribe of Symeon. Caleb the sonne of Iephune, of the tribe of Iuda. Igeal the sõne of Joseph of ꝑ tribe of Issachar. Hosea the sonne of Nun, of ꝑ tribe of Ephraim. Palty the sonne of Raphu, of the tribe of Benjamin. Gadiell the sonne of Sodi, of the tribe of Zabulon. Gaddi the sonne of Susi, of the tribe of Joseph of Manasse. Ammuell the sonne of Gemalli, of the tribe of Dan. Sethur the sonne of Michael, of the tribe of Asser. Nahebi the sonne of Vapsy, of the tribe of Nephtaly. Guell the sonne of Machi, of the tribe of Gad. These are ꝑ names of the men, whom Moses sent forth to spye out the londe. As for Hosea the sõne of Nun. Moses called hym Josua.

Now whan Moses sente them forth to B
spye out the londe of Canaan he sayd vnto them: Go vp southward, and get you vp to the mountaynes, and loke vpon the londe how it is: and ꝑ people therin, whether they be stronge or weake, fewe or many: & what maner of londe it is that they dwel in, whether it be good or bad: and what maner of cities they be that they dwell in, whether they be fẽced with walles, or not: and what maner of lõde it is, whether it be fat or lean & whether there be trees therin, or not. Be of a good corage and bringe of the frutes of the londe. It was euen aboute the time that grapes are fyrst ripe.

They wente vp, and spyed the londe, frõ ꝑ wildernes of Zin, vntyl Rehob, as mẽ go vnto Hemath. They wente also vp toward the south, and came vnto Hebrõ wher Ahiman was, and Sesai, and Thalmai, the chyldren of Enacke (Hebron was buylded seuen yeare before Zoan in Egipte).

And they came vnto the ryuer of Escoll C
and * there they cut downe a cluster of gra- Deu. 1.b.
pes, and caused two to beare it vpõ a staffe, pomgranates also, and figges. The place is called the ryuer of Escoll, because of the

cluster of grapes which the chyldren of Israell cut downe there.

And whan they had spyed out the lond, they turned bake agayne after forty dayes, and wente and came to Moses and Aaron and to the whole congregacyon of the chyldren of Israell in to the wylderneſſe of Paran, euen vnto Cades, and brought them worde agayne, and to the whole congregacyon, how it stode, and let them se the frute of the londe, and tolde them, and sayd: We came in to the londe, whether ye sente vs, wher it floweth with mylke and hony, and this is ẏ frute therof: saynge that stronge people dwel therin, and the cityes are exceadynge stronge and greate. And we saw the chyldren of Enacke there also. The Amalechites dwell in the south countre, the Hethites, and Jebuseres, and Ammorites dwell vpon the mountaynes: but the Cananites dwell by the see, and aboute Jordane.

Howbeit Caleb stylled the people that was agaynst Moses, and sayde vnto them. Let vs go vp, and conquere the londe, for we are able to ouercome it. But the men ẏ wente vp with hym, sayde: * We are not able to go vp agaynste the people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the chyldren of Israell, and sayde: The lõde that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therin, are men of greate stature. We sawe gyauntes there also, yee gyauntes as the chyldren of Enacke: & we semed in our syght as the grashoppers, & so dyd we in their syght.

Num.14.f

The.xiiij.Chapter.

Then the whole congregacyon toke on, and cryed, and the people wepte that nyght. And all the chyldren of Israel murmured agaynst Moses and Aarõ and the whole congregacyon sayde vnto them: Oh that we had dyed in the londe of Egypte, or that we myghte dye yet in this wylderneſſe. Wherfore bryngeth the LORD vs in to this londe, that oure wyues shulde fall thorow the swearde, and oure chyldren be a praye: Is it not better, ẏ we go agayn in to Egipt: And they sayd one to another: Let vs make a captayne, & go into Egypte agayne.

Exo.16.a Num.14.a psal.105.a

But Moses and Aaron fell vpon theyr faces before the whole cõgregacyon of the multitude of the chyldren of Israell. * And

Gen.46.b Exo.24.f

Josua the sonne of Nun, & Caleb the sonne of Jephune (whiche also had spyed out the londe) rente theyr clothes, and spake to the whole congregacyon of the chyldren of Israell: The londe that we haue walked through and rowe to spye it out, is a very good londe. If the LORDE haue luste vnto vs, he shall brynge vs in to the same lõde, & geue vs it, whiche is a londe that floweth with mylke and hony. But in ony wyse rebell not ye agaynst the LORD, and * feare not the people of this londe, for we wyll eate them vp as bread. Theyr defence is departed from them, * but the LORDE is with vs, be not afrayed of them.

And all the people bad stone them with stones. Then appeared ẏ glory of the LORDE in the Tabernacle of witnesse vnto all the chyldren of Israel, and the LORDE sayde vnto Moses: How longe shall this people blaspheme me? And how longe wyll they beleue me, for all ẏ tokens that I haue shewed amonge them? * I wyll smyte them with pestilence and destroye them, and wyll make of the greater and myghtier people then this is.

* But Moses sayde vnto the LORDE: Then shal the Egipcyans heare it (for thou by thy power haste thou brought this people from amonge them) so shal it be tolde the inhabiters of this lõde also, which haue herde that thou O LORDE art amonge this people, that thou art sene face to face, and that * thy cloude stondeth ouer thẽ, & that thou goest before them in the cloudy pyller on the daye tyme, and in the fyrye pyller on ẏ nyght season, yf thou shuldest now slaye this people as one man, then the Heythen that haue herde so good reporte of the, shulde saye: * The LORDE was not able to bryng this people into ẏ lande, that he sware vnto them, therfore hath he slayne thẽ in ẏ wildernesse.

So let the power of the LORDE now be greate, accordynge as thou haste spoke and sayde: The LORDE is of longe sufferaunce and of great mercy, and forgeueth synne, treſpaſſe, and leaueth no man innocent, and visiteth the mysdede of the fathers vpon the chyldren in to the thyrde and fourth generacyõ. O be gracyous now vnto the synne of this people accordynge to thy great mercy, lyke as thou haste forborne this people also, euer from Egipte vnto this place. And the LORDE sayde: I haue forgeuen as thou haste sayde. But as truely as I lyue, all the worlde shalbe full of my glorye. * For of all the men that haue

my glorye and my tokens, whiche I dyd
in Egipte and in the wylderneſſe, and 4 tē-
ted me now ten tymes, and haue not herke-
ned vnto my voyce, there ſhall not one ſey
londe that I ſware vnto their fathers: no-
ther ſhall ony of them that haue blaphe-
med me ſe it. * But my ſeruaunt Caleb, be
cauſe ther is another maner ſpyrete vñ him
and becauſe he hath folowed me, hym wyll
I bringe in to ỹ londe, which he hath gone
thorow, and his ſede ſhall conquere it, and
the Amalechites alſo, and the Cananites,
that dwell in the lowe coūtrees. Tomorow
turne you, and get you in the wyldernelſe,
in the waye towarde the reed ſee.

And the LORD ſpake vnto Moſes and
Aarō, and ſayd: How longe ſhall this euell
multitude murmure agaynſte me? For I
haue herde the murmurynge of the chyldrē
of Iſrael, that they haue murmured againſt
me. Tel them therfore: * as truly as I lyue
(ſayeth the LORDE) I wyl do vnto you, euē
as ye haue ſpoken in myne eares, your car
caſes ſhall lye in this wyldernelſe. And all
ye that were * nōbred from twentye yeare
and aboue, which haue murmured againſt
me ſhall not come in to the londe (concer-
nynge the which I lyfte vp my hande, that
I wolde let you dwell therin) ſaue Caleb ỹ
ſōne of Jephune, & Joſua the ſōne of Nun.

* your chyldrē, of whom ye ſayd: They
ſhalbe a ſpoyle, them wyll I bringe in, ſo
that they ſhall knowe the londe, whiche ye
haue refuſed. But ye with youre carcaſes
ſhall lye in this wyldernelſe: and your chyl
dren ſhall wander in this wyldernelſe forty
yeares, and beare your whordom, tyll your
carcaſes be waſted in the wyldernelſe,
accordynge to the nombre of the forty day
es, wherin ye ſpyed out the londe. * A daye
for a yeare, ſo ỹ forty yeares ye ſhall beare
youre meſdede, that ye maye knowe what
it is, whan I withdrawe my hande, euen I
the LORDE haue ſayde it, and wyll do it in
dede vnto all this euell cōgregacyon, that
haue lift vp theſelues agaynſt me: In this
wyldernelſe ſhall they be conſumed, & there
ſhall they dye.

* So there dyed and were plaged before
the LORDE all the men, whome Moſes ſent
to ſpye out the lōde, and came agayne, and
made the whole cōgregacyon to murmur
againſt it, becauſe they brought vp a myſ-
reporte of the londe ỹ it was euell. But Jo
ſua the ſonne of Nun, and Caleb the ſonne
of Jephune were left alyue, of the men that
wente to ſpye out the londe. And Moſes
ſpake theſe wordes vnto all the children of
Iſrael. Thē toke the people great ſorowe.

And they aroſe early in the morynge, & I
wente vp to ỹ toppe of the mountayne, and
ſayde: * Lo, here are we, and wyll go vp to Deut. 1. f.
the place, wherof the LORDE hath ſayde: for
we haue ſynned. But Moſes ſayde: Wher
fore go ye on this maner beyonde the word
of the LORDE? It ſhall not proſpere vñ you,
go not vp (for the LORD is not among you)
that ye be not ſlayne before your enemyes.
For the Amalechites and Cananites are
there before you, and ye ſhall fall thorow ỹ
ſwearde, becauſe ye haue turned youre ſel-
ues from the LORDE, and the LORDE ſhall
not be with you.

But they were blynded to go vp to the
toppe of the mountayne: neuertheleſſe the
Arke of the LORDES cōuenaūt, and Moſes
came not out of the hooſt. Thē came down
the Amalechites and Cananites, whiche
dwelt vpon that mountayn, and ſmote thē
and hewed them, euen vnto Horma.

The.xv. Chapter.

And the LORD talked with Mo I
ſes, and ſayde: Speake to the
chyldren of Iſrael, and ſay vn
to them: When ye come in to
the londe of youre dwellynge
which I ſhall geue you, and wyll do ſacri-
fyce vnto the LORDE, whether it be a burnt
offerynge, or an offeryng for a ſpecyal vow
or a free wyll offerynge, or your feaſtofferyn
ges, that ye maye make a ſwete ſauoure vn
to the LORDE, of oxen or of ſhepe.

* He that wyll offre now his gyfte vnto Leuit. 2. a.
the LORDE, ſhall bringe for the meatoffe- and. 6. b.
rynge a tenth deale of fyne floure myngled
with oyle of the fourth part of an Hin, and
wyne for ỹ drynkofferynge the fourth part
of an Hin alſo to ỹ burntofferynge, or ony
other offeryng, whā a lambe is offred. But
whan there is a ramme offered, thou ſhalte
make the meatofferynge two tenth deales
of fyne floure myngled with oyle, of ỹ third
parte of an Hin, and the thirde parte of an
Hin of wyne alſo for a drynkofferyng: this
ſhalt thou offre for a ſwete ſauour vnto the
LORDE. But yf thou wylt offre an oxe for a B
burntofferynge, or for a ſpecyall vowe offe
rynge, or for a thankofferynge vnto ỹ LOR-
DE, thou ſhalte bringe to the oxe, the meat-
offerynge, euē thre tenth deales of fyne flour
myngled with halfe an Hin of oyle, & halfe
an Hin of wyne for a drinkofferynge. This
is an offerynge of a ſwete ſauoure vnto the

LORDE. Thus shalt thou do with an oxe, with a rãme, with a lãbe, and with a goate. Accordynge as the nõbre of the offerynges is, therafter shall the nõbre of the meatofferynges and drynkofferynges be also.

He that is one of youre selues, shall do this, that he may offre a sacrifyce of a swete sauoure vnto the LORD. And yf there dwell a straunger with you, or is amonge youre kynsfolkes, and wyll do an offerynge vnto the LORD for a swete sauour, the same shall do as ye do. Let there be one statute for the whole congregacion, both vnto you and to the straungers. A perpetuall statute shal it be vnto youre posterityes, that the straũger be euẽ as ye before the LORD. One law, and one ordinaunce shalbe vnto you and to the straunger that dwelleth with you.

And the LORDE talked with Moses, & sayde: Speake to the chyldrẽ of Israel, and
Exo. 23.c. Deut.8.c. saye vnto them: * Whan ye come in to the londe, into the whiche I shall bringe you, so that ye eate the bread of the lande, ye shal heaue vp an Heaueofferynge vnto the LORDE, namely, a cake of ỹ fyrstlynges of your dowe shall ye geue for an Heaueofferynge:
Leui.23.b. * As the Heaueofferynge of the barne, euẽ so shall ye geue ỹ fyrstlynges of your dowe also vnto the LORD, for an Heaueofferynge amonge youre posteritys.

¶ * And whan ye thorowe ignorauce ouer
Leui.4.c. se ony of these cõmaundementes, which the LORDE hath commaunded you by Moses, and all that the LORDE hath commaunded you by Moses (from the daye that the LORDE began to commaunde for your posterities) and the congregacyon do ought ignorauntly: then shal the whole congregacyon offere a yonge bullocke from amonge the greate cattell to a burntofferynge, for a swete sauoure vnto the LORDE, with his meatofferynge and drynkofferynge as the maner is, and an hegoate for a synneofferynge. And so shall the prest make an attonement for the whole congregacyon of the chyldren of Israell, and it shalbe forgeuen them: for it is an ignorauce. And they shall bringe these theyr gyftes for an offerynge vnto the LORDE and theyr synneofferynge before the LORDE for theyr ignorauce, and it shalbe forgeuen the whole congregacion of the chyldren of Israell, and the straũger that dwelleth amonge you, for so much as all the people is in such ignorauce.
Leuit.4.d. * yf one soule synne thorow ignorauce, the same shall bringe a shegoate of a peare olde for a synofferynge. And the prest shall make an attonement for such an ignorant soule with the synneofferynge for the ignorauce before the LORDE, that he may reconcyle hym, and it shalbe one law (that ye shall do for the ignorauce) both vnto hym that is borne amonge the chyldren of Israell, and to the straunger that dwelleth amonge you.

* But yf a soule do ought presumptuously, whether he be one of youre selues or a straunger, he hath despysed the LORDE, the same shalbe voted out from amonge his people: because he hath despised the worde of the LORDE, and hath left his cõmaundement vndone: that soule shal vtterly perish, his synne shalbe vpon hym.

Now whyle the chyldren of Israel were in the wyldernesse, they founde a man gatherynge styckes vpon the Sabbath day. And they that founde hym gatherynge stykes, brought hym vnto Moses and Aaron, and before the whole cõgregacyon. * And they put him in prison, for it was not declared what shulde be done vnto hym. Then the LORDE sayde vnto Moses: The man shall dye the death, the whole cõgregacyon shall stone hym without the hoost. Then the whole cõgregacion brought hym out of the hoost and stoned hym that he dyed, as the LORDE cõmaunded Moses.

* And the LORDE sayde vnto Moses: Speake to the chyldren of Israell, and bid them vnto them that they make them gardes vpon the quarters of their garmentes in all youre posterities and put vpon the gardes vpon the quarters. And the gardes shall serue you, that ye may loke vpon thẽ and remẽbre all the commandementes of the LORDE, and do them, and ye order not your selues after ỹ imaginacyon of youre owne harte, nor go a whorynge after youre owne eyes. Therfore shall ye remembre and do all my cõmaundementes, and be holy vnto youre God. I am the LORDE youre God which brought you out

the londe of Egypte to be youre God, Euē I the LORDE youre God.

The.xvi.Chapter.

AND * Corah the sonne of Jezehar the sonne of Kahath the sonne of Leui, with Dathan & Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonne of Ruben, stode vp agaynst Moses, with certayne men amonge the childrē of Israell, two hundreth and fyftye captaynes of the cōgregacyon, councelers, and famous men. And they gathered themselues agaynst Moses and Aaron and sayde vnto them: ye make to much a do, * for all the congregacyon is holy euery one, and the LORDE is amonge them: Why lyft ye youre selues vp then aboue the congregacyn of the LORDE?

When Moses herde that, he fell vpon his face, and sayde vnto Corah, and to all his company: To morowe shal the LORDE shew who is his, and who is holy to come vnto hym. Whome so euer he choseth, the same shall come vnto hym. This do: Take the censers, thou Corah and all thy cōpany and do fyre therin, and put incense theron to morow before the LORDE: then whome so euer ꝑ LORD choseth ꝑ same shalbe holy. ye make to much a do, ye chyldrē of Leui.

And Moses sayde vnto Corah: Heare ye chyldrē of Leui, is it not ynough vnto you, * that the God of Israell hath separated you from the multitude of Israell that ye shulde come nye hym, to do the seruyce of ꝑ dwellynge place of the LORDE, and stonde before the people to mynister vnto thē? He hath cauled the and thy brethren the chyldren of Leui wt the, to come nye vnto hym: and now ye seke the prestehode also. Thou & all thy cōpany cōspyre agaynst the LORDE. What is Aaron that ye shulde murmure agaynst hym?

And Moses sent to call Dathan and Abiram the sonnes of Eliab. But they sayde We wyll not come vp. Is it to lytle that thou hast brought vs out of the lande of Egypte (that floweth with mylke and hony) to kyl vs in the wylderneſſe, but thou must raygne ouer vs also? How goodly, and wel hast thou brought vs in to a lōde, ꝑ floweth with mylke and hony, and geue vs feldes and vinyardes in possessiō? Wilt thou put out * these mēs eyes? We wyl not come vp. Nu.17.d

Then was Moses very wroth, & sayde vnto the LORDE: Turne the not vnto their meatofferynges. I haue no taken so much as an asse from them, nother haue I hurte ony of thē. And Moses sayde vnto Corah: Tomorow be thou and all thy cōpany before the LORDE, thou, and they, and Aaron. And take euery one his censer, and put incense therin, and come before the LORDE euery one with his censer (that is two hundreth and fyftye cēsers) and both thou and Aaron take eyther his censer.

And euery one toke his censer, and put fyre therin, and layed incēse theron & came before the dore of the Tabernacle of witnesse, and Moses and Aaron also. And Corah gathered the whole congregacyon agaynst them before the dore of the Tabernacle of witnesse.

But the glorye of the LORDE? appeared before ꝑ whole cōgregacyon. And ꝑ LORD spake vnto Moses and Aaron, and sayde: Seperate youre selues from this congregacyon, that I may shortly consume thē. And they fell vpō their faces, and sayde: O God thou God of the spyrites of all flesshe, yf one man haue synned, wylt thou therfore be wroth ouer the whole congregacyon? And the LORDE spake vnto Moses, and sayde: Come vp frō the dwellynge of Corah, Dathan, and Abiram.

And Moses stode vp, & wente vnto Dathan and Abiram, and the Elders of Israel folowed hym, and he spake to the cōgregacyon, and sayde: Departe from the tētes of these vngodly men and touche nothynge that is theirs, that ye perysshe not in ony of their synnes. And they gat them vp frō the dwellynge of Corah, Dathan, and Abiram But Dathā and Abirā came out, and stode in the dore of their tētes, with their wyues, and sonnes, and chyldren.

And Moses sayd: Here by shal ye know that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne owne harte. yf these men dye the comune death of all men: or be vysited as all men are vysited then hath not the LORDE

sent me. But yf ꝑ LORD make a new thyng and the earth open hir mouth, and swalow them with al that they haue, so that they go downe quycke in to hell, then shall ye know that these men haue blasphemed the LORD.

C * And whan he had spoken out all these
Deu.11.a wordes, the grounde cloue asunder vnder
Nu.26.b them, and the earth opened hir mouth, and
psal.105.b swalowed them, with their houses, and all
Eccl.45.e the men that were with Corah, and al their substaunce, and they wente downe quycke in to the hell, with all that they had.

And the earth closed vpō them, and so they perished frō amonge the cōgregacion. And all Israel that were aboute them, fled at the crye of them, for they sayde: That the earth swalowe not vs also. Moreouer the fyre came out from the LORDE, and consumed the two hundreth and fyftye men, that offered the incense.

And the LORDE spake vnto Moses, and sayde: Speake to Eleazar the sonne of Aaron the preest, that he take vp the cesers out of the burnynge, & scatter the fyre here and there. (For the censers of these synners are halowed thorow their soules) ꝑ they maye be beaten in to thynne plates, and fastened vpon the altare. For they are offered before the LORDE, and halowed: and they shalbe a token vnto the chyldren of Israell.

F And Eleazar the preest toke the brasen cesers which they that were burnt had offred, and bet them to plates, to fasten them vpon the altare for a remembraunce vnto the chyldren of Israel that no straūger (and he that is not of the sede of Aarō) come nye to offre incense before the LORDE, that it happen not vnto hym as vnto Corah and his companye, accordynge as the LORDE sayde vnto hym by Moses.

On the nexte morow murmured ꝑ whol congregacyon of the chyldren of Israell agaynst Moses and Aaron, and sayde: ye haue slayne the people of the LORDE. And whan the congregacyon was gathered agaynst Moses and Aaron, they turned thē towarde the Tabernacle of witnesse. And beholde, then the cloude couered the Tabernacle, and the glory of the LORD appeared And Moses and Aaron wente in before the Tabernacle of witnesse. And the LORDE spake vnto Moses and sayde: Get you out
G of this cōgregacyon, I wyl shortly cōsume them. And they fell vpon they̓r faces. And Moses sayde vnto Aaron: Take the censer and put fyre therin from of the altare, and laye incense theron, and go soone to the cōgregacyon, and make an attonement for thē. For the wrath is gone out frō the LORDE, and the plage is begonne amonge the people.

And Aaron dyd as Moses sayde, and ranne in the myddest amonge the congregacyon. And beholde, the plage was begonne. And he burnt incense and made an attonement for the people, * and stode betwene the dead and the lyuyng, and the plage ceassed. But there were fourtene thousande and seuen hūdreth dead in the plage, besyde them that dyed aboute ꝑ busynesse of Corah. And Aaron came agayne vnto Moses vnto the doore of the Tabernacle of witnesse. And the plage ceassed.

The.xvii.Chapter.

AND the LORD spake vnto Moses, and sayde: Speake vnto the chyldren of Israell, and take of thē twolue staues, of euery captayne of his fathers house one, and wryte euery mans name vpon his staffe. But Aarons name shalt thou wryte vpon the staffe of Leui. For euery heed of they̓r fathers house shall haue a staffe. And laye them in the Tabernacle of witnesse before the witnesse, where I testifye vnto you. And loke whō I shall chose, his staffe shall flowrysh, that I maye stynt the grudgynge of the chyldren of Israel, which they murmure agaynst you.

And Moses spake vnto the chyldren of Israell, and all they̓r captaynes gaue him twolue staues, euery captayne a staffe after the house of they̓r fathers. And Aarons staffe was amōge they̓r staues also. And Moses layed the staues before the LORDE in the Tabernacle of witnesse.

On the morowe whan Moses went in to the Tabernacle of witnesse, beholde, * Aarons rodde of the house of Leui was sprong forth, and brought forth blossoms, and bare almondes. And Moses brought forth all the staues frō the LORDE before all the chyldren of Israell that they myghte se it. And they toke euery man his staffe.

The LORDE sayde vnto Moses: Bere Aarons staffe agayne before the witnesse, that it maye be kepte for a token to the chyldren of rebellyon, that they̓r murmuringe maye ceasse fro me, lest they dye.

Moses dyd as the LORDE cōmaunded him. And the chyldren of Israel spake vnto Moses: Beholde, we cōsume and are destroyed, and perysh. Who so

nye the dwellynge place of the LORDE, he dyeth. Shall we then vtterly consume awaye?

The.xviii.Chapter.

AND the LORDE sayd vnto Aaron: Thou and thy sones, and thy fathers house with the shalt beare the mysdede of the Sanctuary: and thou and thy sones with the shalt beare þ mysdede of your preest hode. * But thy brethren of the trybe of Leui thy father, shall come nye the, and be ioyned vnto the, that they may mynystre vnto the. * But thou and thy sonnes with the, shall ministre before the Tabernacle of witnesse. And they shal wayte vpon thy seruice and vpon the seruyce of the whole Tabernacle. But nye vnto the vessels of þ sanctuary, and to the altare shall they not come that both ye and they dye not: howbeit they shalbe ioyned vnto the, to wayte vpon the mynistracyō in the Tabernacle of wytnesse in all the seruyce of the Tabernacle. And ther shall no straunger come nye vnto you.

Therfore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that ther come no more wrath vpon the chyldren of Israel. For lo, I haue taken your brethren the Leuites frō among the chyldren of Israell, to be your gyfte, for a presente vnto the LORDE, to do the seruice in þ Tabernacle of witnesse. As for the and thy sonnes with the, ye shall wayte vpō your preestes office, that ye maye mynistre in all maner busynes of the altare, and within the vayle: for your preestes office geue I vnto you for a gyfte to do seruyce, & a straunger come nye, he shall dye.

* And the LORDE sayd vnto Aaron: beholde, I haue geuen the my Heaueofferynges: And all that the chyldren of Israel halowe, haue I geuen vnto the, and to thy sōnes for a perpetuall dewty. This shalt thou haue of the moost holy thynges that they offer. All their gyftes with all their meatofferynges, & w all their synnofferynges, & with all their trespassofferynges, that they geue me, the same shalbe moost holy vnto the & thy sonnes. In the moost holy place shalte thou eat it. All that are males shall eat ther of: for it shalbe holy vnto the.

* The Heaueofferynge of their gyftes in all the Waueofferynges of the chyldren of Israell, haue I geuen vnto the also, and to thy sōnes, and to thy doughters for a perpetuall dewtye. Who so is cleane in thy house, shall eate therof. All the fat of þ oyle, and all the fatte of thy wyne and corne of their firstlinges, that they geue vnto þ LORDE haue I geuen vnto þ. The first frutes of all þ is in their londe, which they bringe vnto the LORDE, shal be thyne: who soeuer is clean in thyne house, shal eate therof.

All dampned thynges in Israell shall be thyne. * Al that breaketh the matrix amōg all flesh which they bringe vnto the LORDE, whether it be man or beaste, shalbe thyne. But so that thou cause the first borne of mā to be redemed, and that thou cause the first borne of vncleane beastes to be redemed also. (They shal redeme it whā it is a moneth olde, and shall geue it lowse for mony, Eue for fyue sycles, after þ sycle of þ Sanctuary, * which Sycle is worth twenty Geras.)

But the firste frutes of an ore, or lambe, or goate shalt thou not cause to be redimed for they are holy. Their bloude shalt thou sprenkle vpon the altare, & their fat shalte thou burne for an offrynge of swete sauour vnto the LORDE. Their flesh shalbe thyne, lyke as the waue breest & the right shulder is thyne also. Al þ Heaueofferynges þ the chyldre of Israel halowe vnto þ LORD, haue I geue vnto þ, & to thy sōnes, & to thy doughters with the for a perpetuall dewty. This shalbe a salted cōuenaūt for euer before the LORDE, vnto the and thy sede with the.

And þ LORDE sayd vnto Aarō. * Thou shalte inheret nothynge in their londe, nor haue ony portyō amōge them: for I am thy portyō, & thyne enheritaūce amonge þ chyldre of Israel. Unto þ chyldre of Leui haue I geue all þ tythes in Israel to inheritaūce for þ seruice whiche they do vnto me in the Tabernacle of wytnesse, þ frō henceforth þ chyldren of Israel come not nye the Tabernacle of wytnesse, to lade the selues w̄ sinne and to dye: But the Leuites shall do the seruyce in the Tabernacle of wytnesse, & shall beare their synne for a perpetuall lawe amonge your posterities. * And they shal inherite none inheritaūce amōge the chyldre of Israel. For þ tithes of þ childre of Israel which they Heaue vnto þ LORD, haue I geuen vnto þ Leuites for an heritage. Therfore haue I sayd vnto the, þ they shall inherit no inheritaūce amōg þ chyldre of Israel

And the LORDE talked w̄ Moses, & sayd: Speake to the Leuites, & saye vnto them: Whan ye take of the chyldren of Israel the tythes, þ I haue geuen you of the for your inheritaūce ye shal take an Heaueofferynge of the same vnto the LORDE, euen þ tenth of

the tythe. And the same your Heaueoffryng shall ye reken, as though ye gaue corne out of ỹ barne, & fuinesse out of the wynepresse.

Thus shall ye geue an Heaueoffrynge vnto the LORDE of al your tythes, which ye take of the chyldren of Israel, that ye maye geue the same Heaueoffrynge of the LORDE, vnto Aaron the prest. And all that ye geue of the tythes, and halowe vnto ỹ LORDE for a gyfte, ỹ same shalbe his of the best And saye thou vnto them: Whan ye thus Heaue vp ỹ fat therof, it shalbe reckened vnto the Leuites as ỹ increase of ỹ wynpresse. And ye maye eate it in all places, ye, & your chyldren: for it is your rewarde for your seruice in the Tabernacle of wytnesse: & ye shal not lade synne vpon you in the same, whan ye Heaue the fat therof, and vnhalowe not the halowed thynges of the chyldren of Israel, and ye shall not dye.

The.xix. Chapter.

AND the LORD spake vnto Moses and Aarō, and sayd: This costume shalbe a lawe, whiche the LORDE hath commaunded, and sayd: Speake vnto ỹ chyldren of Israel, that they bynge vnto ỹ a reed cowe without spot, wherin is no blemyshe, and vpon whome ther came neuer yocke: and ye shall geue her vnto Eleasar the Heb. 8. b prest, * which shall bynge her without the hoost, and cause her to be slayn there before hym.

And Eleasar the prest shall take of hir bloude with his fynger, and sprenkle it seuē tymes straycht towarde the doore of the Exo. 29. b Leui. 4. c Tabernacle of wytnesse, * and cause the cow to be burnt before hym, both hir skynne & hir flesshe, and hir bloude also with hir donge. And the prest shall take ceder wood, and yssope, and purple woll, and cast it vpon the cow as she burneth, and he shall washe his clothes, and bath his body with water, and then go into the hoost, and be vncleane vntyll the euen.

And he that burnt her, shal wash his clothes also with water, and bath his body in water, and be vncleane vntyll the euē. And Heb. 9. b one that is cleane, shall gather vp ỹ * ashes of the cow, and poure them without ỹ hoost in a clean place, that they may be kept there for sprenklynge water to the congregation of the chyldren of Israel. For it is a synnoffrynge. And he that gathered vp the asshes of the cowe, shall washe his clothes, be vncleane vntyll the euen, This shalbe a perpetuall lawe vnto the chyldren of Israell and to the straungers that dwell amonge you.

* Who so now toucheth a dead [body] shalbe vncleane seuen dayes: the same [shall] purifie hymselfe herewith, on the thyrd [day] and on the seuenth day: and then shall he be cleane. And yf he purifie not hymself on the thyrde daye, and on the seuenth daye, [he] shall he not be cleane. But whan any [man] toucheth a dead persone, and wyll not [purifie] hymselfe: he defyleth ỹ dwellynge of the LORDE, and the same soule shalbe rooted out of Israel, because ỹ sprekling water is not sprekled vpō him: & he is vncleane, as long as he letteth not hymself be pourged therwith.

This is ỹ lawe. Whā a man dyeth in a tente, whosoeuer goeth in to ỹ tent, & all [that] is in ỹ tent shalbe vncleane seuen dayes. And euery open vessel that hath no lyd [or] tynge, is vncleane. And whosoeuer toucheth one that is slayne with the sworde vpon the felde, or ony other dead, or a mans bone, or a graue, the same is vncleane seuen dayes.

So now for the vncleane persone, [they] shal take of the asshes of this burnt [offe]ryng & put spryngyng water therein into a vessell, and a cleane man shall take hyssop, and dyppe it in the water, and sprekle it vpon the tente, and vpon all the vessels, and all the soules that are therin. And [he] so vpō hym, that hath touched a dead bone, or a slayne persone, or a dead body, or a graue.

And he that is cleane, shall sprenkle the vncleane, the thyrd daye, and the seuenth daye, and purifie hym on the seuenth day. And he shall washe his clothes, & bath himselfe with water, & so at euē he shalbe cleane.

But he that is vncleane, and wyll not purifie hym selfe, ỹ same soule shalbe rooted out of the congregacyon. For he hath defiled the Sanctuary of the LORDE, and is not sprenkled with sprenklynge water, therfore is he vncleane. And this shalbe a perpetuall law vnto them. And he that sprekleth ỹ sprenklyng water, shall washe his clothes also. And who soeuer toucheth ỹ sprekled water, shalbe vncleane vntyll the euen.

* And what soeuer he toucheth, shalbe vncleane: & loke what soule he toucheth, shall be vncleane vntyll the euen.

The.xx. Chapter.

AND the chyldren of Israel [came] with the whole congregacyon [into] the wyldernesse of Sin * in the [first] moneth: & the people [abode]

Cades. And there dyed Miriam, and was buryed there. And the congregacyon hadde no water, and they gathered them selues to gether agaynst Moses and Aaron, and the people chode with Moses, and sayd: Wold God that we had perysshed * whan our bre-
a. thren perysshed before the LORDE. * Wherfore haue ye brought the congregacyon of the LORDE in this wyldernesse, ꝓ we shulde dye here with our cattel? And wherfor haue ye brought vs out of Egipt in to this place where men can not sowe, where are nother figges, nor vynes, nor pomgranates, and where ther is no water to drynke.

And Moses & Aaron went from ꝓ congregacyō vnto the dore of ꝓ Tabernacle of wytnes, & fell vpon theyr faces. And ꝓ glorye of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde:
* Take the staffe, and gather the congregacyon together, thou and thy brother Aaron and speake vnto the rocke before theyr eyes and it shal geue water. And thus shalt thou prouyde water out of ꝓ rocke, and geue the congregacyon drynke, and theyr cattel also.

Then toke Moses the staffe before the LORDE, as he commaunded hym, and Moses and Aaron gathered the congregacyon together before the rocke, and sayd vnto them: Heare ye rebellyons: Shal we pro
b. uyde you water out of this rocke? * And Moses lyfte vp his hand, and smote ꝓ rock with the staffe two tymes. Then came ꝓ water out abundauntly, so that the congregacyon dranke, and theyr cattell also.

But the LORDE sayde vnto Moses & Aaron: * Because ye beleued me not, to sanctifie me before the chyldre of Israel, ye shall not bringe this cōgregacion into ꝓ lande ꝓ I shal geue the. * This is ꝓ water of stryfe, where ꝓ chyldren of Israel stroue wyth the LORDE, and he was sanctifyed vpon them.

* And Moses sent messaungers from Cades vnto the kynge of the Edomites: This wordes sendeth thy * brother Israel: Thou knowest all the trauayle ꝓ happened vnto vs, how that our fathers wente downe in to Egipte, * & how we haue dwelt in Egipte a longe tyme, and how the Egipcyans dealt euell with vs and our fathers. And we cryed vnto the LORDE whiche herde our voyce and sent his angell, & hath brought vs out of Egipte: And beholde, we are at Cades in the cyte without the borders of thy londe. * O let vs go thorow thy lande, we will not go thorow the feldes nor vynyardes, nor drynke the water out of the fountaynes. We will go the hygh strete, & turne nother to the ryghte hande nor to the lefte, tyll we be come past the borders of thy centre.

* But the Edomite answered hym: Exo.35.a Deut.1.b
Thou shalte not go by me, or I will come agaynste the with the swearde. The chyldren of Israell sayd vnto hym: * We will Deut.2.a
go the comune hye waye, and yf we or oure cattell drynke of thy water, we will pay for it: we will do nothynge, but passe thorowe on foote onely. But he sayd: Thou shalte not go thorowe. And the Edomites came out agaynst them with a myghtye people and a stronge hand. Thus the Edomites denyed to graunt Israell passage thorowe the borders of the lande. And Israel turned awaye from them.

And the chyldren of Israell brake vp D
from Cades, * and came with the whole cō- Num.33.b
gregacyon vnto mount Hor. And the LORDE spake vnto Moses and Aaron at moūt Hor harde vpon the coastes of the lande of the Edomites, and sayde: Let Aaron be gathered vnto his people: for he shal not come vnto the lande that I haue geuen vnto the chyldren of Israel, because ye were disobedient vnto my mouth at the water of stryfe. Take Aaron and Eleasar and his sonne, and bringe them vp vnto moūt Hor, * and Exo.29.d
stryppe Aaron out of his vestimētes, and put thē vpon Eleasar and hys sonne, and there shall Aaron be gathered vnto hys people, and dye.

Then dyd Moses as the LORDE commaunded hym, & they wente vp vnto moūt Hor in the syght of the whole congregacyō And Moses toke Aarons clothes, and put them vpon Eleasar his sonne. * And Aaron Deu.10.b and.32.g
dyed there, euen aboue vpon the mount. And Moses and Eleasar came downe frō the moūt. And whan ꝓ whole congregaciō sawe that Aaron was awaye, * they mour- Deu.34.b
ned for hym thyrtye dayes thorowe out the whole house of Israell.

The.xxi. Chapter.

AND * whan Arad the kynge of A
the Canantes (which dwelt to Num.33.b
warde the South) herde, that Israel came in by the way that the spyes hadde founde out, he fought agaynste Israell, and toke some of them prysoners. Then vowed Israel a vowe vnto the LORDE, and sayd: yf thou wylt geue this people into my hande, I will vtterly destroye theyr cytyes.

And the LORDE herde the voyce of Iſrael and delyuered them the Cananites, & they vtterly deſtroyed the with theyr cyttes
Judi.1.b also. * And he called the place Horma.
Deu.2.c * Then departed they from mount Hor on the waye towarde the redd ſee, that they myght go aboute the lande of the Edomites. And the ſoules of the people faynted by the waye, and they ſpake agaynſt God &
Num.11.b agaynſt Moſes: * Wherfore haſt thou brought vs out of the lande of Egipte, to ſlaye vs in the wyldernesſe? For here is nother bread nor water, and our ſoule lotheth this lyght meat.
1.cor.10.c * Then ſent the LORDE fyrye ſerpentes
Sap.16.c amonge the people, which bote the people, ſo þ ther dyed much people in Iſrael. Then
B cam they vnto Moſes & ſayd: We haue ſynned, because we haue ſpoke againſt the LOR
Exod.9.b. DE & agaynſt the. * Praye thou vnto þ LOR
1.Me.11.b. Deu.8.c DE, that he take awaye the ſerpētes frō vs. And Moſes prayed for the people.

Then ſayd the LORDE vnto Moſes: Make the a brasen ſerpent, and ſet it vp for a token. Whoſoeuer is bitten, and loketh
Joh.3.b vpon it, ſhall lyue. * Then made Moſes a
4.Re.18.c ſerpent of braſſe, and ſet it vp for a token: & whan a ſerpent had bytten ony man, he beheld the brasen ſerpent, and recouered.
Num.33.a * And the chyldren of Iſrael departed, & pitched in Oboth. And from Oboth they went on, and pitched in Iguim by Abarim in the wyldernesſe ouer agaynſt Moab, on the Eaſt ſyde. From thence departed they, and pitched by the ryuer of Zared. From thence departed they, and pitched on this ſyde Arnō, which is in the wyldernesſe, and commeth out of the coaſtes of the Ammorites. For Arnon is the border betwixt Moab and the Ammorites. Wherfore it is ſpo-
C ken in the boke of the warres of the LORDE And go with violence, both on the ryuer of Arnon, and on the fountayne of the ryuer, which boweth downewarde to dwell at Ar, and leaneth theron, to be þ border of Moab

And from thence they came to the well. This is the well, wherof the LORDE ſpake vnto Moſes: Gather the people together, I wyll geue them water. Then ſange Iſrael this ſonge, and they ſange one after another ouer the well: This is the well, that the prynces digged: the nobles amonge the people haue dygged it thorow the teacher and theyr ſtaues.

And from this wyldernesſe they came vnto Mathana, and from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and from Bamoth vnto the valley that lyeth in the felde of Moab at the toppe of Pisga, and turneth towarde the wyldernesſe.

And Iſrael ſent meſſaungers vnto Sihon the kynge of the Ammorites, and cauſed to ſaye vnto hym: * Let me go thorow thy lāde, we wyl not turne in to þ feldes nor in to the vnyardes, nother wyll we drynke the water of the welles, the kynges ſtreate wyl we go, tyll we be paſt the borders of thy countre.

* Howbeit Sihon wolde not geue the chyldren of Iſrael licence to go thorow the coaſtes of his lāde, but gathered all his people together, and went out agaynſt Iſrael in the wyldernesſe. And whā he came to Jheza, he fought agaynſt Iſrael. * Neuertheleſſe Iſrael ſmote hym with the edge of the ſwearde, and conquered his lande from Arnon vntyll Jabock, and vntyll the childre of Ammon. * For the borders of the children of Ammon were ſtronge. So Iſrael toke theſe cyties and dwelt in all the cyties of the Ammorites, namely at Heſbon, and in all townes belongyng therto. For Heſbon the cyte was Sihons the kynge of the Ammorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from hym vntyll Arnon.

Wherfore it is ſayd in the prouerbes: Come vnto Heſbon, let vs buylde, and prepare the cyte of Sihon. For there is a fyre gone out of Heſbō, and a flamme from the cyte of Sihon, which hath conſumed Ar in the Moabites, and the cytezyns of the hyes of Arnō. Wo vnto the Moabites: thou people of Camos art vndone. His ſonnes are put to flyght, and his doughters brought into captyue vnto Sihon the kynge of the Ammorites. Theyr glory is come to nought from Heſbon vnto Dibon: wayſted are they vnto Nopha, whiche reacheth vnto Medeba. Thus dwelte Iſrael in the lande of the Ammorites.

And Moses sent out spyes vnto Jahe-
sar, and they toke the townes belongynge
thertō, and conquered the Ammorites that
were therin. * And they turned, and wente
vp the waye toward Basan. Then Og the
kynge of Basan went out agaynst them w
all his people to fyght in Edrei. And ỹ LOR
DE sayd vnto Moses: Feare hym not, for I
haue genen him with his lande and people
in to thy hande, and thou shalt do with him
as thou diddest with Sihon the kyng of ỹ
Ammorites, which dwelt in Hesbon. And
they smote hym, and his sonnes, and al his
people (so that ther remayned none) and cō
quered the lande. Afterward went the chyl-
dren of Israel, & pitched in the felde of Mo-
ab beyonde Jordane by Jericho.

The.xxii. Chapter.

AND * whan Balac the sonne of
Ziphor saw all that Israel had
done vnto the Ammorites and
that the Moabites were sore a
frayed of the people (that was
so great,) & that the Moabites stode in feare
of the chyldren of Israell, he sayd vnto the
elders of the Madianites: Now shall this
people lycke vp all that is about vs, euē as
an ore lycketh vp the grasse in the felde.
(And Balac the sonne of Ziphor was kyng
of the Moabites at that tyme.)

* And he sent out messaūgers vnto Ba
laam the sōne of Beor, which was an inter
preter, (the same dwelte by the water of the
lande of the chyldrē of his people) that they
shulde call hym, and he caused to saye vnto
hym: Beholde ther is come out of Egipte,
a people, which coūereth the face of ỹ earth,
and lyeth ouer agaynst me. Come now ther
fore, and curse me this people, for they are
to myghty for me, ỹ peraduēture I myght
be able to smyte them, & to dryue them out
of the lāde. For I wote, ỹ whō thou blessest
he is blessed: and whom thou cursest he is
cursed.

And the elders of the Moabites wente
out with ỹ elders of ỹ Madianites, & had
therwarde of the soythsayeng in theyr han
des, and they came vnto Balaam, and told
hym the wordes of Balac. And he sayd vn-
to them: Taryе here al nyght, and I wyll
bynge you worde agayne, euen as the LOR
DE shall saye vnto me. So ỹ princes of the
Moabites abode with Balaam.

And God came vnto Balaam, and said:
What men are these, which are with the?
Balaam sayd vnto God: Balac the sōne of
Ziphor the kynge of ỹ Moabites hath sent
vnto me: Behold, ther is a people come out
of Egipt, and coūereth the face of the earth:
Come now therfore, and curse me them, ỹ
peraduenture I may be able to fyght with
them, and to dryue them out. But God said
vnto Balaam: Go not with them, and curse
not that people, for they are blessed.

Then rose Balaam vp in the morynng C
and sayd vnto the prynces of Balac: Get
you vnto your lande, for the LORDE wyl
not suffre me to go with you.

And the prynces of the Moabites gat
them vp, came to Balac, and said: Balaam
refuseth to come with vs. Then sent Balac
yet a greater cōpany of prynces, and more
honorable thē they. Whā they came to Ba-
laam, they tolde hym: Balaac the sonne of
Ziphor sendeth the this worde: Oh refuse
not to come vnto me, for I wyll promote ỹ
vnto hye honoure, and wyl do what soeuer
thou sayest vnto me. Come I praye ỹ, curse
me this people.

Balaam answered, and sayd vnto ỹ ser
uauntes of Balac: * yf Balac wolde geue Nu.24.c
me his house full of syluer and golde, yet
coulde I not go beyonde the worde of the
LORDE my God, to do lytle or great. Neuer
theles tary ye here this nyght, that I may
wete, what the LORDE wyll saye more vnto
me. Then came God to Balaam by nyght,
and sayd vnto hym: yf the men are come to
cal the, get the vp then, & go with them: but
what I shall say vnto ỹ, that shalt thou do.

Then rose Balaam vp in the morynge, D
and sadled his asse, and wente with the prin
ces of the Moabites. But ỹ wrath of God
warde whote, bycause he wente. And the an
gell of the LORDE stode in the waye, to
withstande hym. But he rode vpon his asse
and two seruauntes with hym. And the asse
saw ỹ angell of the LORDE standynge in ỹ
waye and his sweard drawen in his hande.
And the asse turned asyde out of the waye,
and went into the felde. But Balaā smote

her, that she shulde go in the waye.

Then stode the angell of the LORDE in the path by ỹ vynyardes, where ther wer walles on both the sydes. And whā the asse sawe the angell of the LORDE, she wrenched vnto the wall, & thrust Balaams foote vnto the wall. And he smote her agayne.

Then wente the angell of the LORDE farther, and stode in a narowe place, wher ther was no waye to turne, neyther to the ryght hande, nor to the lefte. And whan ỹ asse sawe the angell of the LORDE, she fell downe vnder Balaam. Thē was Balaams wrath furious, and smote the asse with a staffe.

C Then opened the LORDE the mouth of the asse, and she sayd vnto Balaam: What haue I done vnto the, that thou hast smyttē me now thre tymes? Balaam sayd vnto the asse: Because thou hast moked me. Oh that I had a swearde now in my hande, I wold kyl the. The asse sayd vnto Balaam: Am I not thyne asse, which thou hast rydden vpō in thy tyme vnto this daye? Was I euer wonte to do so vnto the? He sayd: No.

Then opened the LORDE the eyes of Balaam, that he sawe the angell of ỹ LORDE stondynge in the waye, and a drawen sweard in hys hande. And he enclyned hym selfe, and bowed downe with his face. And the angell of the LORDE sayd vnto hym: Wherfore hast thou smyttē thyne asse now thre tymes? Beholde, I am come out to resyste the, for thy waye is frowarde, and contrarye vnto me. And the asse sawe me, and auoided fro me thre tymes: or els yf she had not turned aside fro me, I had slaine the, & saued the asse alyue.

F Then sayde Balaam vnto the angell of the LORDE: I haue synned, for I wyste not that thou stodeste in the waye agaynste me. And now yf it displease the, I wyl turne agayne. The angell of the LORDE sayd vnto him: Go with ỹ mē: but thou shalt speake nothynge els, then ỹ I shall saye vnto the. So Balaam wente forth with the prynces of Balac. Whan Balac herde that Balaā came, he went out to mete hym (in the cyte of the Moabites that lyeth in the coast of Arnon, which is on the vttemost border) & sayd vnto him: Dyd not I sende for ỹ to cal the? Wherfore camest not thou then vnto me? Thynkest thou that I am not able to promote the vnto honoure? Balaam answered hym: Lo, I am come vnto ỹ. * But how can I say ony thynge els, thē that God putteth in my mouth, that I must speake?

Num 23.c So Balaā went with Balac, and they came vnto the cyte on the vttemoste borders of his lande. And Balac slewe oxen & shepe and sent for Balaam, and for the prynces that were with hym.

The.xxiij. Chapter.

AND in ỹ morynge, Balac tooke Balaam, and they wente vp to the hye place of Baal, that from thence he myght se vnto the vttermost parte of the people.

And Balaam sayd vnto Balac: Buylde me here seuen altares, and prouyde me here seuen bullockes, and seuen rammes. Balac dyd as Balaam sayd. And both Balac and Balaam offred, on euery altare a bullocke & a ramme. And Balaam sayd vnto Balac: Stande thou by thy burntofferynge, I wyl go, yf haply the LORDE wyll mete me, & shewe me, that I may tell the, what soeuer he shewyth me. And he went his waye as he sayd.

And the LORDE met Balaam. And Balaam sayd vnto hym: Seuen altares haue I prepared, and offered on euery altare a bullocke and a ramme. The LORDE put ỹ worde in Balaams mouth, and sayd: Go agayne vnto Balac, and saye on thys wyse. And whā he came agayne vnto him, behold, he stode by his burntofferyng, and all the prynces of the Moabites.

Then toke he vp his parable, and sayde: * Balac the kynge of the Moabites hath caused to fet me out of Syria from the mountaynes towarde the east, (and sayd): Come, curse me Jacob, Come, defye my Israel. How shall I curse hym, whom God curseth not? How shall I defye hym, whom ỹ LORDE defyeth not? For from the toppe of ỹ stony rockes I se hym, and from the hylles I beholde hym. Beholde the people shall dwell by them selues, and shall not be reckened amonge the Heythen. Who can tell the dust of Jacob, and the nombre of ỹ fourth parte of Israel? My soule dye the death of the ryghteous, and my ende be as the ende of these.

Thē sayd Balac vnto Balaam: What doest thou vnto me? I caused to fet the to curse myne enemyes, & beholde, thou hast blessed thē. He answered & sayd: * Must I not kepe & speake ỹ, which the LORD putteth to my mouth? Balac sayd vnto hym: Come with me yet vnto another place: from whence thou mayest se ỹ vttermost parte of them, but not se them all, and curse me them thens.

And he toke hym vp to a fre place, vnto the toppe of Pisga, and builded seuen

altares, and offered on euery altare a bullocke and a ramme. And he sayde vnto Balaac: Stonde so by the burntofferyng, whyle I go yonder. And the LORDE met Balaam and put the worde in his mouth, and sayd: Go agayne vnto Balaac, and saye on this wyse. And whan he came to hym agayne, beholde, he stode by his burntofferynge w the prynces of the Moabites. And Balack sayd vnto him: What hath the LORD sayd?

And he toke vp his parable, and sayde: Ryse vp Balac and heare, marke my testimony with thyne eares thou sonne of Zi-
1.a phor. * God is not a man that he shulde lye
b nor a mans chylde that ony thynge shulde repente hym. Shulde he saye and not do? Shulde he speake, and not make it good? Beholde, I am brought hither to bielle, I
blesse, and can not go backe therfro. Ther is no wickednesse sene in Jacob, nother ony laboure in Jsrael. The LORDE his God is with hym, and the kynges tropet is amoge
D the. * God hath brought the out of Egypte
a.b his strength is as an vnicorne. For ther is no sorcerye in Jacob, and no sopthsayer in Jsrael. Whan the tyme cometh, it shalbe sayde vnto Jacob, & to Jsrael, what God doth. Beholde, the people shall ryse vp as a lyonesse, and heaue vp hymselfe as a lyon. He shall not lye downe, tyll he eate of the praye, and drynke the bloude of the slayne.

The sayde Balac vnto Balaam: Thou shalt nother curse hym nor blesse hym. Balaam answered, & sayde vnto Balac: Haue I not tolde the: All that the LORD speaketh that must I do? Balac sayde vnto him: Oh come I wyl brynge the to another place, yf it maye happly please God, that thou mayest curse the there. And he brought hym vp to the toppe of mount Peor, that boweth to warde the wyldernesse.

And Balaam sayde vnto Balac. Buyld me here seuen altares, and prouyde me seue bullockes and seuen rames. Balac dyd as Balaam sayde, and offred on euery altare a bullocke, and a ramme.

The.xxiiij. Chapter.

NOw whan Balaam sawe that it pleased the LORDE, that he shulde blesse Jsraell he wente not (as he dyd before) to seke wit
ches, but set his face straight to warde the wyldernesse, lyfte vp his eyes, & sawe Jsraell, * how they laye accordynge
1.c to their trybes, and the spirite of God came vpon hym * and he toke vp his parable, &
sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vysyon of ꝑ Almightye: which fell downe and his eyes were opened.

How goodly are thy * tentes O Jacob and thy habitacyons O Jsraell? Euen as the brode valeyes, as the gardens by ꝑ waters syde, as the tentes which the LORDE hath planted, and as the Cedertrees vpon the water. The water shal flowe out of his boket, and his sede shalbe a greate water. His kynge shal be hyer then * Agag, & his kyngdome shalbe exalted: & God hath brought hym out of Egipte, his strength is as of an vnicorne. He shall eate vp the heythe his enemyes, & grynde their bones to pouder, & shout thorow the wyth hys arowes. * He hath layed hym downe as a lyō and as a lyonesse. Who wyll rayse hym vp? Blessed be he, that blesseth the: and cursed, that curseth the.

Jer.31.c

B

1.Re.15.b
2.Re.23.b

Gen.49.b

Then was Balac furious in wrath agaynst Balaam, and smote his hande toge ther, and sayde vnto hym: I haue called ꝑ that thou shuldest curse myne enemies, & behold, thou hast blessed the now thre tymes: & now get the hence to thy place. I thought that I wolde promote ꝑ vnto honoure, but the LORDE hath kepte the backe from that whorshyppe.

Balaam answered hym: Tolde not I C the messaungers (whom thou sendest vnto me) & sayd. * yf Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORDE, to do eyther euell or good after myne owne harte: but what the LORDE speaketh, that must I speake also. And now behold, for so much as I go to my people, come therfore, I wyll shewe the what this people shall do vnto thy people after this tyme.

Nu.22.c

* And he toke vp his parable, and sayd Thus sayeth Balaam the sonne of Beor: Thus sayeth the man, whose eyes are opened: Thus sayeth he which heareth ꝑ wordes of God, and that hath the knowlege of the hyest, euen he that sawe the vysion of ꝑ Almightye & fell downe, and his eyes were opened: I shal se hym, but not now: I shall beholde hym, but not nye at hande. Ther shal a * starre come out of Jacob, and a sceptre shall come vp out of Jsraell, * and shall smyte the rulers of the Moabites, and ouercome all the chyldren of Seth.

Nu.24.a

Gen.3.a

2.Re.8.a

* Edom shalbe his possession, and Seir D

2.Re.8.c

shalbe his enemyes possession, but Israell shall do mãfully. Out of Jacob shall come he that hath dominion, and shall destroye ẏ remnaunt of the cyties.

Exo.17.c Deu.25.a And whan he sawe the Amalechites, he toke vp his parable, and sayde: * Amalech the fyrst amonge the Heythen, & but at the last thou shalt perysshe vtterly. And whã he sawe the Kenites, he toke vp his parable, & sayde: Stronge is thy dwellynge, and on a rocke hast thou put thy neste, neuertheless thou shalte be a burnynge vnto Kain, tyll Assur take the prysoner.

Dan.11.b And he toke vp his parable agayne and sayd: Alas, who shall lyue, whan God doth this? * And shippes out of Citim shall subdue Assur and Eber. He himselfe also shall perysshe vtterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The.xxv.Chapter.

A Nu.33.c ND * Israel dwelt in Sittim, & the people begãne to cõmitte whordom with the doughters of the Moabites, which called the people vnto sacrifyce of

Exo.25.c and.34.b psal.105.b & Jos.22.b their goddes. * And ẏ people dyd eate and whorshypped their goddes, & and Israell submytted hymselfe vnto Baall Peor. Thẽ the wrath of the LORDE ware whote vpõ Israel, and he sayde vnto Moses: Take al the rulers of the people, and hãge them vp vnto the LORDE against the sonne, that the terrible wrath of the LORDE maye be turned awaye from Israell. And Moses sayd

Exo.32.f vnto the iudges of Israell: * Euery man slaye his captayne, that haue submitted thẽ selues vnto Baall Peor.

B Deu.25.f * And beholde one of the chyldrẽ of Israell wente in agaynst his brethrẽ, and ioyned hymselfe to a Madianitish woman, in the sight of Moses and of ẏ whole congregacyon of the chyldren of Israel, which weped before ẏ dore of the Tabernacle of wit-

1.Mac.2.c nesse. * Whan Phineas the sonne of Eleasar the sonne of Aaron the prest sawe that, he rose vp out of the congregacyon, & toke a swearde in his hande, and wente after the man of Israel in to the whorehouse, and thrust them thorow, both the man of Israell and the woman, euen thorow the bely of her. Thẽ ceassed the plage from the chyl-

1.Cor.10.a drẽ of Israell, * and there were slayne in the plage foure and twentye thousande.

C And the LORDE spake vnto Moses, and sayde: * Phineas the sonne of Eleazar the sonne of Aaron the preste, hath turned my wrath awaye from the chyldren of Israel thorow his gelousy for my sake among them, that I shulde not consume the chyldren of Israell in my gelousye. Wherfore saye: beholde, I geue hym my * conuenaunt of peace, and he shall haue it, and his seed after hym, euen the conuenaunt of an euerlastynge prestehode, because he was gelous for his Gods sake, and made an attonement for the chyldren of Israell.

The mã of Israel that was slayne with the Madianitish womã, was called Simri ẏ sonne of Salu, a captayn of the house of the father of ẏ Simeonites. The Madianitish woman also that was slayne, was called Cosbi, the doughter of Zur, which was a ruler of the people of a kynrede among the Madianites.

And the LORDE spake vnto Moses, and sayde: * Vexe the Madianites and smyte thẽ, for they haue vexed you with theyr wyles, whereby they haue begyled you thorow Peor, & thorow theyr sister Cosbi the doughter of a captayne of ẏ Madianites, which was slayne, in the daye of the plage, for Peors sake and the plage came after.

The.xxvi.Chapter.

AND whan the gyltie bloude was shed, the LORDE sayde vnto Moses and vnto Eleazar the sonne of Aaron the prest: * Take ẏ summe of the whole congregacyon of the chyldren of Israel from twentyẽ yeare and aboue after their father houses, all that are able to go forth to the warre in Israell. And Moses & Eleazar the prest spake vnto them (in the felde at ẏ Moabites besyde Jordane ouer against Jericho) namely vnto all thẽ that were from twentye yeare olde and aboue, as the LORDE commaunded Moses. And these are the chyldren of Israell that were come out of Egypte.

*Ruben the fyrst borne sonne of Israel. The chyldren of Ruben were, Hanoch, of whome commeth the kynred of the Hanochites. Pallu: of whome commeth the kynred of the Palluites. Hesron, of whome commeth the kynred of the Hesronites. Carmi, of whome commeth the kynred of the Carmites. These are the kynredes of ẏ Rubenites. And the nombre of them was, three and foretye thousande, seuen hundreth, and three and tye. But the chyldren of Pallu were, Eliab. And the chyldren of Eliab were, Nemu-

and Dathan, and Abiram.

* This is that Dathan and Abiram, those famous men in ꝑ cõgregacyõ, which stode vp agaynst Moses and Aaron in the cõpany of Corah, whẽ they rose vp against the LORD, and the earth opened hyr mouth and swalowed them with Corah, whan the company dyed, what tyme as the fyre consumed two hundreth, and fyftye men, and they became a token. But the chyldren of Corah dyed not.

* The chyldrẽ of Symeon in their kynredes were, Nemuel: of whome cõmeth the kynred of the Nemuelites. Jamin: of whõ cõmeth the kynred of the Jamunites. Jachin: of whom cõmeth ꝑ kynred of the Jachinites. Serah: of whom cõmeth the kynred of the Serahites. Saul: of whome cõmeth the kynred of the Saulites. These ar the kynredes of the Simeonites, two and twentye thousande, and two hundreth.

The chyldren of Gad in theyr kynredes were Zephon: of whom cõmeth the kynred of the Zephonites. Haggi: of whome commeth the kynred of the Haggites. Suni of whome cõmeth the kinred of the Sunites. Ilent: of whome cõmeth the kynred of the Ilenites. Eri of whom cõmeth the kynred of the Erinites. Arod: of whom cõmeth the kynred of the Arodites. Arieli: of whom cõmeth the kynred of the Arielites. These are the chyldren of Gad, in theyr nombre forty thousande and fyue hundreth.

The chyldren of Juda, * Er and Onan whiche both dyed in the londe of Canaan. But the chyldren of Juda in their kynreds were Zela: of whome cõmeth the kynred of the Zelanites. Phares: of whome cõmeth the kynred of ꝑ Pharesites. Serah: of whõ cõmeth the kynred of the Serahites. The chyldren of Phares, were Hesron: of whom cõmeth the kynred of the Hesronites. Hamuli: of whome commeth the kynred of the Hamulites. These are the chyldren of Juda, in their nombre, fyre and leuentye thousande and fyue hundreth.

The chyldren of Jlachar in theyr kynredes were. Thola: of whome commeth the kynred of the Tholaites. Phuwa: of whom cõmeth the kynrede of the Phuwaites. Jasub: of whome cõmeth ꝑ kynred of the Jasubites. Simron: of whome cõmeth ꝑ kynred of the Simronites. These are the kynredes of Jlachar in nombre, foure and thre score thousande, and thre hundreth.

The chyldren of Zabulon in their kynreds were, Sered: of whome commeth the kynred of the Seredites. Elon: of whome cõmeth the kynred of the Elonites. Jahelel of whome cõmeth the kynred of the Jahelelites. These are the kynreds of Zabulon, in their nombre, thre score thousãde, & fyue hundreth.

The chyldren of Joseph in theyr kynredes, were, Manasses & Ephraim. * The chyldre of Manasse were, Machir: of whõ cõmeth the kynred of the Machirites. And Machir begat Gilead, of whome commeth the kynred of the Gileadites. And these are the chyldren of Gilead. Hieser: of whom cõmeth the kynred of the Hieserites. Helech: of whome commeth the kynred of the Helechites. Asriell: of whome commeth the kynred of the Asrielites. Sichem: of whom cõmeth the kynred of Sichemites. Simida: of whome commeth the kynred of Simidites. Hepher: of whome cõmeth the kynrede of the Hepherites. * And Zelaphead was the sonne of Hepher, & had no sonnes, but doughters, whose names were: Mahela, Noa, Hagla, Milca, and Thyrza. These ar the kynreds of Manasse, in theyr nombre, two and fifty thousande, and seuẽ hũdreth.

The chyldren of Ephraim in theyr kynreds, were, Sutelah: of whome cõmeth the kynred of ꝑ Suthelahites. Becher: of whõ cõmeth the kynred of the Becherites. Thahan: of whome commeth the kynred of the Thahanites. The chyldren of Suthelah were, Eran: of whom commeth the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim, in theyr nombre, two and thyrtye thousande and fyue hundreth. These are the chyldren of Joseph in theyr kynredes.

The chyldrẽ of Ben Jamin in theyr kynreds, were, Bela of whõ cõmeth ꝑ kinred of ꝑ Belaites. Asbel: of whõ cõmeth ꝑ kynred of the Asbelites. Ahiram, of whom cõmeth the kynred of the Ahiramites. Supham: of whome commeth the kynred of the Suphamites. Hupham, of whome commeth ꝑ kynred of the Huphamites. And the chyldrẽ of Bela, were, Ard and Naeman: of whom cõmeth the kynred of the Ardites, and Naemanites. These are ꝑ chyldren of Ben Jamin in theyr kynredes, in nombre, fyue and forty thousande, and fyre hundreth.

The chyldren of Dan in their kynreds were, Suham: of whom commeth the chyldren of the Suhamites. These are the kynreds of Dan in theyr generacyons, & they were altogether in nombre, foure and thre score thousande, and foure hundreth.

D Josu.17.b

Nu.27.a 1.Pa.8.b

E

The chyldren of Aller in theyr kynredes were, Jemna, of cõmeth the kynred of the Jemnites. Jesui: of whom cõmeth the kynred of the Jesuites. Bria: of whom cõmeth the kynred of ỹ Bryites. And ỹ chyldren of Brya, were Heber: of whome cõmeth the kynred of the Hebrites. Melchiel: of whom cõmeth ỹ kynred of the Melchielites. And the doughter of Aller was called Sarah. These are the kynredes of the chyldren of Aller, in theyr nombre, thre and fyftye thousande and foure hundreth.

f The chyldren of Nephtali in their kynredes were, Jahaziel: of whome cõmeth the kynred of the Jahazielites. Guni: of whom cõmeth the kynred of the Gunites. Jezer: of whome cõmeth the kynred of the Jezerites Sillem: of whome cõmeth the kynred of ỹ Sillemites. These are ỹ kynredes of ỹ children of Nephtali in theyr generacyons, in theyr nombre, fyue and foorty thousande, & foure hundreth.

Eccl.16.b * This is the summe of the chyldren of Israel: fyue hundreth thousande, a thousãd seuen hundreth, and thyrtie.

And the LORDE spake vnto Moses, and sayde: Unto these shalt thou deuyde ỹ lõde to enheritaunce, accordynge to the nombre

Nu.32.f of the names. * To many, shalt thou geue
Josu.11.b the more enheritaunce, and to few the lesse: vnto euery one shalbe geuen accordinge to theyr nombre: yet shall the lõde be deuyded by lotte. Accordyng to the names of the trybes of theyr fathers shall they enheryte it: for after ỹ lotte shalt thou deuyde their enheritaunce, both betwixte many and few.

And this is the summe of the Leuites in theyr kynredes. Gerson: of whom cõmeth the kynred of the Gersonites. Kahath: of whome cõmeth the kynred of the Kahathites. Merari of whome cõmeth the kynred of the Merarites. These are the kynreds of Leui, the kynred of the Libnites, the kynred of the Hebronites, ỹ kynred of the Mahelites, the kyndred of the Musites, ỹ kynred of the Corahites.

G Kahath begath Amram. * And Amrãs
Exo.6.c wyfe was called Jochebed a doughter of Leui, whiche was borne hym in Egypte. And vnto Amram she bare Aaron and Moses, and Miriam theyr syster. And vnto Aaron were borne Nadab, Abihu, Eleasar, &
Leui.10.a. Ithamar. As for Nadab and Abihu, * they
Num.3.d. dyed, whã they offered straunge fyre before
Num.3.f the LORDE. * And the summe of thẽ was thre and twentye thousand, all males from fyue monethes and aboue. For they were not nombred amonge the chyldren of Israel for ther was no enheritaunce geuen them amonge the chyldren of Israell.

This is the summe of the chyldren of Israel whome Moses and Eleasar the prest nõbred in the felde of the Moabites beside Jordane ouer agaynste Jericho: among whome there was not one of the summe of those chyldren of Israell, * whome Moses and Aaron the prest nombred in the wyldernesse of Sinai. For the LORDE sayde vnto them, * that they shulde dye in the wyldernesse. And ther was not one of them left, saue Caleb the sonne of Jephune and Josua the sonne of Nun.

The.xxvii. Chapter.

And ỹ doughters of * Selaphad ad ỹ sõne of Hepher ỹ sonne of Gilead, ỹ sonne of Machir, ỹ sõne of Manasse, amõge the kynred of Manasse, ỹ sonne of Joseph (whose names were, Mahela, Noa, Hagla, Milca, and Thirza) cam and stode before Moses and Eleasar the prest, and before the rulers and the whole congregacyon, euen before the dore of ỹ Tabernacle of witnesse, and sayde: Oure father is dead in the wyldernesse, and was not in the company of thẽ * that rose vp agaynst ỹ LORDE in the congregacyon of Corah: but dyed in his owne fynne, and had no sonnes. Why shulde oure fathers name perysshe from amõg his kynred, though he haue no sonne? Geue vs a possession also amonge our fathers brethren.

Moses broughte theyr cause before the LORDE. And the LORDE sayde vnto him: The doughters of Selaphad haue spoken right. Thou shalte geue thẽ a possession to inheret amonge theyr fathers brethren, and shalte turne theyre fathers enheritaunce vnto them. And saye vnto the children of Israell: Whan a man dyeth and hath no sonne, ye shall turne his enheritaunce vnto hys doughter. ỹ he haue no doughter, ye shall geue it vnto hys brethren. If he haue no brethren, ye shall geue it vnto hys fathers brethren. ỹ if he haue no fathers brethren, ye shall geue it vnto the nerest kynsfolke whiche belonge vnto him in his kynred, ỹ they maye possesse it. This shalbe an ordinaũce and a perpetuall lawe vnto the chyldren of Israell, as the LORDE commaunded Moses.

* And the LORDE spake vnto Moses: Get the vp in to this mounte Abarim,

beholde the londe, whiche I shall geue vn-
to the chyldren of Israell. And whan thou
hast sene it, thou shalt be gathered vnto thy
people * as Aaron thy brother was gathe
red: for ye were disobedient vnto my worde
in the wyldernelle of Sin, in ꝑ stryfe of the
congregacyon, whan ye shulde haue sancti
fyed me, thorowe the water before them.
* This is the water of stryfe at Cades in ꝑ
wyldernelle of Sin.

¶ And Moses spake vnto the LORD and
sayde: O let the LORDE God of the spretes
of all flesh, set a man ouer the cõgregacion
which may go in and out before them, and
to leade thẽ out and in, ꝑ the congregacion
of the LORDE be not as the shepe without a
shepherde.

* And the LORDE sayde vnto Moses:
Take vnto the Josua the sonne of Nun,
which is a man in whome is the spyrete, and
put thyne hõdes vpon hym and set hym be
fore Eleazar the prest, and before the whole
congregacyon, and geue hym a charge in
their sighte, and bewtikye him wt thy bewty
that the whole congregacyon of ꝑ chyldrẽ
of Israell may be obedient vnto hym. And
he shall stonde before Eleazar ꝑ prest which
shall axe councell for hym after the maner
of the * lighte before the LORDE. At the
mouth of hym shal both he, & al the chyldrẽ
of Israell with hym, and the whole congre
gacyon go in and out.

Moses dyd as the LORDE cõmaunded
hym, and toke Josua, and sette hym before
Eleazar the prest, and before all the congre
gacyon, * and layed his handes vpon him,
and gaue hym a charge, as the LORDE
sayde vnto Moses.

The.xxviij. Chapter.

AND the LORD spake vnto Mo
ses, and sayde: Cõmaunde the
chyldren of Israell, and saye
vnto them: The offerynge of
my breade whiche is my offe-
rynge of the swete sauoure, shall ye kepe in
his due season, that ye maye offre vnto me.
And saye vnto them: * These are the offe-
rynges that ye shall offer vnto the LORDE:
Lambes of a yeare olde which are without
blemyth, euery daye two for a daylie burnt
offerynge: the one lambe in the mornynge,
the other at euẽ. * And therto a tenth deale
of an Epha of fyne floure for a meatoffe-
rynge, myngled wt beatẽ oyle of the fourth
parte of an Hin, this is a daylie burntoffe-
rynge, which ye offred vpon mount Sinai
for a swete sauoure of a sacrifice vnto the
LORD. And the drynkofferynge of the same,
the fourth parte of an Hin to a lambe, and
this shalbe poured in the Sanctuary for a
gyfte vnto the LORD. The other lãbe shalt
thou prepare at euen (lyke as the meatoffe-
rynge in the mornynge) and the drynkoffe-
rynge therof, for a sacrifyce of a swete sa-
uoure vnto the LORDE. B

On the Sabbath daye, two lambes of
a yeare olde without blemyth, and two tẽth
deales of fyne floure myngled with oyle, &
the drynkofferynge therof. This is ꝑ burnt
offeryng of euery Sabbath besyde the day
lye burntofferynge, wt his drynkofferynge.

On the fyrst daye of youre monethes ye
shall offre a burntofferynge vnto the LORD
two yonge bullockes, a ramme, seuen lãbes
of a yeare olde without blemyth, and alway
thre tenth deales of fyne floure for a meate
offerynge myngled with oyle vnto euery
bullocke: two tenth deales of fyne floure
for a meatofferynge, myngled with oyle vn
to the rãme: and a tenth deale of fyne floure
for a meatoffryng myngled with oyle vnto
euery lambe. This is the burntofferinge of
a swete sauoure, a sacrifyce vnto the LORD.

And theyr drynkofferynge shall be, halfe &
an Hin of wyne vnto euery bullock, ꝑ third
parte of an Hin to ꝑ ramme, the fourth part
of an Hin to euery lãbe. This is the burnt-
offeryng of euery moneth in the yeare. Ther
shalbe offered an he gaate also for a synoffe
rynge vnto the LORDE to the daylie burnt-
offerynge with his drynkofferynge.

* And on the fourtenth daye of the fyrst Exod.12.a
moneth is the Easter vnto the LORDE, and Leui. 23.a
on the fyftenth daye of the same moneth is Deu.16.a
the feaste. Seuen dayes shall vnleuended
breade be eaten. The fyrst day shalbe an ho-
ly conuocacyon: No seruyle worke shall ye
do therin, & * ye shal offre a burntofferynge Leui. 23.b
vnto the LORDE: two yonge bullockes, one
ramme, seuen lambes of a yeare olde with
out blemyth, with their meatofferynge: thre
tenth deales of fyne floure myngled with
oyle to eyther bullocke, and two tenth dea-
les to the rãme, and one tenth deale to eue-
ry lambe amonge the seuẽ lambes. And an
hegoate for a synofferynge, to make an at-
tonement for you. And these shal ye offre in
the mornynge, besydes the burntofferynge
which is a dayly burntofferyng. After this
maner shall ye offer the breade euery daye
seuẽ dayes longe for an offeryng of a swete
sauour vnto the LORDE, to the dayly burnt B
offerynge, and drynkofferynge also. And

the seuenth daye shalbe called an holy conuocacyon with you: no seruyle woꝛke shall ye do therin.

And the daye of the fyꝛst frute (whan ye offere the meatofferynge of the moneth vnto the LORDE in youre wekes) shalbe an holy cõuocacyon also: No woꝛke of bondage
Leui. 23.b shall ye do therin. * And ye shall offere a burntofferynge foꝛ a swete sauoure vnto ꝑ LORDE: two ponge bullockes, a ramme, seuen lambes of a yeare olde, with their meatofferynges: thꝛe tenth deales of fyne floure myngled with oyle to euery bullocke, two tenth deales to the rãme, and one tẽth deale to euery lambe of the seuen lambes. And an he goate to make an attonement foꝛ you. This shall ye do, besydes the daylye burntofferynge with his meateofferynge and his dꝛynkofferynge. Without blemyshe shall they be all.

The.xxix.Chapter.

A
Leui. 23. b
AND the fyꝛst daye of the seuenth moneth shalbe with you an holy conuocacyon. No seruyle woꝛke shall ye do therin, foꝛ it is the day of your trõpet blowynge. And ye shall offre a burntofferynge foꝛ a swete sauour vnto the LORD: a ponge bullocke, a ramme, seuen lambes of a yeare olde without blemysh. And their meatofferynges: thꝛe tẽth deales of fyne floure myngled with oyle to ꝑ bullocke, two tenth deales to the ramme, and one tenth deale vnto euery lambe of the seuẽ lambes. An hegoat also foꝛ a synofferynge, to make an attonement foꝛ you, besyde the burntofferynge of the moneth and his meatofferyng, and besyde the daylye burntofferynges, with his meatofferiges with their dꝛynkeofferynge accoꝛdynge to the maner of thẽ foꝛ a swete sauour. This is a sacrifice vnto ꝑ LORDE.

Leui. 16g and. 23.e
* The tenth daye of this seuẽth moneth shalbe an holy conuocacyon with you also, and ye shall humble your soules, and do no seruyle woꝛke therin, but offre a burntofferynge vnto the LORDE foꝛ a swete sauoure: a ponge bullocke, a ramme, seuen lambes of a yeare olde without blemysh, with their meatofferiges thꝛe tenth deales of fine flour myngled with oyle to the bullock, two tẽth deales to the ramme, and one tẽth deale to euery one of the seuen lambes. And an hegoate foꝛ a synneofferynge, besyde the synofferynge of the attonement, and the dayly burntofferynge wyth his meateofferynge, and with his dꝛynkofferynge.

* The fyftenth daye of the seuenth moneth shalbe an holy conuocacion with you, no seruyle woꝛke shall ye do therin, and seuen dayes shall ye kepe a feaste vnto the LORDE. And ye shall offre the LORDE a burntofferyge foꝛ a sacrifyce of a swete sauoure vnto the LORDE: thyrtene yonge bullockes, two rammes, fourtene lambes of a yeare olde without blemysh, with their meateofferynges: thꝛe tenth deales of fyne flour myngled with oyle to euery one of the thirtene bullockes. Two tenth deales together of the two rãmes, and one tenth vnto euery one of the fourtene lãbes: and an hegoate foꝛ a synofferynge, besyde the dayly burntofferynge with his meatofferynge and his dꝛynkofferynge.

On the seconde daye, twolfe yonge bullockes, two rammes, fourtene lambes of a yeare olde without blemysh with their meatofferynges and dꝛynkofferynges to the bullockes, to the rammes, and to the lambes in the noinbꝛe of them accoꝛdynge to the maner. And an hegoate foꝛ a synneofferynge besyde the daylye burntofferynge with his meatofferynge, and wt his dꝛynkofferynge.

On the third daye, eleuẽ bullockes, two rammes, fourtene lambes of a yeare olde without blemysh, wt their meatofferynges and dꝛynkofferynges, to the bullockes, to the rãmes, and to the lambes in their nõbꝛe accoꝛdynge to ꝑ maner. And an hegoate foꝛ a synofferynge, besyde the daylye burntofferynge with his meatofferynge and his dꝛynkofferynge.

On the fourth daye, ten bullockes, two rammes, fourtene lambes of a yeare olde without blemysh, with their meatofferynges and dꝛynkofferynges, to the bullockes, to the rammes, and to the lambes in their nõbꝛe accoꝛdynge to the maner. And an hegoate foꝛ a synneofferynge, besyde the daylye burntofferynge with his meatofferynge and his dꝛynkofferynge. On the fyfth daye nyne bullockes, two rammes, fourtene lambes of a yeare olde without blemysh, with their meatofferynges and dꝛynkofferynges to the bullockes, to the rammes, and to the lambes in their nombꝛe accoꝛdynge to the maner. And an hegoate foꝛ a synneofferynge besyde the daylye burntofferynge with his meatofferynge and his dꝛynkofferynge.

On the sixte daye, eyght bullockes, two rammes, fourtene lambes of a yeare olde without blemysh, with their meatofferynges and dꝛynkofferynges to the bullockes, to the rammes, and to the lambes in

nombre accordynge to the maner. And an hegoate for a synofferynge, beside the dayly burntofferynge with his meatofferyng and his drynkofferynge.

On the seuenth daye, seuen bullockes, two rammes, fourtene lambes of a yeare olde without blemyshe, with theyr meatofferynges and drynkofferynges to the bullockes, to the rammes, & to the lambes in their nombre accordynge to the maner. And an hegoate for a synofferyng, beside the dayly burntofferynge with his meatofferyng and his drynkofferynge.

On the eyght daye shall ye gather ye people together. No seruyle worke shall ye do therin. And ye shall offre a burntofferynge for a sacrifice of a swete sauour vnto ye LORDE. 1 bullocke, a ramme, seuen lambes of a yeare olde without blemyshe, with theyr meatofferynges and drynkofferynges to the bullocke to the ramme, and to the lambes in theyr nombre accordynge to the maner. And an hegoate for a synofferynge, beside the dayly burntofferynge with his meatofferynge and his drynkofferynge.

These thynges shall ye do vnto ye LORDE in your feastes, beside that ye bowe and vowe of a free wyll for burntofferynges, meatofferynges, drynkofferynges and thankofferynges. And Moses tolde the chyldren of Israell all that the LORDE commaunded hym.

The.xxx. Chapter.

AND Moses spake vnto the rulers of the tribe of the chyldren of Israell and sayde: This is it that the LORDE hath commaunded. * yf ony man make a bowe vnto the LORDE, or sweare an oth, so that he bynde his soule, he shall not breake his worde, but he shall do all that is proceaded out of his mouth.

yf a damsell make a bowe vnto the LORDE, and bynd herselfe, whyle she is in hir fathers house, and vnmaried, & hir bowe or bonde that she maketh ouer hir soule, cometh to hir fathers eares, and he holde his peace therto: then all hir bowes and bondes that she hath bounde herselfe withall ouer hir soule, shall stande in effect. But yf hir father forbyd her ye same daye ye he heareth it, then shall no bowe nor bonde that she hath bounde herselfe withall ouer hir soule, be of value. And the LORDE shalbe mercyfull vnto her, for so much as hir father forbad her.

yf she haue an husbande, & hath a bowe vpon her, or yf she haue letten go out of hir lyppes a bonde ouer hir soule and hir husbande heare it, and holdeth his peace therat, the same daye that he heareth it: then hir bowe and bonde wherwith she had bounde herselfe ouer hir soule, shal stonde in effect. But yf hir husband forbyd her the same day that he heareth it: then is the bowe lowse ye she hath vpon her, and the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shall be gracyous vnto her.

The bowe of a wydowe, and of her that is deuorced, all that she byndeth her selfe withall ouer hir soule, shall stande in effecte vpon her.

yf she bowe in hir husbandes house, or bynde hirselfe with an oth ouer hir soule, & hir husbande hear it, and holde his peace therto, and forbyddeth it not: then shall al ye same bowe, and all that she hath bounde hir selfe withall ouer hir soule, stonde in effect. But yf hir husbande wyll disanul it, ye same daye that he heareth it: then is it of no value ye is proceaded out of hir lyppes, which she hath bowed or bounde ouer hir soule: for hir husbande hath made it lowse & the LORDE shalbe gracyous vnto her. And all bowes and othes that bynd to humble ye soule maye hir husbande stablyshe or breake. Thus yf he hold his peace therto from one daye to another, then stablysheth he all hir bowes and bondes, that she hath vpon her because he helde his peace, the same daye ye he herde them. But yf he dissanulle them after that he hath herde them, the shal he take awaye hir mysdede.

These are the statutes that the LORDE commaunded Moses betwene a man & his wyfe, and betwene the father & his doughter, whyle she is yet a damsell in his fathers house.

The.xxxi. Chapter.

AND the LORD spake vnto Moses, and sayd: * Auenge ye chyldren of Israel of the Madianites, that thou mayst afterward be gathered vnto thy people. Num.25

Then spake Moses vnto the people, & sayd Harnesse some men among you to ye warre agaynst the Madianites (that they may auenge the LORDE vpon ye Madianites) out of euery tribe a thousande, that out of euery tribe of Israell ye maye sende some to ye battayl. And from amonge the thousandes of Israell they toke one of euery tribe, eue

twelfe thousand prepared vnto the battayl And Moses sent thē with Phineas ꝑ sōne of Eleasar the prest in to the battayll, & the
Nu.10.a holy vessels and * the trompettes to blowe in his hande.

And they fought agaynst the Madianites as the LORDE commaūded Moses, and slewe all the males, and the kynge of ꝑ Madianites slewe they also amonge the other ꝑ were slayē: namely, Eui, Rekem, Zur, Hur,
B and Reba, the fyue kynges of the Madia-
2.Pet.2.c nites. And they slewe * Balaam the sonne of Beor with the swearde. And the chyldren of Israel toke the wemen of the Madianites presoners, and theyr chyldren: all theyr cattell, all theyr substaūce, and al theyr goodes spoyled they, & all theyr cyties of theyr dwellynges & castels burnt they with fyre. And they toke all the spoyles, and all that they coulde catch, mē and cattel, and brought them vnto Moses and to Eleasar the prest, and to the congregacyon of the chyldren of Israel (namely ꝑ presoners, and the cattell that were taken, and the good ꝑ was spoyled) in to the hoost in the felde of ꝑ Moabites, which lyeth besyde Jordane ouer agaynst Jericho.

And Moses and Eleasar the prest and
Exo.14.c all the captaynes of ꝑ cōgregacyon, * went out of the hoost to mete them. And Moses was angrye at the officers of ꝑ hoost, which were captaynes ouer thousandes and hundredes, that came from the battayll, & sayde
C vnto them: Haue ye saued all the wemen a
Nu.25.a lyue? Beholde, * Haue not they (throwe Ba
Apoc.2.c laams busynes) turned awaye the chyldren of Israell to synne agaynst the LORDE vpō Peor, and ther cam a plage ouer the whole
Jud.21.b congregacyon of the LORDE. * Now ther fore slaye al the males amonge the chyldrē, & kyl al the wemē ꝑ haue knowē mē & lyen vnder them. But al the wemē chyldrē that haue knowen no men nor lyen with them kepe those alyue for your selues. And lodge ye
Nu.19.b without the hoost, * al that haue slayne ony man, or touched the slayne: that on the thyrd and seuenth daye ye may purifie youre selues, and those whom ye haue taken presoners. And all the clothes and all stuffe that is made of skynnes, and all maner furres, and all vessels of wood shall ye purifie.

And Eleasar ꝑ prest sayd vnto ꝑ captay
D nes of the hoost, ꝑ went out to the battayll: This is the statute of ꝑ lawe, which ꝑ LORDE cōmaunded Moses: golde, syluer, brasse yron, tynne, & leed, and al ꝑ suffreth the fyre, shall ye cause to go thorowe the fyre, & clense it, that it maye be purified with the spryng lynge water. As for all such as suffreth not the fyre ye shall cause it to go thorowe ꝑ water, and shall washe youre clothes vpon the seuenth daye, and then shall ye be clean. After that shall ye come in to the hoost.

And the LORDE spake vnto Moses, & sayd: * Take the sūme of the spoyle of that are taken, both of the wemen & of cattell, thou & Eleasar the prest, & the chefe fathers of the congregacyon, & geue the halfe vnto those ꝑ toke the warre vpō thē, & bryng out to the battayll, & the other halfe to ꝑ congregacyon. And of the men of warre ꝑ went out to ꝑ battayll, thou shalt heaue vnto the LORDE one soule of fyue hūdreth, both of the wemen, oxen, asses, & shepe: Of theyr halfe parte shalt thou take it, & geue it vnto Eleasar ꝑ prest for an heaueofferynge vnto the LORDE. But of ꝑ chyldrē of Israels halfe part, thou shalt take one head of fyfty, both of the wemen, oxen, asses, and shepe, and of all the cattel, and shalt geue them vnto the Leuites, that wayte vpon the habytacyon of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE cōmaunded Moses. And the spoyle and praye which the mē of warre had spoyled, was sixe hundreth thousande, and fyue and seuenty thousande shepe, and seuenty thousand oxen, one & thyrtye thousande asses: and the wemē that had knowen no men nor lyen with them, were two and thyrty thousande soules.

And the halfe parte which belonged vnto them that went to the warre, was three hundreth thousande, & seuen and thyrtye thousande, & fyue hundreth shepe, of which the LORDE had sixe hūdreth, & one and seuenty shepe. Item sixe & thyrty thousande oxen: wherof the LORDE had two and seuenty. Item thyrty thousand & fyue hundreth asses: wherof the LORDE had one & sixtye. Item sixtene thousande soules of wemen: wherof the LORDE had two & thirty. And Moses gaue this heaueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded hym.

As for the other halfe which Moses dyuyded vnto the chyldren of Israel, the men of warre (namely the halfe that came of the congregacyon) it was also three hundreth thousande, and seuen and thyrtye thousande and fyue hundreth shepe, sixe and thyrtye thousande oxen, thyrtye thousand and fyue hundreth asses, and sixtene thousande wemen soules. And of this halfe of the chyl-

of Iſrael, tobe Moſes one of euery tyfftyde both of the cattell and of the wemen, & gaue them vnto the Leuites, that wayted vpon the habitacyon of the LORDE, as the LORDE comaunded Moſes.

And the captaynes ouer the thousãdes of the hoost, namely they yͤ were ouer thousandes and ouer hundredes, came forth vnto Moſes, and ſayd vnto hym: Thy ſeruaũtes haue taken the ſumme of the men of warre that were vnder our handes, and there lacketh not one: therfore wynne we a pleasure vnto the LORDE, by what euery one hath fownde of iewels as golde, chaynes, bracelettes, rynges, earynges, and taches, throughoute our maysters be reconcyled before the LORDE.

And Moſes and Eleaſar the preſt toke of them the golde of all maner ornamentes. And all the golde of the Heaue offeringe that they hemed vnto the LORDE, was xvi. thousande and fyue hundreth, and fyfty ſydes, of the captaynes ouer thousandes and hundredes. For lobe what euery one had hoyled, that was his owne.

And Moſes with Eleaſar yͤ preſt toke the golde of the captaynes ouer thousandes & hundredes, and brought it into Tabernacle of wytnesse for a remembraunce of the chyldren of Iſrael before the LORDE.

The.xxxij. Chapter.

THe chyldren of Ruben and the chyldren of Gad had an exceadynge great multitude of cattell, & ſawe the lãde of Iaeſer & Gilead yͤ it was a mete place for cattell, and cam and ſpake vnto Moſes and to Eleaſar the preſt, and to the captaynes of the congregacyon: The lande of Aroth, Dibon, Iaeſar, Nimra, Heſbon, Eleale, Sebam, Nebo, and Beon, which yͤ LORDE ſmote before the congregacyõ of Iſrael is a mete lande for cattell, and thy ſeruaũtes haue many cattell. And they ſayd moreouer: yf we haue fownde fauour before the, then geue thy ſeruauntes this lande in poſſeſſion, and we wyll not go ouer Iordane.

Moſes ſayd vnto them: your brethren ſhall go to the warre, and wyl ye tary here? Wherfore turne ye the hartes of the chyldren of Iſrael, that they ſhulde not go ouer in to the lande that the LORDE ſhall geue them? Thus dyd your fathers alſo, whã I ſent them out from Cades Barnea, to ſpye out yͤ lande. And whan they were come vp to the ryuer of Eſcol, and ſawe the lande, they turned the hartes of the chyldren of Iſrael, ſo that they wold not go in to the lande which the LORDE wolde haue geuen them.

And the LORDE was wroth at the ſame tyme, and ſware, and ſayd: * Theſe Nu.14.b
men that are come out of Egypte, from twẽtye yeare olde and aboue, ſhall not ſe the lande which I ſware vnto Abraham, Iſaac and Iacob, because they haue not wholy folowed me: ſaue Caleb yͤ ſõne of Iephune yͤ kenyſite, and Joſua the ſonne of Nun: for they haue wholy folowed the LORDE. So the LORDE was wroth with Iſrael, and let them wander in the wyldernesse forty yeares tyll all the generacyon that had done euell before the LORDE, was conſumed.

And beholde, ye are ryſen vp in your fathers ſteade, to increaſe the nombre of ſynfull men, and to augment yet the wrath and indignacyon of yͤ LORDE agaynſt Iſrael. For yf ye turne you backe from folowynge hym, he ſhall yet leaue them more in the wyldernesse and ſo ſhall ye deſtroye all this people.

Then ſtepte they to hym, and ſayd: we wyll but buylde ſheptfoldes here for oure ſhepe and cattell, and cyties for our chyldren. As for our ſelues, we wyll go ready armed before the chyldren of Iſrael, tyll we haue brought them vnto theyr place: Our chyldren ſhall remayne in the fenced cyties, becauſe of the inwellers of the lande. We wyll not turne home agayne, tyll the chyldren of Iſrael haue taken euery one his enheritaunce in poſſeſſion: for we wyll not enherit with them beyonde Iordane: for oure inheritaunce ſhall fall vnto vs vpon this ſyde Iordane Eaſtwarde.

Moſes ſayd vnto them: * yf ye wyl do D
this, that ye wyl harnaſſe your ſelues to the Joſu.1.c and.4.e
warre before the LORDE, thẽ go ouer yͤ Iordane before the LORDE, who ſoeuer is harnaſſed amonge you, tyl he haue dryuen out his enemyes before his face, and vntyll the land be ſubdued before the LORDE, thẽ ſhal ye returne, and be vngylty before yͤ LORDE, and before Iſrael, and ſo ſhall ye haue this lande in poſſeſſion before the LORDE. But yf ye wyll not do ſo, beholde, ye ſhal offend agaynſt the LORDE, and be ſure, that your ſynne ſhall fynde you out. Buylde cyties now therfore for your chyldren, and ſhepe foldes and ſtalles for your ſhepe and cattell, and do as ye haue ſpoken.

The chyldren of Gad, and the chyldren of Ruben ſaid vnto Moſes: Thy ſeruauntes ſhall do as my lorde hath comaunded. Our

chyldren, wyues, substaunce, and all our cattell, shalbe in the cyties of Gilead. But we thy seruauntes wyll go all harnalled for ỹ warre vnto battayll before the LORDE, as my lorde hath sayd.

Then Moses commaunded Eleasar ỹ prest and Josua the sonne of Nun, and the cheke fathers of the trybes of the chyldrē of Josua.4.c Israel, and sayd vnto them: * yf the chyldren of Gad, and the chyldren of Ruben go ouer Jordane wt you, all prepared to fyght before the LORDE, and whā the lāde is subdued vnto you, thē geue them the lande of Gilead in possession. But yf they go not ouer with you in harnasse then shall they inherit with you in the lande of Canaan.

The chyldren of Gad and the chyldrē of Ruben answered and sayd: As the LORDE hath spoken vnto thy seruauntes, so wyll we do: we wyll go harnalled before ỹ LORDE into the lande of Canaan, & possesse our enheritaunce on this syde Jordane.

¶ * So Moses gaue vnto the chyldren of Deu.3.b Gad and to ỹ chyldren of Ruben, and to the Jos.12.a.b halfe trybe of Manasse the sōne of Joseph: the kyngdome of Sehon kynge of the Ammorites, and the kyngdome of Og ỹ kynge of Basan, the lande with the cyties therof in all the coastes of the countre rounde about. Then the chyldren of Gad buylded Dibō, Ataroth, Aroer, Atroth, Sophan, Jaeser, & Jegabeha, Bethnimra, & Betharan, stronge fenced cyties, and shepefoldes. The chyldrē of Ruben buylded Hesbō, Eleale, Kiriatha im, Nebo Baal, Meon, & turned ỹ names and Sibamas, and gaue names vnto ỹ cyties which they buylded. And the chyldren Gen.50.b of * Machir the sonne of Manasse went in to Gilead, and conquered it, and droue out the Ammorites that were therin. Thē Moses gaue Gilead vnto Machir the sonne of Manasse and he dwelt therin. Jair ỹ sōne of Manasse went and conquered the villagies therof, and called them Hauoth Jair. Nobath went, and conquered Kenath, with the townes belōgyng therto, & called it Nobah, after his owne name.

The.xxxiii. Chapter,

¶ THese are the iourneys of ỹ chyldren of Israel, which went out of the lande of Egipte accordynge to their armyes, by Moses & Aaron. And Moses wrote their goynge out as they iourneyed, after ỹ the cōmaundement of the LORDE. And the

se (namely) are the iourneyes of their goynge. * They departed from Ramses vpon the fyftenth daye of the fyrst moneth (euen the morow we after the Easter) with an hye hande, so that all the Egipcians sawe, and buryed them they⁊ firstborne, whō the LORD had slayne among the: for the LORDE executed iudgemēt also vpō their gods. Whan they were departed frō Ramses, they pitched in Suchoth. Frō Suchoth they departed * & pitched they⁊ tentes in Etham, which lyeth in the edge of the wyldernesse. * From Etham they departed, and abode in the valley of Hiroth (which lyeth toward Baal Sephon) and pitched ouer against Migdol. * From Hyroth they departed, went in thorow the myddes of the see into the wyldernesse, & wente thre dayes iourney in the wyldernesse of Ethan, and pitched in Marah.

* From Marah they departed, & came into Elim, where ther were twelue welles of water, and seuēty palme trees, & there they pitched. From Elim they departed and pitched by the reed see. From the reed see they departed and pitched in the wyldernesse Sin. From the wyldernesse of Sin they departed, and pitched in Daphka. Frō Daphka they departed, and pitched in Alus. From Alus they departed, and pitched in Raphidim, where the people had watr to drinke. * From Raphidim, they departed & pitched in the wyldernesse of Synai.

* From Synai they departed, & pitched at the Lustgraues. * From the Lustgraues they departed, and pitched in Haseroth. * Frō Haseroth they departed, and pitched in Rithma. From Rithma they departed, & pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. From Rissa they departed, and pitched in Rehelatha. Frō Rehelatha they departed, and pitched in mount Sapher. From mount Sapher they departed, and pitched in Harada. From Harada they departed, & pitched in Makeheloth. Frō Makeheloth they departed, and pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, & pitched in Moseroth.

* From Moseroth they departed, & pitched in Ben Jaakon. From Ben Jaakon they departed, and pitched in Horgadgad. From Horgadgad they departed, & pitched

in Jathbatha. Frō Jathbatha they departed, and pitched in Ibrona. From Ibrona they departed and pitched in Ezeon gaber. Frō Ezeō gaber, they departed, * & pitched in the wyldernesse of Zin, which is Cades.

* From Cades they departed, and pitched at mōut Hor, on the border of the lōde of Edom Then. Aaron the preste wente vp vnto mount Hor (accordynge to the cōmaū demēt of the LORDE) and dyed there in the fortyeth yeare, after that the childzen of Israell departed out of the londe of Egypte, in the fyrst daye of the fyfte moneth whā he was an hundreth & thre and twentye yeare olde. * And Arad the kynge of the Canaantes, which dwelt in the south countre of Canaan herde that the childzē of Israel came

And frō mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, in Phimon. From Phimon they departed, * and pitched in Oboth. From Oboth they departed, and pitched in Jgim by Jbarim vpon the border of the londe of the Moabites. From Jgim they departed, and pitched in Dibon Gad. From Dibon Gad they departed, and pitched in Almon Diblathama. From Almon Diblathama they departed and pitched in ỹ moūtaynes of Jbarim ouer agaynst Nebo. From the mountaynes of Jbarim they departed, and pitched in the felde of the Moabites besyde Jordane, ouer agaynst Jericho. Frō Beth haelmoth * vnto the playne of Sitim lay they in the felde of the Moabites.

And the LORD spake vnto Moses in ỹ felde of the Moabites, by Jordane ouer agaynst Jericho, and sayde: Speake to the childzē of Israel, and say vnto thē: * Whā ye are come ouer Jordane in ỹ lande of Canaan, ye shall dryue out all the inhabiters before youre face, & plucke downe all theyr ymes, and all theyr ymages of metal & destroye all theyr hye places: that ye may so take the londe in possession and dwell therin. For I haue geuen you the londe to enioye it.

* And the londe shall ye deuyde oute by lotte amonge youre kynreds. Vnto those that are many, shall ye deuyde ỹ more: And vnto them that are few, shall ye deuyde the lesse. Euen as the lot falleth there vnto euery one, so shall he haue it, accordynge to the trybes of theyr fathers.

* But yf ye will not dryue out the inhabiters of the londe before youre face, then they whome ye suffre to remayne, shall become thornes in youre eyes, and darres in youre sydes, and shall vexe you in the lōde where ye dwell. Then will it come to passe that I shal do vnto you euen as I thought to do vnto them.

The.xxxiiij. Chapter.

AND the LORD spake vnto Moses, and sayde: Cōmaunde the childzen of Israel, and say vnto them: Whan ye come in to the londe of Canaan: the lōde that falleth to youre enheritaūce, shal haue hir borders in the londe of Canaan. The southquarter shall begynne at the wyldernesse of Zin by Edom, so that your South quarter be from the edge of the Salte see, which lyeth towarde the East: and that the same quarter set a cōpasse from the South by to Acrabim, & go thorow Zinna: and that his outgoynge be from the South vnto Cades Bernea, and reache vnto Hazor Idar, and go thorowe Asmona, and stretch out from Asmona vnto the ryuer of Egypt and that the ende therof be at the great see.

But the west quarter shal be this: namely the greate see, let that be youre border to warde the west.

The Northquarter shalbe this: ye shal compasse from the greate see vnto mounte Hor. And frō mount Hor ye shall compasse tyll a man come vnto Hemath that the outgoynge therof be the coast of Zedada, and that the borders of the same go out vnto Siphron, and that the goyenge out of it be at Hazor Enā. Let this be your Northquarter.

And youre Eastquarter shall ye cōpasse from Hazor Enan vnto Sephā and let the coaste go downe from Sephan and Ribla on ỹ Eastsyde of Ain. Thē let it go downe, and reach vnto the syde of the see of Chinereth Eastwarde, and come downe by Jordane, so that the goynge out of it be ỹ Salt see. Let this be youre lōde with the borders therof rounde aboute.

And Moses cōmaunded the childzen of Israell, and sayde: This is youre londe ỹ ye shal deuyde out amōge you by lot, which the LORDE hath cōmaunded to geue vnto ỹ nyne trybes, & to the halfe tryde. * For the tryde of the childzē of Ruben after their fathers house, and the tryde of the childzen of Gad accordige their fathers house, and the halfe tryde of Manasse haue receaued theyr portion: Thus the two trybes and the halfe tryde haue theyr enherytaunce already on this syde Jordane ouer agaynst Jericho Eastwarde.

And the LORDE spake vnto Moses, and
Deut.1.c Iosu.14.a sayd: * These are ỹ names of the mẽ, which
shall deuyde the lande amonge you. Eleasar the prest, and Iosua the sonne of Nun.
And the captayn of euery tryde shal ye take
to deuyde the lande.

D And these are the names of the men: Caleb the sonne of Iephunne of the tryde of Iuda. Semuel the sonne of Ammyhud of the tryde of Simeon. Elidad the sonne of Cislon of the tryde of Ben Jamin. Buki the sonne of Jagli of the tryde of the chyldren of Dan. Hamuel the sonne of Ephod, of the tryde of the chyldren of Manasse amonge the chyldren of Joseph. Kemuel the sõne of Styphthan, of the tryde of the chyldren of Ephraim Elizaphan the sonne of Parnach, of the tryde of the chyldren of Sabulon. Palthiell the sonne of Asan, of the tryde of the chyldren of Jsachar. Abihud the sõne of Selomi, of the tryde of the chyldren of Asser. Pedahel the sonne of Amihud, of the tryde of the chyldren of Nephtali. These are they whome the LORDE commaunded, that they shulde deuyde ỹ inheritaunce vnto the chyldren of Jsrael in the lande of Canaan

The.xxxv.Chapter.

A ND the LORDE spake vnto Moses in the feld of ỹ Moabites by Jordane ouer agaynst
Iosu.21.a Jericho, and sayd: * Cõmaũde the chyldren of Jsrael, that they geue vnto the Leuites of the inheritaunce of they⁊ possellion, cyties to dwell in. The suburbes also aboute ỹ cyties shall ye geue vnto the Leuites, that they may dwel in the cyties, and in ỹ suburbes to haue they⁊ cattell, and substaunce, and all they⁊ beastes.

The suburbes which ye geue vnto ỹ Leuites, shall reache from the wall of the cyte outwarde, a M. cubytes rounde aboute.
Thus ye shall measure without the cyte on the Eastlyde, two thousande cubites: and on the southlyde, two thousande cubytes: & on the Westlyde, two thousande cubites: & on the Northlyde, two thousande cubytes, so that the cyte be in the myddes. This shal be they⁊ suburbes.

B * And amonge the cyties which ye shal
Iosu.20.a geue vnto the Leuites, ye shall geue them syre fre cyties, that he whiche compteth a slaughter, maye flye thyther. Beslydes the same ye shall geue them yet two and foxtye cyties: so ỹ al ỹ cyties which ye geue vnto ỹ Leuites, be eyght & foxty wt they⁊ suburbes. And of thesame ye shal geue the moze from them that haue much in possellion amonge the chyldren of Jsrael: & the lesse from them that haue lytle in possellion. Euery one (according to hys enherytaunce that is delyuered vnto hym) shal geue of hys cyties vnto the Leuites.

And the LORDE talked with Moses and sayd: * Speake to the chyldren of Jsrael, & saye vnto them: Whan ye come ouer Jordane in to the lande of Canaã, ye shal chose out cyties to be fre cyties, that who so commytteth slaughter vnwares, maye flye thyther. And such fre cyties shalbe amõge you, because of the auenger of blonde, that he which hath commytted slaughter, dye not, tyll he stande in iudgement before the congregacyõ. And of these cyties which ye shal geue, ther shalbe sire fre cytes. Thre shal ye geue on this syde Jordane, and thre in the lande of Canaan.

These are the sire fre cyties, both for the chyldren of Jsrael and for the straungers, and for suche as dwell amonge you, ỹ who soeuer hath slaine ony soule vnwares, may flye thyther.

* He that smytteth ony man with any weapõ, that he dye, the same is a murthurer and shall dye the death. ℣ he cast at hym a stone (wherwith ony man maye be slayne) that he dye therof, then is he a murthurer, & shall dye ỹ death. ℣ he smyte hym with an handweapen of wood (wherwith ony man may be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of blonde shall bringe the murthurer to death. Whan he fyndeth hym he shall slay hym. ℣ he thrust at hym of hate, or caste ought at hym with layenge of wayte, or smyte hym of enuye with his hande, that he dye, then shall he ỹ hath slayne hym, dye the death: for he is a murthurer. The auenger of blonde shal bringe hym to death, as soone as he fyndeth hym.

* But ỹ he thrust at hym by chaunce not of enuy: or hurle ought at hym without ony layenge of wayte, or cast at hym with a stone (wherof a man maye dye, and se not) so that he dye, and is not his enemy neyther thought hym ony euell, then shall ỹ congregacyon iudge betwene him that hath smytted the slaughter, and the auenger of blonde in such cases. And the cõgregacyon shall delyuer the dead slayer from ỹ hande of the auenger of blonde, and shall let him come agayne to ỹ fre cyte, whyther he was fled: and there shal he abyde vnto the death of the hye preste, which was anoynted with

holy ople. But yf ꝑ deadslayer go out of the
borders of hys fre cytie, ꝑ he was fled vnto,
and the auenger of bloude fynde hym with
out the borders of hys fre cytie, & kyll hym,
he shall not be gylty of bloude. For he shuld
haue bydden in hys fre cytie vntyll ꝑ death
of the hyghe preste, and after the hygh pre
sts death to come agayne vnto the londe
of hys enheritaunce. Thys shal be a statute
of the lawe vnto you amonge your posteri-
ties, in all youre dwellynges.

The deadslayer shalbe slayne at ꝑ mouth
of wytnesses. * One witnesse shall not an-
swer ouer a soule to death. And ye shall re-
ceaue none attonemẽt ouer the soule of the
deadslayer (for he is gylty of death) but he
shall dye ꝑ death. And ye shal receaue none
attonement of hym, which is fled to the fre
cyte, that he shulde come agayne to dwel in
the londe tyll the preste dye. And defyle not
ye the londe wherin ye dwell. For who so is
gylty of bloude, defyleth the londe: and the
londe can not be reconciled from the bloud
that is shed therin, but only thorow ꝑ bloud
of hym that shed it. Defyle not ye ꝑ londe ꝑ
ye dwell in, wherin I dwell also: For I am
the LORDE, which dwell amonge the chil-
dren of Israell.

The .xxxvi. Chapter.

AND the chefe fathers of ꝑ kyn-
red of the children of Gilead,
ꝑ sonne of Machir (which was
the sonne of Manasse of ꝑ kyn-
red of ꝑ childrẽ of Joseph) came
forth & spake before Moses, & before ꝑ cap-
taynes amõge the chefe fathers of the chil-
dren of Israel, & sayde: Syr, the LORD hath
* cõmaunded, that ye shulde geue the lond
by lotte vnto the children of Israel to enhe
rite. * And thou my lorde hast cõmaunded
thorowe the LORDE that the enherytaũce
of oure brother Zelaphead shulde be geuen
vnto hys doughters. Now yf ony men out
of the trybes of Israel take them to wyues
then shall ours fathers enheritaunce be
lesse: and as much as they haue, shall come
to the enheritaunce of ꝑ trybe that they com
vnto. Thus shall the lotte of oure enhery-
taunce be mynysshed. So whan the yeare
of Jubilye cõmeth vnto the children of Is-
rael, then shall theyr enheritaunce come to
the enheritaunce of ꝑ trybe, where they are.
Thus shall oure fathers enherytaunce be
mynysshed, as much as they haue.

Moses charged the children of Israell
(accordynge to the commaundement of the
LORDE) and sayde: The trybe of ꝑ children
of Joseph hath sayde tyghte. Thys is it ꝑ
the LORDE commaundeth the doughters
of Zelaphead, & sayeth: * Let them marye Tobi.1.a
as they lyke best, onely that they marye in ꝑ and.7.c
kynred of the trybe of theyr father, that the
enheritaunce of the children of Israell fall
not frõ one trybe to another. For euery one
amonge the children of Israell shall cleue
to the enheritaũce of the trybe of his father
and euery doughter that possesseth ony en-
heritaunce amonge the trybes of Israell,
shalbe maryed vnto one of the kynred of ꝑ
trybe of hir father: * that euery one amõge Leui.25.a
the children of Israell maye enioye his fa- Iere.32.b
thers enheritaunce, and that ꝑ enheritaũce Ruth.4.b
fall not from one trybe to another, but that
euery one maye cleue to his owne enherit-
taunce amonge the trybes of the children
of Israell.

As the LORDE cõmaunded Moses, euẽ
so dyd the doughters of Zelaphead, Mahe
la, Thirza, Hagla, Milca and Noa. And
were maryed vnto theyre fathers bzothers
sonnes, of the kynred of the children of Ma
nasse the sonne of Joseph. So their enheri
taunce remayned in the trybe of the kyn-
red of their father.

These are the commaundementes and
lawes, which the LORDE cõmaunded by
Moses vnto the children of Israell in the
felde of the Moabites by Jordane ouer a-
gaynst Jericho.

¶ The ende of the fourth bobe of
Moses called Numerus.

The fyfth boke of
Moses called Deuteronomion.

What this boke contayneth.

Chap. i. Moses putteth the children of Is
raelin remẽbraũce of ꝑ great benefites that
they haue receaued of God, and reuileth
thẽ for theyr vnthankfulnesse and mysdedens.

Chap ii. They are cõmanded not to fight
agaynst Seir, the Moabites and Ammoni
tes. But Sihon the kynge of the Ammori-
tes is delyuered vnto them.

Chap. iii. Og ꝑ kynge of Basan is slayne,
the lõde taken in, and destroyed. Ruben Gad
and the halfe trybe of Manasse haue theyre
enheritaunce on this syde Jordane. Josua
is ordeyned in Moses steade.

Chap iiii. After he hath rehearsed vnto the

the benefites of God / he exhorteth them to kepe his cõmaundementes / that they forget them not. Fredome for suche as commytte slaughter vnwares.

Chap. v He rehearseth the cõmaundementes of God vnto them agayne / and exhorteth them earnestly to kepe them.

Chap. vi He telleth them of ꝑ statutes and ordinaunces of God / exhortynge them to kepe them / and to teache theyr chyldren the the same.

Chap. vii They are cõmaunded (whan they come in the londe of Canaan) to make no frendshippe nor to kepe compani with ꝑ people therof / but vtterly to rote thē out / and not to be afrayed of them.

Chap. viii. He exhorteth them not to forget the cõmaundementes of God / but to remembre what syngular kyndnes God hath shewed them / and from what trouble he hath delyuered them. And geueth the londe / that they are to go vnto / a good reporte.

Chap. ix He warneth them that they ascribe not the goodnesse that God hath done for them / to theyr owne power: for ꝑ he had served them after theyr owne deserynge / he had destroyed them euerychone.

Chap. x He prockadeth forth in tellynge them their wickednesse / and howe they departed from Horeb.

Chap. xi. Consyderynge the multitude of the benefites of God that they had receaued & the pleasaūt lōde that they were to receaue / he exhorteth them agayne to kepe Gods cõmaundementes.

Chap. xii. He descrybeth vnto them agayne the statutes & ordinaunces of the LORD.

Chap. xiii. How men shall knowe false prophetes and how they ought to be punyshed.

Chap. xiiii. For so much as they are a cleane people of God / they are commaunded to auoyde the costumes of the heythen / as in shauynge theyr heades / in eatyng certayne meate. &c.

Chap. xv Of the seuenth yeare (wherof thou readest also in the xxv. chapter of the thirde boke of Moses) and howe the poore folkes and bonde men ought to be intreated.

Chap. xvi. The feast of Easter / with Ionday and of Tabernacles.

Chap. xvii. Certayne statutes. The office of kynges and iudges.

Chap. xviii. The porcion of the Leuites. Of the prophete ꝑ is promysed vnto the people & how the false prophetes may be knowne.

Chap. xix. Of the fre cities for the deadlayers. Howe many witnesses are to be accepted in a matter / and how the false ought to be punyshed.

Chap. xx. A godly ordinaunce concernynge warre and stryvynge of battayll.

Chap. xxi. what oughte to be done with him that is founde slayne in the felde / and with a woman which is taken prysoner. Of him that wyll not obeye father and mother / but to be stoned to death. The deade bodye maye not hange styll vpon the tree.

Chap. xxii. Of loue toward mās neighbour with diuerse other cõmaundementes. How a man shall ordre hymselfe with his wife whom he founde no mayden.

Chap. xxiii. what they are / that maye and me in to the congregacyon of the LORD and other cõmaundementes.

Chap. xxiiii. Of deuorcement / of the lawe of hym that is new maried / with other cõmaundementes concernynge loue vnto a mans neighbours.

Chap. xxv. How the iudge ought to punyshe and howe one brother shulde rayse vp seede to another. Of true weyghtes and measures / and destroyenge of Amalek.

Chap. xxvi. Of the fyrste frutes and tythes how they ar to be brought with prayer and thankesgeuynge vnto God:

Chap. xxvii. Of the stones to be lifte vp beyonde Iordane / and the cõmaundementes of God to be wrytten theron. Of the blessynge and cursynge vpon the two mountaynes.

Chap. xxviii. Swete and gracious promyses for all suche as loue the cõmaundementes of God to do them. Agayne / terrible sore and fearefull plages / threatned vnto all them that regarde not Gods worde.

Chap. xxix. The couenaunt is made in the londe of Moab. Moses putteth them in mynde of the louynge benefites of God ꝑ they maye be stedfaste in the LORDE.

Chap. xxx. Of ꝑ mercyfull kyndnesse of God ꝑ men wyll herken vnto hys worde / & conuerte from theyr owne cuyll wayes. Of the sore punyshmente ꝑ they wyll not.

Chap. xxxi. Josua is geuen vnto the people to be theyr captayne in Moses stede. A prophecy that they wyll forsake the lawe of God / and be punyshed therfore.

Chap. xxxii. The songe of Moses whych he wrote vp to the mounte / and teyeth the same vnto the prompte / but commeth not vnto it.

Chap. xxxiii. A swete blessynge wherwith Moses blesseth the people before his death.

Chap xxxiiii. Moses goeth vp to the mountayne where he dyeth. The chyldren of Israel make lamentation for hym.

The fyrst Chapter.

THese are the wordes ꝓ Moses spake vnto al Israell on ꝓ other syde Jordane in the wyldernesse, in the playne fylde toward the reed see, betwen Paran, Tophel, Laban, Hazeroth, and Disahab, eleuē dayes iourney frō Horeb, by the waye of mōt Seir vnto Cades Bernea. And it fortuned the fyrst daye of the eleuenth moneth in the fortyeth yeare, that Moses spake vnto the children of Israell accordynge vnto all as the LORDE cōmaunded hym, * after he had smytten Sehon the kynge of the Ammorites which dwelt at Hesbon: and Og ꝓ kyng of Basan that dwelt at Astaroth & at Edrei.

On the other syde Jordane in the londe of the Moabites begāne Moses to declare this law, and sayde: The LORDE our God spake vnto vs vpon mount Horeb, & sayd: * ye haue bene longe ynough vpon this mountayne, turne you and departe hence, & goo vnto the mountaynes of the Ammorites and to all theyr neighboures in the feldes, vpon mountaynes, & in the valleyes towarde the South, and towarde the see syde, of the londe of Canaan: & to mōt Libanus euen vnto the greate water Euphrates. Behold I haue delyuered youthe londe, go in and take it in possession: which the LORDE sware vnto youre fathers Abraham, Isaac, & Jacob, * that he wolde geue it vnto them, and theyr sede after them.

Then sayde I vnto you at ꝓ same tyme: * I am not able to beare you my selfe alone by the LORDE: youre God hath increased you, so that this daye ye are as the starres of heauen in multitude, (the LORDE God of youre fathers make you yet many thousande tymes mo, and bielle you, as he hath promised you) How can I alone beare such cōbraūce, and charge, & stryfe amōge you? Prouyde here men of wysedome and vnderstōdyng, such as are known amōg your tribes, them wyll I set to be heades vnto you.

Then answered ye me: and sayde: It is a good thynge, that thou sayeste thou wylt do. Then toke I the heades of your tribes wyse and famous men, and sette them ouer you to be heades, ouer thousādes, ouer hūdreds, ouer fyfty, and ouer ten: and officers amonge youre tribes.

And I charged youre iudges at ꝓ same tyme, and sayde: Heare your brethren, * and iudge righteously betwene euery man and his brother, & the straunger. ye shall know no persoone in iudgement, but shall heare the small as well as the greate, and be afrayed of no man: for ꝓ iudgemēt is Gods. * But yf ony cause be to harde for you let it be brought vnto me, that I maye heare it. Thus cōmaunded I you at the same tyme all that ye shulde do.

Then departed we from Horeb, and walked thorow the whole wyldernesse (whiche is greate and terrible as ye haue sene) by ꝓ waye to the mountaynes of the Ammorites as the LORDE our God cōmaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: ye are come to the mountaynes of the Ammorites, whiche the LORDE oure God shall geue vs. Beholde, there the lōde before the, which the LORDE thy God hath geuen vnto the: Go vp, and conquere it, as the LORDE God of thy fathers hath sayde vnto the: * feare not, and be not discoraged.

Then came ye all vnto me, and sayde: * Let vs sende me before vs, to spye vs out the londe, and to bringe vs worde agayne, by what waye we shall go vp, and to what cities we shall come. That pleased me well, and I toke twolue men from amonge you, of euery tribe one. Which whan they were departed, and wēte vp the hye countre, and came to the ryuer Escoll, they spyed it out, * and toke of the frute of the londe with the and brought it downe vnto vs, & brought vs worde agayne, and sayde: It is a good londe, ꝓ the LORDE our God hath geuē vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE your God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, ther-

Iosh.7.b

C

Deut.17.b Exo.18.b

Deut.20.a

D

Num.13.a

Nu.13.a

fore hath he brought vs out of the londe of Egypte, to delyuer vs in to ỹ handes of the Ammonites, to destroye vs. Whether shall we go vp? Oure brethren haue discouraged
Nu.13.b our hartes: and sayd: * The people is greater and of hygher stature then we, the cities are greate, and walled euen vp to heauen. Moreouer we haue sene there the thyldren of Enakim.

C But I sayd vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fyghte for you, lyke as he dealte with you in Egypte before youre eyes, and in the wyldernesse where thou sawest, that the LORD thy God bare the (euen as a man beareth his owne sonne) thorow out all the waye that ye haue
Nu.14.c walked, tyl ye came to this place. * And yet
Exo.13.b for all this ye haue not beleued vnto ỹ LORDE youre God, whiche went before you, to searche you out a place, where ye shuld pitch youre tentes: by nyght in the fyre (to shewe you the waye, wherin ye shulde go) and on the daye tyme in the cloude.

* Whā the LORD herde the voyce of youre wordes, he was wroth, and sware and sayd:
Nu.14.e and.26.g * There shal none of this euell generacyon
psal.94.b se that good londe which I sware to geue vnto youre fathers, excepte Caled the sone
Iosu.14.b of Iephune, he shall se it. * And vnto hym wyll I geue the londe that he hath trodde vpon, and to his thyldren, because he hath perfectly folowed the LORDE.

F * The LORDE was angry with me also
Nu.20.b for youre sakes, and sayde: Thou also shalt
27.c.34.a not go in thither. But Iosua the sonne of Nun, which stondeth before the, he shall go in thither: Coraage hym, for he shall deuyde
Nu.24.b the enheritaunce out vnto Israell. * And your thyldre, of whom ye sayde they shulde be a praye, and your sonnes which this day vnderstonde nother good nor bad, they shal go in thither, vnto them wyl I geue it, and they shall enioye it. But as for you, turne you, and take youre iourneye to the wyldernesse, euen the waye to the reed see.

Nu.14.f * Thē answered ye, and sayde vnto me: We haue synned agaynste the LORDE, we wyll go vp, and fight, accordyng to all that ỹ LORDE hath cōmaunded vs. Now whā ye had prepared youre selues euery one in his harnesse, and were at ỹ poynte to go vp to the mountaynes, the LORDE sayde vnto me: Speake vnto thē, that they go not vp, and ỹ they fyght not (for I am not amōge) you that ye be not smytten before your enemyes. Whan I tolde you this, ye wold not heare, and were disobedient vnto the mouth of the LORD, and were presumptuous, and wente vp to the mountaynes. Thē the Ammorites that dwelt vpon the mountaynes, came agaynst you and chaced you, as bees be: and smote you at Seir, euen vnto Horma. Now whan ye came again, and wept before the LORDE, he wolde not heare your voyce and enclyned not his eares vnto you.
* So ye abode in Cades a longe season.

The.ij. Chapter.

Then turned we vs, and toke oure iourney to ỹ wyldernesse euen ỹ waye to the reed see, as the LORDE sayde vnto me, and compassed mount Seir a longe season. And the LORDE sayde vnto me: ye haue compassed this mountayne nowlonge ynough, turne you Northwarde, and commaunde the people and saye: ye shall go thorow the coastes of youre brethren the chyldren of Esau, which dwel at Seir, and they shalbe afrayed of you. But take diligent herde to youre selues, that ye prouoke them not: for I wyl not geue you one foote bredth of theyr londe. * For mounte Seir haue I geuen to the chyldre of Esau to possesse. Ye shall bye meate of them for money, that ye maye eate. And water shall ye bye of them for money, that ye maye drynke. For the LORDE thy God hathe blessed the in all the workes of thy hondes, he hath considered thy iourneys thorowe this great wyldernesse: and this forty yeares hath the LORDE thy God bene with the, so that thou hast wanted nothynge.

Now whan we were departed frō our brethren the chyldren of Esau, that dwelt vpon mount Seir, by the waye of the felde frō Elath and Ezeon Gaber we turned us, and wente by the way of the wyldernesse of the Moabites. Then sayde ỹ LORDE vnto me: * Thou shalt not vexe the Moabites nor prouoke them vnto battayll, for I wyll not geue the of theyr londe to possesse. For Ar haue I geuen vnto the chyldren of Lot in possession. * The Emims dwelt there in forre tyme, which were a greate strong people, and hye of stature, as ỹ Enakims: which were taken for giauntes, lyke as the Enakims. And ỹ Moabites called thē Emims. * The Horites also dwelt in Seir afore time, and the chyldren of Esau droue them out and destroyed them before them, and dwelt in theyr stede: lyke as Israell dyd in the lōde of his possession that ỹ LORD gaue

Get you vp now, and go ouer the ryuer Sared, and we wente ouer. The tyme that we were goynge from Cades Barnea tyll we came ouer the ryuer Sared, was eyght and thirty yeares: tyll all the men of warre were wasted out of the hoost, * as the LORDE ſware vnto them. The hãde of the LORDE also was agaynſt them to deſtroy them out of the hoost, tyll they were cõſumed.

And whan all the men of warre were cõſumed, ſo that they were dead amonge the people, the LORD ſpake vnto me, and ſayd: This daye ſhalt thou go thorow the coaſt of the Moabites by Ar, and ſhalt come nye vnto the chyldrẽ of Ammon * whom thou ſhalt not vexe nor prouoke. For I wyll not geue the of the londe of the chyldren of Ammon to poſſeſſe, for I haue geuẽ it vnto the chyldren of Lot in poſſeſſyon. It was take for a londe of giauntes alſo, and giauntes dwelt therin afore tyme. And the Ammonites called them Samſummims which was a people that was great, many, and of hye ſtature, as the Enakims.

And theſe the LORDE deſtroyed before them and let them poſſeſſe the ſame, ſo that they dwelt in theyr ſteade. * Lyke as he dyd with the chyldren of Eſau, which dwell vpon mount Seir, whã he deſtroyed the Horites before them: and let them poſſeſſe the ſame, ſo that they haue dwelt in their ſteade vnto this day. And the Caphthorims came out of Caphtor, and deſtroyed the Auims (that dwelt at Haſerim euen vnto Gaza) & there dwelt they in theyr ſteade.

Get you vp now and departe, and go ouer the ryuer Arnon. Behold, I haue geuẽ Sihon the kyng of the Ammorites at Hesbon in to thy hãde: go to and conquere, and prouoke hym vnto battayl. This daye wyl I begynne, ſo that al nacyons vnder al the heuẽ, ſhall feare and drede the: in ſo much that whan they heare of the, they ſhall tremble and quake for thy rommynge.

* Then ſent I meſſaungers frõ the wyldernesſe of the Eaſt vnto Sihon the kynge at Hesbon * with peaceable wordes, & cauſed to ſaye vnto hym: I wyll go but thorow thy lõde, I wyl go a longe by ẏ hye way, I wyll nether turne to the right hande nor to the lefte. Thou ſhalte ſell me meate for monye, that I may eate: and water ſhalt thou ſell me for money, that I maye drynke. Only let me go thorow by fote, * as the chyldrẽ of Eſau (which dwelt at Seir) did vnto me and the Moabites that dwelt at Ar: vntyll I be com ouer Iordane in to ẏ lond which the LORDE oure God ſhall geue vnto vs.

But Sihon the kynge at Hesbon wold not let vs go by hym: for the LORD thy God hardened his mynde, and made hys harte tough, that he myght delyuer him in to thy handes, as it is come to paſſe this daye.

And the LORDE ſayd vnto me: Behold, A
I haue begonne to delyuer Sihon wt his londe before the: go to and conquere, and poſſeſſe his londe. * And Sihon came out Nu.21.b
with all his people to fighte agaynſt vs at Deu.29.b
Jahza. But the LORD oure God delyuered hym in to our hondes ſo that we ſmote him with his chyldren and all his people.

Then toke we all his cities at the ſame tyme, and deſtroyed vtterly all ẏ cities, mẽ, wemen, and chyldrẽ, and let none remayne: ſaue the cattell, which we caught to oure ſelues, and ẏ ſpoyle of the cities that we wãne from Aroer, which lyeth vpon ẏ ryuer ſyde of Arnon and from the cite on the ryuer vnto Gilead. Ther was no cite that could defende it ſelfe from vs: The LORD our God delyuered vs them all before vs. * But vn- Nu.21.d
to the londe of the chyldrẽ of Ammon thou cameſt not, nor to all that was on the ryuer Jabok, nor to the cities vpon the mountaynes, nor vnto what ſoeuer the LORDE our God forbad vs.

The.iii. Chapter.

AND we turned vs, and wente A
vp the way vnto Basan. * And Nu.21.a
Og the kynge of Basan came Deu.29.b
out with al his people to fighte agaynſt vs at Edrei. But the LORDE ſayde vnto me: Be not afrayed of hym, for I haue delyuered hym and all his people with his londe in to thy hande, and thou ſhalt do with hym, * as thou dyddeſt Deu.1.f
with Sihon kynge of ẏ Ammorites, which dwelt at Hesbon. Thus the LORD our God delyuered Og the kyng of Basan in to our handes alſo with all his people: ſo that we ſmote hym, tyll ther was nothynge lefte ouer vnto hym.

Then wãne we at the ſame tyme all his cities, and ther was not one cyte that we toke not from hym, euẽ thre ſcore cities, the whole region of Argob in the kyngdom of Og at Basan. All theſe cities were ſtronge with hye walles, gates, and barres, beſyde many other vnwalled townes.

And we vtterly deſtroyed them, as we B
dyd with Sihõ the kynge at Hesbon. * All Deu.29.b
the cities deſtroyed we vtterly and the men wemen, and chyldrẽ. But all the cattell and

spoyle of ꝑ cityes caught we for our selues.

Thus toke we at the same tym the lõde out of the hãde of the two kynges of ꝑ Ammorites beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Ammorites call it Senir) all the cittes vpon the playne and all Gilead, & all Basan vnto Salcha and Edrei, the cities of ꝑ kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the gyauntes. Beholde, his ꝑõ bed is here at Rabath amõg the childre of Ammon, nyne cubites lõge, & foure cubites brode, after ꝑ cubite of a mã.

This londe conquered we at the same tyme, from Aroer that lyeth on the ryuer of Arnõ. * And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but the remnaunt of Gilead, and al Basan the kynge of Og, gaue I vnto the halfe tryde of Manasse. The whole regyon of Argob with all Basan was called the gyauntes lande

Num.32.f Deu.29.b Josu.12.a

C Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Hauoth Jair after his owne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is the border) and vnto the ryuer Jabok, whiche is the border of the childre of Ammon: the felde also, and Jordane (which is the coast) from Cinereth vnto the see in the felde, namely, the Salt see vnder mounte Pisga, Eastwarde.

* And I cõmaunded you at the same tyme, and sayde: The LORDE your God hath geuen you this londe to take possessyon of it. Go youre wayes forth therfore harnassed before your brethren the childre of Israel all ye that be mete for ꝑ warre. As for youre wyues, and childre, and cattel (for I know that ye haue much cattel) let them remayne in your cittes, which I haue geuen you vntyll the LORDE your God haue brought your brethren to reste also as well as you, that they also maye take possessyon of the londe, which the LORDE your God shall geue them beyonde Jordane: and then shal ye turne agayne to youre owne possessyon, which I haue geuen you.

Num.32.d

D

* And I warned Josua at ꝑ same tyme and sayde: Thyne eyes haue sene all that ꝑ LORDE your God hath done vnto these two kynges: euẽ so shall the LORDE do also vnto all the kyngdomes whether thou goest. Feare thẽ not, for the LORDE your God shall fyght with you.

Num.27.b

And I besought the LORDE at the same tyme, and sayde: O LORD LORDE, thou hast begonne to shewe thy seruaunt thy greatnesse and thy myghtye hande. For where is ther a God in heauen and earth, that can do after thy workes & after thy power? I let me go & se that good londe beyonde Jordane, that goodly hye countre, & Libanus.

* But the LORDE was angrye with me for youre sakes, and wolde not heare me, but sayde vnto me: Be contente, speake nomore to me of this matter. * Get thee vp to the toppe of mount Pisga, and lyft vp thyne eyes towarde the west, and toward the north, & toward the south, and toward the East: and beholde it with thyne eyes, for thou shalt not go ouer this Jordane. But geue Josua his charge, and corage him, and holde hym, for he shall go ouer Jordane before the people, & * shall deuyde vnto them the londe, that thou shalt se. * And so we abode in the valleye ouer against the hous of Peor.

The.iiii. Chapter.

NOw herken Israel vnto the ordinaunces and lawes which I teache you that ye do them, that ye may lyue and come in, and take possessyon of the londe which the LORDE God of youre fathers giueth vnto you. * Ye shall put nothyng to the worde which I cõmaũde you, nether do ought therfrom, that ye maye kepe the cõmaundemẽtes of the LORDE your God which I cõmaũde you. Your eyes haue sene what the LORDE hath done with Baal Peor, * all them that walked after Baal Peor, hath the LORDE thy God destroyed amonge you. But ye that clene vnto the LORDE youre God, are all alyue this daye. Beholde, I haue taught you ordinaunces and lawes, suche as the LORDE my God commaũded me, that ye shulde do euen so in the lõde, in ꝑ which ye shall come, to possesse it.

Deu.29.a

Kepe them now therfore and do them * for that is youre wysedome & vnderstondynge in the syghte of all nacyons, which when they haue herde all these ordinaunces shall saye: O what a wyse and vnderstondynge folke is this, and how excellent a people! For where is ther so excellent a nacyon that hath goddes so nye hym, as the LORDE our God is nye vnto vs, * as often as we

vpon hym: And where is ther so excellent a nacyon, that hath so ryghteous ordynaū ces and lawes, as all this lawe whiche I laye before you this daye.

B Take hede to thy selfe now, & kepe well thy soule, that thou forget not the thynges which thyne eyes haue sene, and that they departe not out of thy hart all the dayes of thy lyfe. * And thou shalt teache them thy children, and thy childers childeren, the daye * whan thou stodeste before the LORDE thy God by mounte Horeb, whan the LORDE sayd vnto me: Gather me the people together, that I maye make them heare my wordes, which they shall learne, ꝑ they maye feare me all the dayes of their lyfe vpon earth, * and that they also maye teach their children.

And ye came nye, and stode vnder the mount. But the mount burnt euē vnto the myddes of heauen, and ther was darknesse, cloudes, and myst. And the LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herd, *neuertheles ye sawe no ymage, but herde ꝑ voyce onely *And he declared vnto you his couenaūt which he commaunded you to do, namely, ten verses, and wrote them vpō two tables of stone. And the LORDE cōmaunded me at the same tyme, to teache you ordynaū ces and lawes that ye might do therafter in the lande, in to the which ye go to possesse it

C Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye whan the LORDE spake vnto you out of the fyre vpon mount Horeb, * that ye destroye not your selues, and make you ony ymage, that is lyke a man, or womā, or beast vpon earth or fetthered foule vnder ꝑ heauen, or worme vpon the grounde, or fyshe in the water vnder the earth: *that thou lyfte not vp thyne eyes to warde heauen, and se the Sonne & the Moone and the starres, and the whole hoost of heauen and be deceaued, and worshippe, and serue them *which the LORDE thy God hath made to serue all nacyons vnder the whole heauen.

But you hath the LORDE taken, and *brought you out of ꝑ yron fornace, namely, out of Egipt, ꝑ ye shuld be ꝑ people of hys enheritaūce, as it is come to passe this day. Ouer the LORDE was angry with me for your sakes, so that he sware: that I shulde not go ouer Iordane, nor come into ꝑ good lande, whiche the LORDE thy God shall geue the to enheritaunce. As for me * I must dye in this lāde, and shall not go ouer Iordane: But ye shall go ouer & shall haue that good lande in possession.

Take hede therfore vnto your selues, D that ye forget not the cōuenaunt of the LORDE your God, and that ye make no ymages of ony maner of fashion *as the LORDE thy God hath commaunded. * For the LORDE thy God is a consumynge fyre and a gelous God. Exo 20.a ‡Deu 9.a Heb 12.b

¶ When ye haue begotten children, and childers children, and haue dweite in the lande, ye marre your selues, *and make you ymages of ony maner of fashion, and do euell in the syght of the LORDE your God, to prouoke hym: * I call heauen and earth to recorde ouer you this daye, that ye shall shortly perysshe from ꝑ lande, in to the which ye go ouer Iordane to possesse it. ye shall not dwell longe therin, but shall vtterly be destroyed. * And the LORDE shal scatter you amonge the nacyons and ye shall be lefte a smal people among ꝑ Heythen, whyther the LORDE shall bringe you. There shall ye serue goddes, which are the workes of mens handes, euen woode and stone, whiche nother se nor heare, nor eate, nor smell. Deut 5.b Iere 16.b Deu 30.b and 31.c Deu 28.b

*But ꝑ thou seke the LORDE thy God E there thou shalt fynde hym, yee ꝑ thou seke hym with thy whole harte and with all thy soule. Whā thou shalt be straytely troubled and whan all these thynges shall come vpō the in the latter dayes, then shalte thou turne agayne to the LORDE thy God, & be obedient vnto his voyce. For the LORDE thy God is a mercyfull god, he shall not forsake the, nor destroye the: nother shall he forgette the couenaunt with thy fathers, *which he sware vnto them. Deu 30.c Iere 29.c

For aske after the tymes past, whiche haue bene before the, sence the daye that god created man vpon earth, from one end of the heauen vnto the other, whether ther was euer ony suche greate thynge done, or ony suche lyke herde, that a people hath herde the voyce of god speake out of the fyre (as thou haste herde) and yet lyued. Or whether god assayed to go and take vnto hym a people out of the myddes of a nacyon, thorowe temptacyons, thorowe tokens, thorowe wonders, thorowe warre, and thorowe a myghtye hande, and thorowe a stretched out arme, and thorowe great dyspons, accordynge vnto all as the LORDE your god hath done with you in Egipte before thyne eyes. Gene.12.a

Thou hast sene it ꝑ thou myghtest know ‡

Deu 6.b and.32.f Exo.19.b *that ẏ LORD is God: & that ther is none other but he onely. & Out of heaué made he the to hear his voyce, ẏ he myght nurtoure the: & vpon earth he shewed the his greate feare, & out of the fyre thou herdest his wordes * because he loued thy fathers, & chose theyr sede after them. And he brought ẏ out with his presence thorow his myghtye power out of Egypte, to dryue out (before the) nacyons greater and myghtyer then thou, and to bringe the in, that he myght geue ẏ theyr londe to enheritaunce, as it is come to passe this daye.

Deu. 10. c Ephe 1.a

Therfore shalte thou knowe this daye, and turne it in to thyne hart, * that the LORDE is God aboue in heauen, & beneth vpon earth, and that ther is no mo. Kepe his ordinaunces therfore and cõmaundementes, which I cõmaunde the this daye, then shal it go well with the and thy chyldren after ẏ so that thy lyfe shall longe endure in ẏ lõde which the LORDE thy God geueth the thy lyfe longe.

3. Re 20. b

G

* Then separated Moses thre cities beponde Jordane, towarde ẏ Sonne rysyng that he myght flye thither, which had slayn his neghboure vnwares, and hated hym not afore tyme, that he myght flye in to one of these cities, and liue. Bezer in the wyldernesse in the playne countre amonge the Rubenites, and Ramoth in Gilead amõge the Gaddites, and Golan in Basan among the Manassites.

Exo 21.b Nu 35.b Deu 19.a

This is the lawe which Moses layed before the chyldren of Israel: these are ẏ testimonies, ordynaunces, and lawes, ẏ Moses spake vnto the chyldren of Israel (after they were departed out of Egipte) beyonde Jordan in the valley ouer agaynst ẏ house of Peor, in the land of Sihon kynge of the Ammorites which dwelt at Hesbõ, * whom Moses and the chyldren of Israel smote after they were departed out of Egipte, & conquered his lande, & the lande of Og kynge of Basan, two kynges of the Ammorites which were beyonde Jordane towarde the Sonne rysynge frõ Aroer (which lyeth vpon the ryuer syde of Arnon) vnto mounte Sion, which is Hermõ, & all ẏ playne felde beyonde Jordane eastwarde vnto the see in the playne felde vnder mount Pisga.

Nu 21.d

The.v.Chpter.

AND Moses called all Israell, & sayde vnto them: Heare Israel the ordinaunces and lawes, which I speake in your eares this daye: learne thẽ, and kepe them so, that ye do therafter. * the LORD our god made a cõuenaunt with vs at Horeb, he made not his cõuenaunt with our fathers, but wt vs, that are here this daye & lyue euerycone. He talked with vs face to face out of the fyre vpon the mout. I stode at the same tyme betwixte the LORDE & you, that I myght shewe you the worde of the LORDE. For ye were afrayed of ẏ fyre & went not vp to the mount, and he sayde

* I am the LORDE thy God, which haue brought the out of the londe of Egypte, out of ẏ house of bõdage. Thou shalt haue none other goddes in my syght.

* Thou shalt make the no grauen ymage of ony maner of lykenesse of the thynges that are aboue in heauen, and beneth vpon earth, and in the water vnder the earth. Thou shalt not honoure them, nor serue them. * For I the LORDE thy God am a gelous God, vysytynge the synne of the fathers vpon the chyldren, vnto the third and fourth generacyon, of them that hate me: and shewe mercye vpon many thousandes of them that loue me, and kepe my commaundementes.

Thou shalte not take the name of the LORDE thy God in vayne: * for the LORDE shall not holde hym giltyless, that taketh his name in vayne.

* Kepe the Sabbath daye, that thou sanctifye it, as the LORDE thy god hath commaunded the. Sixe dayes shalte thou laboure, and do all thy worke, but the seuenth daye it is the Sabbath of ẏ LORDE thy God: No maner worke shalte thou do in it, thou, and thy sonne and thy doughter, and thy seruaunt and thy mayde, thyne asse and all thy catteil, and the stranger whiche is wythin thy gates, that thy seruaunt and thy mayde maye rest as well as thou. For thou shalt remember, ẏ thy selfe also wast a seruaunt in the londe of Egypte, and how that the LORDE thy God brought the out from thence with a mighty hande, and a stretched out arme. Therfore hath the LORDE thy God commaunded the to kepe the Sabbath daye.

* Honour thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue long vpon earth, and ẏ it maye go wel with the in the lond, wich ẏ LORDE thy god shal geue the.

* Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse

gaynst thy neyghboure.

Thou shalt not * lust after thy neyghbours wyfe.

Thou shalt not lust after thy neyghbours house, lande, seruaũt, mayde, oxe, asse or what soeuer he hath.

These are the wordes that the LORDE spake to all your congregacyon, vpon the mount out of the fyre of the cloude & darkenesse with a great voyce, & added nothynge therto. * And he wrote them vpon two tables of stone, and deliuered them vnto me.

But whan ye herde the voyce out of the darcknesse, and saw the mount burne with fyre, ye came vnto me all ye rulers amonge your tribes, and youre Elders, and sayde: Behold, * the LORDE our God hath shewed vs his glorye and his greatnesse, and we haue herd his voyce out of the fyre. This day haue we seene, that God maye talke with a man, and he yet lyue. And now wherfore shulde we dye, that this fyre shulde cõsume vs? yf we shulde heare the voyce of the LORDE our God ony more, we shulde dye. For what is all fleshe, that it shulde be able to heare the voyce of the lyuynge God speakynge out of the fyre, as we haue done, and yet lyue? Go to thou and heare all that the LORDE oure God sayeth, and tell vs. * All that the LORDE sayeth vnto the, that wyll we heare and do. Whan the LORDE herd the voyce of youre wordes which ye spake vnto me, he sayd vnto me: I haue herde the voyce of the wordes of this people, whiche they haue spoken vnto the. It is all good that they haue spoke. * But who shall geue them such an harte, that they may feare me, and kepe all my cõmaundementes as longe as they lyue, that it may go wel with them, and with their chyldren for euer? God & saye vnto them: Get you in to youre tentes a gayne. But thou shalt stande here beforo me, that I may tell the al the commaundementes, and ordynaunces and lawes which thou shalte teache them, that they maye do them in the lande, whiche I shall geue them to possesse. Take hede now therfore that ye do, as the LORDE youre God hath commaunded you, * and turne not aside no more then vpright hande, nor to the lefte: but walke all the wayes which the LORDE your God hathe commaunded you, that ye maye lyue, & that it maye go wel with you, and that ye maye lyue longe in the lande which ye shall haue in possession.

The.vi. Chapter.

THese are the commaundementes, ordynaunces and lawes which the LORDE youre God hath cõmaunded, that ye shuld learn them, and do them, in the lande whyther ye go to possesse it, * that thou mayest feare the LORDE thy God, and kepe all his ordynaunces and commaundementes, which I commaunde the, thou and thy children childrẽ all the dayes of your lyfe, that ye maye lyue longe. Thou shalte heare (O Israel) & take hede þ thou do ther after, that it maye go wel with the, and that thou mayest multiplye greatly, as the LORDE God of thy fathers hath promysed the a lande that floweth with mylke and hony. Heare O Israel, the LORD our God is one LORDE onely. * And thou shalte loue the LORDE thy God with all thyne hart, with all thy soule, and with all thy myght. * And these wordes which I commaunde the this daye, shalte thou take to hart, and shalt reheatse them vnto thy children, & shalt talke of them, whan thou sittest in thyne house, & whan thou walkest by þ waye: whan thou lyest downe, and whan thou rysest vp. And thou shalt bynd them for a sygne vpõ thyne hande, and they shalbe * token of remembraunce before thyne eyes, and thou shalt wryte them vpon the postes of thyne house and vpon thy gates.

* Now whan the LORDE thy god shall bringe the in to the lande wherof he sware vnto thy fathers Abraha, Isaac & Jacob, and shall geue the great and goodly cyties which thou hast not buylded: & houses full of all goodes, whiche thou hast not fylled: and digged welles, which thou hast not digged, and vynyardes and olyue trees, which thou hast not planted, so that thou eatest & art full: then beware that thou forget not þ LORDE, which brought the out of the lande of Egipte, from the house of bondage, * but thou shalt feare the LORDE thy god, & him onely shalte thou serue, and sweare by his name. * Ye shall not folowe the other goddes of the nacyons whiche are aboute you (for the LORD thy god is a gelous god in the myddest of the) that the wrath of the LORDE thy God ware not whote ouer the, and destroye the from the earth.

* Ye shall not tempte the LORDE youre God, as ye tempted hym at Massa: but kepe the commaundementes of LORDE youre God, and his wytnesses, and his ordynaunces, which he hath commaunded the that thou mayest do that which is vpright, &

good in the syght of the LORDE, that thou
mayest prosper, and that thou mayest go in
and conquere that good lande, whiche the
LORDE sware vnto thy fathers, ꝓ he maye
chace out all thyne enemyes before ꝓ as the
LORDE hath sayd.

Deu 4.b * Now whan thy sone axeth the to daye
or to morow, and sayeth: What meane these
wytnesses, ordynaunces, and lawes, that ꝓ
LORDE our God hath commaunded you?
Then shalt thou saye vnto thy sonne: We
were Pharaos bondmen in Egipt, and the
LORDE brought vs out of Egipte with a
myghtye hande, and the LORDE dyd
great and euell tokens and wonders in E-
gipte vpon Pharao and his house before
our eyes, and brought vs from thence, to
bringe vs in and to geue vs the lande, that
he sware vnto our fathers. And therfore
hath the LORDE commaunded vs to do ac-
cordyng vnto al these ordynaũces, that we
myght feare the LORDE our God, that we
myght prosper all the dayes of our lyfe, as
it is come to passe this daye. And it shalbe
ryghteousnes vnto vs before the LORDE
our God, yf we kepe and do al these cõmaũ
dementes, as he hath commaunded vs.

The.vii.Chapter.

WHan the LORDE thy God bryn
geth the in to the lande wher in
to thou shalt come to possesse it,
and roteth out many nacyons
before the: the Hethites, Gergo
sites, Ammonites, Cananites, Pherezites,
Heuites & Jebusites, seuẽ nacyõs which ar
greater and myghtyer then thou: * & whan
Exo.23.f and.24.b Jos.11.c 2.Cor.6.f. 2.Esd.13.a 3.Reg.3.a the LORDE thy God delyuereth them before
the, that thou mayest smite them: thou shalt
vtterly destroye them, so that thou make no
couenaunt with them, nor shewe them fa-
uour, and shalt make no mariages wt them
ye shall not geue youre doughters vnto
theyr sonnes, nor take theyr doughters vn-
to your sonnes. * For they wyll make youre
Exo.25.a sõnes to depart fro me, to serue straũge god
des: then shall the wrath of the LORDE ware
whote vpon you, & destroye you shortly.

Exo.34.b Nu.33.f * But thus shall ye do with them: ye
shal ouerthrow theyr altares, break downe
theyr pylers, cut downe theyr groues, and
burne theyr ymages with fyre. * For thou
Deu.14.a and.26.b 1.Pet.2.b art an holy people vnto the LORD thy God,
& The hath the LORDE thy God chosen,
& Exo.19.e that thou shuldest be his owne peculiar peo
ple, from amonge all nacyons that are vp-
pon earth.

It was not because of the multytude
you aboue al nacyons, that the LORDE ha
lust vnto you and chose you: (for ye were
least amonge all nacyons) but because he lo
ued you, and that he myght kepe the oth
* which he swore vnto your fathers, he bro
ught you out with a myghtye hand, and re
lyuered you from the house of bondage an
of the hande of Pharao kynge of Egipt.

Thou shalt vnderstonde now therfo
that the LORDE thy God is a myghtye
true God, * which kepeth couenaunt and
mercy vnto them that loue hym, and kep
his commaundements, euen thorowe out
thousande generacyons: and rewardeth
that hate hym, before his face, that he may
destroye them: and wyll not be longe wr
tyenge towarde them (before his face) th
hate hym. Kepe now therfore the comma
dementes, and ordynaunces & lawes, whi
I commaunde the this daye, that thou
therafter.

* And yf ye shall heare these lawes an
kepe them, & do therafter, then shall the LO
DE thy God also kepe the couenaunt an
mercy with the, which he sware vnto th
thers: and shall loue the, bleesse the, and mu
tiplye the: he shall bleesse ꝓ frute of thy bo
and the frute of thy lande, thy corne, wy
and oyle, the frute of thy kyne, and the in
of thy shepe, in the lande that he sware vn
thy fathers to geue the. Blessed shalt th
be aboue all nacyons, ther shall no barre
full persone be in the, nor amonge thy
tell. The LORDE shal put from the all
of dysease, and shall bringe vpon the no
of the euell sycknesses of Egipte, which
thou hast sene, but shall put them vpon
those that hate the.

Thou shalt bringe to nought all
cyons, which the LORDE thy God shall
uer the. Thyne eye shal not spare them, n
theyr Goddes shalt thou not serue, for th
shalbe thy decay. yf thou shalt say in
hart: These nacyons are more then I, h
can I dryue them out: * feare them not
membre what the LORDE thy God
to Pharao & to al the Egipcyans, th
great temptacyons (whiche thou
with thyne eyes) thorowe tokens
ders, thorowe a myghty hande and
out arme, wherwith the LORDE
brought the out. Euen so shall the LOR
thy God do vnto all the nacyons of
thou art afrayed.

* The LORDE thy God also
sende hornettes amonge them, vntyl

that remayne, and hyde them selues from the, be destroyed. Be not thou afrayed of them: for the LORDE thy God is in ꝑ mydes of the, euen the myghtye and fearfull God. He (euen the LORDE thy God) shall cute out the nacyons before the by lytle and lytle. * Thou canst not cõsume them at one tyme, that the beastes of the felde increase not vpon the. The LORDE thy God shal de liuer them before the, and shall smyte them with a great slaughter, tyll they be destroyed. * And he shall delyuer theyr kynges in to thyne hande, and thou shalt destroy theyr names from vnder heauen. Ther shall no man make resystaũce before the, vntyl thou haue destroyed them.

The ymages of theyr goddes shalt thou burne with fyre, * and shalte not desyre the syluer ne golde that is on them, * ne to take it vnto the, that thou snare not thy self ther in: for it is abhominacyon vnto the LORDE thy God. Therfore shalt thou not bryng the abhominacyon in to thyne house, that thou be not dampned as it is: but shalte vtterly defye it, and abhorre it, for it is damned.

The.viii. Chapter.

ALl the cõmaundementes which I commaunde the this daye, shall ye kepe, so that ye do ther after, ꝑ ye maye lyue & multyplye, and come in, and take possession of the lande, which the LORDE sware vnto youre fathers: and thynke vpon al the waye thorowe the which the LORDE thy God hath led the this fortye yeares in ꝑ wildernesse, * that he myght chastẽ the & proue the, to wete what were in thyne harte, whether thou woldest kepe his commaundemẽtes or no. He chastened the, and let the hunger * and fed the with Manna (whiche thou & thy fathers knewe not) to make ꝑ knowe, that man liueth not by bread onely, but by all that procedeth out of the mouth of the LORDE. * Thy clothes are not wared olde vpon the, and thy fete are not swollen this fortye yeare.

Understonde therfore in thyne hart, that as a man nurtoureth his sõne, euen so hath the LORDE thy God nurtoured the. Kepe therfore the commaundementes of ꝑ LORDE thy God, that thou walke in his wayes and feare hym. For the LORDE thy God bryngeth the in to a good londe: * a lande where in are ryuers of water, fountaynes & hyndes, which flowe by the hilles and valleys: A lande wherin is wheate, barlye, bynes, fygge trees, and pomgranates: A lõde wherin growe olyue trees & honye: A lande wher thou shalt not eat bread in scarcenesse and where thou shalt lacke nothynge: * A lande where the stones are yron, wher thou shalt dygge brasse out of hylles: * That whan thou hast eaten and art fylled, thou mayest prayse the LORDE thy God, for the good lande, which he hath geuen the. Job 28.a Nu 15.b 1.Cor 10.c 1.Ti.4.a

Beware now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe hys commaundementes & his ordinaunces, and lawes, which I cõmaũde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, and dwellest therin, and whan thy beastes, and shepe, and syluer, and golde, and all ꝑ thou haste, increaseth) thyne harte ryse not then, * and thou forget the LORDE thy God (which brought the out of ꝑ lande of Egipt from the house of bondage, and led the thorowe this great and terrible wyldernesse, * where were serpentes that spouted fyre, & scorpions, and drouth, and where ther was no water, and brought the water out of the flynte, and fed the in the wyldernesse with Manna wherof thy fathers knew not, that he myght chasten the, and proue the to do the good afterwarde) and lest thou saye in thyne hart: * My power and the myghte of myne owne hãde hath done me al this good But that thou thynke vpon the LORDE thy God. For it is he which geueth the power to exercyse strength, that he may performe the couenaunt, whiche he sware vnto thy fathers, as it is come to passe this daye. Deu.31.c Psa 30.a Nu.21.a D 3.Re.2.b Exe 36.a Phil 2.b

But yf thou shalt forget the LORDE thy God, * and folowe other goddes, and serue them, and worshippe them: I testifye ouer you this daye, that ye shall vtterly perysshe. Euen as the Heythen whom the LORDE destroyeth before youre face, so shall ye perysh also, because ye are not obedient vnto the voyce of the LORDE youre God. Deu.4.b

The.ix. Chapter.

ISraell harken. This day shalt thou go ouer Jordan, that thou mayest come in to conquere the nacyons, which * are greater & myghtyer then thou, great cyties, walled vp vnto heauen, a great people and of an hye stature, namely the chyldren of Enakim, whom thou hast knowen, and of whom thou hast herde saye: Who is able to stande agaynst the chyldren of Enakim? A Nu.13.a Deu.1.c

Therfore shalt thou knowe (thys daye, that
Deu.4.b the LORD thy God goeth before the * a consumynge fyre. He shal destroye them, & shal subdue them before the, and shall dryue the oute, and shortelye shall he bringe them to naught, as ỹ LORD hath promysed the.

3.Re.20.a * Nowe whan ỹ LORDE thy God hath expelled them before the, saye not than in thy harte: The LORDE hath brought me in to take possession of thys londe for myne owne ryghtwysnesse sake, where as the
Leui.20.b LORDE yet dryueth oute ỹ Heythen before the, * because of theyr vngodlynesse.

Rom.11.a * For thou cõmeste not in to take theyre londe in possession for thyn owne ryghtwysnesse sake, & because of thy ryghteous harte but the LORDE dryueth oute these Heythē for theyr owne vngodlynesse sake, and that he may performe ỹ worde, which the LORDE hath swore vnto thy fathers, Abrahā, Isaac, and Jacob.

B Understōde nowe therfore, that the LORDE thy God geueth not the thys londe to possesse it for thyne own ryghtwysnesse sake For thou arte a styfnecked people.

Remembre and forget not, how thou dyspleasedeste the LORDE thy God in the wyldernesse. Sence the daye that thou departedeste out of ỹ londe of Egypt, tyll ye came vnto thys place, haue ye ben dysobedyente vnto the LORDE.

Exo.32.f * For in Horeb ye angred the LORDE, so ỹ of wrath he wolde haue destroyed you, whan I was gone vp to the mounte, to receaue the tabels of stone, namely the tabels
Deut.5.a of the couenaunt * which ỹ LORD made wyth you, and I abode forty dayes, & forty nyghtes vpon the mounte, and dyd eate no breade, and dranke no water: And the LORDE gaue me the two tabels of stone, writtē wyth the fynger of God, and in them was
Exo.20.c and.24.d accordynge to all the wordes, * which the
Deu.4.b LORDE sayd vnto you vpon the mount out of the fyre in the daye of the gatheringe together.

C * And after the fortye dayes and fortye
Exo.31.b nyghtes, the LORD gaue me ỹ two tabels of stone, namely ỹ tabels of ỹ cõuenāt, & sayde
Exo.32.b vnto me: * Vp, and get the downe quyckly frō hence, for ỹ people whom thou broughteste out of Egypte, haue marred theselues, they are soone gone out of the waye, which I cõmaunded them, and haue made them a molten ymage.

And ỹ LORDE sayd vnto me: I se thys people, that it is a stynecked people: lette me alone, that I maye destroye them, and put out theyr name from vnder heauen, I wyll make of the a people myghtyer & greater than thys is.

* And as I turned me, and went before from the mounte which brent wyth fyre, I had the two tabels of the cõuenaūt in both my handes, I loked, and behold, ye had sinned agaynst the LORDE your God, in that ye had made you a molten calfe, and were soone turned out of the waye, which ỹ LORDE had cõmaunded you. Then toke I the two tabels & cast the out of both my handes and brake them before youre eyes * and fell before the LORDE ‡ (euen as at ỹ first tyme) forty dayes and forty nyghtes, and dyd neyther eate bread, nor dranke water, because of all youre synnes which ye had sinned, whan ye dyd euell in the sight of the LORDE, to prouoke hym vnto wrath. For I was afrayed of the wrath and indignacion, wherwyth the LORDE was angrye vnto you, euen to haue destroyed you. * But the LORDE herde me at that tyme also.

Moreouer ỹ LORD was very angry with Aaron, so that he wold haue destroyed him, but I made intercession for Aaron also the
Deu.9.d that tyme. * As for youre synne (namely the calfe that ye had made) I toke it & burnt it wyth the fyre, and smote it asunder, and grounde it in peces, euen vnto duste, & ỹ dust into ỹ broke ỹ descendeth frō ỹ mount.

Ye displeased the LORDE also at Taberā, * and at Masla, * and at the Lustes, * and whan he sent you frō Cades Barnea, and sayd: Go vp, and conquere ỹ land which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE your God and beleued not on hym, and hearkened not vnto his voyce: * for ye haue ben disobedient vnto the LORDE, as longe as I haue knowen you.

Then fell I before the LORDE forty dayes and forty nyghtes, which I lay for For the LORDE sayd, he wolde destroye you. But I made intercession vnto the LORDE and sayd: * O LORDE, destroye not thy people and thyne enheritaūce, which thou hast row thy great power hast delyuered, & brought out of Egipte with a myghtye hande. Remembre thy seruauntes Abraham, Isaac and Jacob. Loke not vpon the stubbornesse, and vngodlynesse and synne of this people (that the lande wherout thou hast brought vs, saye not: The LORDE was not able to bringe them in to the lande, which he promysed them, and because he hated them, therfore hath he brought them

to destroye the in the wyldernesse:) for they are thy people and thyn enheritaūce, which thou hast brought out with thy greate power, and with thy stretched out arme.

The.x. Chapter.

AT the same tyme sayd the LORDE vnto me: * Hew the two tables of stone lyke vnto the fyrst, and come vp vnto me in to the mount, and make the an Arke of wood, and in the Tables I wyll wryte the wordes, that were in the fyrst, * which thou brakest, and thou shalt laye the in the Arke. So I made an Arke of Fyrretre, and hewed two tables of stone (lyke as the fyrste were) and wente vp in to the mount, and the two tables were in my hande.

The wrote he in the tables * (accordyng as the fyrst wrytynge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the time of the gatheryng together. And the LORDE gaue them vnto me. And I turned me, and wente downe from the mount, and layed the tables in the Arke * which I had made, that they myght be there, as the LORD cōmaūded me.

* And the chyldren of Israell departed from Beroth, and Ben Jaakan vnto Mosera (there * dyed Aaron, and there was he buryed: and Eleazar his sōne became preest in his stede). From thēce they departed to Gadgad. From Gadgad to Jathbach, a londe of ryuers of water. * At the same season the LORD separated out the trybe of Leui, to beare the Arke of the LORDES conuenaunt, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. * Therfore shall the Leuites haue no portion nor enheritaunce with their brethren, for the LORD is their enheritaunce, as the LORDE the God hath promised them.

* But I taryed vpon the mounte (lyke as afore) euen forty dayes & forty nyghtes, & the LORD herde me at that tyme also, & wold not destroye the. But he sayde vnto me: Vp and get the forth, that thou mayst go before the people, that they maye come in, and cōquere the londe whiche I sware vnto their fathers to gene them.

* Now Israell, what requyreth the LORDE thy God of the, but that thou feare the LORDE thy God, and that thou walke in al his wayes, and loue him and serue the LORDE thy God with all thy harte and with all thy soule: and that thou kepe the cōmaundementes of the LORD, and his ordinaūces which I cōmaunded the this daye, that thou mayest prosper? Beholde, * the heauē, and the heauen of all heauens and the earth, & all that is therin, is the LORDES thy God. * yet hath he had a pleasure vnto thy fathers, to loue them: and hath chosen their sede after them, namely you, aboue all nacyons, as it is come to passe this daye. Psal.25.a Jere.27.a Deu.4.f

* Circumcyse therfore the foreskynne of youre hart, and be nomore styfnecked. For the LORDE your God is God of al Goddes and LORD ouer all Lordes, a greate God, myghtye and terrybie, which regardeth no persone, and taketh no gyftes, & doth right vnto the fatherlesse and wedowe, and loueth the straunger, to geue hym foode, and rayment. * Therfore shall ye loue a straunger, for ye youre selues also were straungers in the londe of Egypte. Deu.30.b Exo.22.f

* Thou shalt feare the LORDE thy God hym onely shalt thou serue, vnto hym shalt thou cleue * and sweare by his name. He is thy prayse and thy God, whiche hath done for the these greate and terrybie thynges, that thyne eyes haue sene. * Thy fathers wente downe in to Egypte with seuentye soules, but now hath the LORD thy God made the * as the starres of heauen in multitude. Deu.6.a Mat.5.b Gen.46.b Gene.15.a Deu.28.f

The.xi. Chapter.

THerfore shalt thou loue the LORDE thy God, and kepe his commaundementes, his ordinaunces, his lawes, and his preceptes all thy lyfe longe. And vnderstonde this daye, that which youre chyldren knowe not: Which haue not sene the nurtoure of the LORDE your God, and his greatnesse, and his mighty hande, and his stretched out arme, and his tokens, and actes which he dyd amonge the Egypcyans, vnto Pharao the kynge of Egypte, and to all his lande, and what he dyd to the power of the Egypcyans, and vnto their horses and charrettes, * whan he brought the waters of the reed see vpon the: as they followed after you, and how the LORDE hath brought them to naught vnto this daye: & what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: * What he dyd vnto Dathan and Abiram the chyldren of Eliab the sonne of Rubē, how the earth opened hir mouth and swalowed the with their housholdes, and tentes, and all their good that they had in the mydde amonge all Israell. Exo.14.f Nu.16.a and.26.a

For youre eyes haue sene the great wor-
kes of the LORD, which he hath done. Ther-
fore shal ye kepe all the cõmaundementes
B which I cõmaunde you this daye, that ye
maye be stronge to come in and to cõquere
Exo. 23.b the londe, whether ye go to possesse it, * and
that ye maye lyue longe in the londe which
the LORD sware vnto youre fathers to geue
Deu 8.b vnto them and to theyr sede, euen a londe
that floweth with mylke and hony. * For ꝓ
londe whether thou cõmest in, to possesse it,
is not as ꝓ lande of Egypte, whẽce ye came
out, where thou sowedest thy sede, and wa-
teredest it at thy foote as a gardẽ of herbes:
but it hath hylles & valleyes, which drynke
watr of the rayne of heauen, a londe that ꝓ
LORDE thy God careth for. And the eyes of
the LORDE thy God are alwayes therin
from the begynnynge of the yeare vnto the
ende.

If ye shal herken therfore vnto my com-
maũdemẽtes, which I cõmaunde you this
daye, that ye loue the LORDE youre God, &
serue hym with all youre harte and with al
Deu.28.b Joel.2.c Amos.4.b youre soule, * then wyll I geue rayne vnto
youre londe in due season, early, and late,
that thou mayeste gathere in thy corne, thy
wyne, and thyne ople, & I wyll geue grasse
vpon thy felde for thy cattell, that ye maye
eate and be fylled.

C But beware, that youre harte be not de-
ceaued, that ye go asyde, & serue other god-
des, and worshippe them, and thẽ the wrath
Deu.28.c 3.Kyn.17.a and.18.a Joel.2.c Amos.4.b of the LORDE ware whote vpon you, * and
he shut vp the heauen, that ther come no
rayne, and the earth geue not hir increase:
and ye perysh shortlye from the good lõde,
which the LORD hath geuen you.

Deu.6.b ꝓv.3.a * Putte vp therfore these my wordes in
youre hartes, and in youre soules, and bynde
them for a sygne vpon youre handes, that
they may be a token of remẽbraunce before
youre eyes, and teache them your children,
so that thou talke therof: whan thou sytteſt
in thyne house, or walkeſt by the waye: whã
thou lyeſt downe, and whan thou ryseſt vp
and wrytte them vpon the postes of thyne
house, and vpon the gates, that thou & thy
chyldren maye lyue longe in ꝓ londe which
the LORDE sware vnto thy fathers to geue
them, as longe as the dayes of heauen en-
dure vpon earth.

For yf ye shall kepe all these cõmaunde-
mentes which I cõmaunde you, so that ye
do thereafter, that ye loue the LORDE youre
God, and walke in all his wayes, and cleue
vnto hym, then shall the LORDE dryue out
all these nacyons before you, so that ye shal
conquere greater and myghtier nacyons
ye youre selues are.

All the places that the soles of your
treade vpon, shalbe yours, from the wil-
nesse, and fro mount Libanus and from
water Euphrates vnto the vtmost
youre coastes be. Noman shalbe able to
stonde you. The LORDE youre God
the feare and drede of you come vpo
londes wherin ye go, like as he hath
sed you.

* Beholde, I laye before you this
the blessynge and the curse. a The
yf ye be obedient vnto the cõmaunde-
of the LORD youre God, which I com-
you this daye. The curse, yf ye wyll
obedient to the cõmaundemẽtes of ꝓ
youre God, but turne out of the way,
I cõmaund you thys daye, so that ye
after other goddes, whom ye knewe

Whan the LORD thy God hath bro
the in to the londe, whether thou cõm
to possesse it, * then shalt thou geue the
lynge vpon mount Gerysym: and the
vpon mount Eball, which are beyonde
dane the waye towarde the goynges
of ꝓ Sonne, in the lond of the Cana
which dwel in the playne feld ouer a
Gilgall, besyde ꝓ Oke groue of Moz.
ye shal go ouer Jordane, that ye may
in to take possessyon of the londe
LORDE youre God hath geuen you, to
quere it, & to dwell therin. Take hede
therfore, that ye do accordynge vnto all
ordinaunces and lawes, whiche I laye
fore you this daye.

The.xij.Chapter.

These are the ordinaunces
lawes which ye shal kepe,
ye do thereafter in the lan
whiche the LORDE God of
fathers hath geuen the to
sesse, as longe as ye lyue vpon earth.
stroye all the places, wherin the
(whom ye shall cõquere) haue serued
goddes, whether it be vpon hye mou
nes, vpon hylles, or amonge grene
And ouerthrowe theyr alters, and
down theyr pylers, and burne their
with fyre, and hew downe the
their goddes, and dryue the names
to naughte, out of the same place.
not do so vnto the LORDE youre God
place, * which ꝓ LORD your God
out of all your trybes (that he may

name dwell there) shall ye seke, and come
thither, * and thither shall ye bringe youre
burntsacrifices, and youre other offerynges, and youre tithes, and the Heaueoffe-
rynges of youre handes, and your vowes,
and youre frewilloffrynges, and the firste
borne of your oxe and shepe: and there shal
ye eate before the LORD youre God, * and
reioyce ouer all that ye and youre houses
haue gruen with youre handes, because the
LORDE thy God hath blessed the. * ye shal
do none of þ thynges, that we do here this
day, euery man what semeth hym goode in
his owne eyes. For ye are not yet come to
rest, nor to the enheritaunce which þ LORD
thy God shall geue the.

But ye shal go ouer Iordane, and dwel
in the londe that the LORD youre God shal
deyde out vnto you, and he shal geue you
rest from all youre enemyes rounde about,
and ye shall dwell safe. Now whan þ LOR
DE thy God hath chosen a place, to make
his name dwell there, ye shall bringe thy-
ther all that I haue cõmaunded you, name
ly youre burntsacrifices, youre other offe-
rynges, youre tythes, the Heaueoffrynges
of youre handes, and all youre frevowes,
which ye shall vowe vnto the LORDE: and
there shall ye eate, and reioyce before þ LOR
DE youre God, ye, and your sonnes, & your
doughters, and your seruauntes, and your
maydes, and the Leuites that are within
youre gates, * for they haue no porcyõ nor
enheritaunce with you.

Take hede vnto thy self, that thou offer
not thy burntoffrynges in what so euer
place thou seyst: but in the place whiche the
LORDE shall haue chosen in one of thy try-
bes, there shalt thou offer thy burntoffreyn
ges and do al that I cõmaunde the: * Not
withstondynge thou mayest kyll and eate
flesh within all thy gates, after all þ desyre
of thy soule, accordynge to the blessynge of
the LORD thy God, which he hath geuẽ the:
both the cleane, and vncleane maye eate
it, as of the roo and harte: & onely the bloud
shalt thou not eate, but powre it out as wa
ter vpon the earth.

But within thy gates mayst thou not
eate of the tithes of thy corne, of thy wyne,
& of thy oyle, nor of thy fyrstborne of thyne
oxen, & of thy shepe, or of ony of thy vowes
which thou hast vowed, or of thy frewyl of
frerynges, or Heaueoffrynges of thy han-
des: but before þ LORD thy God shalt thou
eate them: in the place which the LORD thy
God choseth: thou, and thy sonne, and thy
doughter, thy seruaunt, thy maydẽ, and the
Leuite that is within thy gates, and thou
shalt reioyce before the LORDE thy God
ouer all that thou puttest thyne hande vn-
to. * And beware that thou forsake not the Deut.7.a
Leuite, as lõge as thou lyuest vpõ þ earth.

But whan the LORDE thy God shall en-
large the borders of thy londe (as he hath
promysed the) & thou saye: I wyll eate flesh
(for so muche as thy soule longeth to eate
flesh) then eate flesh accordynge to al the de
syre of thy soule. But yf the place that the
LORD thy God hath chosen (to let his name
be there) be farre from the, then kyll of thy
oxe and of thy shepe, which the LORD hath
geuen the, as he hath cõmaunded the, and
eate it within thy gates accordynge to all þ
desyre of thy soule. * Euen as a roo or hart Deu.15.a
is eaten, mayest thou eat it: both the cleane
and the vncleane maye eate it indifferently
* Onely beware, that thou eat not þ bloud: 1.Re.14.a
for the bloud is þ lyfe. Therfore shalt thou
not eat the lyfe with þ flesh, but shalt powre
it out lyke water vpon þ earth þ thou may-
est prospere, and thy chyldren after the, whã
thou hast done that whiche is ryghte in the
syght of the LORDE.

* But whan thou haloweste oughte that Deu 14.b
is thyne, or makest a bowe, thou shalt take and.15.a
it, and bryng it vnto the place, that the LOR
DE hath chose, & laye thy burntoffrynges
with the flesh and bloud vpon the altare of
the LORDE thy God. The bloude of thyne
offrynge shalt thou powre vpon the altare
of the LORDE thy God, and eate the flesshe.
Take hede, & heare all these wordes, which
I cõmaunde the, that it maye go well with
the, and thy chyldren after the forever, whã
thou hast done that which is ryght and ac-
ceptable in the syght of the LORD thy God.

* Whan the LORD thy God hath roted Deu.19.b
out the heythe before the, whether thou cõ- Iosu.23.a
mest in to cõquere thẽ, and dwellest in their
londe: beware then that thou fall not in the
snare after them, whan they are destroyed
before the, and that thou are not after their
goddes, and saye: Euen as these nacyons
haue serued their goddes, so wyll I do also
* Thou shalt not do so vnto the LORD thy Deu.12.b
God. For all that is abhominacyon vnto þ Ier.19.a
LORD, and that he hateth, þ same haue they Eze.6.f.a
done vnto their goddes. For they haue
burnt euen their sonnes and their doughters with fyre vnto their goddes.

All that I cõmaunde you shall ye kepe, Deu.4.a
that ye do therafter. * ye shall put nothing Deu.1.b
therto, nor take ought there from. Apo.22.a

The.xiij. Chapter.

IF ther ryse vp a * prophete or dreamer amog you, & geue ye a toke or woder and ye toke or woder which he spake of, come to passe, & the say: Let vs go after other goddes (whō thou knowest not) & let vs serue the: Thou shalt not herke vnto ye wordes of such a prophet or dreamer.

Mat.7.b

Deu.8.a * For the LORDE youre God proueth you to wete whether ye loue hym with all youre harte, and with all youre soule. * For ye shal walke after the LORDE youre God, & feare hym, and kepe his cōmaundementes, and herken vnto his voyce, and serue hym, and cleue vnto hym. * As for that prophete or dreamer, he shall dye: because he hath spoken to turne you awaye frō the LORDE youre God (whiche brought you out of the londe of Egipte, and delyuered you from ye house of bondage) to thrust the out of the waye, which the LORDE thy God cōmaunded the to walke in, and so shalt thou put away the euell from the.

Job.19.a Iere.23.c

Iere.28.c and.29.b

If thy brother, the sonne of thy mother or thine owne sonne, or thy doughter, or the wyfe in thy bosome, or the frende whiche is vnto the as thyne owne soule, entyse the secretely, and saye: Let vs go and serue other goddes (whome thou knowest not, nor yet thy father) which are amonge the nacyons rounde about you, whether they be nye vnto the, or farre from the, from the one ende of the earth vnto the other: consente not vnto hym, and herken not vnto him. * Thyne eye shall not pytie hym, and thou shalt haue no cōpassyon vpon hym, nor kepe hym secrete, but shalt cause him to be slayne, thyne hāde shalbe fyrst vpon him to cause him to be slayne, & than the hādes of al the people. He shalbe stoned to death, because he wēte about to thrust the awaye frō ye LORDE thy God, which brought the out of the londe of Egypte frō the house of bondage: * that all Israell maye heare and feare hym, & do no more suche euell amonge you.

Gen.38.a Mat.10.a Luce.14.c

Deu.13.b

Deu.17.b

Deu.19.b

If thou hearest in ony cite which ye LORDE thy God hath geuen the to dwel in, that it is sayd: Ther are certayne men, the chyldren of Belial gone out from amonge you and haue deceaued the inhabiters of theyr cyte, and sayde let vs go, & serue other goddes, whome ye knowe not. * Then shalte thou seke, make search, & enquere diligētly.

Deu.17.b

And yf it be founde of a trueth, that it is so in dede, ye such abhominacyō is wrought amōge you, then shalt thou smyte ye inhabiters of the same cyte and they cattell, with the edge of the swearde and destroye with all that is therin, and all the therof shalt thou gather to gether in the stretes of it, and burne it with fyre both the cite and all the spoyle therof together vnto the LORDE thy God, that it lye vpō an heape forever, and neuer be buylded ony more. * And let nothynge of the cursed thynge cleue vnto thy hande that the LORDE maye be turned from the fearcenes eyen of his wrath, and graunte the mercy and haue compassion on the, and multiplye the (as he hath swore vnto thy fathers) cause thou hast herkened vnto the voyce of the LORDE thy God, to kepe all his cōmaundementes, which I cōmaunde the this day, so that thou doest the thyng which is right in the syght of the LORDE thy God.

The.xiiij. Chapter.

YE are the chyldren of the LORDE youre God. * Cut not yor selues therfore, and make you no baldenesse betwene your eyes ouer ony deade. * For thou art an holy people vnto the LORDE thy God, * And the LORDE hath chosen the to be his owne peculiar people, from among all the nacyons that are vpon the earth.

Leui.19.a Deu.26.c Tit.2.a 1.Pet.2.a

* Thou shalt eat no abhominacyon. These are ye beastes which ye shal eate, the oxe, the shepe, the goate, hert, roo, bugle, wylde goote, camell, cōye, origen, & camelion. And euery beest that deuydeth his claw and cheweth the cud, shall ye eate. Neuertheles these shall ye not eate of them that chewe the cud, and deuyde the hoffe in to two clawes: The camell, the hare, and the conye, for though they chewe the cud, yet deuyde they not the hoffe, therfore shal they be vnclean vnto you. The swyne though he deuyde the hoffe, yet he cheweth not cud, he shalbe vnclean vnto you: of their flesh shall ye not eate, nether touche their carcases shall ye not touche.

Leui.11.a

* This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales shall ye eate. But what so euer hath no fynnes nor scales, that shall ye not eate, for it is vncleane vnto you.

Leui.11.a

Eate of all cleane foules. But these are they, where of ye shall not eate: The egle, the goshauke, the cormoraūt, the kyte, the vultur, the kyte with his kynde, all maner rauens in theyr kynde, the estrich, the night crowe, the cocow, ye sparowhauke with his kynde, the lytle oule, the great

Leui.11.a

the bytture, the swanne, the pellicane, the gyre, the storke, the heron, the paye with his kynde, the lapwynge, the swalowe: And all fowles that crepe, shalbe vnclean vnto you and ye shall not eate them, but euery cleane byde shall ye eate.

ye shall eate of nothynge ꝑ dyeth alone: thou mayest geue it vnto the straũger with in thy gate, that he eate it, or sell it to a straũger. For thou art an holy people vnto ꝑ LORDE thy God. * Thou shalt not seeth a kyd whyle it yet sucketh his mother.

Thou shalt separate out the tythe of all the encrease of thy sede, that cõmeth out of thy felde euery yeare, and shalt eate it before the LORDE thy God (* in the place whiche he choseth, that his name may dwell there) namely of ꝑ tythes of thy corne, of thy wyne of thy oyle, and the fyrstborne of thyne oxen and of thy shepe, that thou mayst learne to feare the LORDE thy God all thy lyfe lõge.

* But yf the waye be to muche for the, and the place, whiche the LORDE thy God hath chosẽ to set his name there, be to farre from the: and thou canst not cary it that the LORDE thy God hath blessed the with all: Then geue it for money, and take ꝑ money in thyne hãde, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all ꝑ thy soule desyreth, whether it be oxen, shepe, wyne, stronge drynke or for what soeuer thy soule desyreth, & eate there before the LORD thy God, and be mery thou and thyne housholde, and the Leuite that is within thy gates. Thou shalt not forsake hym, * for he hath no porcyon nor enheritaunce with the.

* In the thyrde yeare shalt thou bryng forth all the tythes of thyne encrease of the same yeare, and shalt laye it within thy gates. Then shall the Leuyte (which hathe no porcyon nor enheritaunce with the) and the straunger, and the fatherlesse, and the wedowe, which are within thy gates, come, & eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of thy handes which thou doest.

The.xv. Chapter.

AT the seuẽth yeare shalte thou make a * Freeyeare. This is ꝑ maner of the free yeare. e Who so euer lendeth ought with his neyghbour vnto his neghboure, shal not require it of his neyghboure or his brother: for it is called the Freeyeare vnto the LORDE: Of a straũger mayst thou requyre it: but vnto hym that is thy brother, shalte thou remytte it. * Ther shalbe no begger amonge you for the LORDE shall blesse the in thy londe which the LORD thy God shall geue the to enheritaũce to take it in possessyon, onely that thou herke vnto the voyce of the LORD, thy God, and kepe all these cõmaundementes whiche I commaunde the this day, that thou mayest do therafter. For the LORDE thy God shall blesse the, as he hath promysed the. * Then shalt thou lẽde vnto many nacyons, and shalt borow of no man. Thou shalt raygne ouer many nacyous, and noman shall raygne ouer the.

* Whan one of thy brethren is wared poore in ony cyte within thy londe, whiche the LORD thy God shal geue the, thou shalt not harden thyne hart, nor withdraw thyne hande from the poore brother: but shalt opẽ thyne hande vnto hym, and lende hym accordynge as he hath nede.

Beware, that ther be not a poynt of Belial in thyne harte, that thou woldest saye. The seuenth yeare of Fredome is at hande. For yf thou lokest not fredly vpõ thy poore brother, and geuest hym nothynge, thẽ shal he crye ouer the vnto the LORDE, & it shalbe synne vnto ꝑ: * But thou shalt geue hym, & let it not greue thyne hart ꝑ thou geuest hi. For because of it, shall the LORDE thy God blesse the in all thy workes and in all that thou puttest thyne hande vnto. * The lõde shall neuer be withhout poore, therfore cõmaunde I the & saye, that thou open thyne honde vnto thy brother, which is nedy and poore in thy londe.

* yf thy brother an Hebrue, or Hebruesse be solde vnto the, he shal serue the sire yeare in the seuenth yeare shalte thou let hym go free. And whã thou delyuerest hym free, thou shalt not let hym go from the emptye, but shalt geue hym of thy shepe, of thy corne, & of thy wyne, so that thou geue hym of that, which the LORDE thy God hath blessed the with all. And remẽbre that thou also wast a seruaunt in the londe of Egypte, and howe ꝑ the LORD thy God delyuered the, therfore cõmaunde I the this thynge to daye.

* But yf he saye vnto the: I will not go out awaye from the, for I loue the and thyne house (in so much as he is wel at ease with the) then take a botkyn, and bore hym thorow his eare to the dore, & let hym be thy seruaũt for euer. And vnto thy mayde shalt thou do lykewyse. And let it not seme greuous vnto the, to let hym go free from the (for he hath serued the sire yeares as a dou-

ble hyred seruaunt)then shall the LORD thy God blesse the in all that thou doest.

Exo.13.a Leui.27.b Num.3.b

*All ỳ fyrstborne that come of thyne ore and shepe, that are males, shalt thou halow vnto the LORDE thy God. Thou shalt not plowe with the fyrstborne of thyne ore, and shalt not clyppe the fyrstborne of thy shepe: Before the LORDE thy God shalt thou eate them euery yeare, * in the place that ỳ LORDE choseth, thou and thyne housholde.

Deut.12.b 14.b.16.a

Leui.22.c Deu.17.a

*But yf it haue a defaumpte, so that it is lame, or blynde, or hath ony other euell blemysh, thou shalt not offer it vnto the LORD thy God, but shalt eat it within thyne owne gates (*whether thou be vncleane or clean) euen as the Roo and Harte. Onely se that thou eate not of the bloude therof, but put it out as watter vpon the grounde.

Deu.12.b

The.xvi.Chapter.

Exo.12.a and.23.b Leui.23.a Nu.9.a and.28.c

OBserue the moneth Abib, that thou offre * Easter vnto ỳ LORDE thy God: for in ỳ moneth Abib the LORD thy God brought the out of Egypt by night. And for the Easter vnto the LORDE thy God, thou shalt offre ore and shepe, in the * place which the LORDE shal chose, that his name maye dwell there. Thou shalt eate no leuẽded bread in that feast. Seuen dayes shalte thou eate the vnleuended bread of thy tribulacyon: For with sorowfull hast camest thou out of the lande of Egypte, that thou mayest remẽbre the daye of the departynge out of the londe of Egypte, al thy lyfe lõge. In seuẽ dayes shall ther no leuẽded breade be sene within all thy coastes: and of ỳ flesh that is offered the fyrste daye at euen, ther shall nothynge be lefte ouer nyghte vntyll the mornynge.

Deut.12.a 14.b.15.c

Thou mayest not offer Easter wythin ony of thy gates, which the LORD thy God

2.par.35.a

hath geuen the: *but in the place which the LORDE thy God hath chosen, that his name maye dwel there, there shalt thou offre this Easter, at euen whan the Sonne is gone down, euen in the same season that thou camest out of Egypte. And thou shalt dyghte it, and eate it in the place that the LORDE thy God hath chosen, and then turne the on the morow, & go home into thy tente. Sixe dayes shalt thou eate vnleuended breade, & on the seuenth daye is the gatherynge together of the LORD thy God. Thou shalt do no worke therin.

Exo.23.b Leui.23.c

*Seuen wekes shalt thou nombre vnto the, and begynne the nombre

syckle beginneth in the corne, and

kepe the * feaste of wekes vnto the LORD thy God, that thou geue a free wyllofferynge of thyne hande, accordynge as the LORD thy God hath blessed the: and shalt reioyce before the LORDE thy God, thou and thy sonne, thy doughter, thy seruaunt, thy mayden, and the Leuite that is within thy gates, the straunger, the fatherlesse, and the wedowe that are amonge you, in the place whiche the LORDE thy God hath chosen that his name maye dwell there. And remembre that thou waste a seruaunt in Egypte, so that thou kepe and do these ordinaunces.

The feaste of Tabernacles shalt thou kepe seuen dayes, whan thou hast gathered in the frutes of thy barne, and of thy wynepresse, and thou shalt reioyce in thy feaste, thou and thy sonne, thy doughter, thy seruaunt, thy maydẽ, the Leuyte, the straunger, the fatherlesse, and the wedowe that are within thy gates. * Seuen dayes shalt thou kepe the feaste vnto the LORDE thy God, in the place that he hath chosen. For thy LORDE thy God shall blesse the in all thy frutes and in all the workes of thy handes. Therfore shalt thou be glad.

*Thre tymes in the yeare shall all thy males appeare before the LORDE thy God (in the place that he shall chose) namely at the feast of vnleuẽded bread: in the feast of wekes: and in the feaste of Tabernacles. He shall not appeare empty before the LORDE, but euery one after the gyfte of his hande, accordynge to the blessynge of the LORDE thy God hath geuen the.

The.xvii.Chapter.

IUdges and officers shalt thou ordeyne wythin all thy gates which the LORDE thy God giueth the amonge thy tribes, that they maye iudge the people with ryghteous iudgement. * Thou shalte not wreste the lawe, thou shalte knowe no personne allo, nor take gyftes. For * gyftes blynde the eyes of the wyse and peruerte the ryghteous causes. That what right is, that shalt thou folowe, that thou mayeste lyue and possesse the lande which the LORDE the God shall geue the.

Thou shalt plante no grone (of what euer trees it be) nye vnto ỳ altar of the LORDE thy God which thou makest ỳ

shalt set the vp no pyler, which the LORDE thy God hateth. * Thou shalt offer vnto the LORDE thy God no ore, nor shepe, that hath a blemyshe or ony euel fauouredneſſe on it: for that is abominacyon vnto the LORDE thy God.

* yf ther be founde amonge you (within ony of the gates which the LORDE thy God shall geue ỹ) a mā or woman, that worketh wickednesſe in the syght of the LORDE thy God so that he transgresseth his conuenaunt and goeth, and serueth other goddes and worshippeth thē, * whether it be Sōne or Mone, or ony of ỹ hoost of heauē which I haue not commaunded, and it is tolde ỹ, and thou hearest of it. * Then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a trueth, that such abominacyon is wrought in Israell, then shalt thou bringe forth the same mā or the same womā (which haue done such euel) vnto thy gates and shalte stone them to death * At ỹ mouth of two or thre wytnesſes shal he dye, that is worthy of death. At ỹ mouth of one wytneſſe shall he nōt dye. The handes of ỹ wytnesſes shalbe ỹ fyrst to kyll hym and then the handes of al the people ỹ thou mayest put awaye the euell from the.

yf a matter be to harde for the in iudgement betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, & yf ther be matters of stryfe within thy gates: then shalt thou ryse, and go vp vnto ỹ place that the LORDE thy God hath chosē and shalt come to the prestes, the Leuites, & to the iudge which shalbe at that tyme and shalt aske. * They shal shewe ỹ how to iudge and thou shalt do therafter, as they sayd vnto the, in the place which the LORDE hath chosen: and thou shalte take hede that thou do accordynge vnto all that they teach the. Accordynge to the lawe that they teach the, and after the iudgement that they tell the, shalt thou do * so that thou turne not aſyde from the same, nother to ỹ tyght hande nor to the lefte.

And yf ony man deale presumptiously, in ỹ he herkeneth not vnto the prest (which standeth to do seruyce vnto the LORDE thy God) or to the iudge, the same shall dye: and thou shalt put awaye the euell from Israel that all the people maye heare, and feare, & be nomore presumptuous.

Whan thou arte come in to the lande which the LORDE thy God shall geue the, & takest it in possession, and dwellest therin, & shalt saye: * I wyll set a kynge ouer me, as all the nacyons haue about me, then shalte thou set hym to be kynge ouer the, whom ỹ LORDE thy God shall chose.

One of thy brethren shalte thou set to be kynge ouer the. Thou mayst not set a straūger ouer ỹ, which is not thy brother. Onely * let hym not haue many horses, ỹ he bryng not the people agayne in to Egipte therfore the multitude of hordes, for as much as the LORD hath sayde vnto you, that frō hence forth ye shuld come nomor this way agayn. D 3.Re.4.f 2.par.9.f

* He shall not haue many wyues also, that his harte be not turned awaye. * Nother shall he gather hym syluer and golde to muche. 3.Re.11.a Ecc.10.f. Esa.2.b

And whan he is set vpon the seat of his kyngdome, he shall take of the prestes, the Leuites this seconde lawe, and cause it be wrytten in a boke, and that shall he haue by hym, * and he shall rede therin all the dayes of his lyfe, that he maye learne to feare the LORDE his God, to kepe all the wordes of this lawe, and all these ordynaūces, so that he do therafter. Iosu.1.b

He shall not lyfte vp his hart aboue his brethren, and shall not turne aſyde from the commaundement, nother to the tyght hāde nor to the lefte: that he maye prolonge his dayes in his kyngdome, he and his chyldre in Israel.

The.xviii. Chapter.

The prestes, the Leuites, and all the trybe of Leui * shal haue no parte nor enheritaūce with Israel. The offerynges of the LORDE and his enheritaunce shall they eate. Therfore shall they haue no enheritaūce amonge their brethren, because the LORDE is they enheritaūce, as he hath sayd vnto the. This shalbe the prestes deuty of the people, and of thē that offre, whether it be ore, or shepe, so that they geue vnto the prest the shulder and both ỹ cheekes, and the brest. And the fyrst frutes of thy corne, of thy wyne, and of thy oyle, and the fyrste of thy shepe shearynge. * For the LORDE thy God hath chosen hym out of all thy trybes, to stonde mynister in the name of ỹ LORD he and his sonnes al the dayes of they lyfe. I Nu.18.c Deu.10.b. 12.b 14.c Eze.44.b. tythes Nu and.18.d

yf a Leuite come out of ony o thy gates or out of ony place of al Israel, where he is a geste, & commeth with all the desyre of his soule (vnto the place which the LORDE hath chosen) to mynister in the name of the LORDE his God, lyke as all his brethren the Leuites, whiche stonde there before the

LORDE: then shall he haue lyke porcyon of meate with the other: besydes that which he hath of the solde good of his fathers.

B * Whan thou commest in to the londe
Leuit.18.a and.20.b Deut.12.b and.17.b. 4.reg.21.a Jerem.7.a and.19.a. which the LORDE thy God shall geue the, thou shalt not learne to do the abhominacyons of these nacyõs, that ther be not fõud amõge you, that maketh his sõne or dought ter go thorowe the fyre, or a prophecyer, or a chofer out of dayes, or that regardeth ỹ fowles cryeng, or a wytch, or a cõturer, or sopth sayer, or an expounder of tokens, or ỹ axeth ony thynge of the dead.

For who soeuer doth such, is abhominacyon vnto the LORDE: and because of such abhominacyons doth the LORDE thy God dryue them out before the. But thou shalte be perfecte with the LORDE thy God. For these nacyons whom thou shalte conquere, whom the LORDE thy God hath geuen the, herken to the chofers out of dayes, and to the sopthsayers: but so shalte not thou do vnto the LORDE thy God.

C * A prophet, lyke vnto me, shall ỹ LORDE thy God rayse the vp euen out of the, &
Act.30.7.c Wat.17.a from amonge thy brethren, * vnto hym shal ye herken, accordynge as thou desyredest before the LORDE thy God in Horeb, (in the daye of the gatherynge together) and saidest
Exod.20.c Deut.5.c * Let me heare the voyce of the LORDE my God nomore, and se nomore this grat fyre, that I dye not. And the LORDE sayd vnto me: They haue well spoken. I wyll rayse them vp a prophet from amõge theyr brethren lyke vnto the, and wyll put my wordes in his mouth, and he shal speak vnto them all that I shall cõmaunde hym.
Johñ.12.f. Hebr.2.a. * And who soeuer wyl not herken vnto my wordes, which he shall speake in my name, of hym wyll I requyre it.

D * But ỹ a prophet presume to speake
Nu.16.a Deut.13.a Jere.28.a. Ezech.14.a ought in my name, which I haue not commaunded hym to speake: and he that speaketh in the name of other goddes, the same prophet shall dye. But yf thou sape in thyne hart: How can I knowe what worde the LORDE hath not spoke? Euen whan ỹ prophet speaketh in the name of the LORDE, and the thynge foloweth not, and commeth not to passe, the same is the worde, that the LORDE hath not spoke. The prophet hath spoken it presumptuously, therfore be not afraied of hym.

The.xix. Chapter.

When the LORDE thy God [illegible] haue roted out ỹ nacyõs, whose lande the LORDE thy God [illegible] geue the so that thou hast conquered the, & dwellest in their cyties and houses, * thou shalt appoynte out thre cyties in the myddes of the lande that the LORDE thy God shall geue the to possesse. Thou shalt prepare the wayes and parte the coastes of thy lande (which the LORD thy God shal deuyde out vnto the) into thre partes, ỹ who so euer hath cõmytted a slaughter, may flye thyther & lyue: & it shalbe the cause ỹ whosoeuer hath cõmytted a slaughter, maye flye thyther & lyue.

* Yf ony man smyte his neyghboure vnwares, and hath not hated hym in tyme paste (as whan a man goeth vnto the wode with his neyghboure to hewe downe timber, and he turneth his hande with the axe to hewe downe the wood, and the yron slypeth from the helue, and hytteth his neyghboure, that he dyeth) the same shall flye vnto one of these cyties, that he maye lyue, lest the auenger of bloud folowe after ỹ deed, & hyt him while his harte is whote, and ouertake him whyle the waye is so farre, and smyte him wher as yet no cause of death is in him, for so muche as he hated hym not in tyme paste. Therfore commaũded I the that thou appoynt out thre cyties.

And whan the LORDE thy God enlargeth thy borders, as he hath sworne vnto thy fathers, and geueth the all the lande which he promysed thy fathers to geue the, (so that thou kepe all these commaũdements and do that I commaunde the this daye, to loue the LORDE thy God, and to walke in his wayes all thy lyfe longe) * then shalt thou adde yet thre cyties vnto these thre, that innocent bloude be not shedde in thy lande (which the LORDE thy God geueth the to enheritaunce) and so bloude come vpon the.

* But yf ony man beare hate against his neyghboure, and layeth wayte for him, and ryseth agaynst hym, and smyteth him that he dye, and flyeth in to one of these cyties, then shall the Elders of the same cytie sende thyther, and cause hym to be fetched from thence, and delyuer him to the hande of the auenger of bloude, that he maye dye. Thyne eye shall not pytie hym and the guilt of bloude shalt thou put awaye from Israel, that thou mayest prospere.

* Thou shalt not remoue thy neyghbours marke, which they of olde tyme haue set in thyne enheritaunce, ỹ thou enheritest in

lande, which the LORDE thy God hath geue the to possesse it.

* One wytnesse shall not stande vp a-lone agaynste a man, ouer ony trespasse or synne, what maner of synne so euer it be, þ a mã can do, but in þ mouth of two or thre wytnesses shall euery matter be stablysshed.

* But yf an vnrighteous wytnesse stode vp ag aynst ony mã, to testifie ony trespasse vpon hym, then shall both the men þ stryue together, stonde before the LORDE, before þ preestes and iudges, which shalbe at þ same tyme: ¶ And the iudges shall make diligent inquisicyon: and yf the wytnesse be founde false, and hath geuen false wytnesse against his brother, then shall ye do vnto hym, euen as he thought to do vnto his brother, that thou mayest put awaye the euell from the * that other maye heare and feare, and take nomore vpon them to do such wycked poin tes amonge you. Thyne eye shall not pyte hym. * Soule for soule, eye for eye, toth for toth, hande for hande, foote for foote.

The.xx. Chapter.

When * thou goest out to battayl agaynst thyne enemyes & seyst horses and charrettes of þ people more then thou, be not a-frayed of them for the LORDE thy God which brought the out of the lõde of Egypte, is with the. Now when ye are come nye vnto the battayll, the preest shall stepp forth, and speake to the people, & saye vnto them: Heare Israell: ye go this daye in to the battayll agaynst youre enemyes, let not youre harte fayne. * Feare not: be not afrayed, nor abalshed of them. ¶ For the LORDE youre God goeth with you, to fyght for you agaynst youre enemyes, that he maye saue you.

And the captaynes shall speake to þ people, and saye: Who so hath buylded a newe house, and hath not dedicate it, let hym go, and byde in his house, that he dye not in þ battayll and another dedicate it, * who so hath planted a vynyard, & hath not yet made it comune, let hym go, and abyde at home, that he dye not in the battayll, and another make it comune. * Who so hath spoused a wyfe, and hath not yet broughte her home, let hym go, and abyde at home, that he dye not in þ battayl, & another bryng her home.

And the captayn shal speake further vn to the people, and saye: * He that feareth & hath a faynte harte, let hym go, and byde at home, that he make not his brethrens harte faynte also, lyke as his harte is. And when þ captaines haue made an end of speakyng vnto the people, they shall set þ rulers of the hoost before the people in the forefront.

* When thou commest nye vnto a cyte to fyght agaynst it, thou shalte offre them peace. yf they answere the peaceably, and open vnto the, then shall all the people that is founde therin be tributaryes vnto the, & serue the. But yf they wyll not deale peaceably with the, and wyll warre with the, then besege it: and when the LORDE thy God delyuereth it into thy hande, thou shalt smyte all males that are therin with the edge of þ swearde: saue the wemen and the chyldren. * As for the cattell and al that is in the cyte, and all the spoyle, thou shalt take them vn-to thy selfe, and eate the spoyle of thyne enemyes, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cyties, that are very farre from the, and are not of the cyties of these nacyons.

Num 2. fi Deut. 2 f.

Iosu. 8. a. and. 11 f

But in the cyties of these nacyõs, which C the LORDE thy God shall geue the to enhe-ritaũce, * thou shalt leaue nothyng alyue þ hath breth, but shalt vtterly destroy the, na-mely * the Hethites, Ammorites, Canani-tes, Pherezites, Heuites, and Iebusites, as the LORDE thy God hath commaũded the, that they teache you not to do all the abomi nacyons, which they do vnto theyr goddes, and so ye to synne agaynst the LORDE your God.

Deu 31. a. Iosue. 6. f. 9. f. 10. f Iudi. 1. b & Deu. 7. a

When thou must lye a longe season be-fore a cyte, agaynst the which thou makest warre to take it, thou shalt not destroye the trees therof that thou wouldest hewe them downe with the axe, for thou mayst eat ther of: & therfore shalt thou not hewe the downe For it is but wood vpon the felde, & na mã: and can not come & be bulwarkes agaynst the. But the trees which thou knowest that men eate not of, those shalt thou destroye & rote out, & make bulwarkes therof, agaynst the cyte þ warreth with the, tyll thou haue ouercome it.

The.xxi. Chapter.

When ther is one slayne founde in the lande which thy LORDE thy God shall geue the to pos-sesse it, and lyeth in the felde & it is not knowe who hath slayn hym, then shall thy Elders and Iudges go forth, and meet from the slayne vnto the cy-ties that lye rounde about. Vnto which cyte is the nerre, the Elders of the same shal take a yonge cowe, which hath not ben

laboured, nor hath drawē in the pocke, and
they shall bringe her in to a valley, where
as is nother earynge, nor sowynge, & stryke
of hyr heade there in the valley.

Then shall the prestes the chyldren of
Deu 17. b Leui come forth. (*For the LORD thy God
Eccl. 45. a hath chosen them, to serue hym & to prayse
his name: and at theyr mouth shall al pires
and stryppes be tryed.) And all the elders of
B the same cyte shall come forth vnto ỹ slayne
and washe theyr handes ouer ỹ ponge cow,
whose heade is stryken of in the valley, and
shall answere and saye: Oure handes haue
not shed this bloude, nother haue our eyes
sene it. Be mercyfull (O LORDE) vnto thy
people of Israel, whom thou hast delyuerd
Jere. 1.c *laye no innocent bloude vnto thy people
of Israels charge: then shall they be recon-
cyled from the bloude. Thus shalt thou put
awaye the innocēt bloude from the, in that
thou doest the thynge which is ryght in the
syght of the LORDE.

When thou goest forth to warre agaynst
thyne enemyes, and the LORDE thy God de
lyuereth them in to thyne handes, so ỹ thou
carryest awaye theyr presoners, and seyst a-
monge the captyues a bewtyfull woman,
and hast a delyre vnto her to take her to thy
wyfe, then bringe her home to thyne houle
and let her shaue hyr head, and pare hir nay
les, and put of hir clothes that she was ta-
ken presoner in, & let her syt in thyne houle,
and mourne for hir father and mother a mo
neth longe: after that lye with her, and ma
ry her, and let her be thy wyfe. But yf thou
C haue no fauoure vnto her, then shalte thou
let her go whyther she wyll, and not to sell
her, nor to make cheuesaūce of her, because
thou hast dishonoured her.

*Yf a man haue two wyues, one that he
Ge 29.30 loueth, and one that he hateth, & they beare
hym chyldren, both the beloued and the ha-
ted, so that the fyrstborne be hys that is ha
ted, and the tyme commeth that he dealeth
out the inheritaunce vnto his chyldren: the
can he not make the sonne of the beloued
fyrstborne before the fyrstborne sonne of the
hated, but he shall knowe the sonne of ỹ ha
ted for the fyrst sonne, so that he geue hym
Gen 49.a double of all that is at hande: *for the same
is the begynnyng of his strength & the first
byrthryght is his.

D *Yf ony man haue a stubborne and dis-
Exo 21.b obedient sonne, which herkeneth not vnto
the doyes of his father, and mother, & whan
they teache hym nurtoure, wyll not folowe
them, then shal his father and mother take
hym, and bringe him to the Elders of the
cyte, and to the gate of the same place,
vnto the Elders of the cyte: This our
is stubburne and disobedient, and he
not vnto our voyce, and is a ryotes
dronkarde. Then shal al the men of
cyte stone him to death: and thus shal
put awaye the euell from the, that al
maye heare and feare.

*Yf a man haue cōmytted a
is worthy of death, and is put to death
he is hanged on a tre, then shall not
dy remayne all nyght on the tre, but
shalt burye hym the same day. (*For
is he of God that is hanged) that thou
fyle not thy lande, which the LORD
God geueth the to enheritaunce.

The.xxij. Chapter.

Yf *thou se thy brothers
shepe go astraye, thou
not withdrawe thy selfe
them, but shalt bringe
gayne vnto thy brother.
yf thy brother be not nye vnto the
knowest hym not, the shalt thou
in to thyne houle, that they maye
the, tyll thy brother are after them
delyuer hym them agayne. In lyke
shalt thou do with his asse, with his
and with euery lost thynge of thy
which he hath lost, and thou hast
thou mayest not withdrawe thy selfe.

*Yf thou se thy brothers ore
downe by ỹ waye, thou shalt not
thy selfe from hym, but shalt helpe

*A woman shall not weare that
pertayneth to a mā: nother shal a
on womans rayment. For who soeuer
suche is abhominacyon vnto the LORD
thy God.

If thou chaunce vpon a bryds
the waye in a tre, or on the grounde,
or with egges, and the dame sytting
the ponge or vpō the egges, thou
take the dame with the ponge, but
the dame flie, and take the ponge,
mayest prosper and lyue longe.

When thou buildest a new
a batteiment about thy rofe, that
not bloude vpon thyne houle, yf
fall therof.

*Thou shalt not sowe thy
dyuerle sedes, that thou haluwe not
offeryng the sede which thou
with the increase of thy vyneyarde.

Thou shalt not plowe with

an alle together at one tyme.

*Thou shalt not weare a garment, that is myxte with wollen and lynnen together.

*Thou shalt make gardes vpō ẏ foure quarters of thy garment, where with thou coueresi thy selfe.

*yf a man take a wyfe, & hate her whā he hath lyē with her, and layeth ony shame full thynge vnto hir charge, and bryngeth vp an euell name vpon her, and sayeth: I toke thys wyfe, and whan I came to her. I founde her not a mayden: Then shal the father and the mother of the damsel take her, and bynge forth the tokens of the damsels virginite before the Elders of the cyte, euen vnto the gate. And the damsels father shall saye vnto the Elders: I gaue this man my doughter to wyfe. Now hateth he her, and layeth a shamefull thynge to hir charge and sayeth: I founde not thy doughter a mayde And lo, these are the tokens of my doughters virginite. And they shall spreade out the cloth before the elders of the cyte. So shall the elders of the cyte take that man, & chastise hym, and put a penaunce vpon hym of an hundreth Sicles of syluer, and geue the same vnto the father of the damsell, because he hath brought vp an euell name of a mayden in Israel, and he shall take her to wyfe so that he maye not forsake her all his lyfe longe. But yf it be of a trueth, that the damsell is not founde a virgyne, then shal she be brought forth vnto the dore of hir fathers house, and the mē of the cyte shall stone her to death, *because she hath wrought folly in Israel, and played the whore in hir fathers house. And so shalt thou put awaye the euel from the.

*If a man be founde lyenge with a woman that hath a maried husband, they shal dye both the man, and woman that he hath lyen withall. And so shalt thou put awaye euell from Israel.

If a mayden be handfasted to ony man and another mā getteth her in the cyte, and lyeth with her, ye shall bynge them both out vnto the gate of the cyte, and stone them both, that they dye, The damsell because she cryed not, beynge in the cyte. The man, because he hath brought his neyghbours wyfe to shame: And thou shalt put awaye ẏ euell from the.

But yf a man get an handfasted damsel vpon the felde, and take her, and lye with her, then the mā that laye with her shall dye alone, & vnto the damsell thou shalt do nothynge: for she hath done no synne worthye of death. Lyke as yf a mā rose agaynst hys neghboure, & slewe hym, euē so is thys also. For he founde her in ẏ felde, & ẏ handfested dā sell cryed, & ther was no man to helpe her.

*If a man fynde a mayden that is not handfested, and take her, and lye with her, and be founde, then shall he that laye with her, geue hir father fyftye Sycles of syluer and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his lyfe longe. Exo. 22.c

*Nomā shall take his fathers wyfe nor vncouer his fathers couerynge. Leui. 18.a Deu. 27.c

The.xxiii. Chapter.

THer* shal none ẏ hath hys stones broken, or ẏ is gelded come in to the congregacyō of the LORDE. Ther shal no whores chyld also come into the congregaciō of the LORDE, no not after ẏ tēth generaciō but shall neuer come in to the congregacyō of the LORDE. *The Ammonites & Moabites shall not come in to the congregacyō of the LORDE, no not after the tenth generacyō, but shal neuer come in, because they met you not with bread and water in ẏ way whan ye came out of Egipte. *And beſydes that, they hyred agaynst you Balaā ẏ sonne of Beor, the interpreter out of Mesopotamia, to curse the. But the LORDE thy God wolde not heare Balaā, and turned ẏ curse to blessynge vnto the: because the LORDE thy God loued the. Thou shalt wyshe hym nother prosperite nor health al thy lyfe lōge for euer. Thou shalt not abhorre an Edomite: *for he is thy brother. A Leui. 21.c Esa 56.a 2.Esd.13.a Nu. 22.a Iosu 24.b Gen. 25.a B

In Egipteā shalt thou not abhorre, for thou wast a straunger in his lande. The children whom they beget in the thyrde generacyon, shall come in to the cōgregacyon of the LORDE.

*Whan thou goest out to fyghte agaynst thyne enemyes, kepe the from al wickednesse. 2.Cor.10.a Ephe.6.b.

yf ther be ony man amonge you which is vncleane, so that ony thynge is chaunced to hym by nyght, the same shall go out of ẏ hoost vntyll he haue bathed hymselfe with water before euen: & whā the Sōne is gone downe, he shal come in to ẏ hoost agayne.

And without the hoost thou shalt haue a place to resorte vnto for necessite, and thou shalte haue a shouell vnder thy gyrdell: and whā thou wylt set the downe without, thou shalt dygge therwith: & whā thou hast donethyne easemēt, thou shalt couer that which

is departed from the. For the LORDE thy God walketh in thyn hoost, to delyuer the, and to geue thyn enemyes before the. Ther fore shall thy hoost be holy, that he se no vn cleane thynge in the, and so turne hymselfe from the.

C Thou shalt not delyuer vnto his master the seruaũt, which is escaped from hym vn to the. He shall dwell with the in the place that he choseth within ony of thy gates, for his wealth, and thou shalt not vexe hym.

Nu.25.b Deu.22.f Epich.1.b. * Ther shalbe no whore amonge the doughters of Israel, nother whorekeper amonge the sonnes of Israel. * Thou shalte not bringe the hyre of an whore nor ꝓ ꝓice of a dogge in to the house of the LORDE thy God for ony maner of vowe: for they both are abhomynacyon vnto the LORDE thy God.

Exo.22.c Leui.25.f 2.Esd.5.a. * Thou shalte occupye no vsurye vnto thy brother, nother with money, nor with foode, nor with ony maner thynge that vsurye maye be vsed withall. (Unto a straũger thou mayest lende vpon vsury, but not vnto thy brother) that the LORDE thy God maye blesse ꝑ in all that thou takest in hãde in the lande whyther thou commest in to possesse it.

D Nu.30.a Eccl.5.a Baruc.6.e Iesu.5.a * Whã thou makest a vowe vnto ꝑ LORDE thy God, thou shalt not be slacke to performe it: for ꝑ LORD thy God shal requyre it of the, & it shal be synne vnto the. ¶ If thou leaue vowynge, then is it no sinne vnto the But that which is proceaded out of thy lippes shalt thou kepe, and do therafter, accordynge as thou hast vowed vnto the LORDE of a fre wyll, whiche thou hast spoken with thy mouth.

Whan thou goest in to thy neyghbours vynyard, thou mayest eate of the grapes at ꝯdyng to thy desyre, tyl thou haue ynough But thou shalt put none in to thy bessell.

Mat.12.a * Whan thou goest in to thy neyghbours cornefelde, thou mayest plucke the eares ỽ thyne hãde, but with a sicle mayest thou not reape therin.

The.xxiiii. Chapter.

Jere.3.a Mal.2.c Mat.19.a and.5.b When * a man taketh a wyfe, & marryeth her, & she fyndeth no fauoure in his eyes because of ony vnclennesse, then shall he wryte a byll of deuorcemẽt, and geue it her in hir hãde & sende her out of his house. ¶ whã she is gone out of his house, she go, and be another mans wyfe, & ꝑ same seconde mã hate her also, and wryte a byl of deuorcement, and geue it her in hyr hande, and send her out of his house: Or yf ꝑ same seconde man dye, whiche toke her to wife then hir fyrst husbande that put her away may not take her agayne to be his wife so muche as she is defyled, for that is abominacyon before the LORD: that thou make not the lande to synne, which the LORDE thy God hath geuen the to enherytaunce.

* When a man hath newly take a wife he shall not go a warrefare, nother shall he be charged withall. He shalbe free in his house one yeare longe, that he may be mery with his wyfe which he hath taken.

* Thou shalt not take the nether & vndermost mylston to pledge, for ꝑ shuld set the his lyuynge to pledge.

* ¶ yf ony man be founde that stale one of his brethren, from amonge the children of Israel, and setteth hym to pledge, & selleth hym, suche theefe shall dye, that thou mayest put a waye the euell from the.

Kepe the from the plage of leprosy, that thou * obserue diligently and do accordynge vnto al ꝑ the prestes, the Lewites shall teache the, as I haue commaunded them, that ye obserue and do therafter. Remember what the LORDE thy God dyd vnto * Myriam the waye, whan ye were come out of Egypte.

¶ yf thou lendest thy brother ony thynge, thou shalt not go in to his house, & take a pledge but shalt stãde without: and he to whom thou lendest, shall bringe out his pledge vnto the. But yf it be a poore body, thou shalt not lye down to slepe, with his pledge, but shalt delyuer hym his pledge agayne, when the Sonne goth downe, that he maye slepe in his owne rayment, and blesse the. So shall the same be rekened vnto the for rygh[illegible] before the LORDE thy God.

* Thou shalte not withdrawe the ryght of the nedye and poore amonge thy brethren or straunger that is in thy lande or within thy gates, but shalt geue hym his hyre the same daye, that the Sonne go not downe theron, for so much as he is nedye, and hath lyfe susteyned therwith that he call not vpon the LORDE agaynst the, and it be synne vnto the.

* The fathers shal not dye for the children, nor the children for the fathers, but euery one shall dye for his owne synne.

* Thou shalte not wrest the ryght of the straunger and of ꝑ fatherlesse. Nether take the wydowes rayment shalte thou not take to pledge. For thou shalt remembre, that thou wast a seruaunt in Egypte, and how ꝑ the LORDE

De thy God delyuered the from thence, ther
fore cõmaunde I the to do this.

D * When thou hast reaped downe thyne
harueſt in ẏ felde, and hast forgotte a ſheſe
in the felde, thou ſhalt not turne agayne to
fetch it, but it ſhalbe for the ſtraunger, the
fatherleſſe, and the wedowe, that the LORD
thy God maye bleſſe the in all the workes
of thy handes.

When thou haſt plucked thyne Olyue
trees, thou ſhalt not plucke them vp cleane
afterwarde: it ſhalbe for the ſtraunger, the
fatherleſſe, and the wedowe. When thou
haſt gathered thy vynyarde, thou ſhalt not
gather it vp cleane afterwarde: it ſhalbe for
the ſtraunger, the fatherleſſe, & the wedowe
And thou ſhalt remembre, that thou waſt a
ſeruaunt in the londe of Egypt, therfore cõ
maunde I the, to do this.

The.xxv. Chapter.

When ther is a ſtryfe betwene
men, they ſhalbe brought before
the lawe and iudged: and the
iudges ſhall iuſtifye the righ-
teous, and condẽne the vngod
ly. And ẏ the vngodly haue deſerued ſtry-
pes, the iudge ſhall cõmaunde to take hym
downe, and they ſhal beate hym before him
accordynge to the meaſure and nombre of
his treſpaſſe. * When they haue geuẽ him
fortye ſtrypes, they ſhal beate him nomore,
leſt (yf ther be mo ſtrypes geuen hym) he be
beate to muche, and thy brother be horrible
before thyne eyes.

* Thou ſhalt not moſſell the mouth of
the oxe, that treadeth out the corne.

a When bretheren dwell together, and
one of them dye without chyldre, then ſhall
not the wyfe of the deade take a ſtraunger
without, but hir kynſman ſhall go in vnto
her, and take her to wyfe: and the fyrſt ſõe
that ſhe beareth ſhal he ſet vp after ẏ name
of his brother which is dead, that his name
be not put out of Iſrael.

B But yf the man wyll not take his kynſ-
woman, then ſhall his kynſwoman go vp
vnder the gate vnto the Elders, and ſaye:
Myy kynſman refuſeth to ſtere vp a name
vnto his brother in Iſrael, and wyl not ma
rye me. Then ſhall the Elders of the cite call
hym, and comen with him, yf he ſtonde the
and ſaye: I wyll not take her, then ſhall
his kynſwoman ſtrype forth vnto hym be-
fore the Elders, and lowſe a ſhue from hys
fote, and ſpyt in his face, and ſhall anſwere
and ſaye: Thus ſhall it be done vnto euery
man ẏ wyll not buylde his brothers houſe.
And his name ſhalbe called in Iſrael, the
vnſhodde houſe.

yf two me ſtryue together, and the wyfe
of the one cõme to, to delyuer hyr husbande
from the hande of hym that ſmyteth hym,
and put forth hir hande, and take hym by
the ſecretes, then ſhalt thou cut of hir hãde,
and thyne eye ſhall pitye her.

* Thou ſhalt not haue in thy bagge two C
maner of weyghtes, a greate and a ſmall. Leui 19. g
Nother ſhalt thou haue in thyne houſe di- Mich. 6. b
uerſe meaſures, a greate and a ſmal. Thou
ſhalt haue a perfecte and iuſt weight, and a
perfect and iuſt meaſure, that thy lyfe may
be longe in the londe, which the LORDE thy
God ſhall geue ẏ. For whoſoeuer doth ſuch
(ye all they that do euell) are abhominacyõ
vnto the LORDE thy God. * Remẽbre what Exo. 17. a
the Amalechites dyd vnto the by the waye,
whã ye were departed out of Egypte, howe
they buckled with the by the waye, & ſmote
thy hynmoſt, euen al that were feble, which
came after the whã thou waſte werye and
faynte, and they feared not God. Now whã
the LORDE thy God bryngeth the to reſt frõ
all thyne enemyes rounde aboute in ẏ lõde
which the LORDE thy God geueth the for in
heritaunce to poſſeſſe, * then ſhalt thou put 1. Re 14. g
out the remẽbraunce of the Amalechites frõ and. 15. a
vnder heauen. Forget not this.

The.xxvi. Chapter.

When thou cõmeſt in the londe that I
the LORDE thy God ſhall geue the
to enheritaunce, and enioyeſt it, &
dwelleſt therin, thou ſhalte take of all ma-
ner * firſtfrutes of the londe, that come out Exo 23. g
of thy grounde, which the LORDE thy God end. 34. c
geueth the, and ſhalt put them in a mande, 30. 3. g
and go vnto the place which the LORD thy
God ſhall chooſe (that his name maye dwell
there) and thou ſhalte come vnto the prieſte
which ſhalbe at that tyme, & ſaye vnto him:
I knowlege this daye vnto the LORDE thy
God, that I am come in to the londe, which
the LORDE ſware vnto our fathers to geue
vs, and the prieſt ſhall take the mande out
of thyne hande, and ſet it downe before the
altare of the LORDE thy God.

Then ſhalt thou anſwere and ſay before B
the LORDE thy God: The Syrians wolde
haue deſtroyed my father, * which went Gen. 46. a
downe in to Egypte, and was a ſtraunger
there with a ſmall folke, and became there
a nacyon great, myghty, and full of people.
* But the Egyptians entreated vs euell, Exo. 1. a

and troubled vs, and layed a hard bõdage
vpon vs. Then cryed we vnto the LORD,
Exod.3.c the God of oure fathers. * And the LORD
herde oure crye nge, and loked on our aduer
Exo.14.c syte, laboure, and oppressyõ. * And brought
vs out of Egipte with a myghtie hande, &
a stretched out arme, & with great terrible
nesse thorowe tokens and wonders, & hath
brought vs vnto this place, and hath geuẽ
vs this lande, that floweth with mylke and
hony. Therfore brynge I now the fyrst fru
tes of the londe, which the LORDE hath ge
uen vs. And thou shalt leaue them before ỹ
LORDE thy God, and geue thankes before
the LORD thy God, and reioyce ouer all the
good, that the LORDE thy God hath geuen
the, and thyne house: thou and the Leuite,
and the straunger that is with the.

C * Whan thou hast brought together al
Deu.14.c the tythes of thyne increase in the thyrde
peare, which is a peare of tythes, thou shalt
geue it vnto the Leute, to the straunger, to
to the fatherlesse, and to ỹ wedow that they
maye eate within thy gates, and be fylled.
And thou shalt saye before the LORDE thy
Luce.18.b God: * I haue brought that halowed is,
out of my house, and haue geuẽ it vnto the
Leuite, the straũger, the fatherlesse, and the
wedowe, accordynge to all thy cõmaunde-
ment which thou hast commaunded me. I
haue not transgressed thy cõmaundemẽtes
nor forgotten them. I haue not eaten ther-
of in my heynesse, nor taken awaye therof
in vncleànesse. I haue not geuẽ therof vnto
ỹ dead. I haue ben obediẽt vnto ỹ voyce of
Baruc.2. ỹ LORD my God, & haue done all as he hath
cõmaunded me. * Loke downe from thy ho
ly habitacyon, from heauen, and blesse thy
people of Israell, and the londe that thou
hast geuen vs, as thou swarest vnto our fa
thers, a londe ỹ floweth with mylke & hony.

D In the daye whan the LORDE thy God
cõmaunded the to do accordynge vnto all
these ordinaũces and lawes, that thou shul
dest kepe them and do therafter with al thy
Exo.19.b and.24. Deu.5.b hart & with all thy soule. * The same daye
maydest thou a promysse vnto the LORDE,
that he shulde be thy God, & that thou wol-
dest walke in al his wayes, and kepe his or
dinaunces, his cõmaundementes, and his
Exo.19.a Deu.7.d and.14.a lawes, and to herkẽ vnto his voyce. * And
the LORD promysed the vpon the same day,
that thou shuldest be his owne peculiar peo
ple, lyke as he hath sayde vnto the (so that
thou kepe all hys cõmaundementes) & that
he wold make the hye in prayse, name, and
honoure aboue all nacyons, which he hath
made * that thou mayst be an holy
vnto the LORDE thy God, as he hath
vnto the.

The.xxvii. Chapter.

AND Moses with the Elders of
Israel, cõmaunded the peo
and sayde: Kepe all the
dementes which I cõ
you this day. * And
as ye go ouer Iordane, into the lande
the LORD thy God shal geue the, thou
set vp greate stones, and playster the
playster, and wryte vpon them all the
des of this law: (whan thou art come
that thou mayst come in to the londe
the LORDE thy God shall geue the, a
that floweth with mylke and hony,
LORD God of thy fathers hath promy
Now whan ye go ouer Iordane, ye
set vp these stones (wherof I cõmande
this daye) vpon mount Ebal, and
them with playster: * and there shal
buylde vnto the LORDE thy God an
of stone, where vpon thou shalt lyfte
* Of whole stones shalt thou buyld
tare, vnto the LORDE thy God, and
burntoffrynges theron vnto the LORDE
thy God: and thou shalt offre thanke
ges, and eate there, and reioyce before
LORDE thy God: And vpon the stones
shalt wryte all the wordes of this law
ryfestly, and well.

And Moses with the prestes and
tes spake vnto all Israell, and sayde
hede and heare, O Israell: This day
thou become the people of the LORDE
God that thou mayest be obedient
voyce of the LORD thy God, and
dynge vnto all hys cõmaundemẽ
ordinaũces, which I cõmaũde ỹ

* And Moses charged the peo
same daye, and sayd: These shall
pon mount Grisym to blesse the peo
ye are gone ouer Iordane: Symeon, Le
Juda, Isachar, Joseph, and Ben
And these shall stonde vpon mou
to curse: Rubẽ, Gad, Asser, Zabulon
and Nephtaly. And the Leuites
gynne, and saye vnto euery man of
with a loude voyce.

* Cursed be he, that maketh any
Idoll or molten ymage (an abho
of the LORDE, a worke of the
craftesman) and putteth it in a secret
And all the people shall answere & say
* Cursed be he, that curseth

and mother. And all the people shall saye Amen.

* Cursed be he, that remoueth his neyghbours marke. And all the people shal saye Amen.

* Cursed be, that maketh a blynde man go out of his waye. And all the people shal saye Amen.

* Cursed be he, that wresteth the ryght of the straunger, of the fatherlesse, and wedowe. And all the people shall saye Amen.

* Cursed be he, that lyeth with his fathers wyfe, to vncouer his fathers couertynge. And all the people shal saye Amen.

* Cursed be he, that lyeth with ony manes beast. And all ꝑ people shall saye Amē.

* Cursed be he, that lyeth wt his syster, which is ꝑ doughter of his father or of his mother. And all the people shall saye Amē.

* Cursed be he, that lyeth with his mother in law. And all ꝑ people shall say Amē.

* Cursed be he, ꝑ slayeth his neyghboure secretely. And all the people shal saye Amē.

¶ Cursed be he, that receaueth gyftes to slaye the soule of innocent bloude. And all the people shall saye Amen.

* Cursed be he, that cōtinueth not in all the wordes of this lawe, to do them. And all the people shall saye Amen.

The.xxviii.Chapter.

AND * yf thou shalt herken vnto the voyce of the LORDE thy God, to obserue and do all his cōmaundementes which I cōmaunde the this daye, the shal the LORDE thy God set the on hye aboue all nacyons vpon earth, ¶ all these blessynges shall come vpō the, ¶ ouertake the because thou hast bē obedict vnto ꝑ voyce of ꝑ LORDE thy god. Blessed shalt thou be in ꝑ town and blessed in the felde. Blessed shalbe the frute of thy body, the frute of thy grounde, and the frute of thy cattell, and the frute of thyne oren, and the frute of thy shepe. Blessed shalbe thy basket, ¶ thy stoare. Blessed shalt thou be whan thou goest in, ¶ blessed whan thou goest out. * And thyne enemies that rise vp agaynst ꝑ, shal the LORD cause to be smytten before thy face. They shall come out agaynst the one waye, and flye before the seuen wayes.

The LORDE shal commaunde the blessynge to be with the in thy cellers, and in all that thou takest in hande, and shall bless ꝑ in the lande that the LORDE thy God hath geuen the. The LORD shall set the vp to be an holy people vnto hymselfe, ¶ as he hath swoꝛne vnto the) yf thou kepe the cōmaundementes of the LORDE thy God: so that all nacyons vpon earth shall se, that thou art called after the name of the LORD, and they shalbe afrayed of you. And the LORDE shall make the plenteous in goodes, in the frute of thy wōbe, in the frute of thy cattell, and in the frute of thy grounde, in the lōde that the LORDE swore vnto thy fathers, to geue the.

* And the LORD shall open vnto the his good treasure, euē the heauē to geue rayne vnto thy londe in due season, and to prospere all the wozkes of thyne handes. * And thou shalte lende vnto many nacyons, but thou shalt bozowe of noman. And the LORDE shall set the before, and not behynd: and thou shalt be aboue onely, and not beneth, yf thou be obedient vnto the cōmaundemētes of the LORDE thy God, whiche I commaūde the this daye to kepe and to do thē: and yf thou * bowe not aside from ony of these wozdes, whiche I cōmaunde the this daye, eyther to the ryghte hande, oꝛ to ꝑ lefte that thou woldest walke after other goddes to serue them.

* But yf thou wylt not herken vnto the voyce of the LORDE thy God, to kepe and and to do all hys commaundementes, and ordinaunces, whiche I commaunde the this daye, * then shall all these curses come vpon the, and ouertake the. Cursed shalte thou be in the towne, and cursed in the felde: cursed shall thy basket be, ¶ thy stoare. Cursed shalbe the frute of thy body, the frute of thy lande, the frute of thyne oxē, ¶ the frute of thy shepe. Cursed shalt thou be whā thou goest in, and cursed whan thou goeste out. The LORD shal sende in to the, cōfusynge and cōplaynynge, and curssynge, in all that thou takest in hande to do, tyll he haue destroyed the, ¶ shortly brought the to naught because of thy wycked inuencyons, in that thou hast forsaken me.

The LORDE shall make the pestilence to byde longe with the, tyll he haue consumed the out of the londe, in to ꝑ which thou commest to possesse it. The LORDE shall smyte the with swellynge, feuers, heate, burnynge, benyme, drought and pestelence, and shall persecute the, tyl he haue destroyed ꝑ. * The heauen, that is ouer thy heade, shall be of brasse, and the earth vnder the of yrō. The LORDE shall geue thy londe dust for rayne, and ashes from heauen vpon the, but tyll thou be brought to naught. The LORD

shall cause the to be smytten before thyne enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before the: and shalt be scatered amõge all the kyngdomes vpõ earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beastes vpon earth, and ther shalbe noman to fraye them awaye.

Exod.9.b * The LORDE shall smyte the with the botches of Egypt, with the emerodes, with scalle, and mangynesse, that thou shalt not
19ich.7.b Roma.1.c be healed therof. * The LORD shal smyte ỹ with madnesse, & blindnes, & dasyng of hart. And thou shalt grope at the noone day, as the blynde gropeth in darknesse, and shalte not prosspere in thy way. And thou shalt suffre violence and wronge all thy lyfe longe, and noman shall helpe the. *
2.Re.12.f Thou shalt spouse a wyf, but another shall lye with her
Deu. 20.a * Thou shalt buylde an house, but another shall dwell therin. Thou shalt plante a vyn yarde, but shalt not make it comune.

Thyne oxe shalbe slayne before thyne eyes, but thou shalt not eate therof. Thyne asse shalbe violently taken awaye (euen before thy face) and shall not be restored the agayn. Thy shepe shalbe geuen vnto thyne enemyes, and no man shall helpe the. Thy sõnes and thy doughters shalbe geuẽ vnto another nacyon, and thyne eyes shall se it, and dase vpon them all the day longe, and thy handes shal not be able to deliuer them. The frute of thy londe and all thy labour, shal a nacyõ eate, which thou knowest not; & thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy lyfe. And thou shalt be clean beside the selfe for the syght which thyne eyes shal se.

The LORD shall smyte the with a myschenous botche in the knees and legges, so that thou canst not be healed, euẽ from thy sole of thy fote vnto ỹ crowne of thy heade.

Deu.4.b 4.xx.24.b 2.Ma 33.c Jere.24.a * The LORDE shall bringe the and thy kyng (which thou hast set ouer the) vnto all nacyon, whome thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen woode and stone: & thou shalt go to waste, and become a byworde, and a laughynge stocke amonge all nacyons, whether the LORDE hath caried the.

19ich.6.c * Thou shalt carry out much sede in to ỹ felde, and shalt gather but lytle in: for the grashoppers shall destroye it. Thou shalt plante vyniardes and dresse them, but thou shalt nether drynke of the wyne, nor gather of the grapes: for the wormes shall cõsume it. Thou shalt haue olyue trees in all thy coastes, but shalt not be anoynted with oyle: for thyn olyue trees shalbe caried awaye. Thou shalt get sõnes and doughters, and yet not haue them: for they shalbe caried away captiue. All thy trees and frutes of thy londe shalbe marred with blastynge.

The straũger that is ỹ the, shal clymme vp ouer the, & be alway above the: but thou shalt come downe low, & lye euerdeale. He shal lẽde vnto ỹ, but thou shalt not lende vnto him. He shalbe before but thou shalt be behynde.

And all these curses shal come vpon the and folowe the, and ouertake the, till thou be destroyed, because thou harkenest not vnto the voyce of the LORDE thy God, to kepe his cõmaundementes and ordinaũces which he hath cõmaũded the. Therfore shall ther be tokẽs and wonders vpon the, and vpõ thy sede for euer, because thou hast not serued the LORDE thy God with a mery and good harte whan thou haddest aboundance of all thyngs. And therfore shalt thou serue thyne enemye, which the LORDE shall sende vpon the, in hunger, and thyrst, in nakednesse, and nede of all thynge: and he shall put a pocke of yron vpon thy necke vntyll he haue brought the to naught.

* The LORDE shall bringe a nacyon vpon the from farre, euen from the ende of the worlde, as a flyenge Aegle: a people whose speache thou canst not vnderstande, an harde fauoured people, which regarde not the persone of the olde, nor haue compassyon on the ponge. And they shall eate vp the frute of thy cattell, and ỹ frute of thy londe, tyll they haue destroyed the, and shall leaue the nothynge in corne, wyne, oyle, nor the frute of thy oxen and shepe, vntyll they haue brought the to naught: and shall besege vnto the within all thy gates, tyll thy hye and stroge walles, ỹ in thou trustest throwe out all thy londe. And thou shalte be beseged within all thy portes, throwe out all thy londe which the LORDE thy God hath geuen the.

* Thou shalt eate ỹ frute of thyne owne body, the flesh of thy sonnes & of thy doughters, which the LORDE thy God hath geuen the, in that straytnesse and sege, wherwith thyne enemye shal besege the: so that if the greue the, man that afore hath lyued softly & in voluptuousnesse amõge you, shall be spyteous vpon his brother, and vpon his wyfe that lyeth in his bosome, and eu the sonne that is left ouer of his sonnes, lest he shuld geue ony of them of the flesshe of his children that he eateth in as muche as ther is nothynge

left hym in that straytnesse and sege where with thyne enymye shall besege the within all thy gates. And the woman ꝑ afore hath lyued so tenderly and voluptuously amõge you, that she durst not set ꝑ sole of hir foote vpon the grounde for tendernesse and voluptuousnesse, shalbe greued to loke vpon hir husoande that lyeth in hir bosome, and on hir sonne, and on hir doughter: euen because of hir doughters which she hath nourished betwixte hir legges in hir lappe, and because of hir somes that she hath borne: For she shall eate thẽ secretely for very scarcenesse of all thynges, in the straytnesse and sege, wherwith thyne enemye shall besege ꝑ within thy gates.

¶ If thou wylt not be diligent to do all the wordes of this lawe, whiche are wrytten in this boke, that thou mayest feare this glorious and fearefull name, euen the LORDE thy God, then shall the LORDE entreate the wonderously, with plages vpon the & thy sede, yee with great and continuall plages with euell and continuall syckenesses, and shall bringe vpon the all the syckenesses of Egypte, (wherof thou wast afrayed) & they shall cleue vnto the. Therto all maner syckenesses and plages, which are not wrytte in the boke of this lawe, shall the LORDE thy God cause to come vpon the, vntyl he haue destroyed the. And ther shall be left but a fewe people of you, * which afore were as ꝑ starres of heaue in multitude: because thou hast not herkened vnto the voyce of ꝑ LORDE thy God.

* And as the LORD reioyced ouer you & for, to do you good, and to multiplye you: euẽ so shall he reioyce ouer you, to destroye you, and to bringe you to naughte, and ye shalbe wasted from of the londe, whether thou goest now to possesse it. For the LORD shall scatter the amonge all nacyõs, frõ the one ende of the world vnto another, & there shalt thou serue other goddes whome thou knowest not, nor yet thy fathers, euẽ wood and stone.

And amonge those same nacyons shalt thou haue no quyetnesse, nother shall ꝑ sole of thy foote haue ony reste: for ꝑ LORD shall geue the there a fearefull hart, and dasyng of eyes, and a troubled soule so that thy life shall hange before the: Night & daye shalte thou feare, & shalt haue no trust in thy lyfe. In ꝑ morninge thou shalt saye: Who shall geue me the euenynge? And at euen thou shalt saye: Who shall geue me ꝑ morninge? For the very greate feare of thyne harte, whiche shall make the afrayed: and for the syght of thyne eyes which thou shalt se.

And the LORDE shall bringe the agayn in to Egypte by shyppes, euẽ thorow the way wherof I sayd vnto the: * Thou shalt se it nomore: and there shall ye be solde vnto youre enemyes for bonde seruaũtes and bõde maydẽs & ther shalbe nomã to bye you Exo. 14.c

The.xxix. Chapter.

These are the wordes of the couenaunt, which the LORDE cõmaũded Moses to make with the chyldren of Israell * in the londe of ꝑ Moabites, & besyde the cõnenaunt which he made with them in Horeb. And Moses called all Israell, and sayde vnto them: ye haue sene all that the LORDE dyd before youre eyes in the londe of Egypte, vnto Pharao with all his seruaũtes, and all his londe, the great tentacyons which thyne eyes haue sene, that they were great tokens and wonders: * And yet vnto this daye hath not the LORDE geuen you an harte that vnderstondeth, eyes that se, and eares that heare. A Nu.27.c & Exo 19.a Deu.7.b Jere.31.b

* He hath caused you to walke fortye yeares in the wylderneße. your clothes are not wared olde vpõ you, nother is thy shue wared olde on thy fote. ye haue eaten no breade, and dronken no wyne, nor stronge drynke, that ye might knowe, that he is the LORDE youre God. Deu.8.a

* And when ye came vnto this place Sehon the kynge of Hesbon, and Og ꝑ kynge of Basã, came out against vs vnto battayl and we smote thẽ, and toke their londe, and gaue it to enheritaunce vnto the Rubentes and Gaddites, and to the half trybe of ꝑ Manassites. * Kepe now therfore the wordes of this cõuenaũt, and do therafter, that ye maye haue vnderstõdynge in all ꝑ ye do. B Nu.21.b & Deu.2.c and 3.c Deu.4.a

ye stonde this daye all before the LORDE youre God, the chefe rulers of youre trybes youre elders, your officers, euery mã in Israell, youre chyldren, youre wyues, ꝑ straũgers that are in thyn hoost, * frõ the hewer of the wood vnto the drawer of the water: that thou shuldest entre in to the cõuenaũt of the LORDE thy God: & in to the oth which the LORDE thy God maketh with the this daye, that he myght set the vp this daye to be a people vnto hymselfe, & that he myght be thy God as he hath sayde vnto the, and * as he sware vnto thy fathers, Abraha, Isaac and Jacob. Josua.9.b

For I make not this connenaunt and Gen.17.a

this oth vp you onely, but both vp you that are here this daye, and stonde with vs before the LORD oure God, and also with the that are not here with vs this daye. For ye knowe howe we haue dwelt in the londe of
¶ Egypte, and how we came thorow the myddes of the Heythen, whome ye passed by, & saw theyr abhominacyós and theyr Idols wood & stone, syluer and gold, whiche were with them. Lest ther be amonge you man or womã, or an housholde, or a trybe, which turneth awaye his harte this daye frõ the LORDE oure God, to go and to serue the goddes of these nacyons: and lest ther be a mõge you some rote that beareth gall, and wormwoode: so that though he heare the wordes of this curse, he blesse hymselfe yet in his harte, and say: * Tush, it shall not be
Jerr.5.b Dopho.1c & deu.12.a so euell. I wyll walke after the ỹ meanyng of myne owne harte, that the dronken may perysh with the thyrstye.

Then shall not the LORDE be mercyfull vnto hym, but his wrath and gelousy shall smoke ouer such a man, and all the curses that are wrytten in this boke, shall lyghte vpon hym, and the LORD shall put out his name frõ vnder heauen, and shall seperate hym vnto euell out of all the trybes of Israell, accordynge vnto all the curses of the conuenaunt, that is wrytten in the boke of this lawe.

¶ So the posterities of youre chyldren which shal ryse vp after you, and the straũgers that come out of farre contrees, shall saye (whan they se the plages of this londe and the diseases wherwith the LORDE hath smytten it,) that he hath brent vp all theyr londe with brymstone and salt, so that it cã not be sowne, nor is frutefull, nother groweth ony grasse therin. * Lyke as Sodom & Gomor: Adama, and Zeboim are ouerthrowne, whiche the LORDE ouerthrewe in his wrath and anger.
Gens. 19.f

Then shall all nacions say. * Wherfore hath the LORD done thus vnto this londe? What great wrothfull displeasure is this? Then shall it be sayde: Euen because they haue forsaké the cõuenaunt of the LORDE God of theyr fathers (which he made with them whan he brought them out of the lõde of Egypt) and they went, and serued other goddes, and worshipped thẽ euen such goddes as they knewe not, and whome he had not deuyded vnto them. Therfor the wrath of the LORDE waxed whote ouer this lõde to bringe vpon it all the curses that are wrytten in this boke. And the LORD thrust
Jere.22.b 1.Reg.9.b

them out of theyr londe with great indignacion, and displeasure: and cast them in to another londe, as it is come to passe this daye.

These are the * secretes of the LORDE oure God, whiche are opened vnto vs & oure chyldren for euer, that we shulde do the wordes of this lawe.

The.xxx.Chapter.

NOw whan all this cõmeth vpon the, * whether it be the blessyng or the curse which I haue layed before the, and thou shalt in thyne harte, beynge amonge the Heythen: whither the LORDE thy God hath thrust ỹ, and thou turnest vnto the LORDE thy God so ỹ thou herkenest vnto his voyce, thou & thy chyldren with all thy soule, in al that I cõmaũde the this daye, * then shall the LORDE thy God turne thy captiuite and haue cõpassion vpon the, and shall gather thy congregacion agayne from amonge all nacyós, whether the LORDE thy God hath scatered the.

And though thou wereste thrust out vnto the vttemost partes of the heauẽ, yet shall the LORDE thy God gather the from thence and from thence shall he fetch the, & bringe the in to the londe whiche thy fathers haue possessed, & thou shalt entoye it, & he shall do the good, & multiplye ỹ aboue thy fathers.

* And the LORD thy God shall circumcise thyne harte, and the harte of thy seed, that thou mayest loue the LORDE thy God with all thy harte, & with all thy soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpon thyne enemyes and vpon them that hate the and persecute the. But thou shalt turne and herken vnto the voyce of the LORDE, to do all his commaundementes, which I cõmaũde the this daye. And the LORDE thy God shall make the plenteous in all the workes of thyne handes, in the frute of thy body, in the frute of thy cattel, in the frute of thy londe & goodes.

* For the LORDE shal turne & reioyce ouer the for good, as he reioyced ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundemẽtes & ordinaũces, which are written in the boke of this law) and turne vnto the LORDE thy God with al thy harte and with all thy soule.

* For the cõmaundement which I commaũde the this day, is not to wonderfull for the, nother to farre, nor yet in heauen

nedest to saye: Who wyll go vp for vs in to heauē, and bringe it vnto vs, that we may heare it and do it: Nother is it beyonde the see, that thou nedest to saye: Who wyll go ouer the see for vs, and fetche it vs, that we may heare it, and do it: For the worde is very nye vnto the, euē in thy mouth, & in thyn harte, that thou do it.

*Beholde I haue layed before you this daye, lyfe and good, death and euell. For I commaunde the this daye, to loue ꝑ LORDE thy God, and to walke in his wayes, & to kepe his commaundementes, ordynaunces and lawes, that thou mayest lyue & multiplye, and that the LORDE thy God maye bleſſe the in the lande, whyther thou goest to possesse it.

But yf thou turnest awaye thyne hart, so that thou wylte not heare, but fal awaye, to worshippe other goddes and to serue the I certifie you this daye, that ye shal perysh, and not lyue longe in ꝑ land, whyther thou goest ouer Jordane to possesse it.

*I take heauen and earth this daye to record ouer you: I haue layed before you lyfe and death, bleſſynge and curſyng, that thou mayest chose lyfe, and that thou & thy sede maye lyue, that ye maye loue the LORDE your God and herken vnto his voyce & cleue vnto hym: (for he is thy lyfe, and thy longe age) that thou mayest dwell in the lande, which the LORDE sware vnto thy fathers Abraham, Jsaac and Jacob, to geue them.

The.xxxi.Chapter.

AND Moses wente, and spake these wordes to all Jsrael, and sayd vnto them: I am this day an hundreth and twenty yeare olde. I can nomore go out and in: the LORDE also hath sayd vnto me *Thou shalt not go ouer this Jordane. The LORDE thy God hymselfe shall go before the ouer Jordane: and he hym selfe shall destroye these nacyons before the, that thou mayest conquere them: and Josua he shall go before the, *as the LORDE hath sayd. And the LORDE shall do vnto them, as he dyd vnto Sehon and Og the kinges of the Ammorites and vnto theyr lande, which he destroyed.

*Now whan the LORDE shall deliuer them before you, ye shall do vnto the accordynge vnto all the commaundementes which I haue commaunded you. Be manly and stronge, feare not, and be not afrayed of them. For the LORDE thy God hymselfe shall go with the *& shall not fayle the nor forsake the. Josu.1.a Heb.13.e

And Moses called Josua, and sayd vnto hym before all Jsrael: *Be stronge and bolde, for thou shalte bringe this people in to the lande, which the LORD hath sworne vnto theyr fathers to geue them, and thou shalt parte it amonge them by lotte. But the LORD hym selfe that goeth before you, euē he shalbe with the, and shall not fayle the: Feare not and be not afraped. Josu.1.b 1.Esd.2.e

And Moses wrote this lawe and delyuered it vnto the prestes the chyldren of Leui (*which bare the Arke of the conuenaunt of the LORDE) and vnto al the Elders of Jsrael. Num.3.d

And he commaunded them, and sayde: C *At the ende of seuen yeares, in the tyme of the Free peare, in the feast of Tabernacles whan all Jsrael come to appeare before the LORDE thy God, in the place that he shall chose, thou shalte cause this lawe to be proclamed before all Jsrael in theyr eares, namely, before the cōgregacyon of the people both men and wemen, chyldren & thy straūgers which are within thy gates: that they maye heare and learne to feare the LORDE theyr God, and be diligent to do all the wordes of this lawe: and that theyr chyldren also which knowe nothynge, maye heare, and learne to feare the LORDE your God, all your lyues dayes which ye lyue in the lāde, whyther ye go ouer Jordane to possesse it. 2.Esd.8.a

And the LORDE sayd vnto Moses: Beholde, thy tyme is come that thou must dye. Call Josua, and stande in the Tabernacle of wytnesse, that I maye geue hym a charge. Moses wente with Josua, and stode in the Tabernacle of wytnesse. And the LORDE appeared in the Tabernacle, in a cloudy pyller * and the same cloudy pyller stode in the dore of the Tabernacle. D Exo.33.b.

And the LORDE sayd vnto Moses: Behold, thou shalt slepe with thy fathers, and this people wyll ryse vp, and go a whorynge after the straunge goddes of the lande in to the which they come, *and wyll forsake me and breake the conuenaunt whiche I haue made with them. And then shall my wrath ware whote against them, at the same tyme and I shall forsake them, and hyde me face from them that they maye be consumed. 1.Reg 8.b
*And so whan much aduersite and trouble commeth vpon them, they shal saye: Is not all this euel come vpon me, because God is not with me? But I shall hyde my face at ꝑ

same tyme because of all the euell that they haue done, in that they haue turned them vnto other goddes.

E Wryte ye now therfore this songe, and teach it the chyldren of Israel, and put it in
Deu.32.a. they? mouth, that this * songe maye be a wytnesse vnto me amonge the chyldren of Israel. For I wyll bringe them into ? lande which I sware vnto they? fathers, that flo-
Deu.8.c 31.20.a weth with mylke and hony. * And whan they eate, and are full and satte, they shall turne vnto other goddes, and serue them, & blaspheme me, & breake my conuenaunt.

And so whan much myscheke and tribulacyon is come vpon them, this songe shall answere before them for a wytnesse. It shal not be forgotten out of the mouth of they? sede: for I knowe they? ymaginacyon, that they go about euen now, before I bringe them in to the lande, which I sware vnto them.

F So Moses wrote this songe at the same tyme, and taught it the chyldren of Israel.
Iosu.1.b and.23.c 3.Esd.2.a And the LORDE gaue Iosua the sonne of Nun a charge, and sayd: * Be stronge and bolde, for thou shalt bringe the chyldren of Israel in to the lande, which I sware vnto them, and I wyll be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he cõmaũded the Leuites (which bare the Arke of the LORDES conuenaunt) and sayd: Take the
Deu.10.a. boke of this lawe, * and laye it by the syde of the Arke of the conuenaunt of the LORD your God, that it maye be there a wytnesse
* Re.17.c Baia.3.b. against the: * for I knowe thy stubburnesse and thy harde necke. Beholde, whyle I am yet alyue with you this daye, ye haue bene disobedient vnto the LORDE: how muche more after my death.

Gather now vnto me all the Elders of
G your trybes, and your officers, that I maye speake these wordes in they? eares, * & take
Deu.4.d and.30.b heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre your selues, and turne aside out of ? waye, which I haue commaunded you, and so shall myshappen happen vnto you herafter, because ye haue done euell in the syghte of the LORDE, in prouokynge hym thorowe the workes of your handes.

So Moses spake out the wordes of this songe euen to the ende, in the eares of al the congregacyon of Israel.

The.xxxii. Chapter.

HEarken (O ye heauens) I
speake: and let the
the worde of my mouth.

* My doctrine droppe
doth the rayne, and my
lowe as doth the dew.

Euen as the rayne vpon the gra
the droppes vpon the herbe.

For I wyll call vpon the name
LORD, geue ye the glorye vnto our

* Perfecte are the workes of the
for all his wayes are ryghteous.

God is true, and no wyckednesse
in hym, ryghteous and iust is he.

The frowarde and ouerthwarte
cyon hath marred them selues to
and are not his chyldren, because
fowmite.

Thankest thou the LORDE thy
thou folysh and vnwyse people?

* Is not he thy father and
DE? * Hath not he made the and
the?

Remembre the dayes that are
sydre the yeares of the generacyons
tyme.

* Aske thy father he shall shewe
elders, they shall tell the.

* Whan the moost hyghest
nacyons, and scatred the chyldren
Then set he the borders of the
accordynge to the nombre of the
of Israell.

* For the LORDES part is his
cob is the meetlyne of his inheritaunce.

He founde hym in the wylderne
in the dyre deserte where he roared.

He ledde hym aboute and gaue
derstandynge: He kepte hym as the
of his eye.

As an Aegle stretcheth hy
flotereth ouer hir yonge: Euen so
he out his fethers, and toke hym
hym on his wynges.

The LORDE onely was his gyde
was no straunge God with hym.

He caryed hym ouer the
earth, and fedde hym with the
the felde.

* He caused hym to suck hony
rocke, and oyle out of the harde

Butter of the kyne, and mylke of
with the fat of the lambes, and
sonnes of Basan, & hegoates
of the kydneys, and wheat: And
dryncke of the very bloude of grapes.

* And whã he was fat and

he waxed wanton.

He is fat and thycke, and smoth, & hath lefte God go, that made hym, and despysed the rocke of his saluacyon.

He hath prouoked hym to indignacyon thorowe straunge goddes, and thorow abominacyon hath he angred hym.

* They offred vnto feldeuels, and not vnto they? God.

Vnto goddes whome they knewe not euen vnto new goddes, that cam newly vp whom they? fathers honoured not.

Thy rocke that begat the, hast thou despysed: and hast forgotten God ỹ made the.

And whan the LORDE sawe it, he was moued vnto wrath ouer his sonnes and his doughters.

And he sayd: I wyll hyde my face from them, I wyll se what they? ende shalbe: for it is a frowarde generacyon: they are chyldren in whom is no fayth.

They haue prouoked me in it that is not God: with they? vanities haue they angred me.

* And I agayne wyll prouoke them by thole that are no people: by a folysh nacyon wyll I anger them.

For the fyre is kyndled in my wrath and shall burne vnto the botom of hell, and shal consume the lande with the increase therof, and set the fundacyon of the mountaynes on fyre.

I wyll heape mischeues vpon them, I wyll spende all myne arowes at them.

They shall pyne awaye thorowe honger, and be consumed of the feuers, and of bytter sycknesses.

* I wyll sende amonge them the teth of beastes, and furious serpentes.

Without shal the swearde robbe them, and feare in the chambers, both the ponge man, and ponge woman, the suckynge chyld with the grayheaded man.

I wyll saye: Where are they? I shall make they? remembraunce to ceasse from amonge men.

yf the wrath of the enemyes were not gathered, they? enemyes shulde be proude, and myght saye: Our hande is hye, and the LORDE hath not done all this.

For it is a people, wherin is no councel, and ther is no vnderstandynge in them.

O that they were wyse and vnderstode this, that they wolde consyder what shulde happen vnto them herafter.

How commeth it, that one shall chace a thousande of the, & that two shulde put ten thousande to flyght?

Is it not so, euē because they? rocke hath solde them, and because the LORDE hath geuen them ouer?

For our rocke is not as their rocke, * of thys are our enemyes iudges themselues. E Ero.14.f 1.Ma.5.b

They? vyne is of the vyne of Sodome, and of the feldes of Gomorra: they? grapes are the grapes of gall, they haue bytter clusters.

They? wyne is the poyson of Dragons and the furious gall of Idders.

Is not this hyd with me, and sealed vp in my treasures?

* Vengeaunce is myne, and I wyl reward in due season, they? foote shall slyde for the tyme of they? destruccion is at hand, and the thynge that is to come vpon them, maketh hast. Rom.12.b Heb.10.b

For the LORDE shall iudge his people * and shall haue compassion on his seruaūtes. For he shall consyder that they? power is away: and that it is gone wt them, which were shut vp and remayned ouer. 2.mac.7.b

And he shal saye: * Where are they? goddes, they? rocke wherin they trusted? Iere.2.d

Of whose sacrifices they dyd eat the fat, and dranke the wyne of they? drynkofferynges? Let them ryse vp and helpe you, and be your proteccyon.

Se now that I I am, * and that ther is none other God but I. F Deu.4.f 1.Ma.2.b

* I can kyll & make alyue: what I haue smytten, that can I heale: * and ther is no man able to delyuer out of my hande. Iob.10.a

For I wyll lyfte vp my hande to heauen and wyll saye: I lyue euer.

yf I whet the edge of my swearde, and my hande take holde of iudgement, thē wyl I auenge me on myne enemyes, & rewarde them that hate me.

I wyll make myne arowes dronken wt bloude, and my swearde shall eat flesh ouer the bloude of the slayne, and ouer the captyuite, and in that the enemyes heade shalbe discouered.

* Reioyce ye Heythen with his people: for he wyll auenge the bloude of hys seruaūtes, and wyl auenge hym on his enemyes, and wyll be mercyfull vnto the lande of his people. Rom.15.a

And Moses came and spake al the wordes of this songe in ỹ eares of the people, he and Iosua the sone of Nun. Now whan Moses had made an ende of speakynge all these wordes vnto al Israel, he sayd to thē: G * Take to harte all the wordes, which I te- Deu.5.b and.11.a

stikie vnto you this day, that ye commaũde youre chyldren, to obserue and do all these wordes of this lawe. For it is no vayne worde vnto you, but it is your lyfe: & this worde shall prolonge your lyfe in the lande, whyther ye go ouer Jordane to cõquere it.

And the LORDE spake vnto Moses the same daye, & sayd: Get the vp to this moũte Abarim, vpon mount Nebo, which lyeth in the lande of the Moabites ouer against Jericho, and beholde the lande of Canaan, which I shall geue vnto the chyldren of Israel in possession. And dye thou vpon the mount, whan thou arte come vp, and be gathered vnto thy people, * lyke as Aarõ thy brother dyed vpon moũt Hor, & was gathered vnto his people: Because ye trespalled against me amonge the chyldren of Israell by the * water of stryfe at Cades in the wylderneſſe of Sin, and sanctified me not amonge the chyldren of Israel. For thou shalt se the lãde ouer against the, whiche I geue vnto the chyldren of Israell but thou shalt not come in to it.

Nu.20.a

Nu.20.a

The.xxxiii. Chapter.

THis is the blessynge, wherwith Moses the man of God blessed the chyldren of Israell before his death, and sayd: * The LORDE came from Sinai, * & rose vp vnto them from Seir. He appeared fro mount Paran, and came with many thousande sayntes. At his ryght hande is ther a lawe of fyre for them: O how loued he the people, * All his sayntes are in his hande: & they shal set them selues downe at thy fete and receaue of thy wordes. Moses cõmaũded vs the lawe, which is the enheritaunce of the congregacyon of Jacob. And he was in the kulneſſe of the kinge, and helde the rulers of the people together, with the trybes of Israell.

Exo.3.a

Exo.19.a

Sap.3.a

Luce.10.b.

Let Rubẽ lyue, and not dye, and his people be fewe in nombre.

This is the blessynge of Juda. And he sayde: LORDE heare the voyce of Juda, and brynge hym vnto his people: Let his handes multiplye, and let hym be helped from his enemyes.

And vnto Leui he sayd: * Thy perfectneſſe and thy lyghte be accordynge vnto the man of thy mercy, * whom thou hast tempted at Massa, whan ye stroue by the water of stryfe. * He that sayeth vnto his father & to his mother: I se hym not, and to his brother, I knowe hym not: and [illegible] sonne, I wote not of hym: these [illegible] serued thy wordes, and kepe thy [illegible] naunt: they shall teache Jacob thy [illegible] gementes, and Israell thy lawe: they [illegible] laye incense before thy nose, and [illegible] ferynges vpon thyne altare. LORDE [illegible] blesse thou his power and accepte [illegible] kes of his handes: smyte the [illegible] them that ryse vp against hym, [illegible] that hate hym, that they lyfte not [illegible] selues.

Wala.2.b

Mat.19.b

Luce.14.b

Mat.10.a

And to Ben Jamin he sayde: [illegible] loued of the LORDE shall dwell [illegible] on hym: All the daye longe shall he [illegible] vpon hym, and shall dwell betwen [illegible] shulders.

And to Joseph he sayde: * [illegible] lyeth in the blessynge of the LORDE [illegible] there are noble frutes of heauen, [illegible] dew, and of the depe that lyeth [illegible] There are noble frutes of the [illegible] the Sonne, and noble type frutes [illegible] monethes: And of the toppes of the [illegible] taynes of olde, and of the hylles [illegible] and of the noble frutes of the earth, [illegible] the fulneſſe therof. The good [illegible] * that dwelleth in the bushe come [illegible] heade of Joseph, and & vpon the [illegible] his head that was separated from [illegible] his brethren.

His bewtye is as a fyrstborne [illegible] his hornes are as the hornes of [illegible] corne: with the same shall he [illegible] nacyons together, euen vnto the [illegible] of the worlde. These are the [illegible] of Ephraym, and the thousandes [illegible] nasse.

And vnto Zabulon he sayde: [illegible] ioyce Zabulon of thy outgoynge: [illegible] thou Issachar of thy tentes. They [illegible] call the people vnto the hyll, and [illegible] shall they offre the offerynges of [illegible] ousnes. For they shall sucke the [illegible] daunce of the see, and the treasures [illegible] the sonde.

And to Gad he sayde: Blessyng [illegible] Gad, which maketh rowme. He [illegible] as a Lyon, and spoyleth the arme [illegible] toppe of the heade. And he sawe [illegible] gynnynge, that the heape of the [illegible] laye hydde there, and came with [illegible] lers of the people, and executed [illegible] treousneſſe of the LORDE, and [illegible] ment on Israell.

And to Dan he sayd: Dan a yonge [illegible] he shall flowe from Basan.

And to Nephtaly he sayd: Nephtaly shal haue abundaunce of pleasure, and shalbe full of the blessynge of the LORDE: his possession shalbe towarde the west and south.

And to Aser he sayd: Aser be blessed with sonnes, accepted be he vnto his brethren, & dyppe his foote in oyle. yron and brasse be on his shues. Thyne age be as his youth.

Ther is no God as the God of the iust. He that sytteth vpon heauen, be thy helpe. And his glorye is in the cloudes, that is the dwellynge of God from the begynnynge, & vnder the armes of the worlde. And he shal dryue out thyne enemye before the, and say: Be destroyed. * And Israell shall dwell safe alone. The eye of Jacob shalbe vpon the lande where corne and wyne is, heauē also shall droppe w dew. Happye art thou Israel, who is lyke vnto the? O thou people ỹ art saued by the LORDE, which is thy helpe, shylde, and the sweard of thy glorye. Thyne enemyes shall ppne awaye, and thou shalte treade vpon the heyght of them.

The.xxxiiii. Chapter.

And * Moses wente frō ỹ felde of ỹ Moabites vp vnto moūte Nebo, vpon the toppe of moūt Pisga ouer agaynst Jericho. And the LORDE shewed him al the lande of Gilead vnto Dan, & all Nephtaly and the lande of Ephraim & Manasse, and all the lande of Juda, vnto the vttermoost see, and towarde the south, and the region of the plaine of Jericho, the cyte of the palme trees, euen vnto Zoar. And the LORDE sayd vnto him. This is the lande that I sware vnto Abraham, Isaac and Jacob, & sayd: I wyll geue it vnto thy sede. Thou hast sene it with thyne eyes, * but thou shalt not go ouer thyther. Nu.20.b.

So Moses the seruaūt of the LORD dyed there in ỹ lande of ỹ Moabites, accordyng vnto the worde of the LORDE. And he buryed hym in a valley in the lāde of the Moabites ouer agaynst the house of Peor. And noman knewe of his graue vnto this daye. And Moses was an hundreth and twenty yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the chyldre of Israel, * weped for Moses in the feld of ỹ Moabites thyrty dayes. And the dayes of the weppng & mournyng for Moses were fulfylled. B Nu.20.d Deu.34.d

And Josua the sonne of Nun was fylled with the spyrete of wysedome, (* for Moses had layed his hande vpon hym) and the chyldren of Israel herkened vnto hym and dyd as the LORDE commaunded Moses. And ther arose no Prophete more in Israel lyke vnto Moses, whome the LORD knewe face to face in all tokens & wonders (whiche the LORDE sent hym to do in ỹ londe of Egipte, vnto Pharao, and to all his seruaūtes, and his lande) and in all this myghtye hande, & great dispons whiche Moses dyd in the syght of all. Israel. C Nu.27.d

The ende of the fyfte boke of Moses, called Deuteronomion.

The boke of Josua.

What this boke contayneth.

Chap. i. After the death of Moses/God commaundeth Josua to get hym vp/and to go with the people ouer Jordane in to the lande of promyse.

Chap. ii. Two spyes are sent vnto Jericho and Rahab lodgeth them.

Chap. iii. Josua goeth forth with the people vnto Jordan. The Leuites are ordeyned to go before with the Arke. The one parte of Jordane stondeth styll/the other renneth downe and the people go thorowe it drye shodde.

Chap. iiii. Twelue stones doth Josua cause to be taken out of Jordane/and setteth the vp at Gilgall for a remembraunce.

Chap. v. The kynges beyonde Jordane are afrayed. The people in Gilgall are circumcysed. They eate the Passeouer and vnleuē bred bread.

Chap. vi. How Jericho is wonne and taken

Chap. vii. The Israelites are put to flyght before their enemyes/because one of them had stolen of it that shulde haue bene damned & vtterly destroyed. The trespasser is stoned to death.

Chap. viii. The cyte of Hai is wonne/the people slayn/the kynge taken alyue and hāged/the cyte brēt. Josua buyldeth an altare vnto the LORDE. The blessynges & curses are red.

Chap. ix. The heythen kynges prepare them selues agaynst Israel. The Gabaonites saue their lyues by craft and suttylte.

Chap. x. The heythen laye syege to Gabaō but Josua helpeth them/& hym selfe/cōmaundeth the Sonne to stande hāgeth vp fyue kynges/& taketh the cyte

Chap. xi. The heythen kynges gather them selues together agaynst Israel: but they are discomfyted/and their cytes wonne.

Chap. xii. The names of the kynges that Josua and the Israelites slewe/and possessed/euen one and thyrty.

Chap. xiii. The remnaunt of the landes this syde Jordane.

Chap. xiiii. The dealynge out of the lande.

Chap. xv. The lande that fell vnto Juda lotte.

Chap. xvi. The lotte of Ephraim.

Chap. xvii. The lotte & porcyon of Manasse

Chap. xviii. Men are sent out of the tribes/to consyder the lande/and to make it out. The porcion of Benjamin.

Chap. xix. The porcyon of Simeon/Zabulon/Jachar/Aser/Nephtali and Dan.

Chap. xx The partyng out of the fre cyte

Chap. xxi Of the cyties and suburbes of the Leuites.

Chap. xxii The two tribes and an halfe sent home agayne/with a charge to be diligent in keppynge Gods commaundements. Of the altare of wytnesse.

Chap. xxiii. Josua calleth the people together before his death/and exorteth them cleue fast to the commaundements of the LORDE.

Chap xxiiii. He calleth the people together to Sichem/& rehearseth the benefites of God vnto them. The couenaunt with God renewed. Josua dyeth/and is buryed

The fyrst Chapter.

After the death of Moses the seruaunte of the LORDE spake the LORDE vnto Josua þ sone of Nun Moses * mynyster: My seruaũt Moses is dead, vp now, and go ouer this Jordane, thou & all this people in to þ londe that I haue geuen the chyldrẽ of Israel. * All the places that the soles of your fete shal treade vpõ, haue I geuẽ vnto you As I sayde vnto Moses: From the wylderneſſe and this Libanus vnto the great water Euphrates: All the lõde of the Hethites vnto the great see towarde the west, shalbe your bryder. There shall nomã be able to wtstãde þ al thy lyfe lõge. * And lyke as I was with Moses, so wyll I be with the also. * I wyll not fayle the, nother forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde the londe, which I sware vnto theyr fathers, to geue it them.

* Be stronge therfore and very bolde, that thou mayest kepe and do euery thynge accordynge to the lawe, that Moses my seruaunt cõmaunded the. * Turne not aside from it, nother to the right hande nor to the left, that thou mayest deale wysely whether so euer thou goest. * And let not the boke of this lawe departe out of thy mouth, but exercyse thy selfe therin daye and nyght, that thou mayest kepe and do euery thynge accordynge to it that is wrytten therin: Then shalt thou prosperе in thy wayes and deale wysely. Lo, I haue commaunded the to be stronge and bolde. Feare not and be not afrayed: for the LORDE thy God is with the, whether so euer thou goest.

Then cõmaunded Josua, the officers of the people, and sayde: Go thorow the hoost and charge the people, and saye: Prepare you vytalles, for ouer thre dayes shal ye go ouer this Jordane, that ye maye come in & take possessyon of the londe, which the LORDE youre God shall geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Josua: Thynke vpon the worde, * that Moses the seruaunt of the LORDE spake vnto you, and sayde: The LORDE your God hath brought you to rest and geuen you this londe. Let youre wyues, and chyldren and cattell remayne in the londe, that Moses gaue you on this syde Jordane: But ye youre selues (as many as be syghtynge men) shall go forth before youre brethren in harnasse, and helpe them, tyll the LORDE haue brought youre brethren to reste also as well as you: that they also maye take possessyon of the londe, whiche the LORDE youre God shall geue them: Then shall ye turne agayne in to the londe of your possessyon that ye may enioye it, whiche Moses the seruaunt of the LORDE hath geuen you on this syde Jordane towarde the East. And they answered Josua and sayde. * All that thou hast commaunded vs, wyll we do: and whether so euer thou sendest vs, we wil go thither. Like as we haue obeyed Moses, so wyll we be obedient also vnto the: Onely that þ LORD thy God be with the, lyke as he was wyth Moses. Whoso euer disobeyeth thy mouth and herkeneth not vnto thy wordes in all that thou hast cõmaunded vs, shall dye: Onely be thou stronge and bolde.

Num.32.b.

Deu.5.b
1.Mac.2.b
Iere.42.a

The.ij.chapter.

Josua the sonne of Nun sente out two spyes preuely frõ Sethim, and sayde vnto them: Go youre waye, loke vpon þ londe and Jericho. They went forth * and came in to the house of an harlot, called Rahab, and lay there. Thẽ was it tolde the kynge of Jericho: Lo, ther are mẽ come in this nyght from the chyldren of Israell, to spye the londe. Then sent the kynge of Jericho vnto Rahab, sayenge: Deliuer the men forth that are come vnto the into thy house, for they ar come to spye out þ whole lande. Now as for the two men, the woman had hyd them, and sayd: Ther came men in vnto me in dede, but I knewe not whence they were. And at the shuttynge in of þ gate whan it was darke, they wente out, so that I can not tell whether they be gone: folowe soone after them, for ye shall ouertake them. But she had caused them to clymme vp vnto the house toppe, and hydde them vnder

Heb.11.a
Iacob.2.a

the stalkes of flaxe, that she had prepared her vpon the toppe of the house. Howbe it the men folowed after them in the waye towarde Jordane, euen vnto the ferye: and whan they that folowed vpō thē were gone forth, the gate was shut.

B And ouer the men layed them downe to slepe, she wente vp to thē vnto the house toppe, and sayde vnto them: I knowe that
Deu.28.a Josue.5.d the LORDE shall delyuer you the londe, * for the feare of you is fallen vpon vs, and all ỹ inhabiters of the londe are discouraged at
Exo.14.c Josu.9.b poure cōmynge. * For we haue herde, how the LORDE dryed vp the water in the reede see, before you, whan ye departed out of E-
Nu 21.d gypte: * and what ye dyd vnto the two kynges of the Ammorites, Sihon and Og beyonde Jordan, how ye roted them out, and destroyed them. And sence we herde therof, oure harte hath fayled vs, nother is ther a good stomake more in ony man, by the reason of youre cōmynge. For the LORD your God is both the God aboue in heauē, and beneth vpon earth.

C Sweare now then vnto me * euen by
Deu.10.d the LORDE (for so muche as I haue dealte mercyfully with you) that ye also wyll shewe mercy vpon my fathers house and geue me a true token, that ye wyll let my father lyue and my mother, my brethrē, and my systers and all that they haue, and delyuer our soules frō death. The men sayd vnto her: * yf
Josue.6.d we shewe not mercy and faythfulnesse vpō the, whan the LORDE geueth vs the londe: then let oure soule dye for you, so farre as
1.Ma.15.c Jerem.9.b thou betrayest not oure deuyce. * Then let she them downe thorow the wyndowe by a coarde: for hyr house was in the wall of the cyte, and in the wall was hyr dwellynge.

And she sayd vnto them: Go your waye vp to the mountaynes, lest they mete you that folow vpō you: and hyde your selues there thre dayes, tyll they be come agayne that folow after you: and thē get you your way.

D But the men sayde vnto her: As for this oth that thou hast taken of vs, we wyll be discharged of it whan we come in the lond, excepte thou knyttest in the wyndowe the lyne of thys rosecoloured reed rope (ỹ thou hast lette vs downe with all) and gatherest vnto the vnto thy house, thy father, thy mother, thy brethren, and al thy fathers house. And loke who so euer goeth out at the doore of thy house, his bloude be vpon his owne head and we gyltlesse. But of all those that are in thy house, yf a honde be layed vpon them, theyr bloude shalbe vpon oure owne heade. And yf thou bewrayest ony of this ỹ vpce of ourcs, then wyll we be discharged of the oth that thou hast taken of vs. Then sayde: Let it be so as ye saye, and she let them go. And they wente theyr waye. And she knytte the rosecoloured lyne in the wyndowe.

They wente on theyr waye, and came to the mountaynes and remayned there thre dayes: tyll they that folowed vpon thē were come agayne: for they sought them theyr in euery strete, and yet they founde them not. So the two men turned agayn, and descended from the mountaynes, and passed ouer (Jordane) and came to Josua the sonne of Nun, and tolde hym euery thynge, as they had founde it, and they sayde vnto Josua: The LORDE hath geuen vs all the londe in to oure handes, and all they that dwell in the londe, are sore afrayed of vs.

The.iij. Chapter.

AND Josua rose vp early & departed frō Sethim, and came vnto Jordane, he and all the chyldren of Israell, and remayned there all nyght afore they wente ouer. But after thre dayes were the officers thorowe the hoost and cōmaunded the people, and sayde: When ye se the Arke of the couenaūt of the LORDE your God, and the prestes from amonge the Leuites bearynge it, departe ye then out of your place, and folowe after (but so, that there rowme betwene you and it by two thousand cubites, & that ye come not nye it) ỹ ye may know what way ye shulde go: for ye neuer went that waye afore.

And Josua sayde vnto the people: Folowe youre selues, for to morowe shall the LORD bryngе wonderous thynges to passe amōge you. And vnto the prestes he sayde: Beare ye the Arke of the cōuenaūt, and go before the people. Then * bare they the Arke, and wente before the people. And the LORD sayde vnto Josua: * This daye

I begynne to make thy greate in the syght of all Israell, that they maye knowe, howe that lyke as I was with Moses, so am I with the also. And cõmaunde thou the prestes that beare the Arke, and say: When ye come before ẏ water of Jordane, stõde styll.

And Josua sayde vnto the chyldren of Israell: Come hither, and heare the worde of the LORDE youre God. He sayde moreouer: By this shall ye perceaue, that the lyuynge God is amõge you, and that he shal dryue out before you the Cananites, Hethites, Heuithes, Pherelites, Girgosites, Ammorites and Jebusites. Beholde, the Arke of the cõuenaũt of him that hath dominion ouer all londes, shall go before you in Jordane. Take now therfore twelfe mẽ out of the trybes of Israel, out of euery tribe one. And whã the soles of the fete of the prestes that beare the Arke of the LORD the gouernour of all londes, are set in the water of Jordane, then shall the water of Jordane withdrawe it selfe from the water that floweth frõ aboue, ẏ it may stõde on an heape.

Now whan all the people departed out of theyr tentes, to go ouer Jordan, and the * prestes bare the Arke of cõuenaunt before the people, and came in Jordane, and dypte theyr fete before in ẏ water (as for Jordane on all his banckes it was full of all maner waters of the londe) & thẽ the water that came downe from aboue, stode streyght vp vpon one heape, very farre from the cyte of Adom ẏ lyeth on the syde of Zarthan: But the water that ranne downe to the see (euen to the salt see) fell away, and decreased.

* So the people wente thorowe ouer agaynst Jericho. And the prestes that bare the Arke of the LORDES conuenaunt, stode dye in the myddes of Jordane, ready prepared: and all Israell wente thorowe drye shode, vntyll ẏ whole people were all come ouer Jordane.

The.iiii. Chapter.

AND the LORDE sayde vnto Josua: Take ye twelfe mẽ, out of euery tryde one, and cõmaũde thẽ, and say: * Take vp twelfe stones out of Jordane, frõ the place where the fete of the prestes stode in theyr araye: and carye them with you, that ye maye leaue them in the lodgynge, where ye shal lodge this nyght. Then Josua called twelfe men which were prepared of the chyldren of Israell, out of euery tryde one, and sayde vnto them: Go youre waye ouer before the Arke of the LORDE your God in the myddes of Jordane, and take euery mã a stone vpon his shulder after the nombre of the trybes of the chyldren of Israell, that they maye be a tokẽ amonge you. And whã youre chyldren are theyr fathers herafter, and say: What do these stones there? That ye maye then saye vnto them, how that the water of Jordane cloue in sunder before the Arke of the LORDES conuenaunt, whan it wente thorow Jordane, and that these stones are set for a perpetuall remembraunce vnto the chyldren of Israell.

Then dyd the chyldren of Israel as Josua cõmaunded them, and bare twelfe stones out of the myddes of Jordane (as the LORD hath sayde vnto Josua) * accordyng to the nombre of the trybes of the chyldren of Israel, and brought the same with them in to the lodgyng, and left them there. And Josua sette vp twelfe stones in the myddes of Jordaue, where the fete of ẏ prestes stode that bare the Arke of the cõuenaunt: & there they be yet vnto this daye. As for the prestes that bare the Arke, they stode in ẏ myddes of Jordane, vntyll all was performed that the LORDE charged Josua to say vnto the people * accordynge as Moses gaue Josua in cõmaundement. The people also made hayst, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

* And the Rubenites and Gaddites, & the halfe tryde of Manasse went harnessed before the chyldren of Israell, lyke as Moses had sayde vnto them: Aboute a fourtye thousande men ready harnessed to ẏ warre wente before the LORDE to the battayll, vpon the felde of Jericho. * In that daye ẏ LORDE made Josua greate in the syghte of al Israell: and lyke as they feared Moses, so stode they in awe of hym, al his lyfe lõge.

And the LORDE sayde vnto Josua: Cõmaũde the prestes which beare the Arke of witnesse, that they come vp out of Jordane. So Josua cõmaunded the prestes, & sayde: Come vp out of Jordane. * And whan the prestes that bare the Arke of the cõuenaunt of the LORDE were come out of Jordane, & trode with the soles of theyr fete vpon the drye londe, the water of Jordane came agayne in to his place, and flowed (lyke as a fore tyme) vpon all his bankes.

It was ẏ tenth daye of the fyrst moneth whan the people came out of Jordane: and they pitched theyr tentes in Gilgall vpon

the Easte syde of the cyte of Jericho. And the twelfe stones which they hadde taken out of Jordane, dyd Josua set vp at Gilgal
Exo.12.d and sayd vnto ỹ chyldrē of Jsraell: * Whā youre chyldren are they? fathers herafter, and say: What meane these stones? Than tell them, and saye: Jsraell wente dyre thorowe Jordane, what tyme as the LORDE youre God dryed vp the water of Jordane before you, vntyll ye were ouer: lyke as the
Exo.14.e LORD your God dyd in the reed see, * which dryed vp before vs, that we myght go thorow: that all the people vpon earth myght knowe the hande of the LORDE, how myghty he is, to the intent that ye shulde alwaye feare the LORDE youre God.

The.v.Chapter.

¶ NOw whan all ỹ kynges of the Ammorites that dwelt beyond Jordane westwarde, and al the kynges of the Cananites by the see syde herde how the LORDE had dryed vp the water of Jordane before the chyldren of Jsraell, tyll they were come
Josue.2.b ouer * they? harte fayled them, nother was ther ony more corage in thē at the presence of the chyldren of Jsraell.

At the same tyme sayde the LORDE vn-
Exo.4.e to Josua: Make the knyues * of stone, and circumcyse the chyldren of Jsraell agayne the seconde tyme. Then Josua made hym knyues of stone, and circūcysed the chyldrē of Jsrael vpon the toppe of the forskinnes. And the cause why Josua circūcysed all the males of the people that were come out of Egypte is this: for al the men of warre dyed in the wyldernesse by the way, after they were departed out of Egypt: for all the people that came forth, were circumcysed.

¶ But al the people that were borne in the wyldernesse by the waye (after they departed out of Egypte) were not circūcysed: for ỹ chyldrē of Jsraell walked forty yeares in the wyldernesse, vntyl all ỹ people of ỹ men of warre that came out of Egypt, were cōsumed, because they herkened not vnto the
Nu.14.b voyce of the LORDE, lyke as ỹ LORD sware vnto them, * that they shuld not se the lāde whiche the LORD sware vnto they? fathers to geue vnto vs, euen a londe that floweth with mylke and hony: they? chyldren which were come vp in they? steade, did Josua circumcyse: for they had the forskynne, & were not circumcysed by the waye.

¶ And whan all the people were circumcysed, they abode in they? place euen in the tentes, tyll they were whole. And the LORD sayde vnto Josua: To daye haue I taken the shame of Egypte away from you, and the same place was called Gilgal vnto this
daye. And whyle the chyldren of Jsrael lay thus at Gilgal, they kept Easter * the fourteenth daye of the moneth at euē in the felde of Jericho. And they dyd eate of the corne of the londe the seconde daye of the Easter, namely, vnleuended breade and fyrmente of that yeare, euen the same daye. And vpon the morowe, the * Manna fayled, and they dyd eate of the corne of the londe, so that the chyldren of Jsraell had nomore Mānā, but dyd eate of ỹ corne of the londe of Canaan the same yeare.

And it fortuned that whan Josua was by Jericho, he lyft vp his eyes, & was ware that ther stode a mā agaynst hym, and had a naked swearde in his hande. And Josua wēte to hym, and sayde vnto hym: Art thou one of vs, or of oure enemyes? He sayde: Nay, but I am * the prynce of the LORDES hoste & now am I come: Then fell Josua downe to the earth vpon his face, and worshipped hym, and sayde vnto him: What sayeth my LORDE vnto his seruaunt? And the prynce ouer the LORDES hooste sayde vnto Josua: * Put of thy shues frō thy fete, for ỹ place where vpon thou standest is holy. And Josua dyd so.

The.vi.Chapter.

¶ AS for Jericho, it was shut & kepte because of the chyldren of Jsraell, so that no man myght go out nor in. But the LORDE sayd vnto Josua: Behold, I haue geuen Jericho with the kyng & men of warre therof, in to thy hande. And the men of warre go once rounde about the cite, and do so sixe dayes. But vpon the seuenth daye let the prestes take the seuen trompettes of the yeare of Jubilye before the Arke, and go the same seuenth daye seuen tymes aboute the cyte, and let the prestes blowe the trompettes. And whan ye horne of the yeare of Jubilye blowe and maketh a sounde, so that ye heare the trompettes, all the people shall make a great shoute, then shall the walles of the cyte fall downe, and the people shall fall in, euery one strayght before hym.

Then Josua the sonne of Nun called the prestes, and sayde vnto them: Beare the Arke of the cōuenaunt, and let seuen prestes take the seuen trompettes of the

of Jubily before the Arke of the LORD. But vnto ꝑ people he sayde: Get you hence, and go rounde about the cite: and let hym that is harnessed, go before the Arke of the LORDE. Whan Josua had spoke this vnto the people, the seuen prestes bare the seuen trōpettes of the peare of Jubilye before the Arke of the LORDE, and wente and blewe the trōpettes, and the Arke of the LORDES conuenaunt folowed after them: and who so was harnessed, wente before the prestes that blewe the trōpettes, and the multitude folowed the Arke. And all was full of the noyse of the trompettes. But Josua commaunded the people, & sayd: ye shall make no shoute, nor let youre voyce be herde, nother shall ye geue ony worde oute of youre mouth: vntyll the day that I saye vnto you Make a shoute, then make a shoute.

So the Arke of the LORDE wente once rounde about the cyte, and came agayn in to the hoost, and remayned therin: & Josua vsed to ryse vp early in the morynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the peare of Jubilye before the Arke of the LORDE, and wente and blewe the trompettes: and whoso was harnessed, went before them, but the multitude folowed ꝑ Arke of the LORDE. And all was full of the noyse of the trompettes.

The secōde day wente they once aboute the cyte also, and came agayn in to ꝑ hoost. Thus dyd they sixe dayes. But vpon the seuenth day whan the morynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute the cyte, so that vpon the same one seuenth day they wente seuen tymes aboute the cyte.

And at the seuenth tyme whan the prestes blewe the trompettes, Josua sayde vnto the people: Make a shoute, for the LORD hath delyuered you the cyte: Notwithstondyng this cyte, and all that is therin, shalbe damned vnto the LORD: * onely the harlot Rahab shall lyue, and all that are with her in the house, for she hyd the messaungers, whome we sent forth. * Onely beware of it that is damned, lest ye dāne youre selues (yf ye take ought of it which is damned) and make the hoost of Israel to be damned and bryngе it in to myshfortune. But all the syluer & gold, with the ornamētes of bralle and yron, shal be sanctifyed vnto the LORDE, that it maye come to the LORDES treasure. Josua.7.a

Then made the people a greate shoute and the prestes blewe the trompettes (for whan the people herde the noyse of the trōpettes, they made a great shoute) * and the walles fell, and the people clymmed vp in to the cyte, euery one strayght before hym. Thus they wanne the cyte, and * destroyed all that was in the cyte with the edge of the sweard, both man and woman, ponge and olde, ore, shepe, and asse. Heb.11.a Deu.20.d

But Josua sayd vnto ꝑ two men, which had spyed out the londe: Go into the house of the harlot, and bryngе out the womā frō thence with all that she hath, accordyng as ye haue swore vnto her. Then the ponge men (the spyes) wente in, and brought forth Rahab with hir father and mother, and bre thren, and all that she had, and all hyr kynrede, and caused her to dwell without the hoost of Israel. As for the cyte, they brent it with fyre, and all that was therin: onely the syluer and golde, and ꝑ ornamētes of bralle and yron, put they vnto the treasure in the house of the LORD: but Josua let * the harlot Rahab lyue, with hyr fathers house, & all that she had: and she dwelt in Israell vnto this day, because she had hyd the messaū gers whō Josua sent vnto Jericho to spye. Heb.11.a Jame.2.c

At the same tyme sware Josua, and sayd: * Cursed be that man before the LORDE, whiche setteth vp this cyte of Jericho and buyldeth it. Whan he layeth the fundacion therof, lette it cost hym his fyrst sonne: And whan he setteth vp ꝑ gates of it, let it cost hym his ponguest sonne. Thus the LORDE was with Josua, so that he was spoken of, in all londes. 3.Re.16.b

The.viii. Chapter.

But * ꝑ chyldren of Israel had I compitted a synne in the thyng that was damned: for Achan the sonne of Charmi, the sōne of Sabdi, the sōne of Zarah of ꝑ tribe of Juda, toke some of it that was damned. Then was the wrath of the LORD fearce ouer the chyldren of Israell. Deut.7.f Josue.6.b 1.Mac.5.f

Now whan Josua sent out men frō Jericho vnto Hai, which lyeth beside Bethauen on the east syde of Bethell, he sayde vnto them: Go vp, and spye ꝑ londe. And whā they had gone vp, and spyed out Hai, they came agayne to Josua, and sayde vnto him Let not all the people go vp, but vpon a two or thre thousande, that they maye go vp and smyte Hai, lest all the people wery them selues there, for they are but few.

So ther wente vp, of the people vpon a thre thousande men, and they fled before the men of Hai, and they of Hai smote vpō a xxx and thirtye men of them, and chaced thē frō the porte vnto Sebarim, and smote them downe the waye. Then was the harte
yo fal.22.b of the people discouraged, * and became lyke water. As for Josua he rente his clothes, & fell vpon his face vnto the earth before the Arke of the LORDE vntyll the euenynge, w the Elders of Israell, and caste dulle vpon theyr heades.

V
Deu.9.a And Josua sayde: * Oh LORD LORDE, wherfore hast thou broughte this people ouer Jordane, to delyuer vs in to the handes of the Ammorites to destroye vs? O ꝑ we had taried beyonde Jordane, as we beganne. O my LORDE what shall I saye, whyl Israel turneth his backe vpō his enemyes? When the Cananites heare of this, they shall compasse vs rounde aboute, yee and rote out our names from of the earth. What wylte thou do then vnto thy greate name?

The sayd ꝑ LORD vnto Josua: Stōde vp, why lyest thou so vpō thy face? Israel hath offended, and transgressed ouer my cō uenaunt, which I cōmaunded them. They haue taken also of the thynge that was dā ned, and haue stolen, and dissembled, and layed it amonge theyr ornamētes. The chil dren of Israel are not able to stonde before theyr aduersaryes, but muste turne theyr backes vpon theyr enemyes: for they are ac cursed: I wyll nomore be with you from hencefoorth yt ye put not out ꝑ damned frō among you.

C Stonde vp, and sanctifye the people,
1.Re.16.a and saye: Sanctifye youre selues agaynste tomorow, for thus sayeth the LORDE God
Deu.13.c and.17.b of Israell: * Ther is a damned thynge in ꝑ O Israel, therfore canst thou not stonde be fore thyne enemyes tyll ye putte awaye the damned frō amonge you. And ye shall syse vp early, one trybe after another: and loke whiche trybe soeuer the LORDE taketh, the same shall come forth, one kynred after ano ther: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shall come forth, one housholder after another. And whosoeuer is foūde in the curse, the same shall be burnt in ꝑ fyre w all that he hath: because he hath gone beyonde the conuenaunt of the LORDE and cōmytted folye in Israell.

Then Josua gat hym vp by tymes in the morynge, and brought forth Israell one trybe after another, & the tribe of Juda was take. And whan he had broughte forth the kinreds in Juda, the kynred of ꝑ Sera hites was taken. And whā he had brought forth ꝑ kynred of the Serahites, one house holde after another. Sabdi was take whan he had broughte forth his house one housholder after another. Achan the sone of Charmi, the sone of Sabdi, the sonne of Serah, of the trybe of Juda, was taken.

And Josua sayde vnto Achan: My sone: geue the glory vnto the LORDE the God of Israell: and geue him the prayse, and tell me, what thou hast done, and hyde nothing from me.

Then answered Achā vnto Josua, and sayde: Verely I haue synned against the LORDE God of Israell, thus and thus haue I done: I sawe amōge the spoyles a fayre Babilonysh garmēt, and two hundreth sicles of syluer and a tunge of golde, that was fyfty sicles in weyght, vnto which I had a lust, and toke it: and beholde, it is hyd in the groūde in my tēte, & the syluer vnder

Then Josua sent messangers, which rāne to the tente, and beholde, it was hyd in his tente, & the syluer vnder it. And they toke it out of the tent, and brought it vnto Josua, and to all the children of Israell and powred it before the LORDE. Josua and all Israel with hym, toke the sonne of Serah with the syluer, the garment, and golde tūge, his sonnes & doughters, his oxen and asses, and sheepe,

that he had, brought they in to the valley of Achor.

And Josua sayd: For so muche as thou hast troubled vs, the LORD trouble þ this daye. And all Israel * stoned hym, and burned hym with fyre with all that he hadde. And whan they had stoned hym, they made ouer hym a great heape of stones, which remayneth vnto this daye. (So the LORDE turned from the rygorousnes of his wrath) Therfore is the same place called the valley of Achor vnto this daye.

The.viii.Chapter.

AND the LORDE sayd vnto Josua: * Feare not, and be not afrayed. Take all the men of warre with the, and syse, & get the vp vnto Hai. Beholde, I haue geuen in to thy hande, the kynge of Hai, with his people in his cyte and contre. And thou shalt do with Hai and the kynge of it, * as thou dyddest with Jericho and þ kynge therof, sauynge that ye shall * deale amonge you theyr spoyle and cattell: but set thou a * prouy watch behynde the cyte.

Then Josua arose, and all the men of warre, to go vp vnto Hai: and Josua chose fyue thousande fyghtynge men, and sent them out by nyght, and commaunded them and sayd: Take hede, ye shall be the prouy watch behynde the cyte, but go not to farre from the cite, & se that ye be redy altogether to fyght me and al the people that is with me we shall get vs to the cyte. And whan they come forth agaynst vs (* as afore) we shall flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cyte: for they shall thynke that we flye before them, lyke as at the fyrst. And whyle we flye before them, ye shall get you vp out of the prouy watch, and wynne the cyte. For the LORDE your God shall delyuer it in to your handes. But whā ye haue wōne the cyte, set fyre vpō it, doynge * accordyng vnto the worde of the LORDE. Beholde, I haue commaūded it you.

So Josua sent them awaye, and they went vnto the place of the prouy watche, and laye betwixte Bethell and Hai, on the weste syde of Hai. But Josua abode þ nyght amonge the people. And in the morynge he rose early, and set the people in order, & went by with the Elders of Israel before the people towarde Hai: and all the men of warre that were with hym, wente vp, and got them forth, and came ouer agaynst the cyte, and pytched theyr tentes on the north syde of Hai, so that ther was but a valley betwene hym and Hai.

He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethell and Hai, on the weste syde of the cyte, and they ordred þ people of þ whole hooste that was on the northsyde of the cyte, so that the vttermost of the people reached vnto the west ende of the cyte. So Josua wente the same nyght in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat hym vp early, and þ mē of the cyte, to mete Israel to the battail, with al his people, euen ryght before þ feld: for he wyst not that ther was a prouy watch behynde hym on the backe syde of the cyte. But Josua and all Israel were feble before them, and fled by the way to the wildernesse. Then cryed all the people in the cyte, þ they shulde folowe vpō them, and they folowed after Josua and rushed out of the cyte, so þ ther remayned not one man in Hai and Bethel, which wente not out to folowe vpō Israel, and they lefte the cyte stondynge open that they myght persecute Israel.

Thē sayd þ LORDE vnto Josua: Reach out the speare that thou hast in thyne hāde towarde Hai: for I wyll delyuer it in to thy hande. And whā Josua reached out þ spear that was in his hande, towarde the cyte, the hynder watch brake vp out of theyr place, & ranne (whā he had stretched out his hande) and came in to the cyte and wāne it, & made haist, and set fyre vpō it. And the mē of Hai turned them, and loked behynde them, & the smoke of the cyte wente vp toward heauen and they had no place to flye vnto, nother hyther nor thyther: and the people that fled towarde the wildernesse, turned about to folowe vpon them.

And whan Josua and all Israel sawe þ the hynder watch had wonne the cyte (for þ smoke of the cyte ascended) they turned agayne, and smote the men of Hai. And they in the cyte came forth also agaynst them, so that they came in the myddes amonge Israell on both the sydes, and they slewe them so that ther was not one man of them lefte ouer or escaped: and they toke the kynge of Hai alyue, and brought hym vnto Josua. And whā Israel had slayne al þ inhabiters of Hai, which had folowed vpō thē in þ feld and in the wyldernesse: & whan they were all fallen thorowe the edge of the swearde, tyl they were destroyed, thē turned al Israel

vnto Hai, and smote it with the edge of the swearde. And of all them which fel that day fro man vnto womã, ther were twelfe thousande, all men of Hai.

Nu.31.b Deu 20.c. Josu.8.a and.22.b

¶ But Josua withdrew not his hãde (wher with he reached out the speare) tyll al the inhabiters of Hai were vtterly destroyed, * saue vnto the cattell and the spoyle of the cyte, dyd Israel parte amonge them selues, accordynge vnto the worde of the LORDE, which he commaunded Josua. And Josua burned vp Hai, and made an heape therof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

Deu.21.b Josu.10.c

* But whã the Sõne was gone downe he commaunded to take his body from the tre, and to cast it vnder the gate of the cyte, & made vpon hym a graet heape of stones, which is there yet vnto this daye.

Then builded Josua an altare vnto the LORDE God of Israell vpon mount Ebal * accordynge as Moses the seruaũt of the LORDE commaunded the chyldren of Israel as it is wrytten in the boke of ỹ lawe of Moses, euen an altare of whole stone, whervpon ther was no yron lyfted: and he offered burntofferynges and thankofferynges, and there vpon the stone he wrote the seconde lawe of Moses, which he wrote before the chyldren of Israell.

Deu.27.a Exo 20.b

And all Israel with theyr Elders and officers and iudges, stode on both the sydes of the Arke, ryght ouer agaynst the prestes that bare the Arke of the couenaunt of the LORDE, the straũger as well as one of the selues, the one halfe besyde mount Grisim,

Deut.11.b and.27.b

and the other halfe beside mouṫ Ebal, * as Moses the seruaunt of the LORDE cõmaũded afore, to bielle the people of Israel. Afterwarde caused he to proclame al the wordes of the lawe, of the biessynge & curssynge, as it is wrytte in the boke of the lawe. Ther was not one worde that Moses commaunded, but Josua caused it to be proclamed before all the congregacyon of Israel, and before the wemen, and chyldrẽ, and straũgers which walked amonge them.

The.ix. Chapter.

NOw whan all the kynges that were beyonde Jordane vpõ the mountaynes, and in the contrees, and in all ỹ hauens of the great see, and beside mount Lybanus, herde this (namely the Hethites, Ammorites, Canantites, Pherezites, Heuites and Jebusites,) they gathered them selues together with one accorde, to fyght gaynst Josua, and agaynst Israell.

* But whan the inhabiters of Gibeon herde, what Josua had done with Jericho and Hai, they dealt craftely, wente an other waye, and made a message & toke olde sakkes vpon theyr asses, and olde rente bottels, and olde mended shues vpon theyr fete, and put on olde and peced garmentes, and all ỹ bread of theyr vytayles was dry and moulde, and they wente vnto Josua to the hoost at Gilgall, and sayd vnto hym, and to euery man in Israel: We are come out of a farre contre, & therfore make vs a couenaũt with vs. Then sayd euery man in Israel vnto the Heuites: Peraduenture thou dwellest amonge vs, how can I make a couenaunt with the?

They sayd vnto Josua: We are thy seruauntes. Josua sayd vnto them: Who are ye, and whence come ye? They sayd: Thy seruauntes are come out of a farre contre, becaule of the name of the LORDE thy God. * for we haue herde the reporte of hym, and all that he dyd in Egipte, & all that he dyd vnto the two kynges of the Amorites beyonde Jordane, Sihon the kyng of Hesebon, and Og the kynge of Basan, which dwelt at Astaroth. Therfore sayd our Elders and all the inhabiters of our contre: Take vitayle you for youre iourney, and go meete them, and saye vnto them: * We are your seruauntes, therfore make now a bonde with vs. This our bread that we toke out of our houses for our foode, was newe whã we toke it for our iourney toward you: but now, lo, it is dry and moulded. And these bottels which were newe, and lo, they are rente. And these our clothes and shues are waxed old, by reason of the sore longe iourney.

Then the captaynes toke therof, and axed not the mouth of the LORDE. * And Josua made peace with thẽ, and dyd a couenaũt with them, that they should be saued alyue and the rulers of the congregacon sware vnto them. But after that they had made a couenaunt with them, they herd that they were theyr neyghbours, and dwelt amonge them. For the chyldren of Israel went forth on their iourney they came on ỹ thyrde day vnto their cities which are called Gibeõ, Caphirah, Beeroth, and Kiriath Jearim, and smote them not, because that the rulers of the congregacon had sworne vnto them by the

of the LORDE the God of Israell.

But whan all the congregacyon murmured against the rulers, al the rulers sayd vnto the whole congregacyon: We haue swore vnto them by the LORDE the God of Israel, therfore may we not touch them. But this wyll we do vnto them: Let them lyue, that ther come no wrath vpon vs, because of the othe that we haue made vnto them.

And the rulers sayde vnto them: Let them lyue, that they maye be * hewers of wood, and bearers of water for the whole congregacyon, as the rulers haue sayd vnto them. Then Josua called them, and communed with them, and sayd: Wherfor haue ye deceaued vs, and said, that ye were farre from vs, where as ye dwell amonge vs: Therfore shall ye be cursed, so that of you ther shall not ceasse seruaūtes to hew wood and to beare water for the house of my god.

They answered Josua, & sayd: It was tolde thy seruauntes, that the LORDE thy God commaunded Moses his seruaunt, ỹ he shulde geue you the whole lande, & that he wolde destroye all the inhabiters of the lande before you: therfore were we sore afrayed of our lyues before you, & thus haue we done. But now lo, we are in thy hādes: take what thou thynkest good and ryght to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered the from the chyldren of Israels hāde, ỹ they shuld not slaye the. So vpon ỹ same daye Josua made them hewers of wood, & water bearers for the congregacyon, & for the altare of the LORDE vnto this daye, in the place that he shall chose.

The.x. Chapter.

WHan Adonisedech the kynge of Jerusalem herde, that Josua had wonne Hai, and damned it as he had done vnto Hai & ỹ kynge of it, lyke as he dyd vnto Jericho and to the kynge therof, * and ỹ they of Gibeon had made peace with Israell, & were come vnder the, they were sore afrayed: for Gibeon was a great cyte, lyke as one of the kynges cytes, and greater then Hai and all the cytesyns therof were men of armes. Therfore sent he vnto Hoham ỹ kyng of Hebron, and to Phiram kynge of Jarmuth, to Japhia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saye vnto them: Come vp vnto me, and help me that we maye smyte Gibeon: for they haue made peace with Josua and the chyldren of Israel. Then came the fyue kynges of the Ammorites together, and went vp: the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon, with all they armyes, and layed sege vnto Gibeon, and fought agaynste ti.

Howbeit they of Gibeon sent vnto Josua at Gilgal, and caused to saye vnto him: Withdraw not thyne hande from thy seruauntes, come vp soone vnto vs: delyuer & helpe vs, for all the kynges of the Ammorites that dwell vpon the mountaynes, are gathered together agaynst vs. Josua went vp from Gilgall, and all ỹ warriers and al the men of armes with hym. And the LORDE sayd vnto Josua: * Feare them not, for I haue geuen them in to thy hāde. Ther shall not one of them be able to stande before the. * So Josua came sodenly vpō them, for all that nyght went he vp from Gilgall. * And the LORDE discomfited them before Israell, and smote them with a great slaughter at Gibeon: and they chaced them ỹ waye downe to Bethhoron, and smote them vnto Aseka and Makeda.

And whan they fled before Israel, ỹ way downe to Bethoron, the LORDE caused a great hayle from heauen to fal vpon them, vnto Aseka, so that they died: and many mo of them dyed of the hayle, then the chyldren of Israell slewe with the swearde.

Then spake Josua vnto the LORDE the same daye that the LORDE gaue ouer the Ammorites before ỹ chyldren of Israell and sayd in the presence of Israel: * Sōne, holde styll at Gibeon, and thou Moone in the valley of Ialon.

Then the Sonne helde styl, & ỹ Moone stode, vntyll the people had auenged them selues on they enemyes. Is not this wrytten in the boke of the ryghteous? Thus the Sonne stode styll in the myddes of heauē, and deferred to go downe for the space of a whole day after. And ther was no day lyke vnto this (nother before nor after) whan the LORDE herkened vnto the voyce of one mā for the LORDE fought for Israel. And Josua went agayne to Gilgal in to ỹ tentes, and all Israel with hym. As for ỹ fyue kynges, they were fled, and had hyd them selues in the caue at Makeda.

Thē was it tolde Josua: We haue fould the fyue kynges hydde in the caue at Makeda. Josua sayd: Rolle great stones [illegible]

fore the hole of the caue, and set men ther to kepe them.

As for you, stande ye not styll, but folow after your enemyes, and smyte the behynde and let them not come in they cyties, for the LORDE your God hath delyuered them in to your hande. And whā Josua and the chyldren of Israel hadde ended the sore greate slaughter vpon the, so that they were brought to nought, the remnaunt of them came into the stronge cyties.

So all the people came agayne to the hoost vnto Josua to Maketa in peace, and noman durst moue his tunge agaynst the chyldren of Israell. Josua sayde: Open the mouth of the caue, and bryng the fyue kynges forth vnto me. They dyd so, and brought the kynges vnto hym out of the caue the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon.

When these fyue kynges were brought forth vnto hym, Josua called euery man of Israel, and sayd vnto the rulers of the men of warre that went with hym: Come forth and tread vpon the neckes of these kynges with your fete. And they came forth & trode vpon they neckes with they fete, and Josua sayd vnto them: Be not afrayed & feare not: be stronge and bolde, for thus shall the LORDE do vnto all your enemyes, agaynst whom ye fyght.

And Josua smote them afterwarde and
Josu.10.f. put them to death * and hanged them vpon
Deut.21.d fyue trees. And they hanged styll vpon the trees vntyll the euenynge. * But whan the Sonne was gone down, he cōmaunded to take them of from the trees: and they caste them in the caue, wherin they had hyd them selues, and before the hole of the caue they layed great stones, which ar there yet vnto this daye. The same daye wanne Josua Maketa also, and smote it with the edge of
Deu.20.c the swearde, and the kynge therof, and * dāned it, and all the soules that were therin, & let none remayne escaped, and dyd vnto the
Josu.6.g kynge of Maketa * as he dyd vnto the kyng of Jericho.

The Josua and al Israel wt him departed fro Maketa vnto Libna and fought agaynst it. (And the LORDE gaue it with the kynge therof in to the hande of Israel) and smote it and all the soules that were therin with the edge of the swearde, and let not one remayne in it, and dyd vnto the kynge therof as he had done vnto the kynge of Jericho.

After warde wente Josua and all Israel with him from Libna vnto Lachis, layd sege vnto it, and fought agaynst it. And the LORDE delyuered Lachys also in to the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with the edge of the swearde, and all the soules that were therin, accordynge to all as he had done vnto Libna. At the same tyme Horam kyng of Gozer went vp, to helpe Lachis. But Josua smote hym with all his people, that remayned not one.

And Josua wente with all Israell from Lachis, vnto Eglō, and layed sege vnto it, and fought agaynst it, and wanne it the same daye, and smote it with the edge of the swearde and damned all the soules that were therin the same daye, accordynge vnto all as he had done vnto Lachis.

After that went Josua with all Israel from Eglon vnto Hebron, and fought agaynst it, and wanne it, and smote it with the edge of the swearde and the kynge of it, and all the cyties therof, and all the soules that were therin, and let not one remayne, and dynge vnto all as he had done vnto Eglon and damned it, and all the soules that were therin.

Then turned Josua agayne with all Israel to warde Debir, and fought agaynst it and wanne it, with the kynge of it, & all the cyties therof, and smote them with the edge of the swearde, and damned all the soules that were therin and let not one remayne. Euen as he had done vnto Hebron & Libna with they kynges, so dyd he also vnto Debir, and the kynge therof.

Thus Josua smote all the lande vpon the mountaynes, and towarde the south, & in the lowe contrees, and by the tyrres, with they kinges, and let not one remayne, and damned al that had breth, as the LORDE God of Israel had commaunded. Thus Josua smote them from Cades Barne to Gaza, and all the lande of Gosen vnto Gibeon, & toke all these kynges and they lande at one tyme: for the LORDE God of Israel fought for Israel. And Josua came agayne wt al Israel to the tētes vnto Galgal.

The.xi. Chapter.

When Jabin the kynge of Hasor herde this, he sent vnto Jobab the kynge of Madon, and vnto the kynge of Symron, and vnto the kynge of Achsaph, & vnto the kynges that dwelt towarde the north

mountaynes, and in the lowe syde of Cinerot, and in the lowe and to the Carthage west, to the Amorites, and Jebusites, and to the Heuites in the lande of Mizpa, all they armye as the sonde of the see ny horses and charettes gathered them togither by the water with Israell.

And the LORDE sayd vnto Josua, them not, for to morowe this tyme will I delyuer them all slayne before the chyldren of Israell. Houghe they sholde, and burne they charettes.

And Josua came vpon them sodenly, all the men of warre with him, and fell vpon them by the waters of Merom, and the LORDE delyuered them into the hande of Israel, and they smote them and chased them vnto great Sidon, and vnto Misrephoth Maim, and to the playne of Mizpe, and smote the, vntyll they had no more left.

Then dealed Josua with them as the LORDE had sayd vnto him: houghed they horses, and brent they charettes with fyre. And he turned backe at that tyme, and wanne Hasor, and smote the kynge therof with the edge of the swearde (for Hasor was before all these kyngdomes the chefe) and damned all the soules that were therin, as he had done vnto Jabin and to the kynge of Madon, and to the kynge of Symron, and to the kynge of Achsaph, and vnto all that had breth, and burned Hasor with fyre. All the cyties of these kynges wanne Josua also, and smote them with the edge of the swearde, and damned them, as Moses the seruaunt of the LORDE had commaunded.

Howbeit the cyties that stode vpon they hylles, dyd not Josua burne, saue Hasor only: but he burned it. And all the spoyle of the cattell, dyd the chyldren of Israell take amonge them vnto they owne vse. But the edge of the swearde smote they all, and let none remayne that had breth. As the LORDE had commaunded Moses his seruaunt Moses, so commaunded he Josua euen so dyd Josua, and left nothynge vndone of all that the LORDE had commaunded Moses.

So Josua wanne all the mountaynes, and

mountaynes, and in the playne on the south syde of Cineroth, and in the lowe contrees and in the lordshippes of Dor by ye see syde and to the Cananites towarde the east and west, to the Ammorites, Hethites, Pherezites, and Jebusites, vpon the mountaynes and to the Heuites, vnder mounte Hermon in the lande of Mispa. These wente out w all their armyes, a great people, as many as the sonde of the see, and exceadynge many horses and charrettes. All these kynges gathered them selues and cam, and pitched together by the water of Merom, to fyght with Israell.

And the LORDE sayd vnto Josua: Fear them not, for to morowe aboute this tyme will I delyuer thē all slayne, before ye chyldren of Israell: thou shalt lame their horses, and burne their charrettes with fyre.

*And Josua came sodenly vpon them, and all the men of warre with hym by the water of Merom, and fell vpon them. And ye LORDE delyuered them in to the handes of Israel, and they smote them, and chaced them vnto great Sidon and to the warme water and to the playne of Mispa towarde ye east & smote thē, vntyll ther remayned not one.

Then dealt Josua with them as ye LORDE had sayd vnto him, and lamed their horses, and brent their charrettes. And he turned backe at the same tyme, and wanne Hasor, and smote the kynge of it w the sweard (for Hasor was, afore tyme the heade cyte of all these kyngdomes) and smote al the soules ye were therin with the edge of ye sweard and damned it, and let nothynge remayne that had breth, & damned Hasor with fyre. Al the cyties of these kyngdomes wāne Josua also, and smote them with ye edge of the sweard, and damned them, *accordyng as Moses the seruaunt of the LORDE comaunded.

Howbeit the cyties that stode vpon the hylles, dyd not the chyldrē of Israel burne with fyre: but Hasor only dyd Josua burne *And all the spoyles of these cyties and the cattell, dyd the chyldren of Israell deale amonge them but smote all the men with the edge of the sweard, tyll they had destroyed them, and let nothynge remayne that had breth. As the LORDE commaunded his seruaunt Moses, and as Moses commaūded Josua euen so dyd Josua, so that ther was nothynge vndone of all that the LORDE cō maunded Moses.

So Josua toke all this lande vpon the mountaynes, and all that lyeth toward the south, and al the lande of Gosen, & the lowe contre, and the playne felde, and the mountayne of Israell with the valley therof, frō the mountayne that parteth the lande vp toward Seir vnto Baalgad, in the playne of mount Libanus beneth mount Hermon All they kynges toke he, and smote them, & put them to death. * Howbeit he warred a longe season with these kynges. Exo 17.b

yet was ther not one cyte, that yelded it selfe peaceably vnto the chyldren of Israel *(except the Heuithes, which dwelt at Gibeon) but they wanne them all with battayll. And this was done so of the LORDE, that their harte was so hardened, to come agaynst thē chyldren of Israell with battayll, that they myghte be damned & no fauoure to be shewed vnto them, but to be destroyed. *as the LORDE cōmaunded Moses. Josu.9.a Deu 20.c.

At the same tyme came Josua, and roted out the Enakims from the mountayne, from Hebron, from Debir, from Anab, frō euery mountaine of Juda, & frō euery mountayne of Israell, & dāned thē with their cyties, and let none of the Enakyms remayne in the lande of the chyldren of Israel, saue at Gasa, * at Gath, at Asdod, there remayned of them. 1.Re.17.8

Thus Josua conquered all the lande accordynge vnto all as the LORDE sayd vnto Moses, and gaue it vnto Israel to enheritaunce, * vnto euery trybe his porcyon, & the lande rested from warre. Nu.26.f

The.xii. Chapter.

These are the kinges of ye lande, whome the chyldren of Israell smote, and conquered their lande, beyonde Jordane, Eastwarde, from the water of Arnon, vnto mount Hermon, and vnto all the playne felde towarde the east: * Sihon the kynge of the Ammorites, whiche dwelt at Hesbon, and hath dominion frō Aroer that lyeth by the water side of Arnon, & vnto the myddes of ye water: and ouer halfe Gilead, Nu.21.b Deu.2.f

vnto the water of Jabocke which is ꝑ border of ꝑ children of Ammon: and ouer the playne felde, vnto the see of Cynneroth east warde, and vnto the see of the playne felde, namely, the salt see towarde the east, ꝑ way vnto Beth Jesimoth: and from the south beneth by the ryuers of mount Pisga.

B Nu.21.c Deu.3.a

*And the border of Og ꝑ kynge of Basan, which remayned yet of Raphaim, and dwelt at Astaroth and Edrei, and had ꝑ dominion ouer mount Hermō, ouer Salcha, and ouer all Basan vnto the border of Gessuri and Maachaty, and of halfe Gilead, which was the border of Sihon the kynge at Hesbon. Moses the seruaunt of the LORDE and the children of Israel smote them.

Nu.32.b and.34.c Deu.3.b Iosu.13.b

*And Moses the seruaunt of the LORDE gaue it vnto the Rubenites, Gaddites & vnto the halfe tribe of Manasse in possessiō

These are the kynges of the lande, whō Josua and the children of Israel smote on this syde Jordane westwarde, frō Baalgad vpon ꝑ playne of mount Libanus, vnto the mount that parteth the lande vp towarde Seir, and that Josua gaue vnto ꝑ tribes of Israell in possession, vnto euery one his parte, what soeuer was in the mountaines, valleyes, playne feldes, by ꝑ ryuers, in the wyldernesse and towarde the south, the Hethites, Ammorites, Cananites, Pheresites, Heuites, and Jebusites.

C Iosu.6.a & Iof.8.a *Ia.10.a

*The kynge of Jericho, * the kynge of Hai, which lyeth beside Bethell, *ꝑ kynge of Jerusalem, the kynge of Hebron, ꝑ kyng of Jarmoth, the kynge of Lachis, ꝑ kynge of Eglon, the kynge of Geser, the kynge of Debir, the kynge of Geder, ꝑ kynge of Horma, the kynge of Arad, the kyng of Libna, the kynge of Adulla, the kyng of Makeda, the kynge of Bethel, the kyng of Tapuah, the kynge of Hepher, the kynge of Aphek, ꝑ kynge of Lasaron, the kynge of Madan, ꝑ kynge of Hasor, the kynge of Simron Meron, the kynge of Achsaph, the kynge of Thanah, the kynge of Megido, the kynge of Cades, the kynge of Jakneam by Carmel, the kynge in ꝑ lordshippes of Dor, ꝑ kynge of the Heythen at Gilgall, ꝑ kynge of Thirza. These are one and thyrtye kynges.

The.xiii.Chapter.

NOw whan Josua was olde, & well stryken in age, the LORD sayd vnto him: Thou art olde, and well aged, and ther remayneth yet muche of the lande to conquere, namely, all Galile of the Philistines, and all Gessuri, from Sihor which lyeth before Egipte, vnto the border of Cron, northward, which is rekened vnto the Cananites: fyue lordes of the Philistines, namely, the Gasites, the Asdodites, ꝑ Askalonytes, the Gethites, the Ekronites, & the Iuites. But from the south it is all ꝑ lande of the Cananites, and Maara of the Sidonians vnto Aphek, euen vnto the borders of the Ammorites. Moreouer the lande of the Giblytes and all Libanus eastward, from Baalgad vnder mount Hermon, vntil a man come vnto Hamath. All they that dwell vpon the mout, frō Libanus vnto ꝑ warme waters, and all the Sidonias. I will dryue them out before the children of Israel. Onely let them be dealt out among Israel as I haue commaunded the.

Deuyde thou this lande now to enherytaunce amonge the nyne trybes & the halfe tribe of Manasse. * For the Rubenites and Gaddites with the halfe tribe of Manasse haue receaued their enherytaunce, which Moses gaue them beyonde Jordane eastwarde, *acrordynge as Moses the seruaunt of the LORDE gaue them the same, from Aroer which lyeth vp by the waterstyde of Arnon, and the cite in the myddes of the water, and all the coastes of Medba vnto Dibon, and all the cyties of Sihō the kynge of the Ammorites, which dwelt at Hesbon, vnto the border of the children of Ammon: Gilead and the border of Gessuri and Maachati, and all mount Hermon, and all Basan vnto Salcha: all the kyngdome of Og in Basan, which dwelt at Astaroth and Edrei, that remayned yet ouer of Raphaim. For Moses smote them and droue them out.

The children of Israel droue not out the Gessurites & Maachathites, but both Gessur and Maachat dwelte amonge the children of Israel vnto this daye. * Vnto the tribe of the Leuites he gaue no enherytaunce: for the offerynge of the LORDE God of Israel is their enherytaunce, accordynge as he hath promysed them.

* So Moses gaue vnto the tribe of the children of Rubē after their kynredes, that their border was Aroer, which lyeth vpon the waterstyde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba, Hesbon, and all the cyties therof whiche lye in the playne felde: Dibon, Bamoth Baal, and Beth Baal Meon, Jahza, Kedemoth, Mephaath, Kiriathai, Sibama, Zereth Sahar, vpon the mout Emek, Bethpeor, ꝑ ryuers by Pisga

and Beth Jesimoth, & all the cities vpō the playne, & all the realme, of Sihon kynge of the Ammorites, which dwelt at Hesbō, * whō Moses smote with the prynces of Madian, Eui, Reké, Sur, Hur, and Reba, ỹ myghty men of kynge Sihon, which were inhabiters of ỹ londe. And Balaá the sōne of Beor the prophecyer, dyd the chyldré of Israel kyll with the swearde amonge ỹ other that were slayne, and the border of the chyldren of Ruben was Jordane. This is the enheritaunce of the chyldren of Ruben amonge their kynreds, cyties and villages.

Unto the trybe of the chyldren of Gad amōge their kynreds gaue Moses, so that they border was, Jahesar and al the cities in Gilead, and the half londe of the chyldrē of Ammon, vnto Aroer, which lyeth before Rabbath: and from Hesbon vnto Ramath Mispe and Betonim: and frō Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth and Saphon (which remayned yet of the reame of Sihon kynge of Hesbon) and was by Jordane, vnto the edge of the see of Cineroth, on this syde Jordane Eastwarde. This is the enheritaunce of the chyldren of Gad in they kynreds, cityes and villages.

* Unto ỹ halfe trybe of ỹ chyldré of Manasse after they kynreds, gaue Moses so, that they border was fro Mahanaim, all Basan, all the kyngdome of Og kynge of Basan, and all the townes of Jair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cyties of the kyngdoms of Og at Basan, vnto the chyldren of Machir the sonne of Manasse. This is the halfe porcyon of the chyldren of Machir after they kynreds.

This is it that Moses dealte out vpon the feide of Moab beyonde Jordane ouer agaynst Jericho eastwarde. * But vnto ỹ trybe of Leui gaue Moses no enheritaūce: for the LORDE God of Israell is they enheritaunce, as he hath promysed them.

The.xiiii. Chapter.

THis is it that the chyldre of Israel haue enherited in the lōde of Canaan, * which Eleazar ỹ preste, and Josua the sonne of Nun, and ỹ chefe of the fathers amonge ỹ trybes of the chyldren of Israell parted out amonge them. * But by lot dyd they deuyde it out amonge thē, accordynge as the LORDE cōmaunded Moses to geue vnto the nyne trybes and ỹ halfe. For vnto the two trybes & the halfe dyd Moses geue enheritaūce beyōde Jordane. * But vnto ỹ Leuites he gaue no enheritaunce amonge them. * For of the chyldren of Joseph ther were two trybes, Manasse and Ephraim. Therfore gaue they the Leuites no porcyō in the londe, but cities to dwell therin, and suburbes for their cattell and goodes. * Euen as the LORDE commaunded Moses so dyd the chyldren of Israell, and deuyded the londe. Josu.13.b Gen.48.c Nu.35.a

B Then came forth the chyldren of Juda to Josua at Gilgall, and Caleb the sōne of Jephune ỹ Kenisite & sayde vnto hi: Thou knowest what the LORD * sayde vnto Moses the man of God, concernynge me, and the in Cades Bernea. I was forty yeare olde, whan Moses the seruaunt of the LORDE * sente me out from Cades Bernea to spye out the londe, & I brought hym worde agayne, euē as I had it in myne hart. Howbeit my brethré that wente vp with me, discoraged the harte of the people: but I folowed the LORDE my God vnto the vttemost. Nu.14.a Nu.13.a

C Then sware Moses vnto me the same day, and sayde: The londe where vpō thou hast trodden with thy fote, shalbe thyne enhertaunce and thy chyldrens for euer, because thou hast folowed ỹ LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, * accordynge as he sayd. It is now fyue and forty yeare sence the LORDE spake this vnto Moses, whan Israell walked in the wylderneße. And now lo, this day am I fyue and foure score yeare olde, * and am yet as stronge to daye, as I was in that day, whan Moses sent me out: euen as my strength was than, so is it now also to fyght, and to go out and in. Nu.14.b Eccl.46.b

D Geue me now therfore this mountayne wherof the LORDE spake in that daye: and thou herdest it the same daye. For now the Enakims dwell theron, and it hath greate and stronge cities: yf happily the LORD wyl be with me, that I maye dryue them out, as he hath sayde. Then Josua blessed hym, * and so gaue Hebron vnto Caleb the sōne of Jephune, therfore was Hebron the enheritaunce of Caleb the sonne of Jephune ỹ Kenesite, vntothis day, because he folowed the LORD God of Israel vnto the vttemost. * But afore tyme was Hebron called Kiriath Arba, and great people were there amōg the Enakims. And ỹ lōde ceased frō warre. 1.par.7.b Josu.21.b Josu.15.a

The.xv. Chapter.

A THe lot of the trybe of the chyldre of Juda amõge theyr kynreds, was the coast of Edõ by the wyldernesse of Zin, which bordereth southwarde on the edge of the south countrees. Their south borders were from the vttemoost syde of ỳ salt see, that is, frõ ỳ coast that goeth southwarde, and cõmeth out from thẽce towarde the eastsyde of Acrabim, & goeth forth thorow Zinna, and yet goeth vp from ỳ south towarde Cades Bernea, and goeth thorow Hesrõ, and goeth vp to Adara and fetcheth a compasse aboute Carcaa, and goeth thorow Asmona, and cõmeth forth to the ryuer of Egypte so that the see is the ende of the border. Let this be your border southward.

But the east border is from the salte see to the vttemost parte of Jordane.

B The border northwarde, is from the see coast which is on the edge of Jordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Beth Araba, and commeth vp vnto the stone of Bohen the sonne of Ruben, and goeth vp vnto Debir from the valleye of Achor, and frõ the north coast that is toward Gilgall, whiche lyeth ouer agaynst Adumim vpwarde, which is on the southsyde of the water. Then goeth it vnto the water of Ensemes, and cõmeth out vnto the * well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, alonge besyde the Jebusite that dwelleth southwarde that is Jerusalem: and cõmeth vp vnto the toppe of the moũt whiche lyeth before the valley of Hinnã westwarde that bordereth on the edge of the valleye of Raphaim towarde the north.

C Then cõmeth it frõ the toppe of the same mount vnto the water well of Nephtoah, and cõmeth out vnto the cyties of mounte Ephron, and boweth towarde Baala, that is Kiriath Jarim and fetcheth a compasse aboute from Baala westwarde vnto mount Seir, and goeth by ỳ northside of the moũt Jarim, that is Chesalõ: and cõmeth downe to Bethsemes, and goeth thorow Thimna, and breaketh out in the northsyde of Acron and stretcheth forth towade Sicron, and goeth ouer mount Baala, and cõmeth out vnto Jabneell, so that they vttemost border is the see.

The west border is the greate see. This is the border of the childzen of Juda roũde aboute in theyr kynredes. Caleb the sonne of Jephune had his portion geuen among the chyldzen of Juda (as the LORDE cõmaũded Josua) namely * Kiriath Arba, the father of Enak, that is Hebron.

* And Caleb droue from thence the three sõnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wẽte vp to the inhabiters of Debir. (Before Debir, it was called Kiriath Sepher afore tyme.) And Caleb sayd: * Who so smiteth Kiriath Sepher & wynneth it, I will geue him my dougther Achsa to wyfe. Then Athniell the sonne of Kenas the brother of Caleb wãne it: and he gaue him his dougther Achsa to wyfe.

And it fortuned whã they wente in, that she was counceled of hir husbande, to aske a pece of lãde of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessynge, for thou haste geuen me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneth.

This is the enheritaunce of the trybe of the childzen of Juda amõge theyr kynredes. And ỳ cyties of the trybe of the childzen of Juda, one to another by the coastes of the Edomites towarde the south, were these: Cabseel, Eder, Jagur, Kina, Dimona, Adada: Kedes, Hasor, Jethnam, Siph, Telem, Bealot, Hasor Hadatha, Kiriath Heron, that is Hasor: Amam, Sema, Molada, Hasar Gadda, Hesmon, Beth Palet, Hasar Sual, Beer Seba, Bisiothia, Baala, Jim, Esem, Eltholad, Chesill, Harma, Ziklag, Medemanna, Sansanna, Lebaoth, Silhim, Ain, Rimon. * These are nyne and twenty cities and theyr villages.

But in the lowe contrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Jarmoth, Adullam, Socho, Asseka, Saaraim, Adithaim, Gedera, Gederothim. These are fourtene cities and theyr villages.

Zenam, Hadasa, Migdalgad, Dilean, Mispa, Jaktheel, Lachis, Bazkath, Eglon, Chabon, Lachman, Chithlis, Gederoth, Bethdagon, Naama, Makeda, These sixtene cities and theyr villages.

Libna, Ether, Asen, Jephthah, Asna, Nezib, Keila, Achsib, Maresa. These nyne cityes and theyr villages. * These hyr doughters and vyllages. From Ain vnto the see, all that reacheth vnto Ashdod and ỳ villages therof. Aldod with ỳ daughters and the villages therof. Gasa with hir doughters and the vyllages vnto ỳ brooke of Egipte. And the greate see is his bor-

But vpon the mount was Samir, Jattir, Socho, Danna, Kiriath Sanna that is Debir: Anab, Esthemo, Anim, Golen, Holon, Gilo. These are eleuen cyties and theyr villages. Arab, Duma, Eshan, Janum, Beth Tapuah, Aphека, Humpta, Kiriath Arba, that is Hebron, Zior. These are nyne cities and theyr villages. Maon, Carmel, Siph, Juta, Jesraell, Jakdeam, Sanoah, Kain, Gibea, Thimna. These are ten cities and theyr villages. Halhull, Bethzur Gedor, Maarath, Beth Anoth, Elthekon. These are sixe cyties and theyre vyllages, Kiriath Baall (ꝑ is Kiriath Jearim) Harabba: two cityes & theyr villages. And in the wyldernesse was Betharaba, Middin, Sechacha, Nibsan, and the salt cyte & Engaddi. These are sixe cities & their villages.
*But ꝑ Jebusites dwelt at Jerusalē, & the chyldrē of Juda could not dryue thē awaye So the Jebusites remayne with the chyldrē of Juda at Jerusalem vnto this daye.

The.xvi. Chapter.

AND the lot fel vnto the chyldrē of Joseph from Jordane ouer agaynst Jericho, vnto the water on the Eastsyde of Jericho and the wyldernesse, ꝑ goeth vp from Jericho thorow the mountayne of Bethell, and commeth out from Bethel vnto Lus, and goeth thorow ꝑ coast of Archi Itaroth, and stretcheth downe westwarde vnto the coast of Japhleti to the border of the lower Bethoron, and vnto Gaser: and ꝑ ende therof is by the greate see. This the chyldrē of Joseph, Manasses, and Ephraim receaued to enheritaunce.

The border of the chyldren of Ephraim among theyr kynreds of theyr enheritaūce from the east, was Itaroth Adar vnto the vpper Bethoron, and goeth out westward by Michmethath that lyeth towarde the north, there fetcheth it a compasse towarde the eastsyde of ꝑ cyte Thaenath Silo, and goeth there thorow from the east vnto Janoha, and commeth downe from Janoha vnto Itaroth and Naaratha, and bordereth on Jericho, and goeth out at Jordane. From Tapuah goeth it westward vnto Nahalan, and the outgoynge of it is at the see.

This is the enheritaunce of the tribe of the chyldren of Ephraim amonge theyr kynreds. And all the borders, cyties with their villages of the chyldren of Ephraim lay scattered amonge the enheritaunce of the chyldren of Manasse. * And they dryue not out the Cananites, which dwelt at Gaser. So ꝑ Cananites remayned amōge Ephraim vnto this daye and became tributaries.

The.xvii. Chapter.

AND the lot fell vpon the tribe of Manasse, (for * he is Josephs fyrst sonne) and it fell vpon Machir the fyrst sonne of Manasse the father of Gilead: for he was a man of armes, therfore had he Gilead and Basan. It fell also vnto the other chyldren of Abieser, the chyldrē of Helek, the chyldren of Asriel, the chyldrē of Sechem, the chyldren of Hepher, and ꝑ chyldren of Semida. These are the chyldrē of Manasse the sonne of Joseph, males amonge theyr kynreddes. * Gen.42.c

* But Zelaphead the sonne of Hepher the sonne of Gilead, the sonne of Machir, the sonne of Manasse: had no sonnes, but doughters: and theyr names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleasar the prest, and before Josua the sonne of Nun and before ꝑ rulers, and sayde: The LORDE commaunded Moses, to geue vs an enheritaunce amonge oure brethren. And so they had enheritaunce geuen them amonge theyr fathers brethren, accordynge to the commaūdement of the LORDE. Nu.27.d and 36.a

Ther fell vpon Manasse ten meetynesse without the londe of Gilead and Basan, whiche lyeth beyonde Jordane. For the doughters of Manasse receaued enheritaunce amonge hys sonnes: but ꝑ other chyldren of Manasse had the londe of Gilead. And the border of Manasse was frō Asser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto ꝑ right syde of them of En Tapuah: for the londe of Tapuah fel vnto the tribe of Manasse: and the border of Manasse, is vnto the chyldren of Ephraim. Then commeth it downe to Nahelcana towarde the south syde of the ryuer cities, whiche are Ephrayms amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by ꝑ seesyde, southward vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Asser from the north and on Issachar from the easte.

* So (amonge Issachar and Asser) Manasse had Beth Sean and the townes thereof, and Jeblaā and the townes thereof, and them of Dor and theyr townes, and them of En Dor and theyr townes, and Judi.1.a

them of Taanach and theyr townes, and them of Mageddo and theyr townes, and the thirde parte of (the cite) Nopher. And ỳ chyldren of Manasse coulde not dryue away the inhabiters of these cities but the Cananites beganne to dwell in the same londe. Howbeit whan the chyldren of Israel were able, they made the Cananites tributaries, and droue them not out.

Then spake the chyldren of Joseph vnto Josua, and sayd: Wherfore hast thou geuen me but one porcyon and one meetlyne of enheritaunce, and I am yet a great people, as the LORDE hath blessed me so largely? Then sayd Josua vnto them: For so muche as thou arte a greate people, go vp therfore in to the wood, and make thy selfe rowme there in the londe of the Pherezites and Raphaim, seynge mounte Ephraim is to narow for the.

D Then sayde the chyldren of Joseph: We shall not be able to attayne vnto the mountaynes, for ther are yron charrettes among all the Cananites, that dwel in the londe of Emek, by whom lyeth Beth Sean and the villages therof, and Israell in Emek. Josua sayd vnto the house of Joseph, euen to Ephraim and Manasses: Thou art a great people, & for so much as thou art so great, thou must not haue one lot, but the mountayne where the wood is, shalbe thyne: rote that out for the, so shal it be the out goynge of thy porcyon, whan thou dryuest out the Cananites, which haue yrõ charrettes, and are myghtie.

The.xviii.Chapter.

I AND all the multitude of ỳ chyldren of Israell gathered them selues together vnto Silo, & they set vp the Tabernacle of witnesse, and the lõde was subdued vnto them. But ther were yet seuen trybes of the chyldren of Israell, vnto whõ they had not deuyded theyr enheritaunce. And Josua sayde vnto the chyldren of Israell: How longe are ye so slowe, to go and conquere the londe, which the LORDE God of youre fathers hath geuẽ you? Chose you thre men out of euery trybe, ỳ I may sende them, and that they may get thẽ vp and go thorowe the lande, and describe it accordynge to the enheritaũces therof, and come vnto me.

Deuyde the londe in seuen partes. Judas shall remayne vpon his borders of the southsyde: and the house of Joseph shall remayne vpõ his borders of the north parte but describe ye ỳ londe in seuẽ partes, and brynge thẽ vnto me, thẽ shal I cast ỳ lotte you before the LORDE our God, * For ỳ Leuites haue no porcion amonge you, but ỳ presthode of the LORD is their enheritaunce. * As for Gad, and Ruben, and ỳ half trybe of Manasse, they haue receaued theyr enheritaunce beyonde Jordane eastwarde, which Moses the seruaunt of the LORDE gaue them.

Then the men gat vp, to go theyr waye. And whan they were aboute to go for to describe the londe, Josua cõmaunded them, and sayde: Go youre waye, and walke thorow the londe, and describe it, and come agayne vnto me, that I maye cast the lot for you before the LORD at Silo. So ỳ men departed, and wente thorow the londe, and described it in seuen partes vpon a letter in a booke, and came to Josua in to the hoost at Silo. Then Josua cast lot ouer thẽ at Silo before the LORDE, and there distributed the londe amõge the chyldren of Israell, vnto euery one his parte.

And the lot of the trybe of the chyldren of Ben Jamin fell accordynge to theyr kynredes, and the border of theyr lot went out betwene the chyldren of Juda, and the chyldren of Joseph. And their border was on the northquarter of Jordane, and goeth vp from the northsyde of Jericho, and clymmeth vp to the moũtayne westwarde, and goeth out by the wyldernesse of Bethaun, and goeth from thẽce towarde Lus, euen by the south syde of Lus (that is Bethel) and commeth downe vnto Atarothadar by ỳ mountayne, whiche lyeth on the southsyde of the lower Bethoron. Then boweth it downe, and fetcheth a compasse into the southwest quarter from the mount that lyeth ouer agaynste Bethoron towarde the south, and goeth out vnto Kiriath Baall that is Kiriath Jearim, a cyte of the chyldren of Juda. This is the west border.

But the south border is from Kiriath Jearim forth, and goeth out towarde the west, and commeth forth vnto ỳ water well of Nephthoah: and goeth downe by ỳ syde of the mount, that lyeth before the valley of the sonne of Hinnam: and goeth downe thorow the valley of Hinnam on the south syde of the Jebusites, & cõmeth downe to the wel of Rogel, & stretcheth frõ he northwest and cõmeth out vnto En Semes, and commeth forth to ỳ heapes that lye vp towarde Adummim & cõmeth downe vnto the

of Ruben, and goeth a longe beside the playne felde whiche lyeth northwarde, and commeth downe vnto the playne felde, and goeth beside Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto the edge of Jordane southwarde. This is the south border.

D But Jordane shalbe the ende of the east quarter. This is the enheritaunce of ỹ chil dren of Ben Jamin in their borders round aboute, amonge theyr kynreds.

The cities of the trybe of the chyldren of Ben Jamin amõge their kynreds are these Jericho, Beth Hagla, Emek Kezit, Beth Araba, Zemaraim, Bethel, Jaum, Haphar, Aphra, Caphar Amonai, Aphni, Gaba: these are twolue cities and their villages.

Gibeon, Rama, Beeroth, Mispa, Caphira, Mosa, Rekem, Jeerpeel, Thareala, Sela, Eleph, and the Jebulites, that is Jerusalẽ, Gibeath, Kiriath: These are fourtene cities and theyr villages. This is the enheritaunce of the chyldren of Ben Jamin in their kynreds.

The.xix. Chapter.

I THen fell the seconde lot of the trybe of the chyldren of Sumeon, accordynge to theyr kynreds, and theyre enheritaunce was amonge the enheritaũce
14 of the chyldren of Juda. * And to their enheritaũce they had Beer Seba, Seba, Molada, Hasar Sual, Baala Jzem, El Thola Bethul, Harma, Ziklag, Betha Markaboth, Hasar Sulla, Beth Lebaoth, and Saruhen: These are thirtene cities and theyr villages, Ain, Rimon, Ether, Jsan: These are foure cities and their villages. And all the villages that lye aboute the cyties vnto Balath Beer Ramath toward the south. This is the enheritaunce of the trybe of the chyldren of Symeon, in theyr kynreds: for the enheritaunce of the chyldren of Symeon is vnder the porcion of the children of Juda. For so muche as the enheritaunce of ỹ chyldren of Juda was to great for them, therfore inherited the children of Symeon amonge their enheritaunce.

The thirde lot fell vpon the chyldren of Zabulon after theyr kynreds. And the border of theyr enheritaunce was vnto Sarid and goeth vp westwarde to Mareala, and bordereth vpon Dabaseth, and reacheth vnto ỹ ryuer that floweth ouer agaynste Jakneam: and turneth from Sarid eastwarde vnto the border of Chisloth Thabor, and cõmeth out vnto Dabrath, and reacheth vp to Japia, and frõ thence goeth it westward thorowe Githa Hepher, and Ithakazim, & commeth out towarde Rimon, Hamthoar Hanea, and fetcheth a compasse aboute frõ the north vnto Nathõ, and the goynge out B
ofit is in the valley Jephtah, Elkatath, Nahalal, Simron, Jedeala, and Bethlehem: These are twolue cities and theyr villages This is the enheritaunce of the children of Sabulon in their kynreds, these are the cyties and villages.

The fourth lot fell vpon the chyldren of Jssachar after their kynreds, and their border was Jesraela, Chesslulloth, Sunẽ: Haphraim, Stõ, Anaharath, Raobith, Kisiõ, Abez, Remeth, En Ganun, Enhada, Beth Pazez, and bordereth vpon Thabor, Sahazima, Beth Semes, and the outgoynge of it was at Jordane. These are sixtene cities and their villages. This is ỹ enheritaunce of the trybe of the chyldren of Jssachar in theyr kynreds, cyties and vyllages.

The sixte lot fell vpon the trybe of the chyldren of Asser, after theyr kynreds. And theyr border was Helkath, Hali, Betẽ, Achsaph, Alamelech, Amead, Missheall, and bordereth on Carmell vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordereth on Zabulon, and on the valleye of Jephtaell, and towarde the north syde of Beth Emek and Negiel, and commeth out vnto Cabull on the left syde of Ebron, Rehob, Hamon & C
Cana, vnto great Sidon. And turneth towarde Rama, vnto the stronge cyte of Zor, and turneth towarde Hossa, and goeth out vnto the see, after ỹ meetlyne towarde Achsib, Uma, Apheb, Rehob.

These are two and twentye citys and their villages. This is the enheritaunce of the tribe of the chyldren of Asser in theyr kynreds, cyties and villages.

The sixte lot fell vpon the chyldren of Nephtali in theyr kynredes. And their border was from Heleph Elon thorow Zaanaim, Adami Neked, Jabneel vnto Lakum, & goeth out vnto Jordane, and turneth westwarde to Asnoth Thabor, and cõmeth out from thẽce vnto Hukok, and bordereth on Zabulon towarde the south, and on Asser toward the west: and on Juda by Jordane towarde the east: and hath stronge cyties, Ziddim, Zer, Hamath Rakath, Chinnaret, Adama, Rama, Hasor, Kedes, Edrei, En Hasor, Jereon, Migdal, Elharen, Beth Anath

Beth Sames. These are the nyentene cities and theyr vyllages. This is the enheritaunce of the trybe of the chyldren of Nepht ali in theyr kynreds, cities and villages.

D The seuēth lot fell vpō the trybe of ỹ chyldré of Dan after their kynreds & the bozder of their cheritaūce was Zarea, Elthaol, Jr lames, Saalabin, Aialō, Jethla, Elō, Thinata, Ekrō Eltheke, Gibethō, Baalath, Jehud, Buerbarak, Gat Rimō, Me Jarkon, Rakon with the bozder by Japho, and on the same goeth the bozder of the chyldré of Dan out. And the chyldré of Dan wēte vp, and fought agaynst Lesem, and wanne it, and smote it with the edge of ỹ sweard, and toke it in possession, & dwelt therin, and cal-
Judi.18.g led it * Dan, after the name of their father. This is the enheritaunce of the tribe of the chyldren of Dan in theyr kynredes, cyties and villages.

And whan the londe was all parted out with the bozders therof, the chyldren of Israell gaue Josua the sonne of Nun an enheritaunce amonge them, and (accozdynge to the cōmaundement of the LORDE) they gaue hym the cyte that he requyred, name-
Josu.24.f ly, * Timnath, Serah, vpō mount Ephza im, there buylded he ỹ cyte & dwelt therin.

Nu.34.d * These are the enheritaūnces whiche Eleasar the pzeste and Josua the sonne of Nun, and the chefest of the fathers among the trybes deuyded out by lot vnto the chyldren of Israell at Silo befoze the LORDE euen befoze the doze of the Tabernacle of witnesse, and so they ended the deuydynge out of the londe.

The.xx. Chapter.

A AND the LORDE spake vnto Josua, and sayde: Speake to the chyldré of Israel: Geue amog you fre cities * wherof I spake
Exo.21.b vnto you by Moses, ỹ a dead-
Deu.19.c slayer which slayeth a soule vnwares & vnwyttyngly, may flye thither, that they may be fre amōge you frō the auenger of bloud. And he that flyeth to one of those cytyes shall stonde without befoze the pozte of the cyte, and shewe his cause befoze the Elders of the cyte, then shall they take him to them in to the cyte and geue hym place to dwell with them.

B And ỹ the auenger of bloude folow vpon hym, they shall not delyuer ỹ deadslay-er in to his handes, foz so much as he hath slayne his neyghboure vnwares, and was not his enemye afoze: but he shall dwell in the cyte, tyll he stonde befoze the congregacyon in iudgement, vntyll the hye prie-
dye, whiche shalbe at that tyme. Then shall the deadslayer returne, & go vnto his owne cyte, & vnto his house to the cyte, frō whens he was fled.

Then appoynted they Kedes in Galile vpon mount Nephtali: and Sechem vpon mount Ephzaim: And Kiriatharba, that is Hebzon vpon mounte Juda: And beyonde Jozdane on the eastsyde of Jericho, they gaue Beser in ỹ wildernesse vpon ỹ playne out of the trybe of Ruben: And Ramoth in Gilead out of the trybe of Ruben: And Ramoth in Giliad out of ỹ trybe of Gad: And Golā in Basan out of ỹ trybe of Manasse.

These were the cityes appoynted for all the chyldren of Israell, and foz the straungers which dwelt amonge them, that who soeuer had slayne a soule vnwares, might flye thether, ỹ he shulde not be put to death by the auenger of bloude, tyl he had stonde befoze the congregacyon.

The.xxi. Chapter.

THen the cheke fathers among the Leuites came foth vnto Eleasar ỹ prest and to Josua the sonne of Nun, and to the auncyent fathers among the trybes of the chyldren of Israell, and spake vnto them at Silo in the londe of Canaan and sayd: * The LORD cōmaunded, by Moses, that we shulde haue cyties gruen vs to dwell in, and the suburbes of the same for our cattell. Then the chyldren of Israell gaue of theyr enheritaunce these cities and the suburbes therof, vnto the Leuites, accozdynge to the cōmaundemēt of ỹ LORDE.

And the lot fell vpon the kynred of the Kahathithes, and the chyldren of Aaron ỹ prest amonge the Leuites, had by ỹ lot thir-tene cyties of the trybe of Juda, of ỹ trybe of Simeon, and of the tribe of Benjamin. The other chyldren of Kahath of the same kynred had by the lot ten cities, of the trybe of Ephzaim, of the halfe trybe of Dan, and of the halfe trybe of Manasse.

But the chyldren of Gerson of the same kynred had by the lot thirtene cyties, of the trybe of Issachar, of ỹ trybe of Aser, of the trybe of Nephtali, and of the tribe of Manasse at Basan.

The chyldré of Merari of theyr kynred had twelfe cyties, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the chyldren of Israell gaue

cyties & theyr ſuburbes vnto ỹ Leuites by lot, as the LORDE cõmaũded by Moſes.

Of the tryde of the chyldren of Juda, & of tryde of the chyldrẽ of Simeõ, they gaue theſe cities (which they named by name) vn to the chyldren of Aaron of the kynrede of the Kahathites amonge the chyldren of Leui: for the fyrſt lot was theyrs.

So they gaue them Kiriatharba, which was the fathers of Enack, that is Hebron vpon ỹ mount Juda, & the ſuburbes therof rounde aboute. * But the felde of the cyte & the vilages therof, gaue they vnto Caleb the ſonne of Jephune for his poſſeſſion.

Thus gaue they vnto the chyldren of Aaron the preſt, the fre cyte of the deadſlayers, Hebrõ and the ſuburbes therof, Libna and the ſuburbes therof, Jathir and the ſuburbes therof, Eſthuma and ỹ ſuburbes therof. Holon and the ſuburbes therof, Debir and the ſuburbes therof, Ain and the ſuburbes therof, Juta and the ſuburbes therof, Beth Semes and the ſuburbes therof, euen nyne cyties of theſe two trybes.

But of ỹ tryde of Ben Jamin they gaue foure cyties, Gibeon and the ſuburbes therof, Gaba and the ſuburbes therof, Anathot and the ſuburbes therof, Almõ and the ſuburbes therof: ſo that all the cyties of ỹ chyldren of Aaron the preſt were thyrtene with theyr ſuburbes.

The kynredes of the other chyldren of Kahath the Leuites, had by theyr lot foure cyties, of the tryde of Ephraim & they gaue them the fre cyte of the deadſlayers, Sechẽ and the ſuburbes therof vpon mouñt Ephraim, Gaſer and the ſuburbes therof, Kibzaim and the ſuburbes therof, Bethorõ & the ſuburbes therof.

Of the tryde of Dan foure cyties, Elthece and the ſuburbes therof, Gibthon and the ſuburbes therof, Jalon and the ſuburbes therof, Gath Rimon and the ſuburbes therof. Of the halfe tryde of Manaſſe two cyties, Thaenach and the ſuburbes therof, Gath Rimon and the ſuburbes therof: ſo ỹ all the cyties of the other chyldren of ỹ kynred of Kahath, were ten wt theyr ſuburbes.

But vnto the chyldren of Gerſon amõge the kynredes of the Leuites were geuen. Of the halfe tryde of Manaſſe two cyties, the fre cyte of the deadſlayer, Gola in Baſã and the ſuburbes therof. Beaſthra and the ſuburbes therof. Of the tryde of Iſachar foure cyties, Kiſion and ỹ ſuburbes therof, Dabrach and ỹ ſuburbes therof, Jarmuth and the ſuburbes therof, Engannim and ỹ ſuburbes therof. Of the tribe of Aſſer foure cyties, Miſeal, Abdon, Helkath, and Rehob with the ſuburbes therof. Of the tryde of Nephtali thre cyties, the fre cyte Kedes for the deadſlayer in Galile, Hamoth, Dor, & Kartha with the ſuburbes therof: ſo that all cyties of the kynred of the Gerſonites were thyrtene with theyr ſuburbes.

Unto the kynredes of Merari the other Leuites were geuen. Of the tryde of Zabulon foure cyties, Jakmean, Kartha, Dimna and Nahalal with the ſuburbes therof. Of the tryde of Ruben foure cyties, Bezer, Jahza, Kedemoth and Mephaat with theyr ſuburbes. Of the tryde of Gad foure cities, the fre cyte for the deadſlayer, Ramoth in Gilead, Mahanaim, Helbon, and Jaeſer with theyr ſuburbes: ſo that all the cyties of the chyldren of Merari amonge theyr kynreds of the other Leuites, were twelfe. Thus all the cyties of the Leuites amonge the poſſeſſion of the chyldren of Iſrael, were tyght & forty with theyr ſuburbes. And theſe cyties were ſo dealt out, that euery one had theyr ſuburbes rounde aboute, the one as ỹ other.

Thus the LORDE gaue the chyldrẽ of Iſrael all the lande, which he had ſworne vnto theyr fathers to geue: & they toke poſſeſſion of it, and dwelt therin. And ỹ LORDE gaue them reſt brſyde all thoſe that were aboute them * lyke as he ſware vnto theyr fathers, and none of theyr enemyes ſtode agaynſt them, but all theyr enemyes delyuered he in to theyr hande. And they myſſed nothynge of all the good that the LORDE had promyſed vnto the houſe of Iſrael, it came euery whyt.

Gen.17.a

The.xxii. Chapter.

When Joſua called the Rubenites and Gaddites, and the halfe tryde of Manaſſe, and ſayd vnto them: ye haue kept al * that Moſes the ſeruaũt of the LORDE commaunded you, and haue herkened vnto my voyce in all that I haue commaũded you. Ye haue not forſaken your brethren a longe ſeaſon, vnto this daye, & haue wayted vpon the commaundement of the LORDE your God. For ſo much now as the LORDE your God hath brought your brethren to reſt, as he promiſed them, turne you now and go youre wayes to your tentes in to the lande of youre poſſeſſion, which Moſes the ſeruaunt of the LORDE gaue you, beyond Jordane.

A

Num.32.f Deut.3.b Joſu.12.a

But take diligent hede now, that ye do

accoꝛdynge to the commaundement & lawe whiche Moses the seruaunt of the LORDE hath commaunded: * That ye loue ꝓ LORDE your God, and walke in all his wayes, Deut.10.c and kepe his commaundemẽtes, and cleue vnto hym, and serue hym with al your hart and with all your soule. So Josua blessed them, and let them go. And they wente vnto theyꝛ tentes.

Unto the halfe tryb̃e of Manasse had Moses geuen possession at Basan, vnto the other halfe gaue Josua amonge theyꝛ bꝛethꝛen on this syde Joꝛdane westwarde. And whan he let them go to theyꝛ tentes & blessed them, he sayde vnto them. ye come agayne with great good vnto your tentes, with exceadynge much cattell, syluer, golde Deu. 20.d Nu. 31. b Josue. 8.f 1. Reg. 30.e bꝛasse, yꝛon, and rayment, * distribute therfoꝛe the spoyle of youre enemyes amonge your bꝛethꝛen.

So ꝓ Rubenites, Gadditꝛs, and ꝓ halfe tryb̃e of Manasse returned, and went from the chyldꝛen of Jsrael out of Silo (whiche lyeth in the lande of Canaan) to go in to the contre of Gilead to the land of theyꝛ possession, that they myght possesse it, accoꝛdynge to the commaundement of the LORDE by Moses.

C And whan they cam vnto the heapes by Joꝛdane, which lye in the lande of Canaaa the same Rubenites, Gadditꝛs, and ꝓ halfe tryb̃e of Manasse buylded there besyde Joꝛdane, a fayꝛe great altare. But whan ꝓ chyldꝛen of Jsrael herde saye: Beholde, the chyldꝛen of Ruben, the chyldꝛen of Gad, ꝓ halfe tryb̃e of Manasse haue buylded an altare ouer agaynst ꝓ lande of Canaã vpon ꝓ heapes by Joꝛdane on this syde the chyldꝛen of Jsrael, they gathered them selues together with the whole cõgregacyon at Silo, to go vp agaynst them with an armye. And (in ꝓ meane season) they sent to thẽ in to the lãde of Gilead, Phineas the sõne of Eleasar the pꝛest, & with hym ten chefe pꝛynces amõge ꝓ houses of theyꝛ fathers, out of euery tryb̃e in Jsrael one. And they came to the chyldꝛẽ of Ruben, to the chyldꝛen of Gad, and to the halfe tryb̃e of Manasse in the lande of Gilead, and sayd:

D Thus sayth the whole congregacyon of Judi, 20.b the LORDE vnto you: * What trespasse is this, that ye haue trespassed agaynst the God of Jsraell, that ye shulde turne backe from the LORDE this daye, to buylde you an altare, foꝛ to fall awaye from the LORDE?

Num.25.a * Haue we not ynough of ꝓ wyckednesse of Peoꝛ, from the which we are not pur-
sed this daye, and ther came a plage among the congregacyon of the LORDE? and
turne you backe this daye from ꝓ LORDE, and this daye are ye fallen awaye from
LORDE, that he maye be wroth to
to moꝛowe at ꝓ whole congregacyon of
LORDE.

If the lande of youre possession be
cleane, then come ouer in to the land
the LORDE possesseth, where the
of the LORDE is, and take possessiõ
vs, and fall not awaye from the LORDE
from vs, to buylde you an altare
altare of the LORDE our God. * Did
Achan the sonne of Serah trespasse
thynge that was damned, and the
came ouer the whole congregacyon of
rael and he wente not downe alone in
mysdede?

Then answered the chyldꝛen of
and the chyldꝛen of Gad, and the
of Manasse, and sayd vnto the heades
pꝛynces of Jsrael: The myghtye God
LORDE knoweth and Jsrael knoweth
If this be a transgressynge oꝛ
against the LORDE, then let it not
this daye: If we haue buylded the
cause we wolde turne awaye backe
LORDE, to offre burntoffrynges
offeringes theron, oꝛ to make any
ferynges vpon it, then let the LORDE
quyꝛe it: And yf we haue not done it
foꝛ very feare of this thynge, and
daye oꝛ to moꝛowe myght your
vnto our chyldꝛen.

What haue ye to do with the LORDE
the God of Jsrael? The LORDE
Joꝛdane foꝛ a boꝛder betwene vs and
ye chyldꝛen of Ruben and Gad, ye
poꝛcyon in the LORDE: By
youre chyldꝛen make our chyldꝛen
awaye from the feare of the LORDE.

Therfoꝛe sayde we: Let vs
chyldꝛen an altare, not foꝛ sacrifice,
burntofferynge, * but that it maye
ken betwene vs and you, and our
ties, that we maye serue the LORDE
syght with oure burntoffrynges,
ferynges, and other offerynges:
youre chyldꝛen to daye oꝛ to
not to saye vnto oure chyldꝛen: ye
parte in the LORDE.

And we sayd: But yf they
so vnto vs, oꝛ to our posteritees
to moꝛowe, then may we say: Behold
symylitude of the altare of the LORDE

oure fathers made, not for sacrifice, nor for burntofferynge, but for a wytnesse betwene vs and you.

God forbyd, that we shulde fall awaye from the LORDE, to turne backe frō hym this daye, and to buylde an altare for sacrifice, for burntofferynge, and for ony presēt, without the altare of the LORDE our God, that standeth before this Habitacyon.

6 But whā Phineas the prest, and ỳ chefe of the congregacyon, the pynces of Israel which were with hym, herde these wordes, that the chyldren of Ruben, Gad and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar ỳ preste sayd vnto the chyldren of Ruben, Gad, and Manasse: This daye, we knowe ỳ the LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this dede. Now haue ye delyuered the chyldren of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of ỳ lande of Gilead, from the chyldren of Ruben, and Gad, vnto the lande of Canaan to the chyldren of Israel, and brought them worde agayne of the matter.

Then were the chyldren of Israell well content with the thynge. And they praysed the God of Israell: and sayd nomore ỳ they wolde go vp agaynst them with an armye, to destroye the lande that the chyldrē of Ruben and Gad dwelt in. And the chyldren of Ruben and Gad called the name of the altare: This altare be wytnesse betwene vs, that the LORDE is God.

The.xxiii.Chapter.

1 AND after a longe season, whan the LORDE had brought Israel to rest from all theyr enemyes rounde aboute: & Josua was now olde and well stryckē in age, he called al Israel and theyr Elders, heades, iudges, and officers, and sayd vnto them: I am olde and well aged, and ye haue sene all ỳ the LORDE youre God hath done vnto all these nacyons in your syght. For ỳ LORDE youre God hymselfe hath foughte for you. * Beholde, I haue parted amonge you the remnaunt of the nacyons by lot, vnto euery tryde his enheritaunce from Jordane forth, and all ỳ nacyōs whom I haue rooted out vnto the great see westwarde.

3 And the LORDE your God shal thrust them out before you, and dryue them away from you, that ye maye haue theyr lande in possession, as the LORDE youre God hath promysed you. Be stroge now therfore, that ye maye obserue and do all that is wrytten in the boke of the lawe of Moses: * so that ye turne not aside from it, nother to ỳ right hande nor to the lefte: that ye come not amonge the remnaūt of these nacyōs, whiche are with you: And se that ye make no mencion nor * sweare by the names of theyr goddes nother serue thē, nor bowe your selues vnto them: But cleue vnto ỳ LORDE your God, as ye haue done vnto this daye: then shall the LORDE dryue away great and myghtye nacyons before you, lyke as ther hath no man bene able to stande before you vnto this daye. * One of you shall chace a thousande: for the LORDE your God fyghteth for you, accordyng as he promysed you. Take diligent hede therfore vnto your soules, that ye loue the LORDE your God.

Deu.4.a and.6.b.

Deu.10.b.

C Leui 26.a Esa.30.c

* But yf ye turne backe, and cleue vnto these other nacyōs, and make maryages with them, so that ye come amonge them, & they amonge you, be ye sure then, that the LORDE youre God shall nomore dryue out all these nacyons before you, * but they shalbe vnto you a snare & net, & pyckes in your sydes, & thornes in your eyes, vntyl he haue destroyed you from ỳ good lande, which the LORDE your God hath geuen you.

Deu.7.a and.12.b

Beholde, * this daye do I go the waye of all the worlde, and ye shall knowe euen from all your harte and from all your soule that ther hath not fayled one worde of all ỳ good that the LORDE youre God promysed you. Now lyke as all the good is come that the LORDE your God promysed you: * euē so shall the LORDE cause all euell to come vpon you, tyll he haue destroyed you from this good lande, which ỳ LORDE your God hath geuen you yf ye transgresse the conuenaunt of the LORDE youre: God which he hath commaunded you. And yf ye go youre waye and serue other goddes, and worship them, thē shall the wrath of the LORDE ware whote ouer you, and shall shortly destroye you out of the good lande, that he hath geuen you.

D 3.Reg.2.a

Deu.11.b

The.xxiiii.Chapter.

1 JOsua gathered all the trybes of Israel together vnto Sichē and called the Elders of Israel ỳ heades, iudges, and officers. And whan they were come before God, he sayd vnto al the people: Thus sayeth the LORDE the God of Israell:

Gen.11.b *your fathers dwelte aforetyme beyonde the water, Abraham and Nahor with Tarah theyr father and serued other goddes.

Gene.12.a *Then toke I your father Abrahã beyond the water, and caused hym to walke in the lande of Canaan, and multiplyed his sede,

Gen.21.a ‡Gen.25.b ‡De.32.a ‡De.46.a *and gaue hym Isaac, ‡and vnto Isaac I gaue Jacob and Esau, *‡I gaue Esau mount Seir to possesse. ‡ As for Jacob & his chyldren, they wente downe in to Egipte.

B Then sent I Moses and Aaron, *and plaged Egipt as I haue done amonge the.

Exo.7.8 9.10.11. ‡Exo.14. After that ‡ brought I you & your fathers out of Egipte. And whã ye came to the see, and the Egipcyans folowed vpon your fathers with charrettes and horsemen vnto the reed see, the cryed they vnto the LORDE, which put a darcknesse betwene you and ỹ Egipcyans, and brought the see vpon the, & ouerwhelmed them: And your eyes haue sene what I dyd to the Egipcyans, and ye dwelt in the wyldernesse a longe season.

Nu.21.b: *And I brought you in to the lande of the Ammorites, which dwelt beyonde Jordane and whan they fought agaynst you, I delyuered them in to your handes, ỹ ye myght haue theyr contre in possessiõ & I destroyed them before you. *Then Balaac the sonne of Ziphor the kynge of the Moabites gat hym vp, and fought against Israel: and he sent and bad call Balaam the sõne of Beor to curse you, neuertheles I wold not hear hym, but I blessed you, and delyuered you out of his hande.

Nu.22.a Deu.23.a

C And whã ye went ouer Jordane, & cam vnto Jericho, ỹ cytesins of Jericho fought agaynst you, the Ammorites, Pheresites, Cananites, Hethites, Girgosites, Heuites, and Jebusites: howbeit I delyuered them in to your hande. *And I sent hornettes before you, which droue them out before you, namely the two kynges of the Ammorites: not thorowe thy swearde, nor thorowe thy bowe. *And I haue geuẽ you a lande wherupon ye bestowed no labour, & cyties which ye haue not buylded, that ye myght dwell therin, and that ye myght eate of the vynepardes and olyuetrees whiche ye haue not planted. *Feare the LORDE now therfore & serue hym perfectly & in ỹ trueth, and lette go the goddes, whom your fathers serued beyond the water and in Egipte, and serue ye the LORDE.

Exo.33.a Deut.7.b

Deut.6.b.

1.Reg.7.a Iob.14.f.

D But yf ye lyke not to serue the LORDE, then chose you this daye whõ ye will serue: the God whom your fathers serued beyond the water, or the goddes of the Ammorites, in whose lande ye dwell. As for me and my house, we will serue the LORDE. Then answered the people and sayd: God forbyde, that we shulde forsake the LORDE, & serue other goddes. For the LORDE our God brought vs and our fathers out of ỹ lande of Egipte from the house of bondage, & dyd suche great tokens before our eyes, and preserued vs all the waye that we wente, and amonge all the nacyons, whom we trauayled by. And the LORDE thrust out before vs all the people of the Ammorites that dwelt in the lande. Therfore will we also serue the LORDE, for he is our God.

Josua sayd vnto the people: ye can not serue the LORDE: for he is an holy God, a myghtye, & gelous, which spareth not your transgressiõs and synnes. But yf ye forsake the LORDE, & serue a straunge God, * then shall the LORDE turne hym, & do you euell and consume you, after ỹ he hath done you good. The people sayd vnto Josua: nay, but we will serue the LORDE. The sayd Josua vnto the people: ye are wytnesses ouer your selues, that ye haue chosen you ỹ LORDE, to serue hym. And they sayd: ye. Then put awaye from you (sayd he) the straunge goddes that are amonge you, and enclyne your hart vnto the LORDE the God of Israell. And the people sayd vnto Josua: We will serue the LORDE our God and be obedient vnto his voyce. So Josua *made a conuenaunt with the people the same daye, and layed statutes and lawes before them at Sichem.

And Josua wrote this acte in the boke of the lawe of God * and toke a great stone, & set it vp there vnder an oke which was in the Sanctuary of the LORDE, and sayd vnto all ỹ people: Beholde, this stone shalbe a wytnesse ouer you. For it hath herde all ỹ wordes of the LORDE, which he hath spoken to vs, & shalbe a wytnesse ouer you, that ye denye not your God. So Josua let the people go euery one to his enheritaunce. * And it fortuned after these actes, that Josua the sonne of Nun, the seruaunt of the LORDE dyed, whan he was an hundreth & ten yeare olde, and was buryed in the border of his enheritaunce at Thimnath Serah, which lyeth on mount Ephraim, on the north side of mount Gaas. * And the chyldren of Israel serued the LORDE as longe as Josua lyued, and the Elders (that lyued longe after Josua) which knewe all the workes of the LORDE, ỹ he had done vnto Israel. * The bones of Joseph, which the chyldren of

rael had brought out of Egipt, buryed they in Sichem, in the pece of the lande, * that Jacob bought of the childzen of Hemor the father of Sichem for an hundzeth pens, & was the enheritaunce of the childzen of Joseph. Eleasar the sonne of Aaron dyed also, and they buryed hym at Gibeath, whiche was Phineas his sonnes, that was geuen him vpon mount Ephzaim.

The ende of the boke of Josua.

The boke of the Judges, called Judicum.

What this boke contayneth.

Chap. i. Judas is made captayne of the people/subdueth the Cananites/and wynneth Jerusalē. Israel roteth not out the Cananites as God commaunded them.

Chap. ii. The angell of God punysheth them/because they cōsente to theyr enemies The childzen of Israel serue Baal/for the whiche cause God geueth them ouer in to captiuite.

Chap. iii. God punysheth Israell/& yet deliuereth them wonderoully.

Chap. iiii. Debora the prophetisse with Barach ouercommeth Sisera/and deliuereth the people of the LORDE.

Chap. v. The songe of prayse which Debora and Barach songe because of the victozye.

Chap. vi. For theyr synnes God geueth them ouer in to the handes of the Madianites/from the which Gedeon deliuereth the

Chap. vii. How Gedeon parteth his hooll/and discomfyteth the Madianites.

Chap. viii. Gedeon punysheth them at Suchoth/Dyeth/and is buryed.

Chap. ix. Abimelech seketh the superiozite slayeth his seuenty brethzen/wynneth Sichem and Thebes.

Chap. x. Thola and Jair rule the people The Israelites synne/and are punysshed.

Chap. xi. Jepthe is made ruler of the people and ouercōmeth Ammon in Malpha.

Chap. xii. The Ephzaites ryse vp agaynst Jepthe/and ther ar slayne of them two and forty thousande.

Chap. xiii The byrth of Samplon is shewed vnto his father and mother by an angell.

Chap. xiiii. Samson taketh a wyfe in Timnath/rendeth a ponge lyon in peces/and putteth forth a darke sentence vnto his companyons.

Chap. xv. How Samson hurteth the Philistynes with the foxes. He slayeth a thousande men with the cheke bone of an asse.

Chap. xvi. Samson taketh both the portes of the gate of the cyte vpon his backe & beareth them vp to the mount. Dalila the harlot bringeth him in dotage so that he telleth her his secretes and is bytrayed of his enemyes.

Chap. xvii. Of Micha and his ymage. &c.

Chap. xviii. Dan sendeth out men to spye the lande which take Michas ymage and cā rye awaye the preest.

Chap. xix. How shamefully the Gabeonites deale with the Leuites wyfe.

Chap. xx. How the same synne is punysshed.

Chap. xxi. The Benjamites optayne wyues in Israel whom þ Israelites had swozne not to geue them.

The fyrst Chapter.

After the death of Josua the childze of Israel axed the LORDE & sayd: Who shal go vp and be oure captain of warre against the Cananites? The LORDE sayd: Juda shal go vp. * Behold I haue delyuered the lande in to his hande. Then sayd Juda vnto his brother Simeon: Go vp with me into my lotte, and let vs fyght agaynst þ Cananites, then wyll I go agayne with the in to thy lot: So Simeon went with hym. A Josu. 23. a

Now whan Juda wente vp, the LORDE deliuered the Cananites and Pherelites in to theyr handes, & they slewe ten thousande men at Besek, and they founde Adoni Besek at Besek, and fought agaynst hym, and slewe the Cananites, and Pherelites. But Adoni Besek fled, & they folowed after hym and whan they had ouertake hym, they cut of the thombes of his handes and fete.

Then sayd Adoni Besek: Thze score & ten kynges with the thombes of theyr handes and fete cut of, gathered vp the meate that was lefte vnder my table. * Now as I haue done, so hath God rewarded me agayne. And he was brought vnto Jerusalem, whete he dyed. B Leui. 24. d Judi. 15. a

But the childzen of Juda foughte agaynst Jerusalem, and wanne it, * & smote it with the edge of the swearde, and set fyze vpon the cyte. Then went the childzen of Juda downe, to fyght agaynst the Cananites, that dwelt vpon the mount, & toward the south, and in the valleys * and Juda went agaynst the Cananites, which dwelt at Hebzon. (As for Hebzon, it was called Kiriath Arba afozetyme) and they smote Sesai, and Achiman, and Thalmai. Deu. 20. a Josu. 15. b

C And from thence he wente agaynst the inhabiters of Debir (but Debir was called Kiriath Sepher afore tyme.) And Caleb
Iosu.15.d 2.par.12.a 1.Re.17.f sayd: * He that smytteth Kiriath Sepher, & wynneth it, I wyll geue hym my doughter Achsa to wyfe. Then Athniel the sonne of Kenas, Calebs yongest brother wanne it. And he gaue hym his doughter Achsa to wyfe. And it fortuned that whan they went in, she was councelled of hir husband, to aske a pece of lande of hir father. And she fel frō the asse. Then sayd Caleb vnto her: What ayleth the? She sayd: Geue me a blessynge for thou hast geuē me a south & drye land: geue me also a watery land. Then gaue he her a lāde þ was watery aboue and beneth.

D And þ chyldrē of þ kenytes Moses brother in lawe, went vp out of þ
Deu.34.a * palme cyte, with the chyldren of Juda in to the wylderneße of Juda, that lyeth on the southsyde of
Nu.10.d 1.Re.15.d the cyte Arad: * and wente theyr waye, and dwelt amonge the people. And Juda went with his brother Simeon, and they smote þ Cananites at Zephat, and damned them, &
Nu.21.a & Iosu.15.f * called the name of the cyte Horma. & Juda also wanne Gasa with the borders therof, and Askalon with hir borders, and Ecarō with the coastes therof. And the LORDE was with Juda, so that he conquered the mountaynes: but them that dwelt in the valley could he not conquere, because they had yron charrettes. And accordynge as Moses
Iosu.14.d had sayd: * they gaue Hebron vnto Caleb, which droue out the thre sonnes of Enak.
Iosu.15.g * Howbeit the chyldrē of Ben Jamin droue not out the Jebusites which dwelt at Jerusalem, but the Jebusites dwelt amonge the chyldren of Ben Jamin at Jerusalem vnto this daye.

C * Lykewyse the chyldrē of Joseph went
Iosu.16.a vp also vnto Bethell, and the LORDE was with them. And the house of Joseph spyed out Bethell (whiche afore tyme was called Lus) and the watchmen sawe a mā goyng out of the cyte, and sayd vnto hym: Shewe
Iosua.2.c vs where we may come in to the cyte, * and we wyll shewe mercy vpon the. And whan he had shewed thē where they myght come in to the cyte, they smote þ cyte with þ edge of the swearde: but they let the man go and all his frendes.

Then wente the same man vp in to the contre of the Hethites, and buylded a cyte, and called it Lus, & so is the name of it yet vnto this daye. And Manasses * droue not
Nu.33.g Iosu.17.c out Beth Sean with the villages therof, & nor Thaenach with the villages therof, nor the inhabiters of Dor with þ villages therof, nor the inhabiters of Jebleam with the villages therof, nor the inhabiters of Megeddo with the villages therof, & the Cananites beganne to dwell in the same lande. But whan Israel was myghtye, he made þ Cananites tributaries, & droue thē not out.

* In lyke maner Ephraim droue not out the Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiters of Kitron and Nahalol, but the Cananites dwelt amonge them, and were tributaries.

Asser droue not out þ inhabiters of Ac, & the inhabiters of Sidon, of Ahelab, & Achsib, of Helba, of Aphik, and of Rehob, but the Asserites dwelt amonge the Cananites that dwelt in the lande, for they droue them not out. Nephtali droue not out the inhabiters of Beth Semes, nor of Beth Anath, but dwelte amonge the Cananites which dwelte in the lande: Howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Ammorites subdued þ chyldren of Dan vpon the mountayne, and suffred them not to come downe in to the valley. And the Ammorites beganne to dwell in mount Heres at Aiolon, and at Saalbim. Howbeit the hande of the house of Joseph was to sore for them and they became tributaries. And the border of the Ammorites was, as a mā goeth vp toward Acrabim, from the rocke, and from the toppe.

The.ii.Chapter.

BVt ther came vp a messanger of the LORDE from Gilgal vnto Bochim, & sayde: I brought you vp hyther out of Egypt, and brought you in to the lande that I sware vnto your fathers, and sayd: * I wyll neuer breake my covenaunt with you, that ye shuld make no covenaunt with þ indwellers of this lande, but breake downe they? altares: Neuertheles ye have not herkened vnto my voyce. Wherfore haue ye done this? Then sayd I moreouer: I wyll not dryue them out before you, but they maye be a fall vnto you, and they? godes a snare. And whan the messanger of the LORDE had spoken these wordes vnto all the chyldren of Israel, the people lyfte vp they? voyce, and wept, and called the name of place Bochim, and offred there vnto the LORDE.

For whan Josua had sent away the people and the chyldren of Israell were gone, euery one to his enherytaunce, for to take possession of the lände, * the people serued ỹ LORDE as longe as Josua lyued and the Elders, which lyued lõge after Josua, and that sawe all the greate worckes of ỹ LORD which he dyd for Israel.

B * Nowe whan Josua the sonne of Nun the seruannt of the LORDE, was dead (whã he was an hündreth and ten yeare olde) they buryed hym in ỹ border of hys enherytaũce at Timnath Heres vpon mount Ephraim on the northsyde of moũt Gaas. And whã all the same generacyon was gathered vnto theyr fathers ther came vp after them another generacyõ which knew not ỹ LORD nor ỹ worckes that he had done for Israell.

* Thẽ wrought the chyldren of Israell euell before the LORD, and serued Baalim, and forsoke the LORDE the God of their fathers (which brought them out of the lände of Egypte) and folowed other goddes, and the goddes of the nacyõs that dwelt roũde aboute them, and worshypped them, & displeased the LORDE: for they forsoke ỹ LORD euer more and more, and serued Baall and Astaroth.

C Then the wrath of the LORDE ware whote vpon Israell, and he delyuered thẽ in to the hãdes of those that spoyled them, that they myght spoyle them and solde thẽ in to the handes of theyr enemyes rounde aboute, & they were not able to withstonde theyr enemyes any more, but what waye so euer they wolde out, the hande of the LORD was agaynst them to theyr hurte (euen as ỹ LORDE sayde and sware vnto them) & they were sore oppressed.

Now whan the LORDE raysed them vp iudges, which helped thẽ out of the hande of such as spoyled them, they folowed not the iudges nother, but wente a whorynge after other goddes, and worshipped them, and were soone gone out of the waye that theyr fathers walked in, to heare ỹ cõmaundementes of the LORDE, and dyd not as they dyd.

But whan the LORDE raysed vp iudges vnto them, the LORDE was with the iudge, and helped them out of the hande of theyre enemyes, as longe as ỹ iudge lyued. * For the LORDE had pitye of theyr complaynte whiche they made ouer those that subdued them and oppressed them.

D * Neuertheles whan the iudge dyed, they turned backe, and marred all more thẽ

theyr fathers, so that they folowed other goddes to serue them and to bowe themselues vnto them: they wolde not fall frõ their purposes, nor from theyr obstynate waye.

Therfore ware the wrath of the LORD alwaye so whote ouer Israel, that he sayde: For so much as ỹ people haue transgressed my cõuenaunt, which I cõmaunded theyre fathers, and folowe not my voyce, I wyll from hence forth dryue out none of the Heythen, whome Josua left behynde hym, whã he dyed, * that by them he maye proue Israell, whether they wyll kepe the waye of ỹ LORD, to walk therin, as theyr fathers dyd, or not. Thus the LORDE suffered all these nacyons, so that in a shorte tyme he droue them not out, whome he had not geuẽ ouer into Josuas hande. Deu. 8. a and. 13. d

The.iij. Chapter.

THese are the nacyons, whome the LORD suffered to remayne, that by thẽ he might proue Israell, which had no vnderstondynge in the warres of Canaã onely because that the trybes of the chyldrẽ of Israel myght know and learne to warre which afore had no knowlege therof, namely: The fyue lordes of the Philistynes, and all the Cananites, and Sidonians, and the Hethites that dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a mã cõmeth vnto Hemath. The same remayned that Israel myght be proued by them, that it myght be knowne whether they wold herken to the cõmaundementes of the LORDE whiche he commaunded their fathers by Moses. A

Now whan the chyldrẽ of Israel dwelt thus amonge the Cananites, Hethites, Ammorites, Pherezites, Heuites and Jebusytes, * they toke theyr doughters to wyues, and gaue theyr doughters vnto theyr sõnes, and serued theyr goddes, & wrought wickednesse before the LORDE, and forgat the LORDE theyr God, and serued Baalim and Astaroth. Then the wrath of the LORD ware whote ouer Israell, and he solde thẽ vnder the hãde of Cusan Risathaim kynge of Mesopotamia, and so the chyldren of Israel serued Cusan Risathaim eight yeares. Deu. 7. d and. 12. a

B Then cryed the chyldren of Israel vnto the LORDE, and the LORDE raysed them vp a saueoure which delyuered them, namely * Athniell the sonne of Kenas Caleb's yonger brother. And the spyrete of the LORDE came vpõ him, and he was iudge in Israel Iudg. 1. c Iosu. 15. c

C And from thence he wente agaynst the inhabiters of Debir (but Debir was called Kiriath Sepher afore tyme.) And Caleb
Josu.15.d 1.par.12.a 1.Re.17.g sayd: * He that smytteth Kiriath Sepher, & wynneth it, I wyll geue hym my doughter Achsa to wyfe. Then Athniel the sonne of Kenas, Calebs yongest brother wanne it. And he gaue hym his doughter Achsa to wyfe. And it fortuned that whan they went in, she was counceled of hir husband, to aske a pece of lande of hir father. And she fel frō the asse. Then sayd Caleb vnto her: What ayleth the? She sayd: Geue me a blessynge for thou hast geuē me a south & drye land: geue me also a watery land. Then gaue he her a lāde ỹ was watery aboue and beneth.

D And ỹ chyldrē of ỹ kenytes Moses brother in lawe, went vp out of ỹ * palme cyte,
Deu.34.a with the chyldren of Juda in to the wyldernesse of Juda, that lyeth on the southsyde of
Nu.10.b 1.Re.15.b the cyte Arad: * and wente theyr waye, and dwelt amonge the people. And Juda went with his brother Simeon, and they smote ỹ Cananites at Zephat, and damned them, &
Nu.21.a 3 Jos.15.f * called the name of the cyte Horma. & Juda also wanne Gasa with the borders therof, and Askalon with hir borders, and Accarō with the coastes therof. And the LORDE was with Juda, so that he conquered the mountaynes: but them that dwelt in the valley could he not conquere, because they had yron charrettes. And accordynge as Moses
Josu.14.b had sayd: * they gaue Hebron vnto Caleb, which droue out the thre sonnes of Enak.
Josu.15.g * Howbeit the chyldrē of Ben Jamin droue not out the Jebusites which dwelt at Jerusalem, but the Jebusites dwelt amonge the chyldren of Ben Jamin at Jerusalem vnto this daye.

E * Lykewyse the chyldrē of Joseph went
Josu.16.a vp also vnto Bethell, and the LORDE was with them. And the house of Joseph spyed out Bethell (whiche afore tyme was called Lus) and the watchmen sawe a mā goyng out of the cyte, and sayd vnto hym: Shewe
Josua.2.c vs where we may come in to the cyte, * and we wyll shewe mercy vpon the. And whan he had shewed thē where they myght come in to the cyte, they smote ỹ cyte with ỹ edge of the swearde: but they let the man go and all his frendes.

Then wente the same man vp in to the contre of the Hethites, and buylded a cyte, and called it Lus, & so is the name of it yet vnto this daye. And Manasses * droue not
Nu.33.g Josua.17.c out Beth Sean with the villages therof, Jnor Thaenach with the villages therof, nor the inhabiters of Dor with ỹ villages therof, nor the inhabiters of Jeblean with the villages therof, nor the inhabiters of Megeddo with the villages therof, & the Cananites beganne to dwell in the same lande. But whan Jsrael was myghtye, he made ỹ Cananites tributaries, & droue thē not out.

* In lyke maner Ephraim droue not out the Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiters of Kitron and Nahalol, but the Cananites dwelt amonge them, and were tributaries.

Asser droue not out ỹ inhabiters of Ako, & the inhabiters of Sidon, of Ahelab, & Achsib, of Helba, of Aphik, and of Rehob, but the Asserites dwelt amonge the Cananites that dwelt in the lande, for they droue them not out. Nephtali droue not out the inhabiters of Beth Semes, nor of Beth Anath, but dwelte amonge the Cananites which dwelte in the lande: Howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Ammorites subdued ỹ children of Dan vpon the mountayne, and suffred them not to come downe in to the valley. And the Ammorites beganne to dwell in mount Heres at Aiolon, and at Saalbim. Howbeit the hande of the house of Joseph was to sore for them and they became tributaries. And the border of the Ammorites was, as a mā goeth vp toward Acrabim, from the rocke, and from the toppe.

The.ii. Chapter.

But ther came vp a messanger of the LORDE from Gilgal vnto Bochim, & sayde: I caryed you vp hyther out of Egypt, and brought you in to the lande that I sware vnto your fathers, and sayd: * I wyll neuer breake my couenaunt with you, that ye shuld make no couenaunt with ỹ indwellers of this lande, but breake downe theyr altares: Neuertheles ye haue not herkened vnto my voyce. Wherfore haue ye done this? Then sayd I moreouer: I wyll not dryue them out before you, but they maye be a fall vnto you, and theyr gods a snare. And whan the messanger of the LORDE had spoken these wordes vnto all the chyldren of Jsrael, the people lyft vp theyr voyce, and wept, and called the name of place Bochim, and offred there vnto the LORDE.

For whan Josua had sent away the people and the chyldren of Israell were gone, euery one to his enherytaunce, for to take
Ia.24.f possession of the lãde, * the people serued ỹ LORDE as longe as Josua lyued and the elders, which lyued lõge after Josua, and that sawe all the greate workes of ỹ LORD which he dyd for Israel.

B * Nowe whan Josua the sonne of Nun
Ia.24.f the seruannt of the LORDE, was dead (whã he was an hũdreth and ten yeare olde) they buryed hym in ỹ border of hys enherytaũce at Tumnath Heres vpon mount Ephraim on the northsyde of moũt Gaas. And whã all the same generacyon was gathered vnto theyr fathers ther came vp after them another generacyõ which knew not ỹ LORD nor ỹ workes that he had done for Israell.

Iud.3.a 6.a * Thé wrought the chyldren of Israell euell before the LORD, and serued Baalim, and forsoke the LORDE the God of their fathers (which brought them out of the lãde of Egypte) and folowed other goddes, and the goddes of the nacyõs that dwelt roũde aboute them, and worshypped them, & displeased the LORDE: for they forsoke ỹ LORD euer more and more, and serued Baall and Astaroth.

C Then the wrath of the LORDE ware whote vpon Israell, and he delyuered thé in to the hãdes of those that spoyled them, that they mpght spoyle them and solde thé in to the handes of theyr enempes rounde aboute, & they were not able to withstonde theyr enempes ony more, but what waye so euer they wolde out, the hande of the LORD was agaynst them to theyr hurte (euen as ỹ LORDE sayde and sware vnto them) & they were sore oppressed.

Now whan the LORDE rayled them vp iudges, which helped thé out of the hande of such as spoyled them, they folowed not the iudges nother, but wente a whorynge after other goddes, and worshipped them, and were soone gone out of the waye that theyr fathers walked in, to heare ỹ cõmaundementes of the LORDE, and dyd not as they dyd.

But whan the LORDE rayled vp iudges vnto them, the LORDE was with the iudge, and helped them out of the hande of theyre
D enempes, as longe as ỹ iudge lyued. * For the LORDE had pitye of theyr complaynte whiche they made ouer those that subdued them and oppressed them.

D * Neuertheless whan the iudge dyed, they turned backe, and marred all more thé
they fathers, so that they folowed other goddes to serue them and to bowe themselues vnto them: they wolde not fall frõ their purposes, nor from theyr obstynate waye.

Therfore ware the wrath of the LORD alwaye so whote ouer Israel, that he sayde: For so much as ỹ people haue transgressed my cõuenaunt, which I cõmaunded theyre fathers, and folowe not my voyce, I wyll from hence forth dryue out none of the Heythen, whome Josua left behynde hym, whã he dyed, * that by them he maye proue Israell, whether they wyll kepe the waye of ỹ LORD, to walk therin, as theyr fathers dyd, or not. Thus the LORDE suffered all these nacyons, so that in a shorte tyme he dryue them not out, whome he had not geuẽ ouer into Josuas hande. Deu.8.a and.13.d

The.iiij. Chapter.

THese are the nacyons, whome A the LORD suffered to remayne, that by thẽ he might proue Israell, which had no vnderstondynge in the warres of Canaã onely because that the trybes of the chyldrẽ of Israel mpght know and learne to warre which afore had no knowlege therof, namely: The fyue lordes of the Philistynes, and all the Cananites, and Sidonians, and the Hethites that dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a mã cõmeth vnto Hemath. The same remayned that Israel mpght be proued by them, that it mpght be knowne whether they wold herken to the cõmaundementes of the LORDE whiche he commaunded their fathers by Moses.

Now whan the chyldrẽ of Israel dwelt thus amonge the Cananites, Hethites, Ammorites, Pherezites, Heuites and Jebusytes, * they toke theyr doughters to wyues, and gaue theyr doughters vnto theyr sõnes, and serued theyr goddes, & wrought wickednesse before the LORDE, and forgat the LORDE theyr God, and serued Baalim and Astaroth. Then the wrath of the LORD ware whote ouer Israell, and he solde thé vnder the hãde of Cusan Risathaim kynge of Mesopotamia, and so the chyldren of Israel serued Cusan Risathaim eight yeares. Deu.7.a and.12.a

Then cryed the chyldren of Israel vnto B the LORDE, and the LORDE rayled them vp a saueoure which delyuered them, namely * Athniell the sonne of Kenas Caleds yongest brother. And the spyrete of the LORDE came vpõ him, and he was iudge in Israel Iudg.1.c Iosu.15.c

and wente out a warrefare. And the LORD delyuered Cusan Risathaim the kynge of Syria in to his honde, so that his lõde was
2 par.25.d to stronge for hym. * Then was the londe in rest fortye yeares. And Athniel the sonne of Kenas dyed.

Judic.2.d 4.a. .6.d *But the chyldrẽ of Jsrael dyd yet more euell before the LORDE. Then the LORDE strengthed Eglon the kynge of the Moabites agaynste the chyldren of Jsraell, because they wrought wyckednesse before the LORDE. And he gathered vnto him the children of Ammon, and the Amalechites, and wente and smote Jsraell, and cõquered the
Deu 30. a * cyte of the palme trees. And the chyldren of Jsrael serued Eglon ỹ kyng of the Moabites eyghtene yeares. Thẽ cryed they vnto the LORDE. And the LORDE rayled them vp a sauioure, namely Ehud the sonne of Gera the sonne of Jemini, which was a mã that might do nothynge wt his right hãde.

And whan the chyldren of Jsraell sente by hym vnto Eglon the kynge of the Moabites, Ehud made hym a twoedged dagger of a spanne longe and gyrded it vnder his garment vpon his right thye, and brought the present vnto Eglõ ỹ kynge of the Moabites. As for Eglon he was a very fat man.

C And whan he had delyuered the present, he let the people go that had caried the present, and he hymself turned backe from the Idols at Gilgall, and caused to saye thus (vnto the kynge:) J haue a secrete thyng to tell the O kynge. And he cõmaũded to kepe silence, and all they that stode aboute him, wente out from hym.

And Ehud came in vnto hym, he sat in a syled somer parler, whiche was for hym
2.Re.3.c self alone. And Ehud sayd. * J haue sõwhat to saye vnto the of God. Thẽ rose he vp frõ his seat. But Ehud put forth his left hãde, and toke the dagger from his ryghte thye, and thrust it in to his bely, so that the hefte went in also after the blade, and the fat closed the hefte: for he drue not the dagger out of his bely, and the fylthynes departed frõ hym. But Ehud gat hym out at the backe dore, & put to ỹ dore after him, & locked it.

Now whan he was gone, his seruaũtes came in, and sawe that the doore of the sommer parler was loked, and they sayde: peraduenture he is gone to the preuye in the syled somer parler.

D But whan they had wayted so longe tyl they were ashamed (for no man opened the parler dore) they toke the keye, and opened it. Beholde, thẽ laye their lorde dead vpon the earth. As for Ehud he was gone thẽ whyle they made so longe tarienge: and he wente ouer by ỹ Idols, and ranne his way vnto Seirath.

And whan he came in * he blewe the trumpet vpon mount Ephraim, and the chyldren of Jsraell wente with hym from the mount and he before thẽ, and he sayd vnto them: Folowe me, for the LORDE hath delyuered the Moabites your enemyes in to youre hãde. And they folowed hym, and wãne the ferye of Jordane, that goeth toward Moab, and suffred no man to go ouer, and at the same tyme they smote of the Moabites vpõ a ten thousande men, all nobles & men of armes, so that ther escaped not one. Thus were the Moabites brought vnder the hande of the chyldren of Jsraell at that tyme, and ỹ lãde was in reste foure score yeares.

Afterwarde was * Sangar the sonne of Anath, which slew fyue hũdreth Philistynes with a coulter gad, & delyured Jsrael alle.

The.iiii.Chapter.

BUt * the chyldrẽ of Jsrael dyd yet more euell before the LORDE, whã Ehud was dead. And the LORDE solde thẽ in to the hãde of Jabin the kynge of the Canaanites, which dwelt at Hazor, and ỹ chefe captayne of his hoost was Sillera, and he dwelt at Haroseth of the Heythen. And the chyldren of Jsraell cryed vnto the LORDE: for he had nyne hundreth yron charettes, and subdued the chyldren of Jsrael by violence twentye yeare.

At the same tyme was iudgelle in Jsraell the prophetysse Debora, the wyfe of Lapidoth, and she dwelt vnder the palme of Debora betwene Rama and Bethel, vpon mount Ephraim, and the chyldren of Jsraell came vp vnto her to the lawe. She sent forth, * and called for Barak the sonne of Abi Noam of Kedes Nephtali, and sayd vnto hym. Hath not the LORDE the God of Jsraell cõmaunded the: Go thy waye, and get the vp vnto mount Thabor, and take with the ten thousande men of the children of Nephtali and Zabulõ? For J wyll make Sillera the cheke captayn of Jabins hoost to come to the vnto the * water of Cyson with his charrettes and wt his multytude, and J wyll delyuer hym in to thy hãde. Barak sayde vnto her: yf thou wilt come with me, J wyll go: but yf thou wylt not come with me, J wyll not go.

She sayde: J wyll go with the:

theleſſe the prayſe ſhall not be thyne in this
tourneye that thou goeſt, but the LORD ſhal
delyuer Siſſera in to a womās hande. So
Debora gat her vp and wente with Barak
vnto Kedes. Then Barak called Zabulon
and Nephtali vnto Kedes, & wente on foote
with ten thouſande men. As for Heber the
Kenite he was departed from the Kenites
from the chyldren of * Hobab Moſes bro-
ther in lawe, and had pitched his tente by
the Oke of Zaanaim beſyde Kedes.

Then was it tolde Siſſera, that Barak
the ſonne of Abi Noam, was gone vp vnto
mount Thabor: and he gathered all his char
rettes together, nyne hundreth yron charret-
tes, and all the people that was with hym
from Haroſeth of the Heythen, vnto the wa
ter Cyſon. Debora ſayd vnto Barak: Vp,
this is the daye wherin the LORD hath dely
uered Siſſera in to thy hande: for the LORD
ſhall go forth before the. So Barak wente
fro mount Thabor, and ten thouſande
men after hym.

C * But the LORDE diſcomfyted Siſſera
with al his charrettes and hooſt, and made
them afrayed of the edge of the ſwearde be-
fore Barak, ſo that Syſſera leapte of his
charrette, and fled on foote. Neuertheleſſe
Barak folowed vpon the chatrettes and the
hooſt vnto Haroſeth of the Heythen, and al
Sſſeras hooſt fell thorowe the edge of the
ſwearde, ſo that not one eſcaped. As for
Siſſera, he fled on foote vnto the tēte of Ja
ell, the wyfe of Heber the Kenite. For ther
was peace betwene kynge Jabin at Hazor
and the houſe of Heber the Kenite.

Iſrael wente forth to mete Siſſera, and
ſayde vnto hym: Turne in my LORD, turne
in to me, and be not afrayed. And he turned
in vnto her in to the tente, and ſhe couered
hym with a garment. He ſayde vnto her: I
praye the geue me a lytle water to drynke,
for I am a thyrſt.

* Then opened ſhe a mylkepot, & gaue
hym to drynke, and couered hym. And he
ſayd vnto her: Stonde in the tent dore and
yf one come and aſke, is ther ony man here-
laye: Noman.

Thē Jael the wyfe of Heber toke a nayle
of the tente, and an hammer in hir hande,
and wente in preuely vnto hym, and ſmote
the nayle in thorowe the tēples of his heade,
ſo that he ſanke to the earth. As for hym he
was fallen on a ſlomber, and weery and ſo
he dyed.

But whan Barak folowed after Siſſe-
ra, Jael wente for to mete hym, and ſayde

vnto hym: Come hyther, I wyll ſhewe the
the man, whome thou ſekeſt. And whan he
came in vnto her, he ſawe Siſſera dead, and
the nayle ſtyckynge in hys temples. Thus
God brought downe Jabin the kynge of
Cananites before the chyldren of Iſrael at
that tyme, and the hande of the chyldren of
Iſrael wente and ſubdued Jabin the kynge
of the Cananites, tyll they had roted hym
out. Then Debora and Barak the ſonne of
Abi Noam, ſange at that ſame tyme & ſayde:

The.v.Chapter.

NOw that yeare come to reſt, ye I
qupete mē in Iſrael, prayſe the
LORD, amonge ſuch of the peo-
ple as be fre wyllynge.

Heare ye kynges, and herken
to ye prynces: I wyll, I wyll ſynge to the
LORDE, euen vnto the LORDE the God of
Iſrael wyll I playe.

*LORDE, whan thou wenteſt out from Exo.19.f
Seir, and cameſt in from the felde of Edō, Deu.4.b
the earth quaked, the heauen dropped, and
the cloudes dropped with water.

* The hylles melted before the LORDE, Pſa.96.a
Sinai before the LORDE God of Iſrael

In the tyme of * Sāgar the ſonne of A- Judi.3.b
nath: In the tyme of Jael the wayes fay & Jud.4.f
led: and they that ſhulde haue gone in pa-
thes, walked thorowe croked wayes.

Ther was ſcarceneſſe, ther was ſcarce-
neſſe of huſbandmen in Iſrael vntyll, I
Debbora came vp, vntyl I came vp, a mo
ther in Iſrael.

God hath choſen a newe thynge. He hath
ouercome the poores in battayl: and yet was
ther ſene nother ſhylde nor ſpeare amonge
forty thouſande in Iſrael.

My harte loueth the teachers of Iſrael:
ye that are frewyllynge among the people,
prayſe the LORDE.

ye that ryde vpon fayre aſſes, ye that ſyt B
in iudgement and geue ſentence, ye that go
by the waye, prayſe the LORDE,

Whan the archers cryed betwene the
drawers of water, then was it ſpoke of the
righteouſneſſe of the LORD, of the ryghte-
ouſneſſe of his huſbandmen in Iſrael: then
ruled the people of the LORDE vnder the
gates.

Vp Debbora, vp, get the vp, get the vp,
and rehearſe a ſōge. * Aryſe Barak, & catch Judi. 4. a
hym that catcheth, thou ſonne of Abi Noam.

Then had the deſolate the rule with the
myghtye of the people: The LORDE had
the dominion thorowe the gyauntes.

Jud. 3.b * Out of Ephraim was they? rote agaynst Amalek, and after hym Ben Jamin in thy people.

Out of Machir haue teachers ruled, & out of Zabulon are ther become gouerners thorowe the wrytynge penne.

And out of Jssachar ther were prynces, with Debora, & Jssachar was as Barak in they valley, sent with his people on foote: As for Ruben, he stode hye in his owne concayte, and separated hym selfe from vs.

C Why abodest thou betwirte ꝑ borders whan thou herdest the noyse of the flockes? because Ruben stode hye in his owne concayte, and separated hymselfe from vs?

Gilead abode beyõde Jordane, and why dwelt Dan amonge the shyppes? Asser sat in ꝑ haue of the see, & tarved in his porcyõs.

But Zabulons people peoperded they? lyfe vnto death: Nephtali also in the toppe of the felde of Merom.

The kynges came & fought, thẽ fought the kynges of the Canantes at Thaanath by the water of Megiddo, but spoyle of money brought they not there from.

Frõ heaue were they foughten agaynst the starres in they? courses foughte with Sisera.

The broke Cyson ouerwhelmed thẽ, the broke Kedumim, yee the broke Cyson. My soule treade thou vpon the myghtye.

Then made the horsefete a cushynge to gether, for the great violence of their myghtye horsemen.

D Curse the cyte of Meros (sayde ꝑ angell of the LORDE) curse the cytesyns therof, because they come not to helpe the LORDE, to helpe the LORDE to the giauntes.

Blessynge amonge wemen haue Jahell the wyfe of Heber ꝑ Kenite: blessynge haue she in the tente amonge the wemen,

Jud. 4.a * Whan he ared water, she gaue hym mylke, and brought forth butter in a lordly dyshe.

She toke hold of ꝑ nayle with hir hãde, & the smythes hãmer with hir right hande, and smote Sisera, cut of his heade & pearsed and bored thorow his temples.

He bowed himselfe downe at hir fete, he fell downe, and laye there. He sanke downe and fel at hyr fete: whã he had sonke down, he laye there destroyed.

His mother loked out at the wyndowe, & crydpyteously thorow the trallace: Why tarveth his charret out so longe, that he cõmeth not? Wherfore do the wheles of his charret make so longe tarvynge?

The wyselest amonge hyr ladyes answered and sayde vnto her: Shulde they not fynde and deuyde ꝑ spoyle, vnto every man a fayre mayde or two for a prayse, and party coloured garmẽtes of nedle worke to Sisera for a spoyle: partycoloured garmentes of nedle worke aboute the necke for a prayse.

Thus all thyne enemyes must perysshe O LORD: but they that loue the shalbe as the Sonne rysynge vp in his myght.

And the londe had peace foure yeares.

The.vi.Chapter.

AND whan * the chyldren of Jsraell dyd euell in the sight of ꝑ LORDE, the LORDE deliuered them vnder the hãde of ꝑ Madianites vii. yeares. And whan the hande of the Madianites was to myghtye ouer the chyldren of Jsraell, the chyldren of Jsraell made them clyffes in the mountaynes, caues and holes, to defende themselues from the Madianites. And whã Jsraell sowed ony thynge, the Madianites, and the Amalechites, and the chyldren toward the East came vp vpõ them, and pitched their tentes agaynst them, and destroyed the increase of the londe downe vnto Gasa, and let nothyng remayne ouer of the beastes in Jsrael, nother shepe, nor oxe, nor asses. For they came vp with they? cattel and tentes, as it had bene a greate multitude of grashoppers (so that nother they nor they? camels myght be nombred) and fell in to the londe that they myghte destroye it. So was Jsrael exceadynge small before ꝑ Madianites. Then cryed the chyldren of Jsrael vnto the LORDE.

But whan they cryed vnto the LORDE because of the Madianites, the LORDE sent them a prophete, whyche sayde vnto them: Thus sayeth the LORDE the God of Jsraell: I caried you out of Egypt, & brought you out of the house of bondage, and deliuered you from the hande of the Egyptians and from the hãde of all thẽ that oppressed you, and I haue thrust them out before you and geuen you they? londe and sayde vnto you: I am the LORDE youre God. * Feare not ye ꝑ goddes of ꝑ Ammorites, in whose lãde ye dwell: neuertheles ye haue not hearkened vnto my voyce.

And ther came an angell of the LORDE & sat hym downe vnder an Oke at Ophra which belongeth vnto Joas the father of Esrites, and his sonne Gedeon was threshynge wheate in the barne, that he might

thye awaye before the Madianites.

C Then appeared vnto hym the angell of the LORDE, and sayde vnto hym: The LORDE with the thou myghtye gyaunt. But Gedeon sayde vnto hym: Syr, yf the LORD be with vs wherfore is al this then happened vnto vs? And where are all the wonders which our fathers tolde vs, and sayd: The LORD brought vs out of Egipte? But now hath the LORDE forsake vs, and delyuered vs into the hande of the Madianites.

The LORDE turned hym vnto him, and sayd: Go thy way in this thy strength, thou shalt delyuer Israel out of the hande of the Madianites: * I haue sent þ. But he sayd: My LORDE wher withall shall I delyuer Israell? Beholde, my kynrede is þ smallest in Manasse, and I am þ leest in my fathers house: The LORDE sayde vnto hym: I wyl be with the, so that thou shalt smite the Madianites, euen as though they were but one man.

D He sayde vnto hym: yf I haue founde grace in thy syghte, then make me a token that it is thou, which speakest with me: go not awaye, tyll I come to the, and bringe a meatoffrynge, to set before the. He sayd: I wyll tary tyll thou commest agayne.

And Gedeon wente, and made ready a kydde, and an Eph. of vnleuended floure, and layed the flesshe in a maunde, and put þ broth in a pot, and broughte it forth vnto hym vnder the Oke, and came nye. But the angell of God sayde vnto hym: * Take the flesshe and the vnleuended bread, and set it vpon the stonye rocke that is here, & poure the broth theron. And he dyd so. Then the angell of the LORDE stretched out the staffe that he hadde in his hande, and with þ ende of it he touched the flesh and the vnleuēded floure: * and the fyre came out of the rocke and consumed the flesshe and the vnleuēded floure. And the angel of the LORDE vanyshed out of his sight.

C Now whan Gedeon sawe that it was an angell of the LORDE, he sayde: O LORDE LORDE, * haue I thus sene an angell of the LORDE face to face? The LORDE sayde vnto hym: Peace be with the, feare not, thou shalt not dye. Then Gedeon buylded an altare there vnto þ LORDE, and called it: The LORDE of peace. The same stondeth yet vnto this daye at Aphra, that belongeth vnto the father of the Estites.

And in the same nyght sayde the LORDE vnto hym: Take a fed bullocke frō amōge thy fathers oxen, and another bullocke of seuē yeare olde, and breake downe þ altare of Baall which is thy fathers, & cut downe the groue that stōdeth by it, and buyld thou an altare vnto the LORDE thy God aboue vpon the toppe of this rocke, and make it ready, and take the other bullock and offer a burntoffrynge with þ wood of the groue that thou hast hewen downe. Thē toke Gedeon ten men of his seruauntes, and did as the LORDE sayde vnto hym: but he was afrayed to do this by daye tyme, for his fathers house, and the people in the cyte, and so he dyd it by nyght.

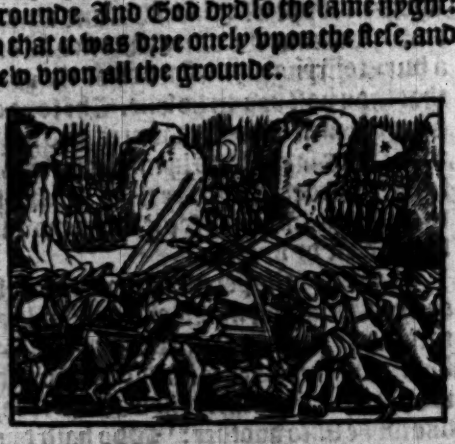
Now whā the people in the cyte rose vp early in the morynge, Beholde, Baals altare was broken, & the groue hewen down by it, and the other bullocke a burntoffrynge vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they sought and made sear che, it was sayde: Gedeon the sonne of Joas hath done it. Then sayde the people of þ cyte vnto Joas: Bryng forth thy sonne, He must dye, because he hath brokē Baals altare, and hewen downe the groue therby. But Joas sayde vnto all thē that stode by hym: Wyll ye stryue for Baall? Wyll ye delyuer hym? He that stryueth for hym, shall dye this morynge. yf he be God, let hym auenge hym selfe, because his altare is broken downe. From that daye forth was he called Jerubaall because it was sayde: Let Baall auēge himselfe, that his altare is broken downe.

Whan the Madianites now and the Amalechites, and the chyldrē towarde þ south had gathered themselues together, & were passed thorowe (Jordane) and had pitched theyr tētes in the valley of Jesrael: þ spyrete of the LORDE endued Gedeon, and caused þ * tropet to be blowen, and called (the house of) * Abieser that they shulde folowe hym: and he sent messaungers vnto al Manasse, and called them, that they shuld folow him also: and he sent messaungers lykewyse vnto Aser, and Zabulō, and Nephtali, which came vp to mete hym.

Nu 10.8 Jud.3.b & Jud 6.a

And Gedeon sayde vnto God: yf thou wylt delyuer Israell thorow my hande, as thou hast sayde, then wyll I laye a flese, of wolle in the courte: yf the dew be onely vpō the flese, and dry vpon al the grounde, thē wyl I perceaue, þ thou shalt delyuer Israel thorow my hāde, as thou hast sayde. And it came so to passe. And whā he rose vp early on the morow, he wrange the dew out of þ flese, and fylled a dysshe full of water. And

Gene.18.d Gedeon sayde vnto God *Be not wroth at me, that I speake yet this one tyme. I will proue yet but once with ỹ fleese, let it be drye onely vpon the fleese, and dewe vpon all the grounde. And God dyd so the same nyght: so that it was drye onely vpon the fleese, and dew vpon all the grounde.



The.vii.Chapter.

Judi.6.f Then *Jerubaall (that is Gedeon) gat hym vp early, and all ỹ people that was with him, and pitched theyr tentes beside the well of Harod: so that he hadde the hoofte of the Madianites on the northside beyonde the hyl of Moze in the valley. But the LORDE sayde vnto Gedeon: The people that are with the are to many for me to delyuer Madian in to theyre hande, lest Israell boast themselues agaynst me, and saye: My hande hath delyuered me. Cause a proclamacyon now to be made in the eares of the people, and say: *He that feareth and is afrayed, let him turne back, and get hym soone fro mount Gilead. Then returned ther of the people aboute two & twēty thousande, so that ther was lefte but ten thousande.

Deu.20.b 1.mac.3.g

And the LORD sayde vnto Gedeon. The people are yet to many: bryng them down to the water, there will I proue them for ỹ: and of whome I saye that he shall go with the, the same shall go with the: but of whō I say that he shall no go with the, the same shall not go. And he brought the people vn to the water. And the LORDE sayd vnto Gedeō: Whoso euer lycketh of the water with his tūge, as a dog lycketh, make hym stōde aside: & likewyse whosoeuer falleth downe vpon his knees to drynke. Then was the nombre of them that had lycked out of the hande to the mouth, thre hundreth men. And the LORDE sayde vnto Gedeon: Thorow the thre hundreth whiche haue lycked, will I delyuer you, and geue ouer the Madianites in to thy hande: As for the other people, let them go home euery man into his place.

And they toke vytayles with them in the people, and theyr trōpettes: but all the Israelites let he go, euery one vnto his And he strengthened hym selfe with the hundreth men: and the Madianites had laye before hym beneth in the valley. And the same nyght sayde the LORDE vnto him Up, and go down in to the hoost for I haue geuen thē ouer in to thy hāde. But yf thou be afrayed to go downe, the let thy seruaunt Pura go downe vnto the hoost, and thou mayest heare what they say: afterwarde shalt thou be bolde, and thy hande strong that thou mayest go downe in to the hoost.

Than wente Gedeon downe with his seruaunt vnto the vttermoste parte of the watchmen of armes that were in the hoost. And the Madianites and Amalechites and all the chyldren of the east, had layed themselues beneth in the valley, as a multitude of grashoppers, and theyr camels were without nōbre for multitude, euen as the sonde of the see shore. Now whan Gedeon came and beholde, one tolde another his dreame and sayde: Beholde, I haue dreamed a dreame. Me thought a baken barlye lofe came tumblynge downe to the hoost of the Madianites: and whan it came to the tente, it smote it, and ouerthrewe it, and turned it vpside downe, so that the tente fell. Then answered the other: That is nothynge els but the Swearde of Gedeon the sonne of Joas the Israelite: God hath geuen ouer the Madianites with all the hoost in to his hande.

Whan Gedeon herde this dreame and the interpretacyō of it, he worshipped and came agayne in to the hoost of Israel and sayde: Up, for the LORDE hath delyuered the hoost of the Madianites into your hande. And he deuyded the three hundreth men in to thre partes, and gaue them euery trompet in his hande, and empty pottes and lampes therin, and sayde vnto them *Loke vnto me, and do ye euen so: Beholde, whan I come to the vttermoste parte of ỹ hoost, euen as I do, so do ye also. When I blowe the trompet, and all that are with me, then shall ye blowe the trompettes rounde aboute all the hoost, and crye: For the LORDE and Gedeon. Thus came Gedeon and the thre hundreth men with him vnto the vttermoste parte of the hoost in the tyme whan the myd watche began, and waked vp the watchmen,

with the trompettes, and smote asunder the
pitchers in theyr handes.

So all the thre companies blewe with
the trōpettes, and brake the pitchers. But
the lampes helde they in theyr lefte hande,
and the trompettes in theyr ryght hande, so
that they blewe and cryed: Here the swearde
of the LORDE and Gedeon. And euery
one stode in his place aboute ỹ hoost. Thē
came all the hoost, and cryed and fled. And
whyle the thre hundreth men blewe the trō
pettes, the LORDE brought it so to passe, ỹ
*euery mans swearde in all the hoost was
agaynst another, and the hoost fledde vnto
Bethsitha Zereratha, and vnto the border
of the playne of Mehohab besyde Tabath.
And the men of Israel of Nephtali, of Aser,
and of Manasse cryed, and folowed vpon the Madianites.

And Gedeon sent messaungers vp vnto
all mount Ephraim, saynge: Come downe
agaynst the Madianites, and stoppe ỹ wa-
ter frō them vnto Beth Bara and Jordan.
And then cryed all they that were of Ephra
im, and stopped the water from them vn-
to Beth Bara and Jordane, and toke two
princes of the Madianites, Oreb and Zeb
and slewe Oreb vpon the rocke of Oreb, &
Zeb in the wynepresse of Zeb, and folowed
vpon the Madianites and brought the hea
des of Oreb and Zeb, and vnto Gedeon o-
uer Jordane.

The.viij. Chapter.

AND the men of Ephraim sayde
vnto him: *Wherfor hast thou
done this vnto vs, ỹ thou hast
not called vs, whan thou wen-
test forth to fyght agaynst the
Madianites? and they chode sore with him
But he said vnto them: What haue I done
now that is lyke your acte? Is not ỹ *after
gatherynge of Ephraim better thē ỹ whole
haruest of Abi Ezer? God hath delyuered ỹ
princes of the Madianites Oreb and Zeb
in to your hande, how coulde I do that ye
haue done? Whan he had sayd this, they
blast was swaged from hym.

Now whan Gedeō came vnto Jordan
he went ouer with the thre hundreth men ỹ
were with hym, and they wer weery, and fo
lowed vpon theyr chace. And he sayd vnto
the men of Sucoth: *I praye you geue the
people ỹ are with me, some loaues of bread
(for they are weery) that I may folowe vpō
Zebea and Salmana the kynges of ỹ Ma
dianites.

But the rulers of Sucoth sayd: Are the
handes of Zebea & Salmana in thy hādes
already, ỹ we must geue bread vnto thy me
of warre? Gedeon sayd: Wel, Whā ỹ LORD
delyuereth Zebea and Salmana in to my
hande, I wyll threshe your flesh w thornes
of the wyldernesse & with breares. And fro
thence he went vp vnto Penuel, & spake e-
uen so vnto thē. And ỹ mē of Penuel gaue
hym lyke answere as they of Sucoth. And
he sayd also vnto the men of Penuel: yf I
come peaceably agayne, I wyll breake dow
ne this tower.

As for Zebea & Salmana, they were at C
Karkar, & theyr hoost w thē vpon a fyftene
thousande, which were al ỹ were left of the
whole hoost of ỹ chyldrē of the East: for ther
were fallen an hundreth and twenty thou-
sande that coulde drawe the swearde.

And Gedeō went vp by the way, where
they dwell in the tentes on the East syde of
Nobah and Jakbeha, and smote the hoost,
for the hoost was carelesse, and mystrusted
nothynge. And Zebea and Salmana fled,
but he folowed after them, and toke ỹ two
kynges of ỹ Madianites Zebea and Sal-
mana, and put all the hoost in feare.

Now whan Gedeon the sonne of Joas
came agayne from the battayll out of ỹ east
he toke a lad from the men of Sucoth, and
examined hym, which wrote hym vp the na
mes of the rulers of Sucoth, & theyr elders
euen thre score and seuentene men.

And he came to the men of Sucoth, & D
sayd: Beholde, here is Zebea & Salmana,
cōcernyng whom ye laughed me to scorne,
& sayd: Are the handes of Zebea and Sal-
mana in thy handes already that we must
geue bread vnto thy men which are weery?
And he toke the elders of the cytie, and thor
nes out of the wyldernesse, and breares, and
caused the men of Sucoth to be borne ther-
with. * And the tower Penuel brake he 3.Re.12.d.
downe, and slewe the men of the cytie.

And he sayd vnto Zebea and Salmana:
What maner of men were they whom ye
slewe at Thabor? They sayd: They were e-
uen lyke the, and goodly me, as yf they had
ben a kynges chyldren. He said: They were
my brethren, euen my mothers sonnes: As
truly as the LORDE lyueth, yf ye had lette
them lyue, I wolde not slaye you.

And he said vnto his fyrst borne sōne Je E
ther: Stonde vp and slaye thē. Howbeit the
lad drue not out his swearde, for he was a-
frayed, for so much as he was yet but a lad.
Zebea & Salmana sayd: Stonde thou vp,

and slaye vs, for suche as the man is, suche is also his strēgth. So Gedeō arose, & slewe Zebea, and Salmana, and toke ꝯ ornamētes that were aboute theyr camels neckes.

Then sayd certayne in Israel vnto Gedeon: Be thou lorde ouer vs, thou & thy sōne and thy sonnes sonne, for so muche as thou hast delyuered vs from the hande of ꝯ Madianites. Neuertheles Gedeon sayde vnto them: I wyll not be lorde ouer you, nother shall my sonne be lorde ouer you, but ꝯ LORDE shalbe lorde ouer you.

F Gedeon sayd vnto them: One thynge I desyre of you. Euery man geue me ꝯ earing that he hath spoyled. (For in so much as the men were Ismaelites, they had earynges.) They sayd: Them wyll we geue the. And they spred out a cloth and euery man cast ꝯ earynge theron that he had spoyled. And ꝯ golden earynges which he requyred, had in weyght, a thousande & seuen hundreth Sycles of golde, besyde the spanges, and cheynes, scarlet rayment: which ꝯ kynges of the Madianites dyd weare, and besyde the net bandes of theyr camels. And Gedeon made an ephod therof, and set it in his cyte at Aphra. And al Israel went there * a whorynge after it, and it turned to an occasyon of fallynge vnto Gedeon and his house. Gen.16.b. and.20.b

G Thus were the Madianites broughte downe before the chyldren of Israel, & lyfte vp theyr heade nomore: and the lande was in rest fortye yeares, as longe as Gedeon lyued.

And Jerubaal the sonne of Joas went and dwelte in his house. And Gedeon * had thre score and ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē bare hym a sonne also, whom he called Abimelech. And Gedeon the sōne of Joas dyed in a good age, and was buried at Aphra in the sepulcre of his father Joas, the father of the Ezrites. 4.Re.10.a

But whan Gedeō was dead, * the chyldre of Israel turned back, & wēt a whorynge after Baalaim, & made a conuenaunt with Baal Berith, that he shulde be theyr God. And the chyldren of Israel thought not on the LORDE theyr God which had delyuered them from the hande of theyr enemyes rounde aboute: and they shewed not mercy vnto the house of Jerubaal Gedeon, accordynge to all the good that he had done vnto Israel. Nu.25.a

The.ix.Chapter.

ABimelech the sonne of Jerubaal, went vnto Sichē to his mothers bretherē, and spake to them, and to all the kynred of his mothers fathers house, and sayd: I praye you speake in the eares of all the men at Sichem: What is best for you: that thre score and ten men all the dren of Jerubaal shuld be lordes ouer you or ꝯ one mā shuld be lorde ouer you. Remembre also that I am your bone & your flesh.

Then spake his mothers bretheren all these wordes for hym, in the eares of all the mē at Sichem. And they harkened to Abimelech, for they thought: He is our brother: and gaue hym thre score & ten syluerlynges out of the house of Baal Berith. And with them Abimelech hyred men that were vagabundes and of lyght conuersacion, which folowed hym: And he came to his fathers house vnto Aphra, * and slewe his bretheren the chyldren of Jerubaal, euen thre score men and ten vpon one stone. But Jotham the yongest sōne of Jerubaal remayned ouer for he was hyd. And all the men of Sichem, and all the house of Millo gathered them selues together, and went & made Abimelech kynge by the Oke that stode at Sichem.

Whan this was tolde Jotham, he went and stode vpon the toppe of mount Garizim and lyft vp his voyce, cryed, and sayde vnto me ye men of Sichē, that God maye hyre you also. * The trees wente to anoynte a kynge ouer them, & sayd vnto ꝯ Olyue tree: Be thou our kynge. But the Olyue tree answered thē: Shall I go & leaue my fatnesse (which both God & mē cōmend in me) ꝯ to be puft vp aboue ꝯ trees? Then sayd they vnto the fygge tree: Come thou and be kynge ouer vs. But the fygge tre sayd vnto them: Shall I leaue my swetnesse and my good frute, and go to be puft vp aboue the trees? Then sayd the trees vnto the vyne tree: Come thou and be our kynge. But the vyne tree sayd vnto them: Shall I leaue my swete wyne, which reioyceth God and men and go to be pufte vp aboue the trees? Then sayd all the trees vnto the thorne bush: Come thou and be kynge ouer vs. And ꝯ thorne bush sayd vnto the trees: yf it be true, that ye anoynte me to be kynge ouer you, then come and put your trust vnder my shadowe. yf not, then let fyre out of the thorne bushe, and consume the Ceder trees of Libanus.

yf ye haue done ryght now and truly, in that ye haue made Abimelech to be kynge:

yf ye haue done wel vnto Jerubaall and to his house, and haue done vnto him as he deserued vnto you: Whiche (euen my father) fought for youre sakes, and peoparded his lyfe, to deliuer you out of the Madianites hande, euen you, whiche are rysen vp this daye agaynst my fathers house, and haue slayne his chyldren, thre score persones and ten vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his mayd) ouer the men of Sichē, for so much as he is your brother.

yf ye haue done ryght now and iustly to Jerubaall and his house this daye, then reioyce ouer Abimelech, and let him reioyce ouer you. yf no, then go fyre from Abimelech, and consume the men of Sichem, and the house of Millo: And fyre go out also frō the men of Sichem, and from the house of Millo, & consume Abimelech. And Jotham (whan he had spoken out this) fledde, & gat hym out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

Now whan Abimelech had reigned thre yeare ouer Israel, *God set an euel inynde betwene Abimelech and the men of Sichē, for the mē of Sichem despised Abimelech, & rebersed the wronge done to the sonnes of Jerubaal, and their bloude, and layed it vpon Abimelech their brother whiche slewe them, and vpon the mē of Sichem ỹ strēgthed his hande therto, that he myght slaye his brethren.

And ỹ mē of Sichē set an hynder watch vpon the toppes of the mountaynes, & spoiled al them ỹ walked nye them by the waye & it was tolde Abimelech. But ther came Gaal the sonne of Ebed and his brethren, & entred in to Sichem, & the men of Sichem put their trust in hym, and went out in to ỹ felde, and gathered their vynyardes, and pressed them, and made a daunce, and went in to their gods house and dyd eat & drynk and cursed Abimelech.

And Gaal the sone of Ebed sayd: Who is Abimelech? & what is Sichem that we shuld serue hym? Is he not the sonne of Jerubaal, and hath set Sebul his seruaunt ouer the men of Hemor the father of Sichē? Wherfore shuld we serue hym? Wold God the people were vnder my hāde, ỹ I myght put downe Abimelech.

And it was tolde Abimelech: increase thyn hoost, & departe. For Sebul ỹ chefe ruler of the cyte, whā he herde ỹ wordes of Gaal the sone of Ebed, he was wrothfully displeased & sent message secretly to Abimelech, & caused to saye vnto hym: Behold, Gaal ỹ sonne of Ebed & his brethren are come to Sichem and make the cyte to be agaynst the.

Aryse therfore by nyght, thou & thy people ỹ is wt the, and laye wayte for thē in the felde: & to morowe whan the Sōne aryseth get the vp soone, & fal vpon the cyte: and yf he and ỹ people that is with hym come out vnto the thē deale with hym, as thyne hāde fyndeth.

Abimelech stode vp by nyght, & al ỹ people that was with hym, and layed wayt for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed wente out and stode at ỹ dore of the gate of ỹ cyte. But Abimelech gat hym vp out of the hynder watch, and ỹ people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebull: Beholde, ther cōmeth a people downe from the toppe of the moūt. Sebul sayd vnto hym: Thou seist the shadowe of the moūtaynes as though they were mē Gaal spake yet more and sayd: Behold, ther commeth a people downe from the myddes of the lande, and one bonde of men cōmeth by the waye to the wytchoke. Thē sayd Sebul: Where is now thy mouth that sayde: Who is Abimelech, ỹ we shulde serue hym? Is not this the people whom thou hast refused? Go forth now, and fyght with hym.

Gaall went forth before the cytesyns of Sichem, and fought with Abimelech. But Abimelech chaced hym, so ỹ he fled, & ther fell many slayne euen vnto the gate of the cyte. And Abimelech abode at Aruma. But Sebull droue awaye Gaal and his brethren so that they must not remayne at Sichem. Upon the morowe went the people forth in to the felde. Whan this was tolde Abimelech, he toke the people, and parted them in to thre bondes of men, and wayted for thē in the felde. Nowe whan he sawe that the people went out of the cyte, he rose agaynst them, and smote them.

G Abimelech and the company of men ỹ was with hym, fell vpõ them, and stepte vn to the doze of the poze: but the other two cõ panyes fell vpon all them that were in the felde, and slewe them. Then fought Abimelech agaynst the cyte all the same daye, & wãne it, and slewe the people that was ther in, and *brake downe the cyte, & sowed salt theron.

3.Ma.12.d.

Whan all the men of the towet of Sichem herde this, they wente in to a stronge hold of the house of theyr God Berith. But whan Abimelech herde that all the men of the towet of Sichem had gathered thẽ selues together, he went vp vnto moũt Zelmõ and all the people that was with hym, and toke an axe in his hande, and hewed downe a braunche of a tre, and toke it vp & layed it vpon his shulder, and sayd vnto all ỹ people that was wt hym: *As ye haue sene me do, make haist & do euen so as I. Thẽ all ỹ people hewed downe euery one a braũche & folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynste them and the holde: and all the men of the towet of Sichem dyed thozowe the smoke of fyre, vpon a thousande men and wemen.

Judi.7.c

H As foz Abimelech, he wente vnto Thebetz, and layed sege vnto it, and wanne it. But in the myddes of the cyte, ther was a stronge towet, vnto the which all the men & wemen, & all the cytesyns of the cyte fled, & shut it after them & clymmed vp to ỹ toppe of the towet. Then came Abimelech vnto ỹ towet, and fought agaynst it, and cam nye vnto the doze of the towet, that he myghte burne it wt fyre. & But a woman cast a pece of a mylstone vpõ Abimeleches heade, and brake his brayne panne. Then Abimelech in all haist, called the seruaũt that bare his weapẽ, and sayd vnto hym: *drawe out thy swearde and kyll me, that it be not sayd of me: A woman hath slayne hym. Then his seruaunt thrust hym thozow, and he dyed. Whã the Israelites which were with hym, saw, that Abimelech was dead, they gat thẽ awaye euery one vnto his owne place.

2.Ma.11.c

1.Ma.21.a
1.par.11.a

Thus God recompenced Abimelech ỹ euell that he had done vnto his father, whã he slewe his thre score and ten brethren: lyke wyse al the eurl of the men of Sichem, dyd God retwarde them vpon theyr heade: and so the *curse of Jotham the sonne of Jerubaall came vpon them.

Judi.9.c

The.x.Chapter.

After Abimelech ther rose vp ther sauegour in Israel. That a man of Issachar, and the sõ of Pua, the sonne of Dodo. And he dwelt at Samir in the moũt Ephraim, and iudged Israel thre and twenty yeare, and dyed, and was buried at Samir.

After hym stod vp one Jair a Gileadite and iudged Israel two and twentye yeare, and had thyrty sonnes, *rydynge vpon thrye alles foales: & had thyrty cytes, whose names are Hauoth Jair (that is, the cytes of Jair) vnto this daye, and lye in Gilead. And Jair dyed and was buried at Camo.

But ỹ chyldze of Israel wrought wickednelle in ỹ syght of the LORD, & serued Baalim & Astaroth, & the goddes of Syria & ỹ Goddes of Sydõ, & ỹ goddes of Moab, & the goddes of the chyldze of Ammon, & the goddes of the Philistines and forsoke the LORDE, and serued hym not. Then was the wyath of the LORDE stirred vpon Israell, and he gaue them ouer into the hande of the Philistines, and of the chyldze of Ammon. And they vexed and oppressed the chyldze of Israel eyghtene yeares long, all the chyldzen of Israel that were beyonde Jordane in the lãde of ỹ Moabites, which lyeth in Gilead. The chyldze of Ammon wente ouer Jordane, and fought agaynst Juda, Ben Jamin, and agaynst the house of Ephraim so that Israell was vexed and troubled.

Then cryed the chyldzen of Israel vnto the LORDE, and sayd: We haue synned agaynst the, foz we haue forsaken our God and serued Baalim. But the LORDE sayd vnto the chyldzen of Israel: Dyd not the gypcyans, the Ammonites, the chyldzen of Ammon, the Philistines, the Sidonians, Amalechites, and Maonites oppresse you, and I helped you out of theyr hande, but ye cryed vnto me, yet haue ye forsaken me and serued other goddes. Therfore will I helpe you nomore. *Go power your cry vpon the goddes whom ye haue chosen, let them helpe you in the tyme of your trouble.

But the chyldzen of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely delyuer vs at this tyme. And they put the straũge goddes from them, and serued the LORDE. Then his soule had pytie on the mysery of Israel.

* And the chyldzen of Ammon gathered themselues together, and pitched in Gilead.

the chyldren of Israel gathered them selues together also, and pytched at Mispa. And the people of the chefest of Gilead sayde amonge them selues: Whosoeuer begynneth to fyght agaynst the chyldren of Ammon, shalbe heade ouer all them that dwell in Gilead.

The.xi.Chapter.

IEphthae a Giliadite was a valeaunt man of armes, but an harlottes chylde. Gilead begat Iephthae. But whan the wyfe had borne chyldren vnto Gilead, and the same wyues chyldrē were waxē great, they thrust out Iephthae, and sayde vnto hym: * Thou shalt not be heyre in our fathers house, for thou art another womās sonne. Then fled he from his brethren, and dwelt in the lande of Tob. * And there resorted vnto hym vacabundes, and went out wt hym. And after a certayne tyme fought the chyldren of Ammon with Israel.

Now whā the chyldrē of Ammō fought thus with Israel, the Elders went from Gilead to fetch Iephthae out of the lande of Tob, and sayd vnto him: Come, and be our captayne, and fyght agaynst the chyldrē of Ammon. But Iephthae sayd vnto the Elders of Gilead: Are not ye they that hate me & haue thrust me out of my fathers house, & now come ye to me whā ye are in trouble?

The Elders of Gilead sayde: Therfore come we now agayne vnto ỹ, ỹ thou mayst go wt vs, and fyght agaynst the chyldren of Ammon, and be our captayne ouer all that dwell in Gilead. Iephthae sayd vnto ỹ Elders of Gilead: yf ye fetche me agayne to fyght agaynst the chyldren of Ammon, and the LORDE delyuer them before me, shall I then be youre heade? The Elders of Gilead sayd vnto Iephthae: The LORDE be heater betwen vs, if we do not as thou hast sayd. So Iephthae wente with the elders of Gilead. And the people made hym heade and duke ouer thē. And Iaphthae spake al this before the LORDE at Mispa.

Then sent Iephthae messaungers to ỹ kynge of the chyldren of Ammon, and caused to saye vnto hym: What hast thou to do with me, ỹ thou comest vnto me to fyght agaynst my lande? The kynge of the chyldren of Ammon answered Iephthaes messaungers: Because that Israel toke awaye my lande (whā they departed out of Egipt) from Arnon vnto Iabok, & vnto Iordane: Geue it me agayn now therfore peaceably.

But Iephthae sent yet mo messanngers C
to the kynge of ỹ chyldren of Ammō, which sayd vnto hym: Thus sayth Iephthae: * Israel hath take no lande, nother from ỹ Moabites, nor from the chyldrē of Ammon: for whan they departed out of Egipte, Israell walked thorow the wylderneſſe vnto ỹ reed see, & came to Cades, and * sent messaūgers Nu.20.b
to the kynge of the Edomites, & sayde: Let me go thorow thy lande. But the kynge of the Edomites wolde not heare them. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israell abode in Cades, & compassed ỹ lande of the Edomites & Moabites, & came on the eastsyde of the lande of the Moabites & pitched beyonde Arnō, and came not within ỹ coast of the Moabites. * For Arnon is the border Nu.21.c
of the Moabites.

* And Israel sent messaungers vnto Sihon the kynge of the Ammonites at Heldon D
and caused to saye vnto him: Let me go thorow thy land vnto my place. Neuertheleſſe Sihon wold not trust Israel to go thorow the border of his lande, but gathered al his people, and pytched at Jahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with al his people into Israels hande, so ỹ they slewe them. Thus Israel conquered al the lande of the Ammonites that dwelt in the same cōtre. And they toke possession of all the borders of the Ammonites, from Arnon vnto Jabok, & from ỹ wyldernesse vnto Iordane. So the LORDE God of Israel droue away ỹ Ammonites before his people of Israel, & wilt thou cōquer them? Is it not so, yf thy God Camos gaue the ought to possesse, woldest thou not possesse it? What soeuer the LORDE our God hath geue vs before vs to possesse, that shall we conquere and take in possession.

Hast thou better ryght (thynkest thou) E
then * Balac the sonne of Ziphor, ỹ kynge Nu.22.c
of the Moabites? Dyd he euer go to law or Deu.23.c
right, against Israel? Though Israel haue dwelt now hyō a thre hūdreth yeares in Hesbon, and in the villages therof, in Aroer & in the villages therof, and in all the cyttes that lye by Arnon. Why dyd not ye recouer it at the same tyme? I haue not offended the, and thou doest me euel to fyght agaynst me. The LORDE geue sentence this daye betwene Israel & the chyldren of Ammon.

Neuertheles the kynge of the chyldrē of Ammon wolde not heare ỹ wordes of Iephthae which he sent vnto hym. Thē cam the spyrite of the LORDE vpon Iephthae, and

he went thorow Gilead and Manasse, and thorow Mispa which lyeth in Gilead, and fro Mispa that lyeth in Gilead vnto the chyldren of Ammon.

Marc.6.c

And Jephthae vowed a vowe vnto the LORDE, and sayd: *yf thou wylt delyuer the chyldre of Ammō in to my hande, what soeuer commeth (fyrst) out at the dore of my house in my waye, whan I returne agayne peaceably from the chyldren of Ammon, ꝑ same shalbe the LORDES, and I wyl offer it for a burntofferynge.

So Jephthae went vpon the chyldre of Ammon, to fyght agaynst them. And the LORDE gaue them in to his hande, and he smote them from Aroer tyll thou comest vnto Minnith, euen twenty cyties, and vnto the playne of ꝑ vyneyardes a very great slaughter & thus were the chyldren of Ammon subdued before the chyldren of Jsrael.

1.Re.17.b.

Now whan Jephthae came to Mispa vnto his house, behold, *his doughter wēt out to mete hym with tabrettes and daunces: and she was his onely chylde, & he had els nother sonne nor doughter. And whan he sawe her, he rente his clothes, and sayde: Alas my doughter, thou makest my hart so rowfull, and discomforteth me: For I haue opened my mouth vnto the LORDE, & can not call it agayne.

She sayd: My father, yf thou hast opened thy mouth vnto the LORDE, then do vnto me as it is prouided out of thy mouth accordynge as the LORDE hath auenged the of thyne enemyes the chyldren of Ammon And she sayd vnto hir father: Do this for me, geue me leue to go downe vpon the mountaynes two monethes, that I maye bewepe my virginite with my playefelowes. He sayd: Go thy waye. And he let her go two monethes. Then went she with hir playefelowes, and bewayled hir maydenheade vpon ꝑ mountaynes. And after two monethes she came agayne vnto hir father And he dyd vnto her accordynge as he had vowed. And she had neuer bene in daunger of ony man. And it was a custume in Jsrael that the doughters of Jsrael shulde go euery yeare, and mourne for the doughter of Jephthae the Giliadite, foure dayes in the yeare.

The.xij.Chapter.

Judi.8.a.

AND they of Ephraim made insurrectyon, and wente northwarde, & sayd vnto Jephthae: *Wherfore wentest thou to ꝑ battayll agaynst the chyldre of Ammon, & hast not called vs, ꝑ we myght go wt the, We wyll burne thy house ouer the with fyre. Jephthae sayde vnto them: I & my people had a great matter wt the chyldren of Ammon, & I cryed vpon you but ye holpe me not out of theyr handes. And whan I sawe ther was no helper, I put *my life in my hande, and went agaynst the chyldren of Ammon, and the LORDE delyuered them in to my hande. Wherfore come ye vp vnto me to fyght agaynst me.

And Jephthae gathered all the mē of Gilead, and fought agaynst Ephraim, and the mē in Gilead smote Ephraim because they sayde: ye Giliadites are as they that flye away before Ephraim (and dwell) among Ephraim & Manasse: And the Giliadites toke ꝑ ferye of Jordane fro Ephraim. And whā one of the fugitiue Ephraites sayd: Let me go ouer, the mē of Gilead sayde vnto him: Art thou an Ephraite, yf he answerd: Nay. Then bad they him saye: Scyboleth, & he sayd: Sibboleth, & coulde not speake it right: then they toke hym, & slewe hym at the fordes of Jordane, so ꝑ ꝑ same tyme there fell of Ephraim xlij.M. Jephtae iudged Jsrael six yeare. And Jephthae ꝑ Giliadite dyed & was buryed in one of the cyties of Gilead.

After hym iudged Jsrael one Ebzan of Bethleem, which had thyrtye sōnes and as many doughters: & his thyrtie doughters gaue he forth to mariage, and thyrtye wyues ters toke he from without for his sonnes. He iudged Jsrael seuen yeares, and dyed & was buryed at Bethleem.

After hym iudged Jsrael one Elon of Zebulonite, & he iudged Jsrael x yeare, and was buryed at Jalon in ꝑ lande of Zabulon.

After hym iudged Jsrael one Abdon sonne of Hillel, a Pirgathonite, which had fortye sonnes, and thyrtye neuues (which rode vpon seuenty asses foales) & he iudged Jsrael eyght yeare, & dyed, and was buryed at Pirgathon in the lande of Ephraim vpon the mounte of the Amalechites.

The.xiij.Chapter.

AND the chyldren of Jsrael wrought more euell before the LORDE, * & the LORDE gaue them ouer into ꝑ handes of the Philistines fortye yeares. But there was a man at Zarga, one of the kynred of the Danites, named Manoah, & his wife was vnfruitfull and bare hym no chyldren. To the angell of the LORDE appeared the woman, and sayd vnto her:

thou art baren & beareſt not: but thou ſhalt
c6.c cõceaue, and beare a ſõne. * Take hede ther
fore, that thou drynke no wyne nor ſtronge
drynke, & that thou eat no vncleane thyng,
for thou ſhalt conceaue, and beare a ſonne,
13.d * vpon whoſe heade ther ſhall come no ra-
ſoure: for ye chylde ſhalbe a Nazare of God,
euen from his mothers wombe, and ſhall
begynne to delyuer Iſraell out of the hãde
of the Philiſtynes.

B Then came the womã and tolde hir huſ
bãde, and ſayde: Ther came a man of God
vnto me, and his lykeneſſe was to loke vp-
pon as an angell of God, very terryble, ſo
that I ared hym not whence he came, and
whither he wolde: nother tolde he me his
17.c name. But he ſaid vnto me: Behold, * thou
13.c ſhalt cõceaue and beare a ſonne: drynke no
wyne therfore nor ſtronge drynke, and eate
20 no vncleane thynge: * for the chylde ſhalbe
called a Nazare of God, euen from his mo
thers wombe vnto his death.

Then Manoah prayed the LORDE and
ſayde: Oh LORDE, let the man of God whõ
thou haſt ſente, come to vs agayne, that he
maye enfourme vs what we ſhall do vnto
the chylde whiche ſhalbe borne. And God
herde the voyce of Manoah, and the angel
of God came to his wyfe agayne. But ſhe
ſat in the felde, and hir huſbande Manoah
was not with her. Then ranne ſhe in al the
haſt, and tolde hyr huſbande, and ſayd vn
to hym: behold, the man hath appeared vn
to me, that came to me to daye.

C Manoah gat hym vp, and wente after
his wyfe, and came to the man and ſayd vn
to hym: Art thou the man that ſpake to the
woman? He ſayde: yee. And Manoah ſayd
whã it cõmeth to paſſe that thou haſt ſayd,
what ſhalbe ye maner & worke of the chylde?
The angell of the LORD ſayde vnto Ma-
noah: he ſhall kepe hym frõ all that I told
the woman: he ſhall not eate that which cõ-
meth of the vyne and ſhall drynke no wyne
nor ſtronge drynke, and eate no vncleane
thynge: and al that I haue cõmaunded her
ſhall he kepe.

Manoah ſayde vnto the angell of the
LORDE: let vs holde the here (I praye the)
we wyll prepare a kydde for the. Neuerthe-
lelle the angel of the LORDE anſwered Ma
noah: * Though thou kepeſt me here, yet
wyll I not eate of thy breade. But yf thou
wylt make a burntofferynge vnto the LOR-
DE, thou mayeſt offre it. (For Manoah wiſt
not yt it was an angell of the LORD.) And
Manoah ſayd vnto the angell of the LORD

What is thy name, that we may prayſe the
whã it cõmeth now to paſſe, that thou haſt
ſayde? But the angel of the LORD ſayde vn
to hym: * Why areſt thou after my name, Gene.32.a
which is wonderfull? Exod.3.c

* The toke Manoah a kyd, and a meat- D
offerynge, and layed it vpon a rocke vnto ye Gene.6.b
LORDE * which doth the wonders himſelfe. Pſal.71.c
But Manoah and his wyfe beheld it. And and.135.a
whan the flãme wente vp from the altare
towarde heauen, the angell of the LORD aſ-
cended vp in the flãme of the altare. Whan
Manoah and his wyfe ſawe that, they fell
downe to the earth vpon theyr faces. And
the angell of the LORDE appeared nomore
vnto Manoah and his wyfe. Then knewe
Manoah, that it was an angell of the LOR
DE and he ſayde vnto his wyfe: * We muſt Exo.33.b
dye the death, becauſe we haue ſene God. Judi.6.a
But his wyfe anſwered him: yf the LORDE
wolde haue ſlayne vs, he had not receaued
the burntofferynge and meatofferynge of
oure handes: nother had he ſhewed vs all
theſe thynges, nor let vs heare ſuche as is
now come to paſſe.

And the woman brought forth a ſonne,
and called his name Sãſon. And the chyld
grewe, and the LORDE bleſſed him. And the
ſpyrete of the LORDE begãne to be with hym
in the tentes of Dan, betwene Sarga and
Eſthaoll.

The.xiiii. Chapter.

SAmſon bete downe vnto Tim I
nath, and there he ſawe a wo-
man among the doughters of
the Philiſtines. And whan he
came vp, he tolde his father & his mother & ſayde: I haue ſene a womã a-
monge the doughters of the Philiſtynes,
I praye you geue me the ſame to wyfe. His
father and his mother ſayd vnto him: * Is Deu.7.a
ther not a woman amonge the doughters
of thy brethren, & in all thy people, but thou
muſt go and take a wyfe amonge the Phy
liſtines, which are vncircumcyſed?

Sãſon ſayde vnto his father: Geue me
this womã, for ſhe pleaſeth mine eyes. But
his father and his mother knew not that it
came of the LORDE, and that he ſought an
occaſyon agaynſt the Philiſtynes. For the
Philiſtynes reygned ouer Iſraell at the
ſame tyme. So Sãſon wente downe with
his father & with his mother vnto Timath.

And whã they came to the vinyardes of B
Timnath, beholde, ther came a ponge roa-
rynge lyon agaynſt hym. And the ſpyrete of

the LORDE came vpon hym, and* he rente
hym in peces, euen as a kydde is parted a-
sunder, and yet had he nothynge at all in
his hande, and he tolde it not vnto his fa-
ther and his mother.

Now whan he came downe, he spake vñ
the womã, and she pleased Samsons eyes.
And after certayne dayes he came agayne
(vnto Thymnath) to receaue her, and wen
te out of the waye, that he myght se the
dead carcas of the lyon: and beholde, in the
lyons carcas ther was a swarme of bees,
and hony: and he toke of it in his hãde and
dyd eate therof by the waye: and wente vn
to his father and to his mother, and gaue
them to eate also. But he tolde thẽ not, that
he had taken ꝑ hony out of the lyõs carcas.

C And whã his father came downe to the
womã, Samson made a feast there, as the
ponge men vsed to do. And whan they saw
hym, they gaue hym thyrtye companyõs to
be with hym. Samson sayde vnto them, I
wyll reyrselle a darke sentence vnto you, yf
ye exponde me the same within these seuẽ
dayes of the feast, I wyll geue you thyrtye
shertes, and thyrtye chaunge of rayment.
But yf ye can not exponde it, then shall ye
geue me thyrtye shertes, and thyrty chaũge
of raymẽt. And they sayd vnto him: Shew
forth thy ryddle, let vs heare it. He sayd vn
to thẽ: Meate went out from the deuourer
and swetenesse frõ the myghtye. And in thre
dayes they coulde not exponde the ryddle.

Upon the seuenth daye they sayde vnto
Samsons wyfe: Perswade thy husbande,
that he tell vs what the ryddle meaneth, or
els we shall burne ꝑ and thy fathers house
wt fyre. Haue ye called vs hither, to bryngе
vs to pouerte? Thẽ wepte Samsons wyfe
before hym and sayde: Thou art displeased
at me, and louest me not: thou hast exponn-
ded a darke sentence vnto the chyldren of
my people, and hast not tolde it me.

D But he sayde vnto her: Beholde,* I ha
Iud. 14.b ue not tolde it vnto my father and mother,
and shulde I tell it ꝑ? And she wepte before
hym those seuen dayes, whyle they had the
feast. But on the seuẽth daye he tolde it her,
for she was so importune vpon hym. And
she exponnded the darke sentence vnto the
chyldren of hir people. Then sayde the men
of the cyte vnto hym vpon the seuenth day
or euer the sonne wente downe: What is
sweter then hony? What is stronger then
the lyõ? But he sayd vnto thẽ: yf ye had not
plowed with my calfe, ye shulde not haue
founde out my ryddle. And the spyrete of the
LORDE came vpon hym, and he went
downe vnto Ascalon, and slewe thyrtye me
of thẽ, & toke theyr spoyle, and gaue chaũge
of rayment vnto them, that had exponnded
the ryddle. And he was wrothfully displea-
sed, and wente vp vnto his fathers house.
* As for Samsons wyfe, she was geuen
vnto one of his companyons, which belon
ged vnto hym.

The.xv. Chapter.

IT fortuned after certayne dayes about the wheate harueste
tyme, that Sãson vysyted his
wyfe with a kydde. And whan
he thoughte. I wyll go to my
wyfe in to the chamber, hir father wold not
let him in, & sayd: I thought thou wast dis-
pleased at her, and I gaue her to thy felow.
But she hath a yõger syster which is more
bewtyfull thẽ she, let the same be thyne in
her. Then sayde Samson vnto thẽ, I haue
once gotte a right occasyon agaynst ꝑ Phy-
listynes, I wyll do you displeasure.

And Samson wente and catched thre
hundreth foxes, and toke fyre brandes, and
festened one tayle to another, and put eue
a fyre brande betwene two tayles, and kyn-
led the same with fyre, and let thẽ go amõg
the Philystines corne and thus he brent the
stoukes, and the stondynge corne, and the
vynyardes, and the olyue trees.

Then sayd the Philistynes: Who hath
done this? And they sayde: Samson, the
husbande of the Thimnites doughter, be-
cause he toke awaye his wyfe from hym &
gaue her vnto his frende. Then wente the
Philistynes vp, and brẽt her and hir father
also with fyre.

But Samson sayde vnto them: I can
suffre you to do this, neuertheles I will be
auenged vpon you my selfe, and then will
I leaue of. And he smote them sore both vp
pon the shulders & loynes and went down
and dwelt in the stone clyffe at Etam. Then
went the Philystines vp, and layed them
vnto Juda, and pitched at Lechi. But they
of Juda sayde: Wherfore are ye comen vp
agaynst vs? They answered: we are comen
to bynde Samson, ꝑ we may do vnto him
as he hath done vnto vs.

Then wente ther thre M. men of Juda
downe to ꝑ stone clyffe of Etam & sayde
to Samson: knowest thou not that the Phy-
listynes raygne ouer vs? Wherfore hast
thou done this then vnto vs? He sayde: As
they dyd vnto me, so haue I done them
agayne. They sayd vnto him: We are comen

downe to bynde the, and to delyuer the in to ꝯ hande of the Philistynes. Sãson sayde vnto thẽ: Thẽ sweare & promyse me, that ye wyll not slaye me. They answered him: We wyl not kyll the, we wyl but bynde the, & de lyuer the in they hande, & wyll not slay the. And they bounde hym with two new coar des, and carped hym from the stone. And whan he came vnto Lechi, the Philistines shouted, and rãne vnto hym. But the spyrit of LORD came vpon hym: and the coardes aboute his armes were lyke thredes burnt in to the fyre, so that the bondes were lowsed from his handes.

D And he founde the chekebone of a dead asse: then put he forth his hande and toke it, and slew a thousand men therwith. And Samson sayde: With an olde asses chekebone, yee euẽ with the chekebone of an asse haue I slayne a thousande men. And whan he had sayd that, he cast the chekebone out of his hande and called the place Ramath Lechi. But whã he was sore a thyrst, he cal led vpon the LORD and sayde: Such great health hast thou geuen by the hande of thy seruaunt, but now must I dye a thyrst, and fall in to the hande of the vncircumcysed. Then God opened a gometothe in ꝯ chekebone, so that water wente out: and whã he dranke, his spyrete came agayne, and he was refreshed. Therfore vnto this daye it is yet called the well of ꝯ chekebone of hym that made intercessyon. And he iudged Israell in the tyme of the Philistines twẽtye yeare.

The.xvi.Chapter.

I Samson wente vnto Gasa, and there he sawe an harlot & laye with her. Then was it sayde vnto the Gasites: Samson is come hither. And they compas sed hym aboute, and caused to laye wayte for hym preuely, and watched all the night in the gate of the cyte, and all that nyghte they helde them styll, and sayde: Abyde, to morow whan it is light, we wyll slaye him. But Samson lay vnto mydnyght, thẽ rose he at mydnight, and toke holde on both the sydeportes of the gate of the cyte, with both the postes, and lyfte them out with the bar res, and layed them vpon his shulders, and bare them vp to the toppe of the mounte o uer agaynst Hebrõ.

D After this he fell in to the loue of a wo man by the broke of Sorerk, whose name was Dalila, vnto whom the princes of the Philistynes came vp, and sayde vnto her: Perswade hym, and loke wherin he hath such great strength, and how we may ouer come hym, that we myght bynde hym and subdue hym, so wyll we gene the euery mã a M. and an C. syluerlynges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy great strẽgth is, and how thou myghtest be bounde to be subdued. Sãson sayde vnto her: yf I were bounde with se uen roapes of fresh senowes, which are not yet dryed vp, I shuld be weake, and as and ther man. Then the prynces of the Philistines brought vp vnto her seuẽ new roapes, which were not yet dryed vp. And she boun de hym therwith. (But ther was wayte layed for hym besyde her in the chamber) and she sayde vnto him: The Philistynes vpon the Samson. Neuertheless he brake ꝯ roa pes insunder, euen as a twyned threde breaketh, whan it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

C Then sayde Dalila vnto Samson: be holde, thou hast begyled me and dissembled with me: tell me yet, wherwith all mayst thou be bounde. He answered her. yf they bounde me with new coardes, wherwith no labour hath bene done, I shuld be feble, and as an other man. Then toke Dalila new coardes and bounde hym withall, and sayde: The Philistynes vpon the Samson (but ther was wayte layed for hym in the chamber.) And he brake them from his armes, euẽ as it had ben a threde.

Dalila sayde vnto him: yet hast thou be gyled me and dissebied with me: O tell me yet, wherwithal myghtest thou be bounde. He answered her: yf thou playtest seuẽ hee rye lockes of my heade together in a fyllet, and fastenest them in with a nayle, I shuld be weake. And she sayd vnto him: The Phi listines vpon ꝯ Sãson. But he awaked out of his slepe, and drue out ꝯ playted heerye lockes with the nayle of the fyllet.

D Then sayd she vnto him: How cãst thou say that thou louest me, wher as thyne hart is not yet with me. Thre tymes hast thou deceaued me, and not tolde me wherin thy greate strength is. So whan she was euery daye importune vpon hym with hir wor des, and wolde not let hym haue reste, his soule was sayntе euen vnto the death, and he shewed her his whole harte, and sayd vn to her: * Ther came neuer rasoure vpõ my heade, for I am a Nazare of God from my mothers wombe. yf I were shauen, my strengthe shulde departe fro me, so that I

Num.6.a Judi.13.a.

shuld be weake, and as al other men. Now whā Dalila saw that he had opened all his harte vnto her, she sent and called for ỳ prin ces of the Philistynes, and sayd: Come yet once vp, for he hath opened his whole hart vnto me.

Then came the prynces of the Philistynes vp vnto her, and brought the mony w̄ them in theyr handes. And she made him to slepe vpon hir lappe, and called one which shoue of the seuē heery lockes of hys head. And she beganne to vexe hym. Then was his strength departed from hym. And she sayde vnto hym: The Philistines vpō the Samson. Now whan he awoke out of his slepe, he thought: I wyl go forth as I haue done afore tyme, & ease my selfe, and knew not that the LORD was departed from him. But the Philistynes toke him, and put out his eyes, and brought hym downe to Gasa, and bounde him with fetters, and made him to grynde in the prison. But the heer of his heade beganne to growe agayne, where it was shauen of.

Whan the prynces of the Philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be ioyful, they sayde: Our god hath delyuered Samson our enemye in to oure hande. Lykewyse whā the people saw hym, they prayed their god, and sayd: Oure God hath delyuered in to our handes oure enemye, that destroyed oure londe, and slew many of vs. Nowe whan their harte was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the prison, and he made pastyme before them. And they set hym betwene two pylers. But Samson sayd vnto the lad that led him by the hāde: Let me touche the pylers where vpon the house stondeth, that I maye leane there vn to. As for the house, it was full of men and wemen. All the prynces of the Philistynes were there also, and vpō ỳ rofe were about a thre thousande men and wemen, beholde what pastyme Samson made.

But Samson called vpon the LORDE and sayde: O LORDE LORDE thynke vpon me, and strength me but this once O God I beseke ỳ, that for both myne eyes I may auenge me on the Philistines. And he beholde of the two mydpylers, that the house stode vpon. and was holden by, the one with his righte hande, and the other with his left and sayde: My soule dye with the Philistynes, and he bowed himselfe mightely. Then fell the house vpon the prynces & vpon all ỳ people ỳ were therin, so ỳ ther were mo ỳ slayn which dyed in his death, thē he lyued whyle he lyued. Thē came his brethren & all his fathers house & toke hym and caryed hym vp, and buryed hym in the graue of his father Manoah betwene Zarga and Esthaoll. He iudged Israell twētye yeres.

The.xvii. Chapter.

Ther was a man vpon mount Ephrai, named Micha, which sayde to his mother: The eleuē hunderth syluerlynges which thou hast taken vnto the, and swornest & spokest of before myne eares: beholde, the same money is by me, I haue taken it vnto me. Then sayde his mother: The blessynge of the LORD haue my sonne. So he gaue his mother the eleuē hunderth syluerlynges again. And his mother sayd: That money haue I sanctifyed vnto the LORDE with my hande for my sonne, to make a molten ymage therfore I geue it ỳ again: Neuertheles he delyuered ỳ monye agayne vnto his mother.

Then toke his mother two hunderth syluerlynges, and put them forth to the goldsmyth, which made a molten ymage therof afterward in Michas house. And the man Micha had a gods house, and made an ouerbody cote, and Idols, and fylled the hādes of one of his sonnes, that he myght be his preest. * At that tyme was there no kynge in Israell, and euery man dyd that was ryghte in hys owne eyes. There was a ponge man of Bethlem Juda among the kynreds of Juda: and he was a Leuite and was a straunger there. The same man went out of the cyte of Bethlem Juda, to wete whether he coulde.

And whan he came vp to the mount Ephraim vnto the house of Micha, to go his iourney. Micha axed hym: Whence comest thou? He answered hym: I am a Leuite

of Bethlee Juda, and am walkynge where I can. Micha sayde vnto hym: Tary with me, thou shalt be my father and my prest, I will gene the euery yeare ten syluerlynges and thy appoynted rayment, and meat and drynke: and the Leuite wente on. And the Leuite agreed to abyde with the man: and he helde the ponge mā, as one of his owne sōnes. And Micha fylled the Leuites hāde ꝓ he might be his prest, & so he was in Michas house. And Micha sayde: I am sure the LORDE wyll do me good, now that I haue a Leuite to my prest.

The.xviii.Chapter.

AT * ꝓ tyme was ther no kynge in Israell. And the trybe of the Danites sought them an enheritaunce to dwell in, * for vnto that daye ther was no enheritaunce fallen vnto them amonge the trybe of Israell. And the chyldrē of Dan sent out of theyr kynreds fyue captaynes (whiche were men of armes) from Zarga & Esthaol, to spye and searche out the londe. And they sayde vnto thē: Go youre waye, and search out the londe. And they came vp to mount Ephraim in to the house of Micha, and taryed there all nyght. And whyle they were there with Michas housholde, they knewe the voyce of the yong man the Leuite, and sayde vnto hym. Who brought the hither? What makest thou here? and why woldest thou come hither.

He answered thē: Thus and thus hath Micha done vnto me, and hath hyred me to be his prest. They sayd vnto hym: Oare at God, ꝓ we maye perceaue, whether oure iourneye which we go, shall prospere well or not. The prest answered them: Go youre waye in peace, youre iourney that ye go, is before the LORDE. Then the fyue men wēte theyr waye, and came vnto Lais, and sawe that ꝓ people which was therin, dwelt sure enough as the Sidonās, at rest, and careles, and that ther was no lorde in the londe to vexe them, and were farre from the Sidonās, and had nothyng to do with ony mā.

And they came to theyr brethren to Zarga and Esthaoll, and theyr brethren sayde vnto them: How is it with you? They sayd: Arise, let vs go vp vnto them, for we haue sene the londe, that it is a very good lāde: make hayst therfore and be not slack to go, that ye maye come to take possessyon of the londe. When ye come, ye shall come to a careles people, & the londe is wyde: for God hath delyuered this place in youre hande where nothyng wanteth of all that is vpon earth.

Then wente ther thence out of the kynreds of Dan from Zarga and Esthaol, sixe hūdreth men ready wapened to the battayl and wente vp, and pitched at Kiriath Jearim in Juda: therfore called they the same place, the hoost of Dan, vnto this daye, which is behynde Kiriath Jearim.

And from thence they wente vp vnto mount Ephraim, and came to the house of Micha. Then answered the fyue men that wente out to spye the londe of Lais & sayd vnto theyr brethren: Knowe ye not that in these houses ther is an ouerbody cote, Idols, and molten ymages? Nowe maye ye loke what ye haue to do. They departed thence, and came to the house of the ponge man the Leuite in Michas house, and salu ted him frendly. But the sixe hundreth men which were of the chyldren of Dan, stode ready harnessed before ꝓ gate. And the fyue men that were gone out to spye the londe went vp, & came thither, & toke the ymage, the ouerbody cote, and the molten Idols. In ꝓ meane whyle stode the prest at ꝓ gate with the sixe hundreth readye harnessed.

Now whan these were come in to Michas house, and toke the ymage, the ouerbody cote, and the molten Idols, the preste sayde vnto them: What do ye? They answered hym: Holde thy peace, and laye thyne hande vpon thy mouth, and go with vs, that thou mayeste be oure father and preste: Is it better for the to be preste in one mans house, then amonge a whole trybe and kynred in Israell? This pleased the prest well, and he toke both the ouerbody cote, and the Idols, and the ymage, and came in amonge the people. And whā they turned them and wente thence, they sente theyr chyldrē, and cattel, and such precious thynges as they had, before them.

Whā they were now come farre frō the house of Micha, the mē ꝓ were in Michas houses gathered them together by Michas house, and folowed the chyldren of Dan: & cryed vpon the chyldren of Dan. They turned their faces aboute, and sayde vnto Micha: What ayleth ꝓ, that thou makest such a cryenge? He answered: ye haue taken away my goddes, and the prest, and are gopenge youre waye, & what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the chyldren of Dan sayd vnto him: Let not thy voyce be herde amonge

vs, that some wrothfull men thrust not at the, & so thy soule & the soule of thy house be destroted. So ỹ childrē of Dā were on their waye. And Micha, whan he sawe that they were to stronge for hym, turned backe, and came agayne to his house.

C But they toke that Micha had made, & the preest whome he had, and came vnto Lais, to a quyete careleſſe people, and slew thē with the edge of the sweard, and burnt the cyte with fyre, and ther was noman to delyuer thym, for they laye farre from Zidon, and had to do with no man, and they lays in the valley, which is beside Bethrehob. Then buylded they the cyte, and dwelt therin, * and called it Dan, after the name of Josu.19.b they father Dan, whō Israell begat. And the cytie was called Lais afore time.

And the chyldren of Dan sette vp the ymage for them: and Jonathan the sonne of Gerson ỹ sonne of Manasse, and his sonnes were preestes amōge the trybe of ỹ Da-
4.Re 17.1 nites, * vnto the tyme that they were led awaye captiue out of the lande. And thus they set amōge them the ymage of Micha, which he had made: as lōge as the house of God was at Silo.

The.xix.Chapter.

A AT the same tyme was ther no kynge in Israel, and ther was a man of Leui whiche was a straūger beside mount Ephraim, and had taken hym a cōcubyne of Bethleem Juda to wyfe. And whā she had played the harlot beside hym, she came from hym to hir fathers house vnto Bethleem Juda, and was there foure monethes longe. And hir husbande gat hym vp, and wente after her, to speake frendly with her, and to fetche her agayne, and had a seruaunt and a couple of asses with hym. And she led hym in hir fathers house. But whan the damsels father sawe hym, he was glad, and receaued hym: and his father in lawe, the damsels father kepte hym, so that he taryed thre dayes with hym: thus they dyd eat & drynk & remayned there al night.

B But on the fourthe daye he gat hym vp early, and wolde go his waye. Then sayde the damsels father vnto his sonne in law:
Gene.18.a * Refreshe thyne hart fyrst with a morsel of
pſa.103.b bread, and then shal ye go. And they sat thē downe, and dyd eate and drynke both together: Thē sayd the damsels father vnto the man: Oh tarye all nyght, that we maye refreshe thyne harte. But the man arose, and wolde nedes go. And his father in lawe constrayned hym to tarye all nyght. And the fyfth daye in the morninge he gat hym vp and wolde be gone. Then sayde the damsels father: I praye the conforte thyne harte, and let vs tary tyll the daye be farther passed, so they dyd eate both together.

And the man gat hym vp, and wolde go with his concubyne and with his seruaunt. But his father in lawe the damsels father sayd vnto hym agayne: Lo, the day is lōge, and it begynneth to be euen, tary al nyght, beholde, ther is lodgynge yet this daye. Abyde here this nyght, it shall refreshe thyne harte: to morow by tymes get you vp, and go youre waye vnto thy tente. Nevertheleſſe ỹ man wold not tary, but gat him vp, and wente his way, and came ouer against Jebus (that is Jerusalem) and his company of asses laden, and his cōcubyne with him.

Now whā they were come nye vnto Jebus, the daye fel fast awaye. And ỹ seruaunt sayde vnto his master: I praye you go, and let vs turne in to this cytye of the Jebusites, and tarye therin all nyght. But his mayster sayde vnto hym: Ie will not turne in to the cytye of the aliaunt that are not of the chyldren of Israell, but I wyll go ouer vnto Gibea. And he sayde vnto his seruaunt: Go thou before, that we maye come to some place, and tarye in Gibea or at Ramah all nyght. And they went on & walked, and the Sonne went downe vpon them harde by Gibea, which was of the trybe of Ben Jamin: and they turned there, that they might come in, and tarye in Gibea all nyght. But whan he came in, he sat hym downe in the strete of the cyte: for ther was no man that wolde lodge them in his house that night.

And beholde, thē came ther an olde man from his worke out of the felde in the euenynge: and he was also of mount Ephraim, and a straunger at Gibea, but the men of that place were the chyldren of Jamin. And whan he lyfte vp his eyes, and sawe the straunger in the strete he sayde vnto him: Whether wylt thou go? and where fro thou? He answered hym: We are passengers on oure journey from Bethlem Juda, and tyll we come beside mōut Ephraim ther I am, and wente vnto Bethlem Juda, and now I go vnto the house of the Lord, and no man wyl harborow me. We haue straw and prouender for our asses, and bread and wyne for me and thy handmayden, and for the ponge man which is with thy

so that we wante nothynge.

The olde man sayd: Peace be with the: what soeuer thou wantest, thou fyndest it w̄ me, onely tary not in the strete all nyght.

And he brought hym in to his house, and gaue the asses prouender, and they washed their fete, and dyd eate & drynke. And whā their harte was now ioyfull, ꝑ men of the cytie the chyldren of Belial came, and compassed the house rounde aboute, and rushed at the doze, & sayd vnto the olde man, which was the good mā of the house: Bryng out the man which is come in to thy house that we may knowe hym.

*But the good man of the house wente forth to them, and sayd vnto them: Oh no my brethren, do not so wyckedly, consyderynge this mā is come in to my house: Oh do not suche folly. Beholde, I haue a doughter yet a virgin, and this man hath a concubyne, those wyl I bryng forth vnto you, that ye may humble them, and do with thē as ye lyke: but do not suche folye vnto this man. Neuertheles the men wolde not herken vnto hym. Then toke the man his concubyne and brought her forth vnto them: & they knewe her, and dealt shamefully with her all ꝑ nyght vntyll the morynge. And whā ꝑ morynge brake an, they let her go.

Then came the woman early in the morynge, and fell downe at the doze of ꝑ mās house that hyr lorde was in, and laye there tyll it was lyght. Now whan hir lorde rose vp in the morynge, and opened the doze of the house, and went forth to go on his iourney, beholde, his concubyne laye at the doze of the house, and hir handes vpon the thresholde. He sayd vnto her: stande vp, let vs go. Neuertheles she gaue hym no answer. Thē toke he her vp vpon his asse, gat hym vp, and wente vnto his place.

Now whan he came home, he toke a swearde, and helde his concubyne, and *cut her with the bones and all in to twelfe peces, and sent them in to al the coastes of Israel. Who soeuer sawe it, sayd: Suche a thynge hath not ben done nor sene, sence the tyme that the chyldren of Israell departed out of the lande of Egipte, vnto this daye. Now as cōcernynge this, take your aduysement, & geue your counsel, & shewe it forth.

The.xx. Chapter.

Then wente the chyldren of Israel out and gathered a cōgregacion together as one mā, frō Dan vntyl Berlaba, & frō the land of Gilead vnto ꝑ LORDE to Mispa: and ther came together of all the quarters of the people, & of al the trybes of Israel in to the congregacyon of the people of God, foure hundreth thousande fotemen that drue out the swearde. But the chyldren of Ben Jamin herde, how that the chyldren of Israel were gone vp vnto Mispa. And the chyldren of Israel sayd: Tell vs, how happened this euell?

Then answered the Leuite the husband of the woman that was slayne, and sayd: I came to Gibea in Ben Jamin with my concubyne, to tary there al nyght, then the cyte syns of Gibea gat them vp against me, and compassed my about in the house by nyght, and thought to slaye me, and defyled my cō cubyne, so that she dyed: then toke I my cō cubyne, and cut her in peces, and sent the peces in to euery contre of the inheritaunce of Israel: for they haue done an abhominacyō and folye in Israell. Behold, here are ye chyldren of Israell: aduyse you well, and take this matter in hande.

So al the people gat thē vp as one mā, B and sayd: noman shal go in to his tente, nor departe to his house, but this wyll we do now agaynst Gibea, Let vs cast lot, & take ten men of an hundreth, and hundreth of a thousande, and a thousand of ten thousāde, out of al the trybes of Israel, that they may take foode for the people, to come and do w̄ Gibea Ben Jamin, accordynge to their folye which they haue done in Israell. Thus all the men of Israell beynge confederate, gathered themselues together as one man vnto the cyte: and the tryde of Israell sent men vnto all the kynreds of Ben Jamin, & caused to say vnto them: * What maner of Iosu. 22.b wyckednesse is this, that is done amonge you? Delyuer here therfore the men the chyldren of Beliall at Gibea, that we maye put them to death, and do awaye the euell out of Israell. Neuertheles the chyldrē of Bē Jamin wolde not folowe the voyce of their brethrē ꝑ chyldrē of Israel, but gathered thē selues out of the cityes vnto Gibea, to go forth in battayl agaynst ꝑ chyldrē of Israel.

And the same day were ther nombred of C the chyldrē of Ben Jamin out of the cyties fyue and twentye thousande men, that drue the swearde, beside the cytelyns of Gibea, of whome ther were tolde seuen hundreth chosen men. And amōge al this people ther where chosen out seuen hundreth men, which vsed not the right hand but the left, and yet with ꝑ slynge coulde they touch an heer, and not myss. But the men of Israel

beſyde them of Ben Jamin, were nombred foure hundreth thouſande, whiche drue the ſwearde, and were all men of armes. And ỹ chyldren of Iſrael aroſe, and wente vp to ỹ houſe of God (in Silo) and ared at God, & ſayd: Who ſhall go vp forꝺs to begyn the battayll with the chyldren of Ben Jamine The LORDE ſayd Juda ſhall begynne.

So the chyldren of Iſraell gat them vp in the mornynge, and pitched ouer agaynſt Gibea, and euery man of Iſrael wente out to fyght with Ben Jamin, and ſet them ſelues in araye to fyght agaynſt Gibea. Then fell the chyldren of Ben Jamin out of Gibea, and ſlewe the ſame daye amõge Iſrael two and twenty thouſande to the grounde.

But the people of the men of Iſrael cõforted them ſelues and made them redy to fyght yet more in the ſame place after they had prepared them ſelues the daye afore. And the chyldren of Iſrael went vp, & wept before the LORDE vntyl the euenynge, and ared at the LORDE, and ſayd: Shall we go ony more to fyght with our brethren the chyldren of Ben Jamin? The LORDE ſayd: Go vp vnto them. And whan the chyldren of Iſrael gat them vp to the chyldrẽ of Ben Jamin on the nexte daye, the Ben Jamites fell out of Gibea agaynſt thẽ the ſame daye and ſlewe yet eyghtene thouſande of ỹ chyldren of Iſrael to the groũde, which all drue the ſwearde.

Then wente all the chyldren of Iſraell vp, and all ỹ people, and came to the houſe of God and wepte, and tarped there before the LORDE, and faſted that daye vntyll the euen, & offred burntofferynges & thanck offerynges before the LORDE. And ỹ chyldren of Iſrael ared at the LORDE (for the Arke of the conuenaũt of God was there at that tyme, and Phineas the ſonne of Eleaſar the ſonne of Aaron ſtode before hym at the ſame tyme) & they ſayde: Shall we go forth ony more to fyght agaynſt our brethren the chyldrẽ of Ben Jamin, or ſhall we leaue of?

The LORDE ſayde: Go vp, for to morow I delyuer them into youre handes.

* And the chyldren of Iſraell ſet a watch agaynſt Gibea rounde about and ſo the chyldren of Iſraell wente vp to the chyldren of Ben Jamin on the thirde daye, and ſet themſelues in araye againſt Gibea lyke as the other two tymes afore. Then came ỹ chyldrẽ of Ben Jamin out againſt the people, and drake out of the cytye, and beganne to ſlaye certayne wounded of the people (lyke as ỹ other two tymes afore) in the feld vpõ two ſtretes: wherof one gaed towarde Bethel, the other vnto Gibea, on a thyrtye men in Iſraell. Then thought the chyldren of Ben Jamin: They are ſmytten before vs lyke as afore. But the chyldren of Iſraell ſayde: Let vs flye, that we maye prouoke them out of the cytye vnto hye ſtretes.

Then all the men of Iſraell gat them from theyr place and prepared themſelues vnto Baali Thamar. And ỹ hynder watch of Iſrael drake out of theyr place, from the caue of Gaba, and came vnto Gibea, with tye thouſande choſen men out of all Iſrael ſo that it was a ſore battayl: but they had not that the euel ſhulde happen vnto them. Thus the LORDE ſmote Ben Jamin before the chyldrẽ of Iſrael, ſo that the ſame daye the chyldren of Iſraell deſtroyed fyue and twentye thouſande and an hundreth men of Ben Jamin, which all drue the ſwearde.

For whan the chyldren of Ben Jamin ſawe that they were ſmytten, the men of Iſrael gaue thẽ rowme (to flye). For they truſted to the watch, which they had ſet by Gibea. And ỹ watch made haſt alſo, & brake forth vnto Gibea, and wente vpon it, and ſmote all the cytye with the edge of the ſweard. They were appoynted betwene themſelues the men of Iſraell and the hynder watch, to fall vpon them with the ſmoke whan the ſmoke of the cytye aroſe. And whan the men of Iſrael turned them in the battayll, and Ben Jamin began to ſmyte the wounded in Iſrael vpon a thyrtye and thought, they are ſmytten before vs lyke as in the battayll afore, then began ther a pyler of ſmoke to aryſe vp from the cytie. And Ben Jamin loked behynde them, and beholde, the flamme of the cytie went vp vnto heauen. And the men of Iſrael turned them, and were fearce vpon the men of Ben Jamin: for they ſawe that the euel was happen vnto them.

And they turned them before the

Israel in the waye to the wyldernesse but ꝑ battayll folowed vpon them. And them of the cytie destroyed they amonge them. And they compassed Ben Jamin rounde aboute and folowed vpon them vnto Menuah, & trode thē downe tyl afore Gibea eastward. And ther fell of Ben Jamin eyghtene thousande men, which were all men of armes.

Whan the remnaūt of Ben Jamin saw that, they turned them and fled toward the wyldernesse vnto the stony rocke of Rimō. But in the same strete they slewe fyue thousande men, and folowed vpon thē vnto Gideon, and slewe two thousande of them: and so ther fell the same day of Ben Jamin fyue and twēty thousande men whiche dyue the swearde and were all men of armes. Onely sixe hundreth men turned backe, and fled toward the wyldernesse vnto the stony rocke of Rimon, and abode in the rocke of Rimō, foure monethes. And the men of Israell came agayn to the chyldren of Ben Jamin, and smote them that were in the cytie with the edge of the swearde, both men & cattell, and all that was founde: and what soeuer was founde in cytie, they cast it in to the fyre.

The.xxi.Chapter.

THe men of Israell had sworne at Mispa, & sayd: Noman shal geue his doughter to the Benjamites to wyfe. And ꝑ people cam to the house of God (in Silo) and abode there before God vntyll the euenynge, and lyft vp theyr voyce, & wepte sore, and sayd: O LORDE God of Israel, wherfore is this com to passe in Israel this daye? But on the morow we the people gat them vp early, and buylded there an altare and offred burntofferynges and thankoffe-rynges.

And the chyldren of Israel sayd: Where is ther ony mā of the trybes of Israel, that is not come vp with the congregacyon vn to the LORDE? For ther was a great othe made, that who so came not to Mispa vnto the LORDE, shulde dye the death. And the chyldren of Israel were sory for Ben Jamin theyr brother, and sayd: This daye is ther one trybe lesse in Israel. How wyll we do ꝑ the remnaunt may haue wyues? For we haue sworne by the LORDE, that we wyll not geue them wyues of oure doughters.

And they sayd: Where is ther ony man of ꝑ trybes of Israel, that is not come vp to the LORDE vnto Mispa? And beholde, ther was not one man of the cytelyns of Jabes in Gilead.

Then sent the congregacyō twelfe thousande men of armes thyther, & commaūded them, and sayd: Go your waye and smyte ꝑ cytelyns of Jabes in Gilead wt the swearde, the wemen also and the chyldren, but so that ye do after this maner: * Se that ye dēme all them that are males, and all the wemen that haue lyen wt men. And amonge ꝑ cytie syns of Jabes in Gilead they founde foure hūdreth damsels, which were virgins, and had lyen with nomā: those they brought in to the hoost vnto Silo, whiche lyeth in the lande of Canaan. Num.31.c

Then sent the whole congregacyon, & C caused to talke with the chyldren of Ben Jamin, * which were in ꝑ stonye rocke of Rimon, and called vnto them frendly. So the chyldren of Ben Jamin came agayne at the same tyme, & they gaue them women which they had of ꝑ women of Jabes in Gilead, & founde no mo after that maner. Then were the people sory for Ben Jamin, that ꝑ LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacyon sayd: What wyll we do, that the remnaunt maye haue wyues also? for ꝑ womē in Ben Jamin are destroyed, and they sayd: The enherytaūce of them of Ben Jamin that are escaped, must nedes remayne, that ther be not a trybe destroyed out of Israell: and we can not geue thē our doughters to wyues: For the children of Israel haue sworne and sayd: cursed be he that geueth a wyfe to the Ben Jamites. Judi.20.g

And they sayd: Behold, ther is a yearly feast of the LORDE at Silo, which lieth on the northsyde of the Gods house, and on the eastsyde of the strete as a man goeth frō Bethel vnto Sichem, and lyeth on the southsyde of Libona. And they commaunded the chyldren of Ben Jamin, and sayd: Go your waye, and wayte in the vyneyardes. And whan ye se that the doughters of Silo, go forth by cōpanyes to daunse, get you out of the vyneyardes, and euery man take hym a wyfe of the doughters of Silo, & go youre waye in to the lande of Ben Jamin. As for theyr fathers and brethren, whan they come to lawe with vs, we wyll saye vnto them: Be fauourable to them, for they haue not taken them in battayll: but ye gaue them not vnto them by tyme, and it is your faute. D

The chyldren of Ben Jamin dyd so, & ac-cordynge to theyr nōbre tokē thē wyues frō

wyues frō the dauce, whō they caught by violence, & wente theyr waye, and dwelt in in theyr owne inheritaūce, and buylded cyties and dwelte therin. The chyldren of Israel also gat them vp from thence at ỹ same tyme, euery one to his trybe and to his kynred, and departed thence, euery man to his owne inheritaunce. * At that tyme was ther no kyng in Israel, & euery man dyd the thynge that was ryght in his owne eyes.

Jn.17.b and 18.a
1.Reg.8.a

¶ The ende of the boke of the Iudges, called Judicum.

The boke of Ruth

* What this boke contayneth.

Chap. i. Elimelech departeth from Bethleem with his wyfe & two sōnes into ỹ lāde of the Moabites wher the father dyeth & both the sonnes. Ruth the wyfe of the one sonne goeth home with hir mother in lawe.

Chap. ii. Ruth gathereth vp eares of corne in the felde of Boos hir husbandes kynsman.

Chap. iii. Ruth layeth her downe in ỹ darke at Boos fete & he greeteth her good wordes & ladeth her with fyre measures of barlye.

Chap. iiii Boos marieth Ruth which begetteth hym Obed Dauids graūtfather.

The fyrst Chapter.

IN the tyme whan the Iudges ruled, ther was a derth in the lande. And ther went a mā frō Bethleē Juda to take his iourney in to the lande of the Moabites with his wyfe and two sōnes, which man was called Elimelech, and his wife Naemi, and his two sonnes, the one Mahelon, and the other Chiliō: these were Ephrates of Bethleem Juda. And whan they came in to the lande of ỹ Moabites, they dwelt there. And Elimelech Naemis husbād dyed, & she was left behynde wt hir two sōnes, whiche toke Moabitish wyues: ỹ one was called Orpa, the other Ruth. And whan they had dwelte there ten yeares, they dyed, both Maheliō & Chilion, so that the woman remayned desolate of both hir sonnes, and hir husbande.

Then gat she her vp with both hir sonne wyues, and wente agayne out of the lande of the Moabytes (for she had herde in the londe of the Moabytes, that the LORDE had vysyted hys people, and geuen them breed) and so she departed from the place where she was, and both hyr sonnes wyues with her. And as they wente by ỹ way to come agayne in to the lond of Juda, Naemi sayd vnto both hyr sōnes wiues: Go your waye: and turne backe ether of you to hyr mothers house: the LORDE shewe mercy vpon you, as ye haue done on them that are dead, and on me. The LORDE graūte you, ỹ ye may fynd rest ether of you in hyr husbandes house (whom ye shall gyue) and she kyssed them.

Then lyfte they vp theyr voyce, and wept, & sayde vnto her: We wyll go wt the vnto thy people. But Naemy sayd: Turne agayn my doughters, why wold ye go wt me? * How can I haue chyldren ony more in my body, to be youre husbandes? Turne agayn my doughters, and go youre waye, for I am now to olde to take an husbande.

And though I shuld saye, I hope thys night to take an husband, & to bringe forth chyldren, yet could not ye tary, tyl they were growne vp: for ye shulde be to olde, & so ye coulde haue no husbandes. No my doughters, therfore am I sory for you, for ỹ hāde of the LORD is gone forth ouer me.

Then lyfte they vp theyr voyce, & wept yet more, and Orpa kyssed hyr mother in lawe and turned backe agayne, but Ruth abode styll by her. Neuertheles she sayde: Beholde, thy syster in lawe is turned backe vnto hyr people, and to hyr God, turne thou agayn, also after thy syster in lawe. Ruth answered: Speake not to me therof, I shulde forsake the, and turne backe from ỹ: * whyther soeuer thou goest, thyther wyl I go also: and loke where thou abydest, there wyl I abyde also: Thy people is my people, and thy God is my God. And where thou dyest, ther wil I dye, & ther will I also be buried. The LORDE do so & that vnto me, death only shal departe vs.

Now whā she sawe, ỹ she was stedfastly mynded to go wt her, she spake nomore to her therof. So they wente on both together, tyl they came vnto Bethleē. And whā they were come in to Bethleem, the hole cytie was moued ouer them, and sayd: Is not this Naemy? Neuertheles she sayde vnto them: cal me not Naemy, but Mara for the almightie hath made me very

I departed full, but ꝑ LORD hath brought me home agayne emptye. Why call ye me then Naemi? whan the LORDE hath brought me lowe, and the Almyghtye hath made me sorye?

It was aboute the tyme of the begynnynge of the barlye haruest, whan Naemi and hir sonnes wyfe Ruth the Moabitisse, came agayne from the lande of the Moabites vnto Bethleem. Ther was a kynsman also of the kynred of Eli Melech Naemis husbande, whose name was Boos, whiche was an honest man.

The.ii. Chapter.

AND Ruth the Moabitysse sayd vnto Naemi: Let me go in to ꝑ felde, and gather eares of corn, after him, in whose sight I shal fynde fauoure: She sayde vnto her: Go thy way my doughter. She wet on, and came and gathered after ꝑ reapers in the felde. And it fortuned that the same felde was the enheritaunce of Boos, which was of the kynred of Eli Melech, and beholde, Boos came frō Bethleem, and sayde vnto the reapers: The LORDE be with you They answered: The LORD blesse the. And Boos sayde vnto his pōge man which had the ouersight of the reapers, Whose damsell is this? The ponge man that was set ouer the reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the londe of the Moabites. And she sayd: Let me plucke vp and gather (I pray the) betwene ꝑ sheues after the reapers: and thus is she come, and hath stonde here euer sence the morynge, and within a litle whyle she wold haue ben gone home agayne.

Then sayde Boos vnto Ruth: Hearest thou my doughter? Thou shalt not go vpō an other mans londe to gather, & go not awaye from hence, but tary with my dāsels, and loke where they reape in the felde, go thou after them: for I haue cōmaunded my seruauntes that no man touche the. And yf thou be a thyrst, go thy waye to the vessell and drynk, where my seruaūtes draw. Thē fell she vpō hir face, & bowed hir selfe downe to the earth, and sayd vnto him. How haue I founde this fauoure in thy syght, ꝑ thou woldest know me, which am yet a strāger? Boos answered and sayde vnto her: It is told me altogether, what thou hast done vnto thy mother in lawe after thy husbandes death, howe what thou hast left thy father and thy mother, and thy natiue cōtre, and art come to a people, whome thou hast not knowne afore. The LORDE recompence the thy doynge, and thy rewarde be perfecte vō the LORDE God of Israell, vnto whō thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (syre) before thyne eyes for thou hast cōforted me and spoken frendly vnto thy handmayde, where as I am not yet lyke one of thy handmaydens.

Boos sayde vnto her: Whan it is eatynge tyme, come hither, & eate of the bread and dyppe thy morsell in the vyneger. And she sat hir downe beside ꝑ reapers. And he set parched corne before her, & she dyd eate, and was satisfyed, and lefte ouer. And whā D she rose to gather, Boos cōmaunded his seruauntes, and sayd: Let her gather betwene the sheues also, and do her no dishonesty: and cast of ꝑ sheues vnto her, and let it lye that she maye gather it vp, and se that no man reproue her for it.

So she gathered in the felde vntyll euē and she dyd shake out what she had gathered, and it was almoost an Epha of barlye: and she toke it vp, and came in to the cite, & shewed hir mother in law what she had gathered. She toke forth also, and gaue her of that whiche was left, wherof she was satisfyed. Then sayde hir mother in lawe, vnto her. Blessynge haue the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in law by whome E she had laboured, & sayd: The mans name by whome I haue wrought to daye, is Boos. Naemi sayd vnto hir doughter in law: The blessynge of the LORDE haue he, for he hath not left of to be mercyfull vnto the lyuynge * and to the dead. And Naemi Cor.12.a sayde vnto her: The same man belongeth vnto vs and is our nye kynsman. Ruth the Moabitisse sayde: He sayde moreouer vnto me, Thou shalt resorte vnto my seruaūtes, tyll they haue made an ende of all my haruest. Naemi sayd vnto Ruth hyr doughter in law: It is better my doughter that thou go forth with his dāsels, lest ony man with stonde the in another felde. Thus she kepte her selfe with Boos damsels, so that she gathered vntyl the barly haruest: and ꝑ wheat haruest was out, and came agayne to hyr mother in lawe.

The.iii. Chapter.

A Naemi hyr mother in lawe
sayde vnto her: My doughter
I wyll prouyde reste for the,
that thou mayest prosper. Bo
os our kynsman by whose dã-
sels thou hast bene, casteth vp barlye nowe
this nyght in his barne. Bath thy selfe ther
fore, and ☞ moffel the, and put on thy clo
thes, and go downe vnto the barne, so that
noman knowe the, tyll they haue all eaten
and dronken.

Howe
reade A-
noynte the

When he layeth him down to slepe, thẽ
marke the place where he lyeth downe, and
come thou, and take vp ꝑ couerynge at his
fete, and laye the downe, so shall he tell the
what thou shalte do. She sayde vnto her:
whatsoeuer thou sayeste vnto me, I wyll
do it.

B She went downe to the barne, and dyd
all as hyr mother in law had cõmaunded
her. And whan Boos had eaten and dronke
his hart was mery, and he came and layed
him down behynd a heape of sheeues. And
she came secretely, and toke vp the cou-
erynge at his fete, & layed her downe. Now
whan it was mydnight, ꝑ man was afray-
ed, and groped aboute hym, and beholde, a
woman laye at his fete. And he sayd: Who
arte thou? She answered: I am Ruth thy
handmayden, spreade thy wynges ouer thy
handmayde: for thou art the nexte kynsmã.

C He sayde: The LORDES blessynge haue
thou my doughter. Thou hast done a bet-
ter mercy herafter thẽ before, that thou arte
not gone after ponge men, neyther rych nor
poore. Fear not now my doughter: All that
thou hast sayde, wyll I do for the: for al the
cytye of me people knoweth that thou art a
vertuous woman. Treuth it is nowe, that
I am a nye kynsman, but ther is one nyer
then I. Tarye thou all nyght. To morowe
yf he take the, well: yf he lyke not to take
the, then wyll I take the my selfe, as trulye
as the LORDE lyueth. Slepe thou tyll the
morynge. And she slepte at his fete vntyll
the morowe. And she rose vp or euer one
D coulde knowe another. And he thoughte
thus: that nomã knowe nowe that ther hath
come a womã in to the barne, and he sayd:
Reache me the cloke that thou hast on the,
and holde it forth, and she helde it forth,
and he dyd meete her sixe measures of bar-
lye, and layed it vpon her, and she wente in
to the cytye, and came to hyr mother in law
which sayde: How is it with the my dough-
ter? And she tolde her all that the man had
done vnto her, and sayde: These sixe mea-
sures of barlye gaue he me, for he sayde
Thou shalt not come empty to thy mo
in lawe. She sayde: Abyde my dou
tyll thou se what the matter wyll grow
for the man wyll not reste, tyll he bryng
to an ende this daye.

The.iiij.Chapter.

B Oos wente vp to the gate, a
set hym downe there: and b
holde, whan the nye kyns
wẽte by. Boos spake vnto
and sayde: Come and sette
downe here (and called hym by his name
And he came & sat hym downe, and he to
ten men of the Elders of the cytye, and sa
Sytte ye downe here. And they sate the
downe. Then sayde he to the nye kyns
Naemi which is come agayne from
of the Moabites * offereth to sell
of lande, that was oure brothers
lech, therfore thoughte I to shewe it
thyne eyares, and to tell the: yf thou
redeme it, then bye it before the cyti
before the Elders of my people: but yf
wylt not redeme it, then tell me that I
knowe: for ther is no nye kynsman
thou, and I nexte after the.

He sayde: I wyll redeme it. Boos sa
In the daye that thou byeste, the lond
of the hande of Naemi, thou * must
Ruth also the Moabitisse ꝑ wyfe of
that thou mayst rayse vp a name to
in his enheritaũce. Thẽ sayde he: I ca
redeme it, lest I happlye destroye
owne enheritaunce. Redeme thou that
shulde redeme, for I can not redeme it.
this was an olde costume in Israell co
nynge the redempynge and chaunfyng
that all matters myght be stable, ꝑ on
of his shue, and gaue it vnto the other:
was the testymony in Israell.

And the nye kynsman sayd vnto Boos
Bye thou it, and he put of his shue.
os sayd vnto the Elders and to all the
ple: ye are wytnesses this daye, that I
bought out of ꝑ hãde of Naemi, all
ged to Elimelech, and al ꝑ was
& Mahelõs. And Ruth ꝑ Moabitisse
lons wyfe, take I to wyfe, * ꝑ I may
vp a name vnto the dead in his
and that his name be not rotted out
monge his brethren, and out of the
his place: Of this are ye wytnesses.
the people that was in the gate with
ders, sayd: We are wytnesses. The
make the womã that cõmeth in to

as Rachell and Lea (* whiche both haue buylded vp the house of Israell) that she may be an ensample of vertue in Ephrata, and haue an honorable name in Bethleem.
12 And thy house be as the house of Phares, (* whō Thamar bare vnto Juda) thorow the sede, that the LORDE shall geue the of this damsell.

So Boos toke Ruth, and she became his wyfe. And whan he laye with her, the LORDE graunted her that she cōceaued, and bare a sonne. Then sayde the wemen vnto Naemi: Praysed be the LORDE, which hath not suffered a kynsman to ceasse fron the at this tyme, that his name maye continue in Israel: he shall restore thy lyfe agayne, and prouyde for thyne age. For youre sonnes wyfe which hath loued the, hath borne him that is better vnto the, then seuen sonnes.

And Naemi toke the chylde, and layed it vpon hir lappe, and became the norse of it, and hyr neghbours gaue hym a name & sayde: There is a chylde borne vnto Naemi, and they called his name Obed. The same is the father of Jsai, whiche is the father of Dauid. This is the generacyon of Phares * Phares begat Hesrom, Hesrom begat Aram, Aram begat Aminadab Aminadab begat Naason. Naason begat Salmon. Salmon begat Boos, Boos begat Obed. Obed begat Jsai. Jsai ·.· begatte Dauid ·.·

1.Par.2.a
Mat.1.a

¶ The ende of the boke of Ruth.

The seconde parte of the olde Testament.

The fyrst boke of Samuel, otherwyse called the fyrste boke of the kynges.
The seconde boke of Samuel, otherwyse called the seconde boke of the kynges.
The thyrde boke of the kynges.
The fourth boke of the kynges.
The fyrst boke of the Cronicles, otherwyse called i. Paralipomenon.
The seconde boke of the Cronicles, otherwyse called ii. Paralipomenon.
The fyrst boke of Esdras.
The seconde boke of Esdras.
The boke of Hester.

The fyrst boke of

the kynges otherwyse called the fyrst boke of Samuel.

What this boke contayneth.

Chap. i. Of Elcana and his two wyues. Vnto Anna geueth God Samuel / whiche is appoynted vnto the LORDE.

Chap. ii. The thankfull songe of Anna. The sonnes of Eli do wyckedly / theyr father refourmeth them not / therfore is the prestlhode taken from hym and his sonnes.

Chap. iii. The reuelacyon shewed vnto Samuel / and vnto Eli.

Chap. iiii. Israel fyghteth agaynst the Philistynes / loseth the victory / and is smytten the seconde tyme. The Philistynes wynne the Arke of the LORDE: The two sonnes of Eli perysshe / the father falleth downe and breaketh his necke.

Chap. v. The Philistynes bryngе the Arke of the LORDE in to the temple of Dagō which falleth downe before it.

Chap. vi. The Philistynes sende the Arke agayne vnto the people of God / with certain gyftes and offerynges.

Chap. vii. The Arke is brought in to Aminadabs house. Samuel exhorteth the people to amendement.

Chap. viii. Samuels sonnes rule not well. The people desyre to haue a kynge.

Chap. ix. Saul seketh his fathers asses / & cōmeth vnto Samuel / which (at the cōmaūdement of the LORDE) anoynteth hym kynge / & sheweth hym vnto the people.

Chap. xi. Saul defendeth Jabes from Nahas the Ammonite.

Chap. xii. Samuel sheweth his innocencye vnto the people / and geueth them a godly exhortacyon.

Chap. xiii. The Philistines gather them selues agaynst Israel. Saul is dysobedient vnto the LORDE. Samuel reproueth hym.

Chap. xiiii. Jonathas discomfyteth the enemyes by sotyltye / Saul helpeth hym the father wolde slaye the sonne / the people ouer hym.

Chap. xv. Samuel commaundeth [illegible] damne Amalech and vtterly to [illegible] Saul is dysobedient / and therfore is deposed from the kyngdome.

Chap. xvi. Dauid is anoynted kynge [illegible] euell spyrete vexeth Saul / Dauid [illegible] with playenge at the harpe.

Chap. xvii. Dauid destroyeth Goliath the [illegible] giaunt: The Philistynes flye.

Chap. xviii Jonathas & Dauid are louers. Dauid behaueth hymself [illegible] all thynges. The people loue hym. Saul [illegible] ueth hym his doughter of purpose [illegible] Philistynes myght destroye hym.

Chap. xix. Saul cōmaundeth to slee Dauid / Jonathas greeth hym warneth Dauid / Dauid flyeth his way. His wyfe delyuereth

Chap. xx. Dauid auoydeth from the [illegible] displeasure. Jonathas warneth hym.

Chap. xxi. Dauid flyeth vnto [illegible] preest Ahimelech / and eateth of [illegible]

Chap. xxii. Dauids frendes brynge hym [illegible] the Edomite slayeth Ahimelech [illegible] prestes of the LORDE.

Chap. xxiii. Saul layeth wayte [illegible] he getteth hym out of the way / [illegible] DE defendeth hym.

Chap. xxiiii. Saul commeth in to [illegible] hande / which wyll not slaye hym / [illegible] teth of a pece of his garment.

Chap. xxv. Samuel dyeth. Saul [illegible] Dauid. Abigail pacifieth hym.

Chap. xxvi. Dauid kyndeth Saul [illegible] where as Abisai wolde slaye hym / [illegible] not suffre hym / but taketh away [illegible] and the cuppe of water.

Chap. xxvii. Dauid flyeth vnto [illegible] kynge at Geth.

Chap. xxviii. Dauid is made [illegible] Saul axeth counsel at the [illegible] el appeareth vnto hym and [illegible]

Chap. xxix. The Philistynes [illegible] that Dauid shulde be theyr capytayne. [illegible] kynge sendeth hym home agayne.

Chap. xxx. The Amalechites [illegible] lek. Dauid foloweth vpon them [illegible] the spoyle agayne.

Chap. xxxi. The Philistynes fyght [illegible] Israel. Sauls sonnes are slayne [illegible] ded: and slayeth hymselfe.

The fyrst Chapter.

THer was a mā of Ramathaim Sophim of mounte Ephraim *whose name was Elcana the sonne of Jeroham, the sonne of Elihu, the sōne of Tohu, the sonne of Zuph, that was an Ephrait. And he had two wyues, the one was called Anna, the other Peninna. As for Peninna, she had children, but Anna had no children. And ỳ same man wente vp from his cytie *at his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sōnes of Eli. Now whan it came vpō a day that Elcana offred, he gaue partes vnto his wyfe Penina, and to al his sōnes & doughters. But vnto Anna he gaue one deale heauely, for he loued Anna. Neuertheles *the LORD had closed hir wombe, and hir aduersary cast her in the teth with hir vnfrutfulnesse, because the LORDE had closed hyr wombe: thus dyd she euery yeare, whā they went vp to the house of the LORDE & thus she prouoked her. So she wept and dyd eat nothynge. But Elcana hir husbande sayde vnto her: Wherfore wepest thou? and why eatest thou not? And wherfore is thyn hart so greued? Am not I better vnto the thē ten sonnes?

Then stode Anna vp, whan she had eaten & dronken at Silo. But Eli the prest sat vpon a stoole by the poste of the tēple of the LORDE. And she was ful of heuynesse in hir hart, & prayed vnto the LORDE, & wepte, & vowed a vowe, & sayd: O LORDE Zebaoth, yf thou wylt loke vpon the aduersite of thy handmayden, & thynke vpon me, & not forget thy handmayden, & wylt geue thy handmayden a sonne, I wyll geue hym vnto the LORDE all his lyfe longe, *and ther shal no rasoure come vpon his heade. Judi 13.a Num 9. a

And whan she had prayed longe before the LORDE, Eli toke hede to hir mouth, for Anna spake in hir hart, hir lippes onely moued, but hir voyce was not herde. Then thought Eli she had ben dronken, and sayd vnto her: How longe wylt thou be dronkē? Let come from the the wyne that thou hast by the. Neuertheles Anna answered and sayd: No my lorde, I am a sorowful womā, wyne nor stronge drynke haue I not dronken, *but haue poured out my harte before the LORDE. Count not thy handmayden a doughter of Belial: for out of my heuy thought & sorowe haue I spoken hetherto. Psal 41.a

Eli answered her, and sayd: Go thy way in peace, the God of Israel shall graunt the thy petityon that thou hast desyred of hym. She sayd: Let thy handmayden fynde fauoure in thy syght. So the woman wente hir waye and dyd eate, and loked nomore so sorowfully, and on the morowe they gat thē vp by tymes. And whan they had worshipped before the LORDE, they returned, & came home vnto Ramatha.

And Elcana laye with Anna his wyfe: and the LORDE remembred her. *And after certayne dayes she conceaued and bare a sonne, and called his name Samuel, for I haue desyred hym (sayd she) of the LORDE. Gene.21.a

And whan the man Elcana wente vp with all his householde to offer sacrifice and his vowe vnto the LORDE at such tyme as ỳ costume was. Anna went not vp, but sayd vnto hyr husvande: I wyll not go vp tyll the chylde be weened: then wyll I bringe hym that he maye appeare before the LORDE, & contynue there *forever. Num.9.

Elcana hir husband sayd vnto her: Thē do as thou thynkest best, tary tyl thou haue weened hym: but the LORDE performe ỳ he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened hym. And whan she had weened hym, she *brought hym vp with her, with thre bullockes, with an Epha of fyne flour, and a botel of wyne, and brought hym in to the house of ỳ LORDE at Silo. Luce 2.b

Neuertheles the chylde was yet but yonge. And they slew a bullocke, & brought the chylde vnto Eli. And she sayd: O my lorde, as truly as thy soule lyueth my lorde I am ỳ woman that stode here by ỳ, & made intercession vnto the LORDE, whā I prayed for this chylde. Now hath the LORDE graūted me my petityon, whiche I desyred of

hym, therfore haue I geuen hym ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped the LORDE there.

The.ii. Chapter.

I AND Anna prayed and sayde:
My harte reioyceth in the LORDE, and my horne is exalted in the LORDE.
My mouth is opened wyde vpon myne enemyes, for I am glad of thy saluacyon.

There is noman holy as the LORDE, for without the is nothynge, and there is no rõe forte lyke vnto our God.

Let go your great boastynge of hye thynges, let go out of your mouth that olde byworde: for the LORDE is a God that knoweth all thynges, and he hath set all workes in order.

The bowe of the myghtye is broken, & the weake are gyrded about with strength.

They that were fylled afore, are solde for bread: & they that were hõgrye, are satisfied vntyll the baren bare seuen, and tyl she that had many children, was become weake.

B *The LORDE slayeth, and geueth lyfe: he ledeth vnto hell, and bryngeth out agayne.

Deu 32.f
Sap 16.c
Tob 13.a

The LORDE maketh poore and maketh rych: he bryngeth lowe and exalteth.

Psa 112.a
Luc.1.b

*He taketh vp the nedye out of the dust, and lyfteth vp the poore out of the myre, ỹ he may set them amonge the princes, and to let them inheret the seat of honoure, for the fundacyon and corners of the worlde are the LORDES, and he hath set the compasse of the earth theron.

He shall preserue the fete of his sayntes, but the vngodly shalbe put to silence in dar knesse. *For ther is no man ỹ can do ought of his owne power.

Deu 8.b

The LORDES enemyes shalbe put in feare before hym, he shall thonder vpon the in heauen.

The LORDE shall iudge the endes of the worlde, and shal geue strength vnto his kynge, and shall exalte the horne of his anoynted.

C Elcana wente his waye to Ramath vnto his house. And the chylde became the LORDES mynyster before Eli the preste. But Elies sonnes were the childrẽ of Belial, and knewe not the LORDE, nor the deutye of the prestes vnto the people: but whan ony man wolde offer ought, the prestes boye came, whyle the fleshe was sethynge and had a thre forked flesheoke in his hande and thrust it in to the catildron, or kettell, or panne or pot: and loke what he fyshed vp with the flesheoke, that toke the preest therfore. Thus dyd they vnto all Israel, which came then there vnto Silo.

Lykewyse or euer they burned the fatte, the prestes lad came, and sayde vnto hym that brought the offerynge: Geue me the fleshe, that I maye roste it for the preest, for he will receaue no sodden fleshe of the, but rawe. Yf ony man sayd then vnto hym: Let ỹ fatte burne as it ought to do this daye, and afterwarde take what thyne harte desyreth, then sayd he vnto hym: Thou shalte geue it me euen now: yf no, I wyll take it from the by violence. Therfore was the synne of ỹ chyldren very great before the LORDE, for the people spake euel of the meatofferynge of the LORDE. But Samuel was a mynister before the LORDE, and the chylde was gyrded with an ouerbody cote of lynnē. His mother also made hym a lytle cote of lyke and brought it vp vnto him at cõuenient tymes whan she * wente vp with hir husbande to offer the offerynge in due season.

And Eli blessed Elcana and his wyfe, & sayde: The LORDE geue the sede of this woman, for this good that thou hast lent vnto the LORDE. And they went vnto their place. And the LORDE vysyted Anna, so that she conceaued and bare thre sonnes & two doughters: but ỹ chyld Samuel grewe vp with the LORDE.

As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, how they laye with the wemen that serued God before the dore of the tabernacle of the nesse, and he said vnto them, wherfore do ye this? for I heare of your euel conuersacyon of all this people. Not so my children, for it is no good reporte that I heare, ye cause people of the LORDE to offende. * yf ony man synne agaynst a man, the iudge can reconcyle it. But yf ony man synne agaynst the LORDE, who can reconcyle it? Neuertheles they herkened not vnto the voyce of their father, for the LORDES will was to slaye them. *But ỹ chylde Samuel wẽte & grewe vp & was accepted of the LORDE and of men.

There came a man of God to Eli, and sayd vnto hym: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house whan they were yet in Egipte vnder the house of Pharao, and chose hym ther vnto my selfe before all the trybes of Israel

for the prestlhode, that he shulde offer vpon myne altare, and burne incense, and weare the ouerbody cote before me, * & vnto thy fathers house I gaue all ỹ offerynges of the chyldren of Israell. Why lapest thou thy selfe then agaynst my sacrifices and meatofferynges, which I commaunded to offer in the habitacyon: and thou honourest thy sonnes more then me, that ye myghte fede your selues with the fyrstlynges of all the meatofferynges of my people of Israel.

Therfore sayeth the LORDE God of Israel: I haue spoken, that thy house & thy fathers house shulde walke before me forever. But now sayth the LORDE: That be farre fro me. But whosoeuer honoureth me hym wyll I honoure also: as for those that despyse me, they shall not be regarded. Beholde, * the tyme shall come, that I wyll breake thyne arme in two, and the arme of thy fathers house, so that ther shall no olde mã be in thy house. And thou shalt se thyne aduersaries in the habitacyõ, in all ỹ good of Israell and ther shall neuer be olde man in thy fathers house. yet wil I not rote out euery man of the fro myne altare, but that thyne eyes maye be consumed, & ỹ thy soule may be sorye: * and a great multytude of thy house shall dye whan they are come to be men.

*And this shalbe a token vnto the, that shall come vpon thy two sonnes Ophni & Phineas: * They shall both dye in one day. * But vnto my selfe I wyll rayse vp a fayth full prest, which shall do accordynge as it is in my harte and in my soule: vnto hym wyl I buylde a sure house, that he maye alway walke before myne anoynted. And whosoeuer remayneth of thy house, shall come and worshippe hym for a syluer peny and for a pece of bread, and shal saye: I praye ỹ leaue me to one prestes parte, that I maye eate a morsell of bread.

The.iii. Chapter.

AND whan the chylde Samuell ministred vnto the LORDE vnder Eli, the word of the LORDE was deare at the same tyme, no ther was ther ony sure & many reuelõ. And it fortuned at the same tyme that Eli laye in his place, * and his eyes began to be dymme, so that he coulde not se. And Samuel had layed hym downe in the temple of the LORDE (where the Arcke of God was) before the lampe of God was put out. And the LORDE called: Samuel. He answered: Beholde, here am I. And he ran vnto Ely, and sayd: Beholde, here am I, thou hast called me. But he sayde: I haue not called the, go thy way agayne, & lay the downe to slepe. And he wente his waye, and layed hym downe to slepe.

The LORDE called agayne: Samuel. And Samuel arose, and wente vnto Ely, & sayd: Beholde, here am I, thou hast called me. Neuertheless he sayd: My sõne, I haue not called the. Go thy waye agayne, & laye ỹ down to slepe. As for Samuel, he knewe not the LORDE as yet, and ỹ worde of the LORDE was not yet shewed vnto hym. And the LORDE called Samuel the thyrd tyme. And he arose and went vnto Eli, and sayd: Beholde, here am I thou hast called me.

Then perceaued Eli that the LORDE called the chylde, and he sayd vnto hym: Go thy waye agayne, and laye the downe to slepe: and yf the LORDE call ony more, then saye: Speake LORDE for thy seruaunt heareth. Samuel wente his waye, and layed hym downe in his place. Then came the LORDE and stode, and called lyke as afore: Samuel, Samuel. And Samuel sayd: Speake (LORDE) for thy seruaunte heareth. And the LORDE sayd vnto Samuel: Beholde, I do a thynge in Israel ỹ whosoeuer shall heare it, both his eares shall glowe. In that dayes wyll I rayse vp vpon Eli * all that I haue spoken concernynge his house, I wyll take it in hande, & perfourme it: for I haue tolde hym, that I wyl be iudge ouer his house forever, because of the wyckednes, ỹ he knewe how shamefully his chyldren behaued the selues, & hath not once loked so wel therto. Therfore haue I swore vnto the house of Eli, that this wyckednesse of ỹ house of Eli shall not be reconcyled nether with sacrifice nor with meatofferynge forever. And Samuel lay vnto the morowe, and opened the dores of the house of the LORDE, 1.Reg.2.g

But Samuel was afrayed to tell ỹ vision vnto Eli. Then Eli called hym & sayd: Samuel my sonne. He answered: Beholde, here am I. He sayd: What is ỹ worde that the LORDE hath spoke vnto the? hyde it not fro me: God do this & that vnto the, yf thou hyde ought fro me, of al that he hath talked with the. Then Samuel tolde hym altogether, and hyd nothynge from hym. He sayd: It is the LORDE, let hym do what pleaseth hym.

Samuell grewe vp, and the LORDE was with hym and ther fell none of all his

wordes vpon the earth. And all Israell frō Dan vnto Berlaba, knewe that Samuell was faythfull to be a prophete of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed hymselfe vnto Samuel at Silo, thorow the worde of ỹ LORDE.

The.iiii.Chapter.

AND all Israel spake of Samuel. And Israel wente forth to ỹ battayll agaynst the Philistines, & pitched beside the *Helpstone: As for the Philistines, they pitched at Apheck, and prepared themselues agaynst Israel. And whan the battayll beganne, the hoost was deuyded, so ỹ Israel was smytten before the enemyes, & in the edge in the felde they slewe aboute a fourte thousande men. And whan the people came in to the hoost, the Elders of Israell sayd: Wherfore hath ỹ LORDE cauſed vs to be smytten this daye before the Philistines? Let vs take vnto vs the Arke of ỹ LORDES conuenaūt from Silo, and let it come amonge vs, that it may helpe vs from the hande of our enemyes. And the people sent vnto Silo, and cauſed to fetch thēce ỹ Arke of the conuenaunt of the LORDE Zebaoth that sytteth vpon the Cherubyns. And with the Arke of the cōuenaūt of God ther were the two sonnes of Eli, Ophni and Phineas. *1.Reg.7.c.

B And whan the Arke of the conuenaunt of the LORDE came in to the hoost, all Israel shouted with a great shoute, so that the earth sounded withall. But whan the Philystines herde ỹ noyse of ỹ shoute they sayd: What noyse is this of such great shoutyng in the tentes of the Hebrues? And whā they perceaued that the Arke of the LORDE was come in to the hoost, they were afrayed and sayd: God is come in to the hoost. And they sayd moreouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wyll delyuer vs frō ỹ hāde of these hye goddes? These ar the goddes that smote Egipt with all maner of plages in ỹ wyldernesse. Be stronge now and manly ye Philistynes that ye serue not ỹ Hebrues * as they haue serued you. Be manly and fyght. *Iudi.13.a.

C Then fought the Philistines, and Israell was smytten, and euery one fled vnto his tente, and ther was a very great slaughter, so that ther fell of Israell thirtye thousande foote men. And the Arke of God was taken, * and the two sonnes of Eli, Ophni and Phineas dyd. *1.Reg.2.d

Then tāne ther one of Ben Jamin ran of the fore front of the battayl & came [illegible] Silo the same daye, & had his clothes rent and had earth vpon his heade. And whā he came in, Heli sat vpon the seate, ỹ he might loke towarde ỹ waye: for his harte was full aboute the Arke of God. And whan the man came in to the citye, he tolde it forth, and all the cytye cryed. And whan Eli herd the noyse of the cryenge, he axed: What noyse of businesse is this? The mā came hastily, and tolde Eli. (As for Eli he was fourscore and eyghtene yeare olde, * and his eyes were dymme so ỹ he coulde not se.) The man sayde vnto Eli: I come & am fled this day out of the hoost. He sayde: How is it sonne?

Then answered the tydynge bringer, & sayde: Israel is fled before the Philistines, and a great slaughter hath ther ben among the people, and thy two sonnes Ophni and Phineas are dead, yee & the Arke of God is taken awaye. Whan he had made mencyon of the Arke of God, he fel downe backwarde from the seate by the gate, and brake his necke, and dyed: for he was olde, and a heuy man. He iudged Israel fourty yeare. The wyfe of his sonne Phineas was with chylde, and shulde shortly haue ben delyuered: whan she herde the tydynges ỹ the Arke of God was taken, and that hir father in lawe and hir husbande were dead, she bowed her selfe and trauayled: for her paynes came vpon her. And whan she was nye the poynte of death, the wemē that stode by her, sayd: * Feare not, thou hast a sonne. But she gaue no answere, nother regarded it, and she called the chylde Icabod, & sayde: The glorye is gone from Israel, because the Arke of God was taken awaye, and for her father in lawe and hir husbande. And she sayde moreouer: The glorye is gone from Israel, for the Arke of God is taken away.

The.v.Chapter.

AS for ỹ Arke of God, the Philistynes toke it and brought it from * the stone of helpe vnto Asdod into the house of Dagon, and set it beside Dagon. And whan they of Asdod rose vp early on the morowe, they founde Dagō lyeng on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Neuertheles they rose vp early on ỹ nexte morowe, they

Dagon lyenge on his face agayne vpō the earth before the Arke of the LORD: but his heade and both his handes hewen of vpon the trefholde, so that the blocke laye there onely. Therfore the prestes of Dagon, and all they that go in to his house, treade not vpon the trefholde of Dagon at Asdod vnto this daye.

But the hande of the LORDE was heuy vpon them of Asdod, and destroyed thē, and smote Asdod and all the borders therof in secrete places. Whā the men of Asdod saw ꝑ they were so plaged, they sayde: * Let not the Arke of ꝑ God of Israel tary with vs, for his hāde is to hard vpon vs & vpō oure God Dagō. And they sent forth and gathered all the prynces of the Philystines vnto them, and sayd: What shall we do with the Arke of ꝑ God of Israell? Then answered they of Geth: Let the Arke of the God of Israell be borne aboute. And they caried the Arke of the God of Israell rounde aboute.

But whan they bare it aboute, ther was a very great rumore in the cytie thorow the hande of the LORDE, and smote the people of the cytie, from the smalest vnto the great, and destroyed thē in the secrete places. Then sent they the Arke of the LORD vnto Ekrō. But whā the Arke of the LORD came vnto Ekrō, they of Ekrō cryed: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

Then sente they forth, and gathered all the prynces of ꝑ Philistines together, and sayde: Sende awaye the Arke of the God of Israel agayn vnto hir place, that it slaye not me & my people: for ther is a very great rumoure with the dead in all the cytie, and the hande of God is there. And the people that dyed not, were smittē in secrete places, so that the noyse of the cytie wente vp vnto heauen.

The.vi.Chapter.

THus was the Arke of the LORDE in the londe of the Philistynes seuen monethes. And the Philystynes called their prestes and soothsayers, and sayd: What shal we do with the Arke of ꝑ LORD? Shewe vs, wherwith shall we sende it vnto hir place? They sayde: yf ye wyll sende awaye the Arke of the God of Israell, sende it not away empty, but geue a trespasseoffe rynge: so shall ye be made whole, & ye shall know, why his hāde departeth not frō you.

They sayde: What is the trespasseoffe-

rynge that we shal geue hym? They answered: fyue mans hynder partes of golde, and fyue golden myce accordynge to the nombre of the fyue prynces of the Philistines. For ther hath bene one maner of plage vpō you all, and vpon your prynces. Therfore must ye make youre hynder partes of one fasshyon and youre myce, whiche haue destroyed youre londe: that ye maye geue the God of Israell ꝑ honoure: peraduenture his hand shalbe thelighter vpon you and vpon youre God, and vpō youre londe. Why harden ye your harte as the Egipcians & Pharao hardened their hart? Whan he shewed hymself vpon them: * dyd not they let them departe to go their waye? Exo.12.c

Go to now therfore, and make a * newe cart, and take two mylke kyne, vpon the which ther neuer came yocke, and yocke thē to the carte, & let their calues tary behynde them at home: and take ye the Arcke of the LORDE and laye it vpon ꝑ cart: and the ꝑwels of golde that ye geue him for a trespasseoffe rynge put in a coffer besyde it, and sende it awaye and let it go. And loke well yf it go the way of hir owne coast Beth Semes, then hath he done vs all this great euell: yf no, then shal ye knowe ꝑ his hande hath not touched vs, but that is happened vnto vs by chaunce. 2.Reg.6.a

The men dyd so, and toke two yonge mylkekyne, and yocked them to a carte, and helde their calues at home, and layed the Arke of the LORDE vpon the cart, and the coffer with the golden myce, and with the ymages of their disease. And the kyne went C strayght waye vnto Beth Semes vpō one hye strete, and wente on bleatynge, and turned nother to the ryght hande nor to ꝑ left. And the prynces of the Philistynes went after them vnto the coast of Beth Semes.

The Beth Semites were euen reapyng downe their wheat harueste in the valley, & lyfte vp their eyes, and sawe the Arke, and reioyced to se it. The carte came in to ꝑ feld of Iosua ꝑ Beth Semite, and there it stode styll. And there was a great stone, and they claue the tymber of the carte, and offred the kyne vnto the LORDE for a burntoffrynge.

But the Leuites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Jewels of golde were, and sette them vpō the great stone. The men of Beth Semes offered burntofferinges & other offerynges also vnto ꝑ LORD the same day. And whan ꝑ fyue prynces of ꝑ Philistines had sene it, they departed agayne ꝑ same

daye towarde Ekron.

D These are the golden diseases, that the Philistines offred for a trespasse offerynge vnto the LORDE: Asdod one: Gasa one: Ascalon one: Gath one: and Ekron one: & golden myce, accordynge to the nombre of all the cytyes of the Philystynes amonge the fyue prynces, from the walled cyte vnto the village, and vnto the greate playne felde, wherupon they set the Arke of the LORDE which was vnto this daye vpon the felde of Josua the Bethshemite.

And certayne of Beth Semes were slayne because they had sene the Arke of the LORDE, and he slewe fyfty thousande and seuentye men of the people. Then mourned the people, because the LORD had done so great a slaughter in ỳ people. And the men at Beth Semes sayde: Who may stonde before the LORD so holy a God? And to whome shall he go frō vs? And they sent messaungers to the inhabiters of kyriath Jearim, sayenge: The Philistynes haue brought ỳ Arke of God agayn, come downe and fetch it vp vnto you.

The.vii.Chapter.

I SO the men of kyriath Jearim came downe, & fetched the Arke of the LORDE, and broughte it in to ỳ house of * Aminadab at Gibea & they consecrated Eleasar his sonne that he mighte kepe the Arke

2.Reg.6.a

1.par.14.a * And from that daye that the Arke of the LORDE abode at kiriath Jearim, the tyme extended forth so longe tyll it came to twēty yeares: and all the house of Israel wept after the LORDE.

Josu.24.c Judi.14.c But Samuell sayde vnto all the house of Israell: * yf ye turne with all youre hart vnto the LORDE, then put awaye from you the straunge goddes and Astaroth, and directe your hart vnto the LORD and

Deu.6.c Mat.4.b * serue hym onely, so shall he delyuer you out of ỳ hande of the Philistynes. Then the chyldren of Israell put awaye Baalim and Astaroth frō thē, and serued the LORDE onely.

B Samuell sayde: Gather all Israell together vnto Mispa, that I maye praye for you vnto the LORDE. And they came together vnto Mispa, and drue water, and powted it out before the LORDE, and fasted the same daye, and there they sayde: We haue synned vnto the LORDE. So Samuell iudged the chyldren of Israell at Mispa.

But whan the Philistynes herde that the chyldren of Israell were come together vnto Mispa, the prynces of ỳ Philystynes wente vp agaynst Israell. Whan the children of Israell herde that, they were afrayed of the Philistynes, and sayde vnto Samuel: Ceasse not to crye vnto the LORDE God for vs, that he maye helpe vs out of hande of the Philistynes. * Samuell [illegible] a fat lambe, and offred an whole burntsacrifice vnto the LORDE, and cryed vnto the LORD for Israell, and the LORD herde him. And whyle Samuell was offeryng the burntsacrifice, ỳ Philistines came to fight agaynst Israell. But the LORDE thondred a thonder vpon the Philystynes the same daye, and discōfited them, so that they were smytten before Israel. Then wente the men of Israel forth: and chaced the Philistines and smote them tyll vnder Beth Car. Then toke Samuell a stone, and set it betwene Mispa and Sen, and called it the * stone and sayde: Hetherto hath the LORDE helped vs. Thus were the Philistynes brought downe, and came nomore within the border of Israell. And the hande of the LORDE was agaynst the Philistynes, as longe as Samuell lyued.

* So Israell gat ỳ cytyes agayne, that the Philistynes had cōquerred, from Ekron vnto Gath, with the borders therof, that dyd Israell rescue out of the hande of the Philistynes: and Israell had peace with Ammorites. Samuell iudged Israell alōge as he lyued, & wēte about euery yere vnto Bethell, & Gilgal, and Mispa: and he had iudged Israell in all the places, he came agayne vnto Ramath: for there was his house, and there he iudged Israell and buylded an altare there vnto the LORDE.

The.viii.Chapter.

BUt whan Samuel was olde he sette his sonnes to be iudges ouer Israell. His firstborne sonne was called Joell and the secōde Abia, and they were iudges at Berlaba. Neuertheles his sonnes walked not in his wayes, but enclyned to couetousnesse, and * toke gyftes, & peruerted the law. Then all the Elders in Israell gathered themselues together, and came to Ramath vnto Samuell, and sayde vnto hym: Beholde thou art waxen olde, and thy sōnes walke not in thy wayes, * set a kynge ouer vs therfore, to iudge vs, as all the people then haue. Then was Samuell displeased whan they sayd: Geue vs a kynge to iudge vs. And Samuel prayed before the LORDE

B The LORDE sayde vnto Samuell: Herken vnto the voyce of the people in all that they haue sayde vnto the. * For they haue
8.d not refused the, but me, that I shuld not be kynge ouer the. They do vnto the as they haue done euer, sence the daye ỹ I brought them out of the londe of Egypte vnto this daye, and haue forsaken me, and serued other goddes. Herke now therfore vntotheir voyce, yet testifye vnto the, & shewe the ỹ
17.b * law of the kynge ỹ shall raygne ouer the.

And Samuell tolde all the wordes of ỹ LORDE vnto the people, that requyred a kynge of hym. This shalbe the lawe of the
9.d kynge that shall raygne ouer you: * youre sonnes shalbe taken for his charrettes, and for horsmen to runne before his charrettes,
C and to be rulers and captaynes, to be plowmen to tyll his londe, and to be reapers in his harueste and to make his harneste, and suche thynge as belonge to his charrettes.
Is for your doughters, he shall take them, to be appotecaries, cokes, & bakers. youre
11.a best londe and * vynyardes, and oyle gardens shall he take, and geue vnto his seruauntes: Of youre sedes also and vynyardes shall he take the tythes, and geue vnto his chamberlaynes and seruauntes. And
D youre seruauntes and youre maydens and your beste yonge men, & your asses shalhe take & do his busynesse wal: of your flockes shal he take ỹ tythes, & ye shalbe his seruaũtes. Whan ye shall crye then at the same tyme ouer your kynge, whome ye haue chosen you, the LORDE shall not heare you at the same tyme. Neuertheless the people refused to heare the voyce of Samuell, and sayde: Not so, but ther shalbe a kynge ouer vs, that we maye be as all other Heythen, that oure kynge maye iudge vs, & go forth before vs, and gouerne our warres. Then herkened Samuell vnto all that the people sayd, and tolde it before the eares of the LORDE. The LORDE sayde vnto hym: Herken thou vnto theyr voyce, and make them a kynge. And Samuel sayd vnto the men of Israell: Go youre waye euery one vnto his cytye.

The.ix. Chapter.

I Ther was a man of Ben Jamin named * Cis, the sonne of Abiel the sonne of Zeor, the sõne
9.a of Bethorah, the sonne of Aphiah, the sonne of a man of Jemini, a valeaunt man, whiche had a sonne named Saull, which was so goodly a yonge man, that ther was not a goodlyer among the chyldren of Israel, hygher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the chyldren with the, get the vp, go thy way, and seke the asses. And he went his waye thorow mounte Ephraim and thorow the londe of Solisa and founde them not. They wente thorow the londe of Saalim, and there they were not. They passed thorowe the londe of Jemini and founde them not. But whan they came in to the londe of Zuph, Saull sayde vnto the chylde that was with hym: Come let vs go home agayn, lest my father let go the asses, and take care for vs. He sayd: Behold, here is an honorable man of God in this cytye, al that he sayth, cõmeth to passe: Let vs go thither nowe, peraduenture he maye shew vs our waye which we go. But Saull sayde vnto his chylde: Though we shulde go, what bringe we the man? For ỹ breade is gone out of oure wallet, and els haue we no gyft to bringe the man of God: what haue we? The child answered agayn and sayde: Behold, I haue the fourth part of a syluer Sycle by me, the same will we geue the man of God that he maye shew vs oure waye.

(Afore tyme in Israel, whã a man wẽte B to are councell at the LORD, he sayd: Come, let vs go to the Seyer: for they that now at called prophetes, were celled Seyers afore tyme). Saul sayde vnto his chylde: Thou hast wel spoken come let vs go. And whan they wente vnto the cytye where the man of God was, and came vp vnto the cytye, they founde damsels whiche were gone forth to drawe water, vnto them they sayde: Is the Seyer here? They answered thẽ and sayd: yee: Behold, he is there, make haist: for he came in to the cytye this day, because ỹ people haue a sacrifyce to do to daye in the hye place. Whan ye come in the cytye, ye shall fynde hym, afore he go vp to the hye place for to eate: for the people will not eate tyll he come. For he shall blesse the offerynge: Then shall they eate that are called. Therfore go youre waye vp, for euen now shall ye fynde hym.

And whã they came vp to the cytye, and C were euen in the myddes of ỹ cytye, behold Samuel came forth in theyr way, & wolde go vp to the hye place. (* But the LORDE 1.Ma. 15.a had opened Samuels eare the daye afore, or euer Saull came, and sayde: Tomorow aboute this tyme will I sende a man vnto

the out of the lōde of Ben Jamin, him shalt thou anoynte to be prynce ouer my people of Israell, that he maye delyuer my people frō the hāde of the Philistynes: for I haue loked vpon my people, & they? crye is come before me.) Now whan Samuell behelde Saull, the LORDE answered hym: lo, that is the man of whō I tolde the that he shuld raygne ouer my people.

Then came Saull vnto Samuell vnder the gate, and sayde: tell me (I praye the) where is the Seyers house? Samuell, answered Saull, and sayde: I am the Seyer. Go vp before me vnto the hye place: for ye shall eate with me to day, to morow wyll I let the go, and all that is in thyne hart, wyl I tell the: and as for the asses whiche were lost thre dayes ago, care not thou for them, for they are founde. And to whome shal belonge all that is pleasaūt in Israell? Shal it not belonge vnto the, & to all thy fathers house? Saul answered: Am not I a sonne of Jemini, * & of the smalest trybe, and my kynred is ỹ leeste amōge all the kynreds of ỹ trybe of Bē Jamin? Why speakest thou so thē vnto me? Samuel toke Saul & his childe & brought them in to ỹ parler where they shuld eate, and satte them aboue those that were called, of whom ther were about a thyrtye men. And Samuell sayde vnto ỹ coke: geue me the porcyon that I gaue the, and bad the kepe it by the. Then the coke toke vp a shulder, and bare it forth, and set it before Saull. And (Samuell) sayde: Behold, this is left, laye it before the, & eate: for it was kepte for the agaynst this tyme, whā I called the people. Thus dyd Saull eate with Samuell the same daye.

Judi. 20.c
1.Reg.15.d

And whan they were gone downe from the hye place vnto the cytye, he talked with Saull in the chamber. And they rose vp early on ỹ morow. And whā the morynge sprynge arose, Samuell called Saull in ỹ chamber, and sayde: Up, that I maye sende the thy waye. And Saul gat hym vp: and they both wente forth together, he and Samuell. And whan they came downe to the ende of ỹ cytye, Samuel sayd vnto Saul: Speake vnto ỹ chylde, that he go on forth before vs, but stonde thou styll now, that I maye shewe the what God hath sayde.

The.x. Chapter.

THen * toke Samuell a glas of oyle, and powred it vpō his heade, and kyssed hym, & sayde: Seyst thou that the LORDE hath anoynted the, to be the prynce ouer * his enheritaunce? Whā thou goest now fro me, thou shalt fynde two men besyde * Rachels graue in the coast of Benjamin at Selzah, whiche shall saye vnto the: The asses are founde, whome thou wentest to seke: and beholde, thy father hath put ỹ asses out of his mynde, & taketh thought for ỹ, & sayeth: What shal I do for my sonne.

And whan thou goest on forth frō thence thou shalt come to ỹ Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kydes, another thre loaues of bread, the third a bottell wyth wyne: and they shall salute the, and geue the two loaues, whiche thou shalt take of theyr hande. After that shalt thou come to the hyll of God * where the Philistynes watch is: and whan thou commest there in to the cytye, there shall mete the a company of prophetes cōmynge downe from the hye place, and before them a psaltery, and tabret, a pype and a harpe, & they themselues prophecyeng. And the spyrite of the LORDE shall come vpon the, and thou shalt prophecye with thē, and shalt be chaūged in to another man.

Whan these tokens come now vnto the * then do what soeuer cōmeth vnto thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyll I come downe vnto the, that thou mayste offre burntofferynges & thanke offerynges. * Seuē dayes shalt thou tarye tyll I come to the, and shew the what thou shuldest do. And whan he turned his shulder to go from Samuell. God chaūged hym another harte, and all these tokens came the same daye.

And whan they came vnto the hyll, beholde ther mette him a campany of prophetes, * and the spyrite of God came vpō him so that he prophecyed amonge them. But whan they which knewe hym before, sawe him that he prophecyed with the prophetes they sayde all amonge themselues: What is happened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one of the was there answered & sayde: Who is their father? * Here of cam ỹ prouerbe: Is Saul also amōge ỹ prophetes? And whan he had left of prophecyenge, he cam vp to the hye

Sauls vncle sayd vnto hym & to his
chylde: Whether wente ye? They answered
To seke the asses. And whan we sawe that
they were awaye, we came vnto Samuel.
The sayd Sauls vncle: Tel me, what said
Samuel vnto you? Saul answered his vn
cle: He tolde vs, that the asses were founde.
But of the kyngdome he told hym nothing
what Samuel had sayd.

D Samuel called the people together vn=
to the LORDE to Mispa, and spake vnto
the chyldren of Israel: Thus sayeth ỹ LOR
DE the god of Israel: I brought Israel out
of Egipte, and deliuered you from the hãde
of the Egipcyans, and from the hande of al
the kyngdomes that oppressed you. * But
now haue ye refused your God, which hath
helped you out of all youre sorowes & trou-
bles, and ye haue sayd vnto hym: Set a
kynge ouer vs. Well, stande ye now be-
fore the LORDE accordynge to your trybes
and kynredes.

* Now whan Samuel hadde brought
forth all the trybes of Israell, the tryb of
Ben Jamin was taken. And whan he had
brought forth the tryb of Ben Jamin with
his kynredes, the kynred of Matri was ta-
ken, and Saul the sonne of Cis was taken
And they sought hym, but they founde him
not.

E Then ared they further at the LORDE,
whether he was for to come thether. The
LORDE answered: Beholde, he hath hyd
hymselfe amonge the vessels. Then ranne
they thyther, and fetched hym. And whan
he stode amonge the people, he was hygher
by the heade then all the people. And Sa-
muel sayd vnto all the people: There se ye
hym whom the LORDE hath chosen, for in
all the people ther is none lyke hym. Then
gaue all the people a shoute, & sayd: * God
saue the new kynge.

Samuel tolde the people all * the lawe
of the kyngdome, and wrote it in a boke, &
layed it before the LORDE. And Samuel
let all the people go, euery one to his owne
house. And Saul went home also vnto Gi
bea, and ther wente with hym one parte of
the hoost, whose hartes God had touched.
But the chyldren of Belial sayde: What
shall this felowe helpe vs, * and despyled
hym, and brought hym no presente. But he
made hym as though he herde it not.

The.xi. Chapter,

NAhas the * Ammonite went vp A
and layed sege vnto Jabes in Judi 10.b
Gilead. And all the men of Ja-
bes sayd vnto Nahas: Be at
one with vs and we wyll serue
the. But Nahas the Ammonite answered
them: I wyll make a couenaunt with
you, on this condicyon that I maye thrust
out all your ryght eyes, & put you to shame
amonge all Israel. Then sayde all the El-
ders of Jabes vnto hym: Geue vs seuen
dayes respyte, that we maye sende messaun
gers in to all the coastes of Israel: yf ther
be no saueoure, we wyll go forth vnto the.

So the messaungers came vnto Gibea B
of Saul, and spake this before the eares of
the people. Then all the people lyfte vp
theyr voyce, and wepte. And behold, Saul
came after the oxen out the felde, and sayde:
What ayleth the people that they wepe?
So they tolde hym the earande of the men
of Jabes. * Then came the spyrite of God, 1.Re.10.c
vpon hym, whan he had herde these wordes
and his wrath was sore moued, and he toke
a couple of oxen, and * hewed them in sun- Judi.19.g
der, & sent them in to all the coastes of Isra
el by the messaungers, sayenge: Whosoe-
uer goeth not forth after Saul and Samu
el, his oxen shalbe thus dealt withal.

Then fell the feare of the LORDE vpon C
the people, so ỹ they went forth lyke as one
man, * And they were tolde at Basek, and 1.Re 13.a
of the chyldren of Israel ther were thre hun and.15.a
dreth thousande men, and thyrty thousand
of the chyldren of Juda. And they spake vn
to the messaungers that were come: Saye
thus vnto the men of Jabes in Gilead: To
morowe shall ye haue helpe, whan the sõne
is at the whotest. Whan the messaungers
came & tolde this to the men of Jabes, they
were glad. And the men of Jabes sayd: To
morowe wyll we come forth vnto you, that
ye maye do vnto vs, whatsoeuer it pleaseth
you. And on the nexte morow Saul set the
people in thre partes, and cam in to ỹ hoost
aboute the morynge watch, and smote the
Ammonites tyl ỹ daye was at the whotest.
As for those that remayned, they were so sca
tred, that two of them abode not together.

Then sayd the people vnto Samuel: 1.Re.10.g
Where are they that sayd: * Shulde Saul
raigne ouer vs? Delyuer vs here the men,
that we may put them to death. But Saul
sayde: Ther shall no man dye this dye, for
to daye hath the LORDE geuen health in
Israell. Samuel sayde vnto the people:

Come, let vs go vnto Gilgall and renewe the kyngdome there. Then wente all ỹ people vnto Gilgall, & there they made Saull kynge before the LORDE at Gilgal, and offred thankoffrynges before the LORDE. And Saul with al the men of Israel reioyced there greatly.

The.xii.Chapter.

1 SAmuel sayd vnto all Israel: Beholde, I haue herkened vnto your voyce in al that ye said vnto me, & haue made a kynge ouer you. And now lo, there goeth your kynge before you. As for me, I am waxen olde and grayheered, and my sõnes are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me before ỹ
Exod.46.c 1.Reg.12.d LORDE and his anoynted, * yf I haue taken ony mans ore, or asse: yf I haue done ony man violence or wronge, yf I haue oppressed ony man, yf I haue receaued a gyft of ony mans hande, and kepte it secretly, I wyll restore it you agayne.

They sayd: Thou hast done vs nother violence nor wronge, nother oppressed, nor taken ought of ony mans hande. He sayde: The LORDE be wytnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothynge in my hande. They sayd: yee they shalbe wytnesses. And Samuel
B sayd vnto the people: The LORDE whiche made Moses and Aarõ, and brought your fathers out of the lande of Egipte is here present. Stonde forth now therfore, that I may iudge you before the LORDE ouer the ryght wysnes of the LORDE, which he hath done for you and your fathers.

Gen.46.a Exo.2.d Exo.3.b * Whan Jacob was come in to Egipt, your fathers cryed vnto the LORDE, * And he sent Moses and Aaron to bryngе your fathers out of Egipt, and to cause them for to dwell in this place.

Judi.4.a * But whan they forgat the LORDE they God, he solde them vnder the power
Judi.13.a & Judi.3.b of Sisera the captayne at Hazor * and vnder the power of ỹ Philistynes & and vnder the power of the kynge of the Moabites, which fought agaynst them. But they cryed vnto the LORDE, and sayd: We haue synned, in that we haue forsaken the LORDE, and serued Baalim, & Astaroth. But nowe delyuer vs from the hande of our enemyes
Judi.6.c & Jud.13.d & Jud.11.a & 1.Re.7.a and we wyll serue the. * Then the LORDE sent Jerubaal, & Bedan, * Jephthae, * and Samuel, and delyuered you from your enemyes rounde aboute & caused you to dwell safe.

But whã ye sawe that Nahas, ỹ kynge of the chyldren of Ammõ came agaynst you * ye sayde vnto me: Not thou, but a kynge shall raigne ouer vs, where as not withstandynge your God was your kynge. Nowe, there haue ye youre kynge, whom ye haue chosen and desyred: for lo the LORDE hath set a kynge ouer you. yf ye shall feare the LORDE now, and serue hym, and herken vnto his voyce, and be not disobedient vnto ỹ mouth of the LORDE, then shall both ye and your kynge that rayneth ouer you, folowe the LORDE your God. But yf ye herken not vnto the voyce of the LORDE, but be disobedient vnto his mouth then shall the hande of the LORDE be agaynst you, & agaynst your fathers.

Stande forth now also, and behold this great thynge, that the LORDE shall do before your eyes. Is it not now ỹ wheate haruest? yet wyll I call vpon the LORDE, & he shall cause it to thonder and rayne, that ye shall knowe and se the great euell, which ye haue done in the syght of the LORDE, in that ye haue desyred to haue a kynge.

* And whan Samuel called vpon the LORDE, the LORDE caused it to thonder and rayne the same daye.

Then all the people feared the LORDE and Samuel greatly, and they sayd all vnto Samuel: Praye thou vnto the LORDE thy God for thy seruaũtes, that we dye not. For besyde our synnes we haue done this euell also ỹ we haue desyred vnto vs a kynge. Samuel sayde vnto all the people: Feare not, ye haue done all thys euell in dede. Neuertheless departe not backe from ỹ LORDE, but serue the LORDE with all your hert, and go not aside after vanyte, for it profiteth you nothynge, and can not deliuer you in so much as it is but a vayne thynge.

* For ỹ LORDE shall not forsake his people because of his great names sake: for ỹ LORDE hath begon to make you a people vnto hym selfe. But God forbyd that I shulde synne so vnto the LORDE, to cease fro prayenge for you, and frõ teachyng you ỹ good and ryghteous waye. Feare ye the LORDE therfore, & serue hym faythfully wt all your harte: for ye haue sene, how great thynge he doth vnto you. But yf ye do wyckedly both ye and youre kynge shall perysshe.

The.xiii.Chapter.

SAul had ben kynge one yeare, and whā he had raygned ouer Jsraell two yeares, he chose hī thre thousand men out of Jsraell: two thousande were with Saul at Michmas vpon the mount of Bethell, and one thousande with Jonathas at Gibea of Ben Jamin. As the other people, he let thē go euery one vnto his tente. But Jonathas smote the Philistynes in theyr owne * watch, which was at Gibea. That came to the Philistines eares. And Saull caused to blowe the trompes in al the lāde, and to saye: Let the Hebrues heare. And al Jsraell herde saye: Saull hath smytten the Philistynes watch, for Jsraell stanke before the Philistynes. And all the people cryed after Saull at Gilgall.

Then the Philistynes gathered them selues together to fight with Jsraell, thyrtye thousande charrettes, sixe thousande horsmen, and other people besyde in nombre as the sande by the see shore, and wente vp, and pitched at Michmas on the eastsyde of Bethauen. When the men of Jsraell sawe that myskortune laye vpon theyr nekkes (for the people was come ther to) they crope in to caues and dennes, in to rockes, and holes, and welles. But the Hebrues wente ouer Jordane in to the lāde of Gad and Gilead. As for Saull he was yet at Gilgal and all the people were kaynthar ted after hym. * Then taryed he seuē dayes accordynge to ỹ tyme appoynted of Samuell. And whan Samuel came not vnto Gilgall, the people were scatered abrode from hym. Then sayde Saul: Bringe me hither a burntofferyng, and thākofferynges: and he offered a burntofferynge. But whan he had made an ende of the burntofferinge, beholde, Samuell came. Thē wente Saull forth to mete hym, ỹ he myghte salute hym.

But Samuell sayde: What haste thou done? Saul answered: I sawe that the people was scatred abrode fro me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Thē sayde I: Now shall the Philistynes come downe to me vnto Gilgall, and I haue not besought the face of the LORD: and so I bolde ned my selfe and offered a burntofferige.

Samuell sayde vnto Saul: Thou hast done folyshly, and not kepte the cōmaundement of the LORDE thy God, which he commaūded the. For yf thou haddest not done this he had prospered thy kyngdome vpon Jsrael for euer: but now shall not thy kyngdome continue. * The LORDE hath sought hym out a man after his owne harte, hym hath the LORDE cōmaunded to be prynce ouer his people, for thou hast not kepte that the LORD cōmaunded the. And Samuel arose, and wēte vp from Gilgal vnto Gibea Ben Jamin. 1.Re.16.c

* And Saull nombred the people that was founde with hym, vpon a fyre hūdreth men. Saull and his sonne Jonathas, and the people that was with thē, taryed at Gibea Ben Jamin: but the Philistynes hadde pitched theyr tentes at Michmas. And out of the hooste of the Philistynes ther wente thre bondes of men to destroye: one turned the waye towarde Ephra, in to the londe of Suall: another turned towarde the waye of Bethoron: the thyrde turned toward the waye, that reacheth to ỹ valleye of Zeboim vnto the wyldernesse. 1.Re.17.e and.15.a

But ther was not a smyth founde in all ỹ lāde of Jsrael: for ỹ Philistynes thought: The Hebrues myght happlye make swerdes and speares. And al Jsrael were fayne to go downe to the Philistynes whan ony man had a plowshare, a mattocke, an axe, or a syth to sharpe: & the edges of the plowshares, and mattockes, and forkes, & axes were laboured, and ỹ poyntes blont. Now whan the daye of ỹ battayll came ther was nother sweard nor speare founde in ỹ hāde of all the people, that was with Saull and Jonathas: but for Saull and Jonathas his sonne ther was somwhat foūde. And ỹ Philistines watch went ouer by Michmas

The.xiiij.Chapter.

IT forturned at the same tyme, that Jonathas sayde vnto his lad which was his wapēbarer: Come, let vs go ouer to ỹ Philistines watch that lyeth aboue and he tolde not his father. Saull dwelt at the ende of Gibea vnder a Pōgranate tre, which was in ỹ suburbes. * And the people that were by him, were vpō a fyre hundreth mēn. And Ahia the sonne of * Achitob ỹ brother of Icabod, the sōne of Phineas, ỹ sōne of Eli the prest of the LORDE at Silo, dyd wear ỹ ouerbody cote. But ỹ people knewe not that Jonathas was gone. 1.Re.13.b 1.Re.22.b

Betwene the passages where Jonathas soughte to go ouer vnto the Philistynes watch, ther were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senne. And the one laye on the northe syde towarde

Wichmas, and the other on the southsyde towarde Gaba. And Jonathas sayde vnto his weapen bearer: Come, let vs go ouer to the watch of these vncircūcysed, peraduen-
2 Pa.14.c ture the LORDE shall worke with vs. *For it is no harde matter for ỹ LORDE to helpe by many or by fewe. Thē answered hym his wapen bearer: Do all that is in thyne harte go in thy waye, beholde, I am with the, euē as thyne harte wyll.

B Jonathas said: Well then, whan we are gone ouer to the men, and come within the syght of them, yf they saye: Stande styll, tyl we come to you, then wyll we stande styll in our place & not go vp to thē, but yf they say come vp to vs, we wyll go vp to them, then hath the LORDE delyuerd them in to oure hande, and this shalbe a token for vs. Now whan they came both in the syght of ỹ Philistynes watch, the Philistynes sayde: Se,
1.Re.13.b. *the Hebrues are gone out of theyr holes ỹ
Jud.6.14.b they were crept into. And the mē in ỹ watch answerd Jonathas & his wapēbearer, and sayd: Come vp to vs, and we wyl teach you what the matter is. Then sayde Jonathas
1.Pa.4.d to his wapenbearer. *Come vp after me, ỹ LORDE hath delyuered them in to Israels hande. And Jonathas clamme vp with hādes and fete, and his wapēbearer afterhim. And Jonathas smote them downe before hym, and his wapenbearer slewe behynde hym, so that the fyrst slaughter that Jonathas and his wapenbearer dyd, was vpon a twentye men, within the lēgth of halfe an aker of lande, which a pare of oxen may tyll in one daye.

C *And ther came a fearfulnesse & flyghte
Jud.14.c. in the hooste vpon the felde, and amonge all
1.Reg.13.c the people of the watch: and vpon the * destroyers ther came a fearfulnesse also and flyght, so that the lande was in a tumoure,
Josu.10.b and * ther came a flyght thorow God, and
Jud.4.c Sauls watchmē at Gibea Ben Jamin saw that the multitude gat them awaye, & tāne to and fro.

Saul said vnto the people that was wt hym: Tel and se which of vs is gone away. And whā they nōbred, beholde, Jonathas & his wapenbearer was not there. Then said Saul vnto Ahia: Bryng hether the Arke of God (for at ỹ tyme was the Arke of God with the chyldren of Israel,) & whyle Saul was yet speakynge to the prest, the multytude in the Philistynes hooste gat vp, ranne & was great. And Saul sayde vnto ỹ prest: Withdrawe thyne hande. And Saul cryed and all the people that was with hym, and came to the battayll. And beholde, a many mans swearde was agaynst another, & there was a very great tumoure.

The Hebrues also that were with ỹ Philistynes afore, and had gone vp with them in ỹ hooste on euery syde, ioyned them selues vnto Israel which were wt Saul and Jonathas. And all the men of Israel which *had hyd thē selues vpon ỹ mout of Ephraim, whan they herde ỹ the Philistynes fled, folowed after them in the battayll. Thus the LORDE helped Israel at that time, and the battayll lasted vnto Bethauen.

And whan the men of Israel came faynt Saul charged all the people the same day and sayd: Cursed be euery man, which eateth bread vntyll euen, that I maye auenge me on myne enemyes. Then all the people tasted no bread. And al ỹ people of ỹ lande came in to the wood. But ther laye hony vpon the felde: and whan the people came in to the wood, behold, the hony flowed, but no man put of it to his mouth with his hande, for the people were afrayed because of the othe. As for Jonathas he had not herde that his father had charged the people, and he put forth his staffe ỹ he had in his hande and dypped ỹ ende of it in the hony combe, and turned his hand to his mouth, and his eyes were lyghted.

Then answered one of the people, & said: Thy father hath charged the people, & sayd: Cursed be euery mā that eateth ought this daye. Neuertheless the people were faynt. Thē sayd Jonathas: My father hath troubled the lande: Se how lyght myn eyes become, because I haue tasted a litle of this hony. yf the people this daye had eaten of ỹ spoile of theyr enemies that they founde, the slaughter shulde haue bene greater gaynste the Philistynes. yet smote they the Philistynes the same daye fro Machmas vnto Aialon, and the people were very weery.

And the people turned to ỹ spoyle, and toke shepe and oxen, and calues, and slewe them vpon the earth, * and dyd eate them with the bloude. Then was it tolde Saul: Beholde, the people synne agaynst the LORDE, in that they eat bloude. He sayde: Ye haue done euell: roll vnto me now a great stone. And Saul sayd moreouer: Go out amonge the people, and saye vnto them that euery one bryng me his ox and his shepe, and slaye them here, that ye may eate and not to synne agaynst the LORDE in the eatyng of bloude. Thē bro ught al ỹ peo-

euery one his oxe with his hande the same nyght, and slewe them there. And Saull buylded an altare vnto the LORDE. This is the fyrste altare that he buylded vnto the LORDE.

And Saull sayde: Let vs go downe after the Philistynes, by night, and spoyle the tyll it be cleare mornynge, that we let none escape. They answered: Do what so euer pleaseth the. But the preest sayde: Let vs go nye here vnto God. * And Saull ared at God. Shal I go downe here after the Philystynes? and wylt thou delyuer the into Israels hāde? Neuertheless he answered him not at that tyme.

Then sayde Saul: Let all the armeyes of the people come hither, & make search and se, in whom is this synne at this tyme. For as truly as God the sauioure of Israel lyueth and though it be in my sonne Jonathas, he shall dye. And no man answered hym of al the people. And he sayd vnto al Israel: Be ye on the one syde, I and my sonne Jonathas wyll be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORD the God of Israel: do thou that ryght is. Then was Jonathas & Saull take: but the people wente forth fre. Saull sayde: Cast the lot ouer my and my sonne Jonathas. So Jonathas was take. And Saul sayd vnto Jonathas: * Tel me what hast thou done? Jonathas tolde him, and sayde. I tasted a lytle hony with the staff that I had in my hande, and beholde, must I dye therfore? Then sayd Saul: God do this and that vnto me, Jonathas thou must dye the death.

But the people sayd vnto Saul: Shulde Jonathas dye, that hath done so great health in Israel this nyght? God forbyd. * As truly as the LORD lyueth, ther shall not one heer of his heade fall vpon the earth: for he God hath he wrought this tyme. So the people delyuered Jonathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But whā Saull had conquered the kyngdom ouer Israel, he fought agaynst al his enemyes rounde aboute: agaynst the Moabites, agaynste the chyldren of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst the Philistynes: and whether so euer he turned hym, he gat the victorye. And he made an hoost, and smote the * Amalechites, and delyuered Israel frō the hāde of all those that spoyled them.

Saul had these sōnes: Jonathas, Jsui, and Melchisua. And these were the names of his two doughters: The fyrstborne Merob: and the yongest Michol. And Sauls wyfe was called Ahinoham, the doughter of Ahimaas. And his chef captaynes name was Abner, the sonne of Ner, Sauls vncle * Cis was the father of Saull. But Ner the father of Abner was the sonne of Abiell. 1.Reg.9.a 1.Par.9.a

Ther was a myghty sore warre agaynst the Philistynes, as longe as Saull lyued. And where Saull sawe a man that was stronge and mete for the warre, he toke him to hym.

The.xv. Chapter.

Samuel sayd vnto Saul: * The LORDE sent me to anoynte the for to be kynge ouer his people of Jsraell: Heare nowe therfore the voyce of the wordes of the LORDE. Thus sayeth the LORDE Zebaoth: I haue remembred what Amaleck dyd vnto Jsraell, * and howe he layed wayte for hym in the waye, whan he wente out of Egipte: Go thy way now ther fore, and smyte the Amalechites, and dāne them with al that they haue, and spare him not: but slaye both man and woman, chyldren and sucklynges, oxen and shepe, camels and asses. Saull commaunded the people the same, * and nombred them at Talaim two hūdreth thousande foote men, and ten thousande men of Juda. A 1.Reg.9.a Exo.17.f Nu.24.b Deu.25.a 1.Reg.11.f and.13.b

And whan Saull came to the cyte of Amalechites, he set an hynder watch by the ryuer, and sayde vnto the Kenites: Get you hence, departe, and go downe frō the Amalechites, that I smyte you not with them, * for ye shewed mercy vnto all the chyldren of Jsrael, whā they departed out of Egipt. So the Kenites gat them awaye frō amōg the Amalechites. B Nu.10.b Jud.1.b

Then smote Saul the Amalechites frō Heuila vnto Sur (which lieth ouer against Egypt) and toke Agag the kynge of the Amalechites alyue, and dāned all the people with the edge of the sweard. Neuertheless Saull and the people spared Agag, and the shepe & oxen that were good and fat, and the lambes, and all that was good, and wolde not damne them: but loke what was foule and nothynge worth, that they damned.

Then came the worde of the LORDE vnto Samuel, and sayde: It repenteth me that I made Saull kynge, for he hath turned hym selfe backe fro me, & not confirmed my wordes. Therfor was Samuel angry, and C

cryed vnto the LORDE all that nyghte. And Samuell gat hym vp early, that he might mete Saull in the mornynge. And it was tolde hym, that Saul was come vnto Carmell, * and set hym vp a pyler, & was gone aboute and came downe to Gilgall.

Deu.17.c

Now whā Samuel came to Saul, Saul sayde vnto hym: Blessed be thou vnto the LORDE. I haue performed the worde of ꝑ LORDE. Samuell answered: What crye is this then of shepe in myne eares, and ꝑ crye of oxen which I heare.

D Saull sayde: They haue brought them from the Amalechites: for ꝑ people spared the best shepe and oxen for ꝑ offerynge of ꝑ LORD thy God, the other haue we damned. Neuertheless Samuell answered Saull: Let me tell the what the LORDE hath sayde vnto me this night. He sayd: Saye on. Samuell sayde: * Whan thou wast but small in thyne owne eyes, waste thou not ꝑ heade amonge the trybes of Israell: and ꝑ LORD anoynted the to be kynge ouer Israel. And the LORD sent the in to the waye, and sayd: Go thy waye and dāne the synners ꝑ Amalechytes, & fyght agaynst thē, tyl thou haue vtterly destroyed thē. Wherfore hast thou not herkened vnto the voyce of the LORDE but hast turned the selfe to the spoyle, and done euell in the syght of the LORDE.

1.Reg.9.c and.10.a

E Saull answered Samuel: yee, I haue herkened vnto the voyce of the LORDE and haue gone the waye that the LORD sent me, and brought Agag the kynge of the Amalechites, & dāned ꝑ Amalechites: but ꝑ people haue takē of ꝑ spoyle, shepe & oxē, & the best amōge ꝑ dāned, to offer vnto the LORD thy God in Gilgal. Samuel sayd: Hath ꝑ LORDE pleasure in sacrifices & burntofferiges, as in obeyenge ꝑ voyce of ꝑ LORDE? Behold,

Eccli.4.c * obedience is better then offerynge, and to herken is better then the fat of rāmes. For

Exo.22.c Deu.18.b disobedience is as ꝑ synne of * witchcrafte, and rebellion is as the blasphemy of ydola trye. In so much now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kynge.

F Thē sayd Saul vnto Samuel: I haue synned, that I haue trāsgressed the cōmaū dement of the LORDE, and thy worde: for I was afrayed of ꝑ people, & herkened vnto theyr voyce. And now forgeue me my sinne and returne wt me, that I maye worshippe the LORDE. Samuel sayde vnto Saull: I wyl not turne backe with the, for thou hast

1.re.11.b.c refused ꝑ worde of the LORD, and * ꝑ LORD hath refused ꝑ also, that thou shuldest not be kynge in Israell. And whan Samuel turned hym backe to go his waye, he gaue him by ꝑ edge of his garment, and rente it. Then sayd Samuel vnto hym: The LORD hath * rente the kyngdome of Israel from the this day, & geuē it vnto thy neyghboure, which is better thē thou. The ouertrymer in Israell also shall not lye, nother shall he repente: for he is no mā that he shuld repente.

He sayde: I haue synned, yet honour me before the Elders of my people and before Israell, and turne backe with me, that I maye worshippe the LORD thy God. So Samuell turned agayne after Saull, that Saull might worshyppe the LORDE. But Samuell sayde: bynge me hether Agag ꝑ kynge of the Amalechites. And Agag came vnto hym tenderly. And Agag sayde: Thus departeth ꝑ bytternesse of death. Samuell sayde: * Lyke as thy sweard hath made wo men childlesse: so shall thy mother also be without childre amonge wemen. So Samuell hewed Agag in peces before the LORDE in Gilgall

* And Samuel departed vnto Ramath. But Saull wente vp to his house at Gibea Saull. * And Samuell sawe Saul no more vnto the daye of his death. Nethelesse Samuell mourned for Saul, because it repented the LORD ꝑ he had made Saul kynge ouer Israell.

The.xvi.Chapter.

AND the LORDE sayde vnto Samuel: How lōge mournest thou for Saull, whome I haue refused, that he shulde not be kynge ouer Israell? Fyll thyne horne with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded a kynge. But Samuell sayde: How shall I go? Saul shall perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, and saye: I am come to do sacrifyce vnto the LORDE. And thou shalt call Isai to the sacrifice, & shall I tel the what thou shalt do, that thou mayst anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cytye astonnied, & wente forth to mete hym and sayde: * Is thy cōmynge peasyble? He sayd: yee, I am come to do sacrifice vnto the LORD. * Sāctifye youre selues & come wt me to ꝑ sacrifyce. And he sanctified Isai & his sonnes, & called thē to ꝑ sacrifice.

Now whan they came in, he beheld

liab, and thought, whether he shulde be his anoynted before the LORD. But the LORD sayde vnto Samuel: Loke not vpon his cõtenaunce, nor vpon the talnesse of his personne. For I iudge not after ỹ sight of mã. I man hath respecte vnto the thynge that is before his eyes, but the LORD loketh vpon the harte. Then Isai called Abinadab, and brought hym before Samuell. And he sayde: This hath not ỹ LORDE chosen. Thẽ Isai brought Samma. But he sayd: This also hath not ỹ LORD chosen. Thẽ brought Isai his seuen sonnes before Samuell. Nevertheless Samuel sayde vnto Isai: The LORDE hath chosen none of these.

And Samuell sayd vnto Isai: Are here all the children? He sayde: There is yet one the lest of all, & beholde, he keepeth ỹ shepe. Then sayde Samuell vnto Isai: Sende & cause hym to be fetched, for we will not syt downe at the table, vntyll he come. Then sent he, and caused hym to be brought. And he was well coloured, with fayre eyes and of a bewtyfull contenaunce. And the LORD sayde. Aryse and * anoynte hym, that is he.

* Then toke Samuell his oyle horne, & anoynted hym amonge his brethren. And the spirite of the LORDE came vpon Dauid from that daye forth. As for Samuell, he gat hym vp, and wente vnto Ramath.

But the spirite of the LORD departed frõ Saull, and an euell spirite from the LORDE vexed hym. Then sayde Sauls seruauntes vnto hym: Beholde, * an euell spirite from God vexeth the. Let our lord saye vnto his seruauntes which stonde before hym, that they seke a man whiche can playe vpon the harpe and instrument, that whan the euell spirite of God commeth vpon the, he maye playe with his hande, to ease the withall. Then sayd Saul vnto his seruaũtes: Prouide me a man, that can playe well vpõ the instrumente, and bringe hym vnto me.

Then answered one of the children, and sayde: Beholde, I sawe a sonne of Isai the Bethleemite, which can playe vpon the instrumente, an honest and valeaunt man, & one that hath vnderstondynge in matters, and is well fauoured. Thẽ Saul sent messaungers vnto Isai, sayenge: Sende me Dauid thy sonne, which is with the shepe. Thẽ toke Isai an asse with breade, and a bottell with wyne, and a kyd, & sent it vnto Saull by Dauid his sonne. So Dauid came to Saull, and stode before hym, and he loued him wel, and he became his weapenbearer. And Saul sent vnto Isai, sayeng: Let Dauid remayne before me, for he hath founde fauoure in my sight. Now whan the euell spirite of God came vpon Saull, Dauid toke the harpe, and played with his hande: So was Saull refreshed, and eased, & the euell spirite departed from hym.

The.xvii. Chapter.

THe Philistynes gathered their hoost to the battayll, and came together to Socho in Juda, & pitched theyre tentes betwene Socho and Aseka, at the ende of Damin. But Saull and the men of Israel came together, and pitched in the Oke valley, and prepared themselues to the battayll agaynst the Philistines. And the Philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that ther was a valley betwene thẽ.

Then stept ther forth from amonge the Philistines a stoute bolde mã, named Goliath of * Gath, syre cubites and an hande breth hye, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande sycles of stele, & harnesse of stele had he vpon hys legges, and a shyld of stele vpon his shulders: and the shaft of his spear was lyke a weuers lowme, and the yron of his speare had fyue hundreth Sycles of yrõ and his wapenbearer wente before hym. Judi. 11. B

And he stode and called vnto the hoost of Israell, and sayde vnto them: Wherfore are ye come forth to prepare your selues to the battayll? Am not I a Philistyne, and ye the seruauntes of Saull? Chose one amonge you to come downe vnto me: yf he can fyght agaynst me and slay me, thẽ will we be youre seruauntes: but yf I can ouercome hym and slay hym, thẽ shall ye be our seruauntes, to do vs seruice. And the Philistyne sayd: I haue spokẽ disdanously vnto the hoost of Israel this day, Geue me one & let vs fight together. Whã Saul & all Israel herde these wordes of ỹ Philistine, they

were astonied and sore afrayed.

1.Re.16.f * But Dauid was the sonne of a mã of Ephrata of Bethleem Juda, whose name was Jsai, whiche had eyght sonnes, & was an olde man in Sauls tyme, and was well stryckẽ in age amonge men. And the thre eldest sonnes of Jsai were gone with Saul to ꝑ battayll. And they names where these Eliab the firstborne, Abinadab the second, and Samma the thirde. But Dauid was the yongest of all. So when the thre eldeste were gone with Saull to the battayll: Dauid wente agayne from Saull, to kepe his fathers shepe at Bethleem. But the Philystyne stept forth early in the mornynge and at euen, and stode there forthe dayes.

C Jsai sayd vnto Dauid his sonne: Take this Epha of fermentye for thy brethren, & these ten loaues of breade (and runne to the hoost vnto thy brethren) and these ten new cheses, and bringe thẽ to the captayne, and loke how thy brethrẽ do: whether it go well with them or no, and take what they byd ꝑ. But Saul and they, and all the men of Jsraell were in the Oke valleye, and foughte agaynst the Philistynes.

Then Dauid gat hym vp early in the mornynge, and cõmitted the shepe to the kepar, and toke his burthen, wente his waye, as Jsai cõmaunded hym, and came to the tent. And ꝑ hoost was gone forth, and had prepared themselues, and cryed in the battayl: For Jsrael had set themselues in aray and ꝑ Philystines were agaynst they hoost in their araye also.

Then left Dauid the vessel that he bare wyth the keper of ꝑ stuffe, and ranne to the hooste, and wente in, and saluted hys brethrẽ. And whyle he was yet talkynge wyth thẽ, beholde, then came vp the stoute bolde man, whose name was Goliath, the Philistine of Gath, out of the Philistines hoost, and spake lyke as afore, and Dauid herde it. But euery man in Jsrael whan he sawe the man, fled from hym, & was sore afrayed of hym.

And euery mã in Jsrael sayde: Haue ye sene the man commynge vp hether? For he is come vp hether to speake disdaynously
Josu.15.b Judi.1.c 1.Re.18.b vnto Jsrael. * And whosoeuer smiteth him hym wyll the kynge make rych, & geue hym hys doughter, & make hys fathers house free in Jsraell.

D Then sayde Dauid vnto the men that stode by hym: What shalbe done to the mã that smyteth this Philistyne, and turneth this shame awaye from Jsraell? For what is he this Philistyne, this vncircumcysed, that defyleth the hoost of the lyuynge God? Then the people tolde him as afore: Thus shall it be done vnto the man that smyteth hym. And Eliab his greater brother herde hym talke with the men, & was very wroth agaynst Dauid, and sayde: Wherfore art thou come downe? and why hast thou lefte a fewe shepe in the wildernesse? I know thy presumptuousnesse well ynough, and the wickednesse of thine hart: for thou art come downe to se the battayll. Dauid answered: What haue I done nowe? Is ther not an occasion? And he turned hym selfe fro hym vnto another, and spake accordynge as he had sayde before. Thẽ the people answered hym lyke as afore.

And whan they herde the wordes which Dauid sayd, they tolde thẽ in ꝑ presence of Saull, and he caused hym be fetched. And Dauid sayde vnto Saul: Let no mãs hart be discouraged because of hym. Thy seruãt shall go, and fight with the Philistine. Neuertheles Saul sayd vnto Dauid: Thou art not able to go agaynst this Philistyne to fyght with him, for thou art but a chylde, but this is a mã of warre fro his youth vp.

Dauid sayde vnto Saul: Thy seruãt kept his fathers shepe, and there came a lyon and a beere, and caryed awaye a shepe from the flocke, then wente I forth after hym, & smote him, & delyuered it out of his mouth. * And whan he wolde haue bene vpon me, I toke hym by his beerde, and smote hym and slew hym. So thy seruãt smote both the lyon and the beere. Therfore shall this Philistyne, this vncircumcysed be euen as one of them: for he hath defyed the hoost of the lyuynge God. And Dauid sayde: The LORD that delyuered me fro the lyons and beres, shall delyuer me also fro this Philistyne.

And Saull sayde vnto Dauid: Go thy waye, the LORDE be with the. And Saul clothed Dauid with his clothes, and put an helmet of stele vpon his heade, and put a habergion vpon hym. And Dauid gyrded his swearde aboue his clothes, and began to go: for he had neuer ben vsed to it afore. Then sayde Dauid vnto Saul: I can not go thus for I haue not ben vsed to it, and so he layed it from hym, and toke his staffe in his hande: and chose fyue smothe stones out of the ryuer, and put them in the shepherdes bagge which he had by hym, & toke a slyng in his hãde, & gat hi to ꝑ Philistine. And ꝑ Philistine went forth, & gat him to Dauid, and his wapenbarer before hym.

Now whan the Philistine loked & sawe
1 Dauid, he thoughte scorne of hym for he was but a chylde, well coloured, and bewtyfull to loke vpon. And the Philistyne sayd vnto Dauid: Am I a dogge thē, that thou commest vnto me with a staffe? And he cursed Dauid by his God, and sayd vnto Dauid: Come hyther to me, I wyll geue thy flesshe to the foules vnder the heauē, and to the beastes in the felde. Neuertheless Dauid sayd vnto the Philistyne: Thou cōmest vnto me with swearde, speare, and shylde. But I come vnto the in the name of ỹ LORDE Zebaoth the God of the hoost of Israel whom thou hast despysed. This daye shall the LORDE delyuer the in to my hāde, that I may smyte the, and take thy head frō the, and geue the bodyes of the hoost of the Philistynes this day vnto the foules vnder the heauen, and to the wylde beastes vpon the earth, that all the lande maye knowe ỹ Israel hath a God. And all this congregacyō shall knowe, that the LORDE saueth nother thorow swearde, nor speare: for the battayll is the LORDES, and he shal delyuer you in to our handes.

Now whan the Philistyne gat hym vp, and went forth and drue nye vnto Dauid, Dauid made haist, and ranne frō the hoost vnto the Philistyne. And Dauid put his
7.a hande in his bagge and toke out a stone, and threw it with the slynge, * and hyt the Philistyne euen in the forehead, so that the stone stacke in his forehead, and he fell downe to the grounde vpon his face.

6 So Dauid ouercame the Philistyne w the slynge and with ỹ stone, and smote hym and slewe hym. And for so much as Dauid had no swearde in his hande, he ranne and
7.b stode ouer the Philistyne, * and toke his swearde and drue it out of the sheeth, and slewe hym, and smote of his heade withall. Whan the Philistynes sawe that the stron
7.c gest of them was dead, * they fled. And the men of Israel and Juda gat them vp, and cryed and folowed vpon ỹ Philistynes, tyll they came vnto the valley, and to the portes of Ekron. And ỹ Philistynes fel downe slayne vnto Gath and to Ekron. And ỹ chyldren of Israel turned agayne frō chasynge of the Philistynes, and spoyled theyr tentes But Dauid toke the head of the Philistine and brought it vnto Jerusalem. As for his armoure, he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistyne, he sayd vnto * Abner 1.Re.14.f
his chefe captayne: Abner, whose sonne is ỹ chylde? Abner sayd: As truly as thy soule lyueth O kynge, I wote not. The kyng sayd: Axe thē whose sonne the yongman is. Now whan Dauid came agayne frō the slaughter of the Philistyne. Abner toke hym, and brought hym before Saul, & he had ỹ Philistynes heade in his hāde. And Saul sayd vnto hym: Whose sōne art thou, thou yōge man? Dauid sayd I am a sonne of thy seruaunt Isai the Bethleemite.

The.xviii.Chapter.

AND whan he had made an end 8
of talkyng with Saul, ỹ soule of Jonathas was boūde with the soule of Dauid. And Jonathas loued hym as his owne soule. And Saul toke hym the same daye, and let hym not go agayne to his fathers house. * And Jonathas and Dauid made a 1.Re.20.d.
conuenaunt together, for he loued hym as and.23.d
his owne soule. And Jonathas put of his 31.Re.19d
owne cote that he had vpon hym, and gaue it vnto Dauid: yee & his cloke, his swearde, his bowe, and his gyrdel. And Dauid went forth whyther soeuer Saul sent hym, and behaued hymselfe wysely. And Saul set hym ouer the men of warre, and he pleased all the people well, and all the seruauntes of Saul.

It fortuned, ỹ whan Dauid was come 8
agayne from the slaughter of the Philistynes, * the wemen wente out of all the cyties Judi.11.d
of Israel with songes and daunses, to mete kynge Saul, with tymbrels, with myrth, & with fyddels. And the wemen songe one to
7 another, and played and sayd: * Saul hath 1.Re.21.b
smytten his thousande: but Dauid his ten and.29.b
thousande.

Then was Saul very wroth, and the worde displeased hym sore, and he sayde: They haue ascrybed ten thousande vnto Dauid, and but one thousande vnto me: what shall he haue more but the kyngdome And frō ỹ daye forth, Saul loked so wely

vpon Dauid.

C The nexte daye after came ỹ * euel spyrit
1.Re.16.c and.19.b of God vpon Saul, and prophecyed in the myddes of the house. But Dauid played on the instrument with his hande, as he was wonte daily. And Saul had a iauelyng in his hande, and cast it, and thought: I will stycke Dauid fast to the wal. Neuertheleſſe Dauid turned hym selfe twyse awaye from him. And Saul was afrayed of Dauid: for the LORDE was with hym, & departed from Saul. Then Saul put hym from him, and set hym to be prynce ouer a thousande men, and he wente out and in before the people. And Dauid behaued hymselfe wyſely in al his doynges, and the LORDE was wyth hym.

D Now whan Saull sawe that he was so exceadynge wyse, he stode in feare of hym. But all Israel and Juda loued Dauid, for he went out and in before them. And Saul sayd vnto Dauid. Beholde, my greatest
1.Re.17.c doughter Merob * wyl I geue the to wyfe: be stronge now, and gouerne the warres of the LORDE. For Saul thought: my hande shall not be vpon hym, but the hande of the Philistynes. Neuertheleſſe Dauid answered Saul: Who am I, and what is my lyfe and the kynred of my father in Israel, that I shulde mary the kynges doughter.

E But whan the tyme came, that Merob the doughter of Saul shulde haue ben geIudi.14.d uen vnto Dauid, * she was geuen vnto Adriel the Meholathite to wyfe. Neuertheleſſe Michol Sauls doughter loued Dauid. Whan this was tolde Saul, ỹ matter pleased hym well, and he sayd: I will geue hym her, that she maye be a snare vnto him and that the handes of ỹ Philistynes maye come vpon hym, and he sayd vnto Dauid: This day shalt thou be my doughters husbande the seconde tyme. And Saul spake vnto his seruauntes: Talke with Dauid secretly & saye: Beholde, the kynge hath pleasure in the, and all his seruauntes loue the, mary thou therfore the kynges doughter.

F And Sauls seruauntes spake these wordes in ỹ eares of Dauid. But Dauid sayde: Thynke ye it but a small matter, to mary ỹ kynges doughter? As for me, I am but a poore simple mā. And Sauls seruātes told hym agayne, and sayd: Such wordes hath Dauid spoken. Saul sayd: Thē saye ye vnto Dauid: The kynge desyreth no dowrye, but onely an hundreth foreskynnes of ỹ Philistynes, that vengeaunce may be taken of ỹ kinges enemies. Howbeit Saul thought to cause Dauid be slayne by ỹ hāde of the Philistynes. Then his seruauntes told Dauid these wordes, and Dauid was [illegible] ỹ the matter to mary the kynges doughter.

And after a fewe dayes Dauid gat him vp, and wente with his men, and smote two hundreth men amōge the Philistynes. And Dauid brought theyr foreskynnes, and nombred theyr nōbre sufficyent vnto the kynge, ỹ he myght mary the kynges doughter. * Then Saul gaue hym his doughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was with Dauid. And Michol Sauls doughter loued hym. Then was Saull the more afrayed, and became his enemye as longe as he lyued. And whā the prynces of the Philistynes wente forth, Dauid behaued hymselfe more wyſely then all the seruauntes of Saul in theyr outgenge: so that his name was in great reputacyon.

The.xix. Chapter.

SAul spake to Jonathas his sone, and to all his seruauntes, that they shulde kyll Dauid. But Iuerthelesse Jonathas the sone of Saull loued Dauid exceadyngly, and tolde hym, and sayd: Saul my father goeth about to slaye the. Kepe ỹ self fore (I praye the) in the morynge & abyde in secrete & hyde the. But I wyl go forth, & stande beſyde my father in the felde where thou art, and wyll speake of the vnto my father: and what soeuer I se I shall bryng the worde.

And Jonathas reported the best of Dauid vnto Saul his father, & said vnto him: Oh let not the kynge synne agaynst his seruaunt, for he hath not synned agaynst the, & his doyng is very necessary for the, * for he put his lyfe in his hāde also, and smote the Philistyne, and the LORDE dyd a great health vnto all Israel: this hast thou sene, and reioyced therof. Wherfore wylt thou offende agaynst innocent bloude, that thou wolest kyll Dauid without a cause? Then hearkened Saul vnto the voice of Jonathas, and sware: As truly as the LORDE lyueth, he shall not dye. Then Jonathas called Dauid, & tolde hym al these wordes, & brought hym to Saul, so ỹ he was in presence as afore tyme.

But ther arose a battayll agayne, & Dauid went forth and fought agaynst the Philistynes, & smote a greate slaughter, & they fled before hym. Neuertheleſſe *

spret of the LORDE came vpon Saul, and he sat in his house, and had a pauelynge in his hande. But Dauid played vpon the instrument w̄ his hande. And Saul thought with his pauelynge to stycke Dauid fast to the wall. Howbeit, he went aside frō Saul, and the pauelynge smote in the wall. And Dauid fled and escaped that nyght.

C Notwithstandynge Saul sent his messaungers to Dauids house, that they shuld laye wayte for hym, and kyll hym in ỹ morynge. Michol Dauids wyfe tolde hym this, and sayde: yf thou saue not thy soule this nyght, thou shalt dye tomorow. * The Michol let hym downe thorow ỹ wyndow, so that he went his waye, fled, and escaped. And Micholl toke an ymage, and layed it in the bed, and layed a goates skynne at the heade of it, & couered it with clothes. Then Saul sent messaungers, to fetch Dauid. But she sayde: He is sycke. Neuertheles Saul sent messaungers to se Dauid, and sayde: Bynge hym vp to me with ỹ bedde, that he maye be slayne.

Now whan the messaungers came: beholde, the ymage laye in the bed, & a goates skynne at the heade of it. Then sayd Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he myght escape? Michol sayd vnto Saul: He sayd vnto me: Let me go, or I wyll kyll the. As for Dauid: he fled, and escaped, & came to Samuel vnto Ramath, and tolde hym all that Saul had done vnto hym. And he wente with Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid, is at Naioth in Ramath. Then dyd Saul sende messaungers to fetch Dauid. And they sawe a company of prophetes prophesyeng, and Samuel had the ouersyght of them. Then came the spyrete of God vpō the messaungers of Saul, so that they prophesyed also.

Whan this was tolde Saul he sent other messaungers, which prophesyed lykewyse. Then sent he messaungers the thyrde tyme, and they in lyke maner prophesyed. Then went he hymselfe also vnto Ramath, and whan he came to the great well whiche is at Sechu, he axed & sayd: Where is Samuel and Dauid? Then was it tolde hym: Beholde, at Naioth in Ramath. And he wente there, euen vnto Naioth in Ramath And ỹ spyrete of God cam vpō him also & he we wente and prophecied tyl he came vnto Naioth in Ramath. And he put of his clothes, and prophesyed lykewyse before Samuel, and fell downe naked all that daye, & all that nyght. * Here of came the prouerbe: Is Saul also amonge the prophetes? 1.Re.10.f

The.xx. Chapter.

DAuid fled from Naioth in Ramath, & cam & spake before Jonathas: What haue I done? What trespasse haue I made? What haue I sinned in ỹ sight of thy father, that he seketh to kyll me? He sayd to hym: God forbyd, thou shalt not dye Beholde, my father doth nothynge, nother great nor smal, but he sheweth it before myn eares. Wherfore shuld my father then hyde this fro me? It shall not be so. Then sware Dauid agayne, and sayd: Thy father knoweth well, that I haue founde fauoure in thy syghte, therfore shall he thynke: Jonathas shall not knowe of this, lest it greue hym. Verely, as truely as the LORDE lyueth, and as truely as thy soule lyueth, ther is but one steppe betwene me & death. Jonathas sayd vnto Dauid: I wyll do what soeuer thy harte desyreth. Dauid sayd vnto hym: Beholde, to morow is ỹ new Moone, that I shuld syt at the table with the kyng. Let me hyde my selfe therfore in the felde vnto the thyrde daye at euen. yf thy father B then ask after me, saye: Dauid prayed me, that he myght rūne to Bethleem vnto his cyte, for all his kynred haue there a yearly sacrifice. yf he saye thē: It is good, thē shōdeth it well with thy seruaunt. But yf he be wroth, thou shalt perceaue that he intēdeth euel. Do mercy therfore vpon thy seruaunt *for with me thy seruaunt hast thou made a cōuenaunt in the LORDE. But yf ther by ony trespasse in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father? 1.Re.19.e and.23.d

Jonathas sayd: That be farre from the that I shuld perceaue my father to intende ony euel agaynst the, and shuld not tell the. Dauid sayd: Who shall brynge me worde, yf thy father geue the an harde answere? Jonathas sayd vnto Dauid: Come, let vs go forth in to the felde. And they wente out both in to ỹ felde. And Jonathas sayd vnto Dauid.

LORDE God of Jsrael, yf I perceaue by my father to morow or on the thyrde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thyne eares, then let the LORDE do this and that vnto Jonathas. But yf my father delyte in euel C agaynst ỹ, I wyl shewe it before thyn eares

also, and let the go, that thou mayest depart in peace.

And the LORDE be with the, as he hath bene with my father. ¶ If I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not whan I dye, and pluck thy mercy from my house for euer. And whā the LORDE roteth out the enemyes of Dauid, euery one of the lande, then let Dauid rote out Jonathas also with his house, and the LORDE requyre it of the hande of Dauids enemyes.

And Jonathas proceaded further, and sware vnto Dauid (he loued hym so well: for he loued hym as his owne soule) and Jonathas sayd vnto hym: Tomorow is ỹ new Moone, & thou shalt be axed after: for thou shalt be wanted where thou wast wonte to syt. But on ỹ thyrde day come downe soone and go in to the place where thou hyddest the on the worckdaye, and set the downe by the stone of Asel: then wyll I shote thre arowes on that syde, as thoughe I wolde shote at a marke: and behold, I wyll sende ỹ boye and saye vnto hym: Go seke the arowes. ¶ If I saye now vnto the lad: Lo, the arowes lye hyther ward behynd the, fetch them, thē come thou, for it is peace, and thet is no perell, as truly the LORDE lyueth. But ¶ if I saye vnto the lad: Beholde, the arowes lye ponderwarde before the, then go thou thy waye, for the LORDE hath let the go. * As for that which thou and I haue spoken together, the LORDE is betwene me and the for euer.

1.Ma.20.f.

Dauid hyd hymselfe in the felde. And whan the newe Moone came, the kynge sat hym downe at the table to eate. Whan the kynge had set hym downe in his place as he was wonte, by the wall, Jonathas stode vp, but Abner sat him downe beside Saul. And Dauid was myssed in his place. And Saul spake nothyng ỹ day, for he thought Ther is somwhat happened vnto hym, that he is not cleane. On the seconde daye of the new Moone, whan Dauid was myssed in his place. Saul sayde vnto Jonathas his sonne: Wherfore is not the sonne of Jsai come to ỹ table nether yesterday nor to daye

Jonathas answered Saul: He prayed me that he myghte go vnto Bethleem, and sayd: Let me go, for our kynred hath a sacrifice to do in the cyte, and my brother hath sente for me hymselfe: ¶ If I haue founde fauoure in thy syghte, I wyll go, and se my brethren: therfore is he not come to the kynges table. Thē was the kynge wroth at Jonathas, and sayd vnto him: Thou wicked vnthryfte, I knowe how that thou hast chosen the sōne of Jsai, to the shame of thy self and of thy shamefull mother. For as longe as the sonne of Jsai lyueth vpon earth ther thou nor thy kyngdome shall prosper. Sende now therfore, and cause hym to be fetched vnto me * for he is a chylde of death.

Jonathas answered his father Saul and sayd vnto hym: Wherfore shall he dye? What hath he done? Then shote Saul his tauelynge at hym, that he myghte smyte him. Then perceaued Jonathas that his father was vtterly determyned to kyl Dauid, and he rose vp from the table in a wrothfull displeasure, and dyd eate no bread the seconde daye of the newe Moone: for he was vexed because of Dauid, that his father had done hym such dishonoure.

On the morowe wente Jonathas forth in to the felde, at the tyme appointed of Dauid, and a lytle boye with hym and sayd vnto the boye: Runne and seke me the arowes which I shote. Whan the boye came he shote an arowe ouer hym. And whan the boye came to the place whyther Jonathas had shote the arowe, Jonathas cryed after hym, & sayd: The arowe lyeth ponderwarde before the. And he cryed after hym agayne: hatst the, and stande not styll. Thē the boye gathered vp Jonathas arowes, & brought them to his lorde. And the boye knewe nothynge, only Jonathas and Dauid knewe of the matter.

Then Jonathas gaue his boye his weapens, and sayd vnto hym: Go thy waye and cary them in to the cyte. And whan the boye was gone, Dauid arose from the place warde ỹ south, and fell vpon his face to the grounde, and worshipped thre tymes, and they kyssed one another, and wept together. But Dauid most specyally And Jonathas sayd vnto Dauid: Go thy waye in peace. * What soeuer we both haue sworne & spoken together in ỹ name of ỹ LORDE, the LORDE be wytnesse betwene me & the, betwene my sede and thy sede for euer. And Jonathas gat hym vp, and came vnto the cyte.

The.xxi.Chapter.

Dauid cam to Nobe to the preest Ahimelech. And Ahimelech was astōnyed, whan he sawe Dauid cōmynge, and sayd vnto hym: Why comest thou alone, and noman is with the? Dauid sayd vnto * Ahimelech the preest: The kynge hath cōmitted a matter vnto me, & sayd vnto

knowe wherfore I haue sent the, and what I haue cõmaunded the: for I haue appoynted my seruauntes to mete me here & there.
15.b * If thou haue now ought vnder thy hand
16.b and a loafe of bread or fiue, geue my ꝑ same in my hande, or whatsoeuer thou fyndest.

B The preest answered Dauid, and sayd: I haue no comune bread: vnder my hãde, but the holy bread: yf the yonge men haue only refrayned themselues from wemen. Dauid answered the preest, and sayd vnto him: The wemen were kepte thre dayes frõ vs whan we departed forth, and the yonge mens vessels were holy. But this way is vnholy, neuertheles it shalbe sanctified to daye in the
17.c instrumẽtes. * Then the preest gaue hym
18.b of the holy, in so much as ther was none o-
21.a ther breade but ꝑ shewbreades, which were taken vp before the LORDE, that ther might be other freshbreades set therin, ꝑ daye whã he toke them awaye.

C But the same daye was ther a man spared in before the LORDE, one of Sauls seruaũtes, named Doeg an Edomite, ꝑ mygh tyest amõge Sauls hyrdmen. And Dauid sayd vnto Ahimelech: is ther not a speare or a sweard here vnder thyne hãde? I haue not taken my swearde and weapẽs with me for the kynges matter requyred haist. The
7.a preest sayd: The swearde of Goliath the Philistyne * whom thou smotest in the Oke valley, is here wrapped in a cloth behynde the vpperbodycote. ꝑ thou wylt haue it, take it, for here is none but it. Dauid sayd: Ther is not such another, geue it me.

D * And Dauid gat hym vp and fled from
1.a Saul, and came to Achis ꝑ kynge of Gath. But Achis seruaũtes sayd vnto him: This is Dauid the kynge of the lande, of whom they songe in the daunse, and sayd: * Saul
b hath smytten his thousand, but Dauid his ten thousande. And Dauid toke these wordes to hart, and was sore afrayed of Achis the kynge of Gath, and altered his countenaunce before them, and shewed hymselfe as he had ben madde in theyr handes, & starered toward the dores of the gate, and his slauerynges ranne downe his beerde. Thẽ sayd Achis vnto his seruauntes: Beholde, ye se that the man is out of his wytte, why haue ye brought hym vnto me? Haue I to few madde mẽ, that ye haue brought this hyther to be madde before me? Shulde he come in to my house.

The.xxij.Chapter.

DAuid wente frõ thence and fled A
vnto the caue of Idullã. Whã his brethren and al his fathers house herde ꝑ, they came downe thyther vnto hym. * And ther Iud.11.a
gathered vnto hym al mẽ that were in trouble and det, and sory of hart, and he became theyr heade, so that ther were with hym vpon a * foure hundreth men. 1.Re.25.c.

And Dauid wente from thence toward Myspa in the lande of the Moabites, and sayd vnto the kynge of the Moabites: Let my father and my mother go out and in among you, tyll I se what God wyll do with me. And he lefte them before ꝑ kynge of the Moabites, so that they remayned by hym, as longe as Dauid was in the castell. Neuertheles the prophet Gad sayd vnto Dauid: Abyde not in the castel, but go thy way and come in to the lande of Juda. Then departed Dauid, and came into the woode of Hareth. And Saul herde that Dauid and the mẽ which were w̃ him, were come forth.

Now whyle Saul dwelte at Gibea vn- B
der a groue in Rama, he had a tauelynge in his hande, and all his seruauntes stode by hym, then sayd Saul vnto his seruauntes that stode by hym: Heare ye chyldren of Jemini: Shall the sonne of Jsai geue landes and vyneyardes vnto you all, & make you all captaynes ouer thousandes & ouer hundredes, that ye haue all conspyred agaynst me, and ther is no man that sheweth it before myne eares, * for so much as my sonne 1.Re.18.a.
also hath made a conuenaunt with ꝑ sonne 2o.d.23.b
of Jsai? Ther is no man amonge you that letteth it for my sake, or that openeth it vnto myne eares: for my sonne hath stryred vp my seruaũtes agaynst me, that he maye lay wayte for me, as it is manyfest.

Thẽ answered Doeg ꝑ Edomite which stode beyde Sauls seruauntes, and sayd: 1 Re.22.a
* I sawe the sonne of Jsai that he came vn
to Nobe, to Ahimelech the sõne of Achitob, which ared counsel at the LORDE for hym, and gaue hym foode, and the sweard of Goliath the Philistyne.

Then sent the kynge and caused to call C
Ahimelech the preest the sonne of Achithob, and al his fathers house, the preestes ꝑ were at Nobe, and they came all to the kynge. And Saul sayd: Heare thou sonne of Achitob. He sayd here am I my lord. And Saul sayd vnto hym: Wherfore haue ye conspyred agaynst me thou and the sonne of Jsai, that thou hast geuen hym bread & a sweard & ared counsel at God for hym to steare hym

vp, that he myght laye wayte for me, as it is manyfest.

Ahimelech answered the kynge & sayd: And who is amonge all thy seruaūtes lyke Dauid, which is faythful and hath maried the kynges doughter, and goeth in thine obedience, and is honourably taken in thyne house? Haue I begonne then fyrst this daye to axe councell at God for hym? That be farre fro me. Let not the kynge laye such to his seruauntes charge in all my fathers house, for thy seruaūt knewe not of al these thynges nother smale nor great. Neuertheless the kynge sayd: Ahimelech thou must dye the death, thou and al thy fathers house. And the kynge sayd to his foote men that stode by him. Turne you, and slaye the prestes of the LORDE for their hande is with Dauid also.

D Notwithstandynge the kynges seruaūtes wolde not laye their handes vpon ỹ prestes of the LORDE, to slaye them. Then sayd the kinge vnto Doeg: Turne the, and slaye
1. Reg. 2. & 2. Mac. 11. 4 the prestes. * Doeg ỹ Edomite turned hym and slewe the prestes, so that the same daye ther dyed fyue and foure score men, whiche dyd weare ouerbody coates of lynnen. And Nob the cyte of ỹ prestes smote he with the edge of the swearde both men and wemen, chyldren and sucklynges, oxen and asses, & shepe.

Neuertheless ther escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, & told hym, that Saul had slayne the prestes of the LORDE. Dauid sayd vnto Abiathar: I knewe well the same day that Doeg the Edomit was there, that he wold tel Saul. I am gylty of ỹ soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayt for thyne also, and thou shalt be preserued with me.

The.xxiii. Chapter.

A And it was tolde Dauid: Behold, the Philistynes fyght agaynst Cegyla, and spoyle the
2. Reg. 2. a. and. 5. c barnes. Then Dauid * ared at the LORDE, and sayd: Shal I go and smite these Philistynes? And ỹ LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and delyuer Cegyla. But the men that were with Dauid, sayd vnto hym: Behold, we are here in fear in Jewry, and shall we go to Cegyla vnto the hoost of the Philistynes? Then Dauid ared at the LORDE agayne. And ỹ LORDE answered hym & sayd: Vp, get ỹ to Cegyla, for I wyll delyuer the Philistynes in to thy hande.

So Dauid wente with his men to Cegyla, and fought agaynst the Philistynes, and droue away their cattell, & slewe them with a great slaughter. Thus Dauid delyuered them of Cegila, For when Abiathar that the sonne of Ahimelech fled vnto Dauid at Cegyla he bare downe the ouerbody coate with hym.

Then was it tolde Saul, that Dauid was come to Cegyla, & he sayde: God hath delyuered hym in to my hāde for he is shut fast in, now that he is com in to a cyte which is kepte with gates and barres. And Saul caused to call al the people downe vnto the battayll vnto Cegyla, that they myght besege Dauid and his men. But when Dauid perceaued that Saul entended euel against hym, he sayde vnto Abiathar the priest: * Bringe me hether the ouerbody coate. And Dauid sayd: O LORDE God of Israel, thy seruaunt hath herde, that Saull goeth about to come for to destrope the cyte of Cegyla for my sake. Shall the cytesyns of Cegyla delyuer me ouer in to hys hande? And shall Saull come downe, as thy seruaunt hath herde? Tell thy seruaunt this O LORDE God of Israel. And the LORDE sayde: He shall come downe.

Dauid sayd: Shall the cytesyns of Cegyla delyuer me and my men in to Saules hande? The LORDE sayde: yee. Then Dauid gat hym vp with his men, of whom there were vpon a fyre hundreth, and walked whether they coulde. Now whan it was tolde Saul that Dauid was escaped from Cegyla, he let his iourney stande. As for Dauid he remayned in the wyldernesse in ỹ mount, and abode vpon the mounte in the wyldernesse of Siph. But Saul sought hym as longe as he lined. Neuertheless God gaue hym not in to his handes. And Dauid sawe that Saul was gone forth to seke after hym lyke. But Dauid was in the wyldernesse of Siph, in the wood.

Then Jonathas the sonne of Saul rose vp hym vp, & wente vnto Dauid in to ỹ wood, and strengthed his hande in God, and sayde vnto hym: Feare not: My fathers hande shall not fynde the, and thou shalt be kynge ouer Israel, so wyll I be the next to the. And that my father knoweth right well. * And they made a couenaunt both together before the LORDE. And

remayned in the wood. As for Jonathas, he wente home agayne.

1.26 But the * Siphites wente vp to Saul
26.a vnto Gibeath, and sayd: Is not Dauid hid with vs in the castell in ỹ woode, vpõ mõut Hachila, which lyeth on the ryght hande of the wyldernesse? Let ỹ kynge come downe nowtherfore accordynge to al the desyre of his harte and we wyl delyuer hym in to the kynges hande. Then sayd Saul: Blessed be ye of the LORDE, that ye haue had pytye vpon me: Go pour waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene hym there: for it is tolde me, that he is full of sotyltye. Loke well and spye out all the places, where he hydeth hym, and come agayne to me, whan ye are sure, and I wyll go with you. If he be in the lõde, I wyll enquere after hym, amonge all the thousandes in Juda.

C Then gat they them vp, and went their way vnto Siph before Saul. But Dauid and his men were in the wildernesse of Maon, euen in the felde of the ryghte hande of the wyldernesse. Now whan Saul wente thyther with his men to seke hym, it was tolde Dauid, and he gat hym downe to the rocke, and abode in the wyldernesse of Maon. Whan Saul herde that, he folowed after Dauid in the wyldernesse of Maon. And Saul with his men wente on the one syde of the hyl: Dauid with his men on the other syde of ỹ hyll. But whã Dauid made
4.a hayst to escape from Saul, * Saul with
7.b his men compassed aboute Dauid and his men, that he might take them. * Neuertheles ther came a messaunger vnto Saul, & sayd: Make hayst and come, for the Philistynes are fallẽ in to the lande. Thẽ Saul turned him from chachynge of Dauid and wente agaynst the Philistynes. Therfore is the place called ☞ Sela Maheloth. And Dauid wente vp from thence & abode in the castell at En Gaddi.

The.xxiiii. Chapter.

NOw whan Saul came agayne frõ the Philistynes it was told hym: Beholde, Dauid is in the wyldernesse of En Gaddi. And Saul toke thre thousande chosen men out of all Israel, and wente to seke Dauid with his men vpõ the stony rockes of the wylde goates. And whan he came to the shepe foldes by ỹ waye, ther was a caue and Saul wẽte in ☞ to couer his fete. But Dauid & his mẽ sat behynd within ỹ caue. To couer his fete: that is to do his necessary rayment.

Then sayde Dauids men vnto him: Lo this is the daye, wherof the LORD thy God hath sayde vnto the: Beholde, I wyll deliuer thyne enemye into thy hãde, that thou mayeste do with hym what it pleaseth the. And Dauid stode vp, and cut of the typpe of Sauls garment quyetly. Neuertheles it smote him afterward in his hart, because he had cut of the typpe of Sauls garment, and sayd vnto his men: The LORD let that B
1.Re.20.b be farre fro me that I shuld do it, * and lay my hande vpon my lorde the LORDES anoynted: for he is the anoynted of the LORD. And Dauid withelde his seruauntes with wordes, and suffered them not to ryse vp agaynst Saul.

But whan Saul gat hym out of the caue, and was goynge his waye, Dauid rose vp also after him, and wente out of the caue, and cryed behynde Saul, and sayde: My lorde the kynge. And Saul loked behynde hym. And Dauid bowed downe his face to the earth, and worshipped, and sayd vnto Saul: Why herkenest thou vnto the wordes of men, that saye: Dauid seketh thy mysfortune? Beholde, thyne eyes se this daye that the LORDE gaue the in my hande in the caue, and I was counceled to slaye the: Neuertheles thou wast fauoured, for I sayde: I wyll not laye my hande vpõ my C
lorde, for he is the LORDES anoynted. Beholde my father the typpe of thy garmẽt in my hande, that I wolde not slaye the, whã I cut of the typpe of thy garment. Knowe and se, that ther is no euell, nor trespasse in my hãde: nother haue I offended the, & thou folowest after my soule to take it awaye. The LORDE shalbe iudge betwene me and the, and auẽge me on ỹ, but my hande shall not be vpon the, accordynge as it is sayde after the olde prouerbe: Vngodlynesse commeth of the vngodly: but my hande shall not be vpon the. Whome persecutest thou O kyng of Israel, whom persecutest thou? a dead dogge? a flee? The LORD be iudge, and geue sentence betwene me and the, and consyder it, and defende my cause, and deliuer me from thy hande.

Now whan Dauid had spoken out these wordes vnto Saul, Saul sayde: * Is D
1.Re.26.c not this the voyce of my sõne Dauid? And Saul lyfte vp his voyce, and wepte, and sayde vnto Dauid: Thou art more righteous thẽ I, for thou hast recõpensed me good: but I haue rewarded ỹ euel. And this day

haste thou shewed me howe thou hast done me good, for so much as the LORDE hath delyuered me in to thy hande, and thou neuertheleſſe hast not slayne me. What is he, which yf he fynde his enemye, wyll let hym go in a good waye? The LORDE rewarde the good for ỳ thou hast done vnto my this daye? Behold now, I know that thou shalt be kynge, and the kyngdome of Israell stō deth in thy hand. Sweare now therfore vnto me by the LORD, that thou shalt not rote out my sede after me, nother destroye my name out of my fathers house. And Dauid sware vnto Saul. Thē went Saul home, but Dauid gat hym vp with his men vnto the castell.

The.xxv.Chapter.

A 1.reg.28.a AND * Samuell dyed, and all Israell gathered thēselues together, mourned for hym, & buryed hym in his house at Ramath. Is for Dauid he rose, & wente down in to the wildernesse of Parā. And ther was a mā at Maon, and his possession at Carmell, & the man was of great power, and had thre thousande shepe, and a thousande goates. And it fortuned that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good vnderstondynge, and bewtyfull of face. But the man was harde, & wycked in his doynges, and was one of Caleb.

Now whan Dauid herde in the wylderneſſe that Naball clypped his shepe: he sent out ten ponge men, and sayde vnto thē: Go vp vnto Carmell, and whā ye come to Naball, salute hym frendly on my behalfe, and saye: Good lucke, peace be with the, & thyne house, and with all that thou haste. I haue B herde saye ỳ thou hast shepe clippers. Now thy shepherdes whome thou hast, haue ben with vs, we haue done thē no dyshonoure, and they wanted nothynge of their nōbre, as longe as they were at Carmell: Fre thy ponge men, they shal tell the, & let thy pōge men fynde fauoure in thy syght: for we are come in a good daye, * geue thy seruauntes Iudic.8.b & Ma.21.a and thy sonne Dauid what thy honde fyndeth.

And whan Dauids pōge men came and spake all these wordes on Dauids behalfe vnto Naball, they lefte of. But Naball answered his seruauntes, and sayde: What is he that Dauid? and who is the sonne of Isai? Ther are many seruauntes nowe that runne awaye from theyr masters. Shall I take my breade, water, and flesshe, that I haue slayne for my clyppers and geue it to men whō I know not whence they are?

Then Dauids ponge men turned their waye agayne. And whā they came ageyne vnto hym, they tolde hym all these wordes. Then sayde Dauid vnto his men: Euery man gyrde his swearde aboute hym. And euery one gyrde his swearde aboute hym. Dauid gyrded his sweard about hym also, and ther wente vp after hym vpon a fower hundreth men, but two hūdreth remayned with the stuffe.

Neuertheleſſe one of ỳ ponge men told Abigaill Nabals wyfe, and sayde: Behold, Dauid sent messaungers out of the wylderneſſe to blesse our lorde. Notwithstondynge he was fearce vpō them, and yet haue they ben very profitable men vnto vs, and haue done vs no dishonoure, & we wanted nothynge of the nombre as longe as we walked with them, whan we were in the felde: but they haue ben oure wall day and nyght, as longe as we kepte the shepe by them. Take hede now therfor, & loke wel what thou doest. For ther is surely a myschefortune at hāde ouer our lorde, & agaynst al his house. And he is a man of Beliall, so whō noman dare speke ony thynge. * Then Abigail made haste, and toke two hūdreth loaues of breade, and two bottels of wyne, and fyue shepe ready dyghte, and fyue measures of frumēty, and an hundreth frayles of rayſyns, and two hundreth frayles of fygges, and layed them vpon asses, and sayde to hyr pōge men: Go ye your waye before me: behold I will come after. And she tolde Naball hyr husbande nothynge therof. And as she rode vpon ỳ asse, and went downe in the shadowe of the hyl, beholde, Dauid & his men came her downe, so that she came vpon them.

But Dauid sayd: Wel, all that this man hadde in the wylderneſſe, haue I kepte in naught, so that ther wanted nothynge of all that he had, and he rewardeth me euell for good. God do this and yet more vnto the enemyes of Dauid, yf vntyl tomorowe vnto mornynge I leaue this man (of all that he hath) so much as * one that maketh water agaynst the wall. Now whan Abigail saw Dauid, she light downe frō ỳ asse in all hayst, and fell vpon hyr face before Dauid, and worshypped hym to the grounde, and at his fete, and sayde: Oh my lorde, let the trespasse be myne, & let thy hādmayde speke before thyne eares, and heare the wordes

thy handmayden: Let not my lorde set his harte agaynst this Naball the man of Belial, for he is a foole, accordige as his name is called: his name is foole & folishnes is wt hym. As for me thy handmaydē, I saw not my lordes yōge mē, whō thou dydest sende.

But now my lord, as truly as the LORDE lyueth, and as truly as thy soull lyueth, the LORDE hath kepte the backe, that thou shuldest not come agaynste bloude and he hath delyuered thyne hande.

Thyne enemyes be now as Nabal, and so be they that wolde my lorde euell. Here is the blessynge, that thy hādmayden hath brought my lorde, take it, and geue it vnto the ponge men: that walke vnder my lorde. For a sure house shall the LORDE make vnto my lorde, whiche fyghteth the fightynge of the LORDE, and no euell shall be founde in the all thy lyfe lōge. And yf ony man ryse vp to persecute ỹ, and to lay wayte for thy soule, then shal ỹ soule of my lorde be boūde in the bundel of the lyuynge, euen with the LORDE thy God. But the soule of thyne enemyes shalbe turned backe with the slynge. Whā the LORD therfore doth all this good for my lorde (which he hath promysed the) and cōmaūded the to be his Duke ouer Israell, then shall it be no stomblynge blocke nor occasyō of fallyng vnto my lordes hart that thou haste not shed bloude without a cause, and auenged the selfe, then shall the LORDE do good vnto my lorde, and thou shalt thynke vpon thy handmayden.

Then sayd Dauid vnto Abigail: Blessed be the LORD God of Israell, which hath sent the to mete me this day: and blessed be thy speach, and blessed be thou, which haste kepte me backe this daye, that I am not come agaynste bloude, to auenge me with myne owne hande. Verely (as truely as the LORDE the God of Israell lyueth, whiche hath hyndred me that I shulde do no euell) yf thou haddest not met me in all ỹ hayste, Naball shulde not haue had lefte hym vntyll ỹ light morynge, so much as one that maketh water agaynst the wal. So Dauid toke of hyr hāde what she had brought him and sayde vnto her: Go vp in peace vnto thy house: Beholde, I haue herkened vnto thy voyce, and accepted thy personne.

But whan Abigail came vnto Nabal, behold, he had prepared a feast in his house lyke a kynges feast, and his hart was merry for he was very dronke. And she tolde hym nothynge, nother small nor greate vntyll the cleare morynge. But whā it was daye and the wyne was come from Naball, his wyfe tolde hym these thynges.

Then was his harte deade in his body, so that he became euen as a stone: and ouer ten dayes the LORDE smote hym, so that he dyed. Whā Dauid herde that Naball was dead, he sayde: Blessed be the LORD whiche hath auenged my rebuke on Naball, & pre serued his seruaunt frō euell. And the LORDE hath rewarded Naball that euell vpon his heade.

And Dauid sent & caused to talke with Abigaill, ỹ he myght take her to wife. And whan Dauids seruauntes came vnto Abigaill vnto Carmell, they spake vnto her, & sayde: Dauid hath sent vs vnto the, that he maye take the to wyfe. She rose vp, & worshypped vpon hyr face vnto the earth, and sayde: behold, here is thy hādmayden, that she maye do seruyce vnto the seruauntes of my lorde, and to washe theyr fete. And Abigaill made hayst, and gat her vp, and rode vpon an asse, and fyue maydens that were vnder her, and wente after Dauids messaū gers, & became his wyfe. Dauid toke Ahinoam of Jesrael also, and they both becam his wyues. * But Saul gaue Michol his doughter the wyfe of Dauid vnto Phalti the sonne of Lais of Gallim. 2.Reg.3.d

The.xxvi. Chapter.

THey of Siph came to Saull vnto Gibeath, and sayde: * Is not Dauid hyd vpon the hyll of Achyla, which lyeth ouer agaynst the wyldernesse? Then Saul gat hym vp and wente downe to the wyldernesse of Siph, & thre thousāde mē of Israell wt him, to seke Dauid in the wilder nesse of Siph, & pitched vpō the hyl of Achi la, which lyeth by the waye before the wyl dernesse: But Dauid remayned in the wyl dernesse, & whē he sawe ỹ Saul came after hym in to ỹ wyldernesse, he sent out spyes, & knew of a suertye, ỹ he was come in dede. 1.Re.23.b

And Dauid gat hym vp and came to ỹ place where Saull had pitched his tente, and sawe the place where Saull laye with his chefe captayn. * Abner ỹ sonne of Ner: for Saull laye in the tente and the hooste a boute hym. Then answered Dauid, and sayde vnto Ahimelech the Hethite, and to Abisai the sonne of Zeruja the brother of Joab: Who wyll go downe with me to Saull in to the hooste? Abisai sayde: I wyll go downe with the. 1.Re.14.g

So Dauid & Abisai came to ỹ people in B

the nyght season: and beholde, Saull laye and slepte in the tent, and his speare stacke in the ground at his head. But Abner, and the people laye rounde aboute hym. Then saide Abisai vnto Dauid: God hath closed thyn enemye in thine hand this daye. Ther fore will I now thrust him thorow once wt the speare euen in to the grounde, ꝑ he shal haue ynough of it. Neuertheless Dauid sayde vnto Abisai: Destroye him not, for who wyll laye hande vpon the anoynted of the LORDE, and remayne vngilty. Dauid saide moreouer: As truely as the LORDE lyueth, ꝑf the LORDE hymselfe smyte him not, or excepte his tyme come that he dye, or that he go in to the battayll and perysh, the LORDE let it be farre frō me, that I should laye my handes on the LORDES anoynted. Take the speare now therfore at hys head, and the cup of water, and let vs go. So Dauid toke the speare, and the cup of water at Sauls heade, and they went their waye. And ther was noman that sawe it, and perceaued it, nother awaked, but they slepte euery one, for ther was a depe slepe fallen vpon them from the LORDE.

¶ Now whan Dauid was come ouer on the other syde, he stode vpon the toppe of the mount a farre of (so ꝑ ther was a wyde space betwene them) and cried vpon ꝑ people, and vpon Abner the sonne of Ner, and sayde: Hearest thou not Abner? And Abner answered and saide. Who art thou ꝑ criest so, and disease the kyng? And Dauid said vnto Abner: Art thou not a mā? And where is ther suche one as thou in Israell? Why hast thou not then kepte thy Lorde ꝑ kyng? for ther is one of the people come in to destroye thy Lorde the kynge. It is not well ꝑ thou hast done. As truely as the LORDE
2.Mc.20.f liueth, * ye are the chyldren of death, because ye haue not kepte youre Lorde the LORDE sanoynted. Behold now, where is the kynges speare, and the cuppe of water that was at his heade.

Then knewe Saul the voyce of Da-
1.Mc.24.b uid, and saide: * Is not that thy voyce my sonne Dauid? Dauid sayd: It is my voyce my Lorde the kynge. And he sayde moreouer: Why doth my Lorde so persecute hys seruaunt? What haue I done? and what
D euell is ther in my hande? yet let my Lorde the kynge heare but the wordes of hys seruaunt: ꝑf the LORDE prouoke the agaynst me, let ther be smelled a meatofferynge: but ꝑf the childzen of men do it, cursed be they before the LORD, because they haue thrust me out this daye that I shulde not dwell in the LORDES enheritaunce, and saye: Go thy waye, and serue other goddes. So let not now my bloude vpon the earth this face of the LORDE. For the kynge of Israel is gone forth to seke a flee, as a partrych is folowed on vpon the mountayns.

And Saull sayde: I haue synned. Come agayne Dauid my sonne, I will do the nomore hurt, because my soul hath ben in thy syght this day. Behold, I haue done foolyshly and very vnwysely. Dauid answered and saide: Beholde, here is the kynges speare, let one of the ponge men come ouer here, and fetch it. But the LORDE shal rewarde euery one accordynge to his righteousnesse and fayth, for the LORDE deliuered the this daye in to my hande: nonetheless I wolde not laye my hande vpon the LORDES anoynted. And as thy soule hathe ben greatly reputed in my syght this daye, se let the LORDE repute my soule in his syght, and deliuer me from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne, thou shalt do it, and be able. But Dauid wente his waye, and Saul turned agayne vnto his place.

The.xxviii.Chapter.

DAuid thought in his hart: one of these dayes shall I fall in the handes of Saul. It is better ꝑ I get me my waye into the londe of the Philystynes, that Saul maye leaue of from seknge me in all the coastes of Israell, so shall I escape his handes. * And he gat him vp, and went ouer with the sixe hundreth men that were with him vnto Achis the sonne of Maoch kynge of Gath. So Dauid remayned by Achis at Gath, with his men, euery man ꝑ his household, and Dauid with his two wyues. Ahinoā the Iesraelitisse, and Abigail Nabals wyfe of Carmell. And whā it was came to Saull that Dauid was fled to Gath, he sought hym nomore.

And Dauid sayd vnto Achis: ꝑf I haue founde grace in thy syghte, then let them geuen me a place in one of the cytes of this londe, that I maye dwell therin. Wherfore shulde thy seruaunt dwell in the kynges cyte wt the? Then Achis gaue him Siceleg the same daye. Therfore belōgeth Siceleg to the kinges of Juda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistines is foure monethes.

Dauid wente vp with his men, and

in to the londe of the Gessurites and Girsi-
.xv.b tes, and * Amalechites: for these were the in
habiters of this londe of olde, as thou com
mest to Sur vnto the londe of Egypt. But
.xv.c whan Dauid smote the lande, * he let no-
ther mā nor woman lyue, and toke ỹ shepe,
oxen, alles, camels, and rayment, and retur
ned and came to Achis. So whan Achis
spake: Whither fell ye in to daye? Dauid
sayde: Towarde the south part of Juda: to
warde the south part of the Jerahmielites,
and toward the south parte of the Kenites.
But Dauid let nother mā nor womā come
lyuige vnto Gath, & thought: They might
peraduenture speake & reporte agaynst vs:
Thus dyd Dauid, and this was his maner
as longe as he dwelt in the lāde of the Phy
listynes. Therfore Achis gaue credence vn
to Dauid, and thought: he hath made hym
selfe stynke before his people of Jsrael, ther
fore shall he be my seruaunt for euer.

The.xxviii.Chapter.

IT fortuned at the same tyme,
that the Philistines gathered
they hoost together to the bat
tayl, to go against Jsrael. And
Achis sayde to Dauid: Thou
shalt knowe, that thou and thy men shal go
forth with me in the hoost. Dauid sayd vn
to Achis: Well, thou shalte se what thy ser
uaunt shall do. Achis sayde vnto Dauid:
Therfore wyll I ordene the to be the keper
.xx. of my heade as longe as I lyue. * As for Sa
muell he was dead, and all the people had
mourned for hym, and buryed hym in his
.xxv. cyte Ramath, * So Saull had dryuen the
sothsayers, and expounders of tokēs out
of the lande. Now whā the Philistynes ga
thered themselues together, came and pit
ched they tentes at Sunem. Saull gathe
red al the people together, and they pitched
at Gilboa. But whan Saul sawe the hoost
.xxviii. of the Philistynes, he was afrayed, and his
harte was discoraged, and * he ared coun
cell at the LORDE. But the LORDE gaue
.xxviii.a hym no āswere, nother by dreames, nor * by
thelyghte, nor by prophetes.

B Then sayde Saull vnto his seruaūtes:
Seke me a woman whiche hath a spyrite of
sothsayenge, that I may go vnto her, and
aske at her: his seruauntes sayde vnto him:
Beholde, at Endor is ther a womā, which
hath a spyrite of sothsayenge. And Saull
chaunged his clothes, and put on other, &
wente his way and two men with him and
came by nyght vnto the woman, and sayd:
Prophecye vnto me (I praye the) thorowe
the spyrite of sothsayenge, and bryng me
hym vp whom I shal name vnto the. The
womā sayd vnto him: Beholde, thou know
est what Saul hath done, how he hath ro
ted out the sothsayers and witches frō the
lande, wherfore wylt thou bynge my soule
in to the nette, that I maye be slayne. But
Saull sware vnto her by the LORDE, and
sayd: As truly as the LORDE lyueth, ther shal
no harme happen vnto the for this. Then
sayde the woman: Whome shall I bynge
vp vnto the: He sayde, Bynge me vp Sa
muell.

C Now whan the woman sawe Samuel,
she cryed loude, & sayde vnto Saul: Wher
fore hast thou begiled me? Thou art Saul.
And the kynge sayde vnto her: Feare not,
what seist thou? The womā sayd to Saul:
I se goddes cōmynge vp out of the earth.
He sayde: How is he shapened? She sayde:
Ther cōmeth vp an olde man, & is clothed
with a lōge garmēt. Thē perceaued Saul
that it was Samuell, and bowed hymselfe
downe with his face to the grounde, & wor
shypped hym.

Samuell sayde vnto Saull: Why hast
thou disquyeted me, to cause me be brought
vp? Saull sayde: I am sore troubled, the
Philistynes fyght agaynst me, & God is de
parted fro me, & geueth me no answere, no
ther by prophetes nor by dreames: therfore
haue I called ỹ, ỹ thou mightest shewe me,
D what I shall do. Samuel sayd: What wilt
thou are at me, seynge the LORDE is depar
ted from the, and is become thyne enemye?
The LORDE shall do vnto the euen as he
spake by me, * and shall plucke thy kyng- 1.Reg.15.f
dome out of thy hāde, and geue it vnto Da
uid thy neyghboure, because thou hast not
herkened vnto the voyce of the LORDE, nor
perfourmed the displeasure of his wrath a
gaynst Amalek. Therfore hath the LORDE
done this now vnto the. Moreouer the LOR
DE shall delyuer Jsrael with the also in to
the handes of the Philistynes: * tomorow 1.Re.31.g
shalt thou and thy sonnes be with me. And
the hoost of Jsrael shall the LORDE delyu
er in to ỹ handes of the Philistines. Thē
fell Saull immediatly vnto the earth, for
he coulde not stonde, and was sore afrayed
at these wordes of Samuell, so ỹ ther was
nomore strength in hym: for he had eate no
breade all that daye and all that nyght.

E And the woman wente in to Saul, and
sawe that he was sore vexed, & sayde vnto
him: Behold, thy hādmayde hath herkened

Judi. 12.b
1 Re. 19.a
Psal. 118.a

vnto thy voyce * and I haue put my soule in my hande, so that I haue herkened vnto thy wordes which thou spakest vnto me. Therfore folow thou also the voyce of thy handmayden. I wyll set a morsel of breade before the to eate, that thou mayest come to thy strength, and go thy waye. But he refused, and sayde: I wyll not eate. The his seruauntes and the woman compelled him so, that he herkened vnto their voyce.

And he rose vp from the grounde and sat vpon the bed. The woman had a fat calfe at home, so she made hayst, and kylled it, and toke meell and dyd kneede it, & baked swete cakes, and brought the forth before Saul, and before his seruauntes. And whan they had eaten, they stode vp, and wente their waye that nyght.

The.xxix. Chapter.

A THe Philystynes gathered all theyre armyes together at Aphek. But Israell pitched at Jin in Jesrael. And ỳ prynces of the Philistynes wente forth with hundreds and with thousandes, but Dauid and his men wente behynde with Achis. Then sayde the prynces of the Philistines: What shall these Hebrues do? Achis sayd vnto them: Is not this Dauid ỳ seruaunt of Saull kynge of Israell, which hath ben with me now yeares and dayes, & and I haue foūde no euel in hym sence the
1.Par.17.c tyme that he fell to me vnto this daye? * Neuertheless the prynces of the Philistynes were wroth at hym, and sayde vnto hym: Let the mā turne backe agayne, and abyde
2.Re.27.a in his place, * which thou hast appoynted him, that he go not downe w̄ vs to the battayll, and become our aduersary in ỳ felde.
B For wherin couldе he better do his lorde a pleasure, then in the heades of these men? Is not this Dauid, of whom they songe in
1.Re.18.b and.21.b the daunce: * Saull hath smytten his thousande, but Dauid his ten thousande. Then Achis called Dauid, and sayde vnto hym: As truly as the LORDE lyueth, I take the for an honest man, and thy outgoynge and ingoynge with me in the hoost pleaseth me well, and no euell haue I marked in the, sence the tyme that thou camest to me vnto this daye. But thou pleasest not ỳ prynces. Returne now therfore, and go thy waye in peace, that thou do no euell in the syght of the prynces of the Philystynes.

C Dauid sayde: what haue I done, and what haste thou marked in thy seruaunte, sence the tyme that I haue bene in thy presence vnto this day, that I should not come & fight agaynst the enemyes of my lorde the kynge? Achis answered and sayd vnto Dauid: I knowe well that thou pleasest myne eyes euen as an angell of God. But ỳ prynces of the Philistynes haue sayde: Let him not go vp with vs vnto the battayll. Get the vp therfore tomorow by tymes, and thy lordes seruauntes whiche are come with the. And whan ye haue gotten you vp early in the morynge, whan it is lyghte, go your waye. So Dauid and his men gat them vp early to go theyr waye in the morynge, to come agayne in to the londe of the Philistynes. But the Philistynes wente vp towarde Jesrael.

The.xxx. Chapter.

NOw whanne Dauid came to Siclag on the thyrde day with his men, the Amalechites had fallen in on the southparte and at Siclag, and had smytten Siclag, and burned it with fyre, & had caryed awaye the wemen out of it, both small and greate. Neuertheless they had slayne noman, but dryuē thē thence, and wente forth enge on theyr waye. Now whan Dauid & his men came to the cyte, and sawe that it was brent with fyre, and that theyr wyues, sonnes and doughters were led awaye captyue: Dauid and the people that was with him lyfte vp theyr voyce, and wept so long, tyll they couldе wepe nomore. For Dauids two wyues also were caryed awaye captyue, Ahinoam the Jesraelitish, and Abigail the wyfe of Carmell. And Dauid was in ry sorowfull, for the people wolde haue stoned hym: for the soule of all the people was in greate heuynesse, euery one ouer his sonnes and doughters.

Neuertheless Dauid strengthed himself in ỳ LORD his God, and sayd vnto Abiathar that he prest ỳ sōne of Ahimelech: * Bryng me hether the ouerbodycote. And whan Abiathar had brought ỳ ouerbodycote vnto Dauid, Dauid ared at the LORD, & sayd: Shall I folowe vpon the men of warre, & shall I ouertake thē? He sayd vnto him: Folowe vpon them, for thou shalt ouertake thē, and shalt make a prayе. Thē wente Dauid his waye, and sixe hundreth mē that were with hym. And whā they came to to ỳ ryuer of Besor, there stode styll. But Dauid and the fourehundreth men folowed after: As for the two hundreth men that stode styl, they had ben so faynt to go ouer the ryuer of Besor.

And they founde a man of Egipte vpon the felde, hym they brought vnto Dauid, D *gaue hym breed to eate, & water to drynke and gaue hym a quarte of fygges, and two quantities of raysyns. And whan he had eaten, his spirite came to hym agayne, for in thre dayes and thre nyghtes he had eate no bread, and dronken no water.

C Dauid sayd vnto hym: Whose art thou? He sayd: I am a childe of Egipte, and Amalechites seruaunt, and my master hath forsaken me, because I was sycke thre dayes ago. We fell here in towarde the south syde of Chrethus, and vpon Juda, and towarde the south parte of Caleb, and haue burned Siclag with fyre.

Dauid sayde vnto hym: Wylt thou bringe me downe to these men of warre? He sayd: Sweare vnto me by God, y thou shalt not slaye me, nor delyuer me in to my masters hande, and I wyl bringe y downe to these men of warre. And he brought the downe, and behold, they were scatred vpon all the grounde, eatynge & drynkynge, & kepyng holy daye, & were makyng mery there because of the great spoyles that they had taken out of the lande of the Philistynes & of Juda.

D And Dauid smote them frō the morowe tyll the euē, agaynst the nexte daye, so y ther escaped none, except foure hūdreth yōge me which rode vpon camels, and fled. So Dauid releued all that the Amalechites had taken and his two wyues, and there mysled no thynge, nother small nor great, nother sonnes nor doughters, nor spoyles: and what soeuer they had taken, Dauid brought all agayne. And Dauid toke the shepe & oxen, and droue the cattell before hym. And they sayd: This is Dauids spoyle.

And whan Dauid came to the two hundreth mē, which had ben slowe to folowe after Dauid, and abode at the ryuer of Besor, they wēt forth to mete Dauid, and the people that was with him. And Dauid came to the people and saluted them frendly.

Then answered suche men as were euel E and Belials men (amonge them that had gone with Dauid) and sayd: Seynge they went not with vs, they shall haue none of the spoiles that we haue relcued: but let euery man take his wyfe and chyldren and be goynge.

Then sayd Dauid: ye shal not do so (my brethren) with that whiche the LORDE hath geuen vs, and hath preserued vs, and delyuered these men of warre (which were come agaynst vs) in to our handes. Who shulde consent vnto you herin? Lyke as the porcyon is of them that wente downe to the battayll, so shall the porcyon be of thē also that abode with the stuffe, and shalbe deuyded a lyke.

From that tyme forth hath this bene F an ordinaūce and lawe in Israell vnto this daye. And whan Dauid came to Syclag, he sent of the spoyle vnto the Elders in Juda his neyghbours, and sayd: Behold, there haue ye the blessyng out of the spoyle of the enemyes of the LORDE, namely vnto them of Bethel, vnto them at Ramath in y south, vnto them at Jathir, vnto them at Aroer, vnto them at Siphamoth, vnto them at Eschemoa, vnto them at Rachal, vnto the in the cyties of the Jerahmielites, vnto the in the cyties of the Kenites, vnto them at Horma, vnto them at Borosā, vnto them at Atach, vnto them at Hebron, and to all the places where Dauid had walked with his men.

The.xxxi.Chapter.

BUt the *Philistynes fought A agaynst Israel, and the mē of 1.par.11.a Israel fled before the Philistynes, and fell downe smytte dpon the mount of Gilboa. And the Philistines preased vpō Saul and his sōnes, and slew Jonathas, and Aminadab and Malchisua y sonnes of Saul. And the battayl was sore agaynst Saul, and the archers fell vpon hym with bowes, & he was sore wounded of the archers.

Then sayd Saul to his wapenbearer: *Drawe out thy swearde, and thrust it thorow me, that these vncircumcysed come not and slaye me, and make a laughynge stocke of me. Neuertheles his wapēbearer wolde not, for he was sore afrayed. Then toke B Saul the swearde & fel theron. Now whan his wapēbearer sawe that Saul was dead he fel also vpon his sweard, and dyed with hym. Thus dyed Saul and his thre sōnes, and his wapenbearer, and all his men toge ther the same daye. Judi.9.b

Whan the mē of Israel which were beyonde the valley, & beyonde Jordane, sawe that the mē of Israel were fled, and y Saul and his sonnes were dead, they lefte the cyties and fled also. Then came the Philistynes, and dwelt therin.

*On the nexte daye came y Philistynes 2.par.31.b to spoyle the slayne, and founde Saul and his thre sonnes vpon mount Gilboa, and

C smote of his heade, and toke of his harnasse and sent it in to the lãde of the Philistynes rounde aboute, to shewe it in the house of theyr Idols, and amõge the people, & layed his harnesse in ỹ house of Astaroth: but his body hãged they vp vpõ the wal of Bethsã.

Whan they of Jabes in Gilead, herde what the Philistynes had done vnto Saul they gat them vp, as many as were mẽ of armes, and went al the nyght, and toke the body of Saul, & the bodyes of his sõnes from ỹ wall of Beth san, brought them to Jabes, * and brent them there, and toke theyr bones, & buryed them vnder the tre at Jabes, & fasted seuen dayes. (:) :)(:

1. Reg. 31. d

The ende of the fyrst boke of the Kynges, otherwyse called the fyrst boke of Samuel.

The secõde boke of the Kynges, otherwyse called the seconde boke of Samuel.

What this boke contayneth.

Chap. i. The death of Saul is shewed vnto Dauid, which mourneth for hym.

Chap. ii. Dauid is anoynted kynge of the men of Juda. Abner goeth about to make Isboleth Sauls sonne kynge of Israel.

Chap. iii. Discorde betwene the house of Dauid and Saul. Abner lyeth with Sauls cõcubyne, is reproued therfore, and falleth vnto Dauid. Joab slyeth Abner.

Chap. iiii. Isboleth is slayne of traytours whom Dauid putteth to death.

Chap. v. Dauid taketh in all the kingdome, and ouercommeth the Philistines on euery syde.

Chap. vi. Dauid caused the Arke of ỹ LORDE to be caried out of Abinadabs house in to the house of Obed Edom. Vsa is punyshed for touchynge it. Dauid carryeth it in to his cyte.

Chap. vii. Dauid is forbydden to buylde the house vnto the LORDE, vnto whom he geueth thankes.

Chap. viii. Dauid subdueth ỹ Philistynes and other mo about hym.

Chap. ix. Dauid sheweth fauour to Saul kynred, & doth thẽ good for Jonathas sake.

Chap. x. Dauid sendeth messaungers to the kynge of the Ammonites which putteth them to shame: wherfore Dauid goeth agaynst them, and wynneth the victorye of them two tymes.

Chap. xi. Dauid cõmitteth aduoutry with Bethsheba, & causeth hir husbande be slayne.

Chap. xii. The prophet Nathan rebuketh Dauid which knowlegeth his synne and requyreth mercy. His sonne dyeth.

Chap. xiii. Ammon defyleth Thamar, for whose Absalom slayeth hym.

Chap. xiiii. Joab reconcyleth Absalom vnto his father with suttyltie. Absalom kyssed for Joab, and because he commeth not to hym, he burneth vp his corne.

Chap. xv. Absalom rebelleth his fathers kyngdome. Dauid flyeth with his men.

Chap. xvi. Dauid geueth Siba all the goodes of Mephibosheth. Semei curseth and blasphemeth Dauid. Absalõ lyeth with his fathers concubynes.

Chap. xvii. The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.

Chap. xviii. Dauids hoost wynneth the victory. Absalõ is slayne. Dauid his father sorowfull.

Chap. xix. Joab rebuketh the kynge for his mournynge. Israel flyeth in to theyr tentes. Juda cleaueth vnto Dauid. Semei and Mephiboseth optayn fauour. Barzillai bryngeth the kynge great frendshippe.

Chap. xx. Seba maketh an vproure, and vpbraydeth Israel frõ Dauid. Joab slayeth Amasa. Joab followeth vpõ Seba, and layeth syege vnto hym in Abela.

Chap. xxi. A great höger. Sauls children geuen vnto the Gibeonites. Dauid fyghteth agaynst the Philistines.

Chap. xxii. Dauid prayseth the LORDE with a songe of thankesgeuynge, because he delyuered hym out of the hande of Saul & other enemyes.

Chap. xxiii. The last wordes of Dauid. The names of the worthies are rehersed.

Chap. xxiiii. Dauid nõbreth the people, and displeaseth the LORDE, which plageth his lande with the pestilence.

The seconde boke

of the kynges, otherwyse called the seconde boke of Samuel.

The fyrst Chapter.

After ỹ death of Saul whã Dauid was come agayne from the *slaughter of ỹ Amalechites, and had remained two daies at Siclag, beholde, on the thyrde daye ther came a man out of Sauls hooste, w̃ his clothes rente, and earth vpon his heade. And whã he cam vnto Dauid, he fell downe to the grounde, & worshipped. Dauid sayd vnto hym: Whence commest thou? He sayd vnto hym: Out of the hooste of Israel am I fled. Dauid sayd vnto hym: Tell me, what is the matter? He sayd: the people is fled frõ the battayll, and many of the people are fallen: yee and Saul also is dead & his sonne Jonathas. Dauid sayd vnto the ponge mã that brought hym this worde: How knowest thou that Saul and Jonathas his sonne are dead? The ponge man that tolde hym this, sayd: I came by chaunce vnto mount Gilboa, and beholde, Saul leaned vpõ his speare, and the charrettes, and horsemen followed harde after hym: and he turned hym aboute, and sawe me, and called me. And I sayde: Here am I: And he sayd to me: What art thou? I sayd vnto hym: I am an Amalechite. And he sayd vnto me: Come to me, and kyll me, for anguyshe hath gotten holde of me: for my lyfe is yet whole within me. Then stepte I to hym and slewe hym, for I knowe well that he coulde not lyue after his fall. And I toke the crowne frõ his heade, and the armelet from his arme, and haue brought it here vnto the my lorde.

Then toke Dauid holde of his clothes, * & rente them, and so dyd al the men that were with hym, and mourned, and wepte, and fasted vntyll the euen, ouer Saul and Jonathas his sonne, and ouer the people of the LORDE, and ouer the house of Israel, because they were fallen thorow the swearde.

And Dauid sayd to the ponge man that brought hym worde: What art thou? He sayd: I am the sonne of a straũger an Amalechite. Dauid sayd: How happened it that thou wast not afrayed to laye thyne hande vpon the LORDES anoynted to destroye hym? * And Dauid sayd vnto one of his ponge men: Come hyther, and slaye hym. And he smote hym that he dyed. Then sayd Dauid vnto hym: Thy bloude be vpõ thyn owne heade. * For thy mouth hath spoken agaynst thy selfe and sayde: I haue slayne the anoynted of the LORDE. And Dauid mourned this lamẽtacyon ouer Saul, and Jonathas his sonne, and commaunded to teache the chyldren of Juda ỹ bowe. Beholde, it is wrytten in the boke of the ryghteous.

The Eldest in Israel are slayne vpon ỹ height of the. How are the worthies fallen?

* Tell it not at Gath: speake not of it in ỹ stretes at Ascalon: lest the doughters of the Philistynes reioyce, lest ỹ doughters of the vncircumcysed triumphe.

Ye mountaynes of Gilboa, nother dew nor rayne come vpon you, nother lande be wherof cõmeth heaue offerynges: for there is the shylde of the worthies smyttẽ downe: the shilde of Saul as though he hadde not ben anoynted with oyle.

* The bowe of Jonathas sayled not, & the swearde of Saul came not agayne voyde from the bloude of the slayne, & from the fat of the glauntes.

Saul and Jonathas louely and pleasaunt in theyr lyfe, and in theyr death were not parted asunder, lyghter thẽ eagles and stronger then lyons.

Ye doughters of Israel wepe ouer Saul which clothed you with purple i pleasures, and decked you with iewels of golde on your garmentes.

How are the Worthies fallen so in the battayl? Jonathas is slayne vpon ỹ height of the.

I am sory for the my brother Jonathas: thou hast bene very louely vnto me: Thy loue hath ben more specyall vnto me, then the loue of wemen.

How are the Worthies fallen, and the weapens destroyed?

The.ii. Chapter.

After these actes Dauid * ared at the LORDE, and sayd: Shall I go vp in to one of the cyties of Juda? And the LORDE sayde vnto him: Go vp. Dauid sayd: Whyther? He sayd: Vnto Hebron. So Dauid went thyther with his two wyues, Ahi-

1.Reg. 4.c

Mat.12.b Luce.19.b

The bow: The song or lamẽtacyon was called the bowe.

Mich.1.b

1.Re.13.b and.14.b 31.ee.35.b.

I 1.Re.27.a. 2.Reg.5.c.

noam ꝑ Jesraelitisse, and Abigail Nabals wyfe of Carmel. And Dauid brought vp ꝑ men that were with hym also, euery one wꝺ his housholde, and they dwelt in the cyttes of Hebron. And the men of Juda came, and there they anoynted Dauid kynge ouer the house of Juda.

2.Re.33.c. And whan it was tolde Dauid, * that they of Jabes in Gilead had buried Saul he sent messaungers vnto them, sayenge: Blessed be ye of the LORDE, that ye haue done such mercy vpon your lorde Saul, & haue buryed hym. The LORDE therfore shewe mercy now and kaythfulnesse vpon you. And because ye haue done this, I also wyl do you good. Let your hande now ther fore be cõforted, & be ye stronge: for though Saul your lorde be dead, yet hath ꝑ house of Juda anointed me to be kynge ouer the.

B But Abner the sõne of Ner, which was Sauls chefe captayne, toke Isboseth the sonne of Saul, and brought hym thorowe ꝑ hoost, & made hym kynge ouer Gilead, Assuri, Jesrael, Ephraim, Ben Jamin & ouer all Jsrael. And Isboseth the sonne of Saul was fortye yeare olde, whan he was made kynge of Jsrael, and he raygned two yeares. But the house of Juda helde with Dauid: * The tyme that Dauid was kynge at Hebron ouer the house of Juda, was seuen yeare and sixe monethes longe.

3 Reg.5.a.

And Abner the sonne of Ner went forth with the seruauntes of Isboseth the sonne of Saul, out of the hoost vnto Gibeõ. And Joab the sõne of Zeru Ja wente forth with Dauids seruauntes, and they met together by the pole at Gibeon, and these laye on the one syde of the pole: the other, on the other syde. And Abner sayd vnto Joab: Let the ponge men get them vp, and playe before vs. Joab sayd: Let them aryse. Then gat they them vp, and wente in nõbre twelfe of Bẽ Jamin on Isboseth Sauls sõnes syde, and twelfe of Dauids seruauntes. And euery one gat another by the heade, and thrust his swearde in his syde, and fell together: therfore is ꝑ place called Helkath Hazurim (that is, the felde of the worthies) which is at Gibeon.

C And ther arose a sore harde battayll the same daye. But Abner and the men of Jsrael were put to flyghte of Dauids seruaũtes. Thre sonnes of Zeru Ja were there, Joab, Abisai, & Asahel. As for Asahel he was lyght of fete as a roo in the felde, and folowed after Abner, and turned not asyde nother to the ryght hande, nor to the lefte from Abner. Then Abner turned hym about, & sayd: Art thou Asahel? He sayd: yea. Then sayd vnto hym: Go thy waye ether to the ryght hande or to the lefte, and get the one of the ponge men, and take his harnesse fro hym. Neuertheless Asahel wolde not leaue of from hym. Then sayde Abner agayn to Asahel: Get ꝑ awaye fro me, why wylt thou that I smyte the to the goundes? how then I lyfte vp my face agaynst thy brother Joab? Howbeit he wolde not go his waye.

Then Abner thrust hym in with a speare into his bely, so that his speare went out behynde hym. And there he fell and dyed before hym: and who so came to ꝑ place where Asahel laye dead, stode styll there. But Joab and Abisai folowed vpon Abner, ꝑ the Sonne went downe. And whã they came to the hyll of Amma, which lyeth before Gia, by the waye to the wyldernesse of Gibeon, the chyldren of Ben Jamin gathered them selues together behynde Abner, and gaue a multytude, and stode vpon the toppe of an hyll.

And Abner called vnto Joab, and sayde: Shall the swearde then deuoure without ende? Knowest thou not, that it wyll be bytter at the last? How longe wyll it be or thou say vnto the people that they leaue of from their brethren. Joab sayd: As truly as God lyueth yf thou haddest sayd thus to day in the morninge, the people had ceassed euery one from his brother. And Joab blewe a trompet, and all the people stode styll, and folowed nomore vpon Jsrael, nother fought they ony more.

Abner and his men wente all the same nyght ouer the playne feld, and passed ouer Jordane, and walked thorow all Bithron, and came to the tentes. Joab turned him from Abner, and gathered all the people together. And of Dauids seruaũtes there were fownd nynetene mẽ, and Asahel. But Dauids seruauntes had smytten so among Ben Jamin and the men of Abner, that three hundreth and three score men were dead. And they toke vp Asahel, and buryed him in his fathers graue at Bethlee. And Joab and his men went all that nyght: and at ꝑ light of the daye they came vnto Hebron.

The.iii. Chapter.

AND ther was a great battayll betwene the house of Saul & the house of Dauid. But Dauid wente and increased, & the house of Saul went and

shed. And vnto Dauid were chyldre borne
at Hebrō. * His fyrstborne sōne Ammon of
Ihmoā the Iesraelitesse: the seconde Chi-
leab of Abigail the wyfe of Nabal of Car-
mel: the thyrde Absalon the sonne of Maa-
cha * doughter of Thalmai kynge of Ges
sur: the fourth Adonia the sonne of Hagith:
the fyfth Saphatia the sōne of Abitail: the
sixte Iethrea of Egla Dauids wyfe. These
were borne vnto Dauid at Hebron.

Now whan it was warre betwene the
house of Saul and the house of Dauid.
Abner strēgthed Sauls house. And Saul
had had a concubyne, whose name was Ris
pa the doughter of Aia. And Isboseth sayd
vnto Abner: Wherfore lyest thou with my
fathers concubyne?

B The was Abner very wroth at these wor
des of Isboseth, and sayd: Am I a dogges
heade then, that I agaynst Juda do mercy
vnto the house of Saul thy father, and vn
to his brethren and kynsfolkes, & haue not
delyuered the into the hande of Dauid, and
thou laiest a trespasse to my charge this day
for a womās sake? God do Abner this and
that, yf I do not * as the LORDE hath
swome vnto Dauid, that ꝓ kyngdome may
be taken from the house of Saul, & the seat
of Dauid set vp ouer Israel and Juda, frō
Dan vnto Berseba. Then coulde he not
answere hym one worde agayne, he feared
hym so.

And Abner sent messaungers vnto Da
uid, sayeng: Whose is the lande? And sayd
Make thy conuenaunt with me. Beholde,
my hande shalbe with the to turne al Israel
vnto the.

C He sayde: Well, I wyll make a conue-
naunt with the, but one thynge I desyre of
the, that thou se not my face, excepte thou
fyrst bynge my Michol Sauls doughter,
whan thou commest to se my face. Dauid
sent messaungers also vnto Isboseth ꝓ sōne
of Saul, sayenge: * Geue me my wyfe Mi-
chol, whom I maried with an hūdreth fore
skynnes of the Philistynes, Isboseth sent, &
caused for to take her from the man * Pal-
thiel the sonne of Lais. And hir husbande
went with her, and wepte behynde her vnto
Bahurym. Then sayd Abner vnto hym:
Turne backe agayne and go thy way. And
he turned backe agayne.

And Abner talked with the Elders in
Israel, and sayd: youre myndes haue bene
set afore tyme and longe ago vpon Dauid,
that he might be kynge ouer you, do it now
therfore, for the LORDE hath sayd of Da-
uid: I wyll delyuer my people of Israel by
the hande of Dauid my seruaunt, from the
hande of the Philistines, and from ꝓ hande
of theyr enemyes.

Abner spake also before the eares of Be D
Jamin, and wente to speake before ꝓ eares
of Dauid at Hebron that all Israel and the
whole house of Ben Jamin was contente
withall. Now whan Abner came to Hebron
vnto Dauid, and tweuty me with hym, Da
uid made them a feast. And Abner sayd vn
to Dauid: I wyll get me vp, and go gather
all Israell togerher to my lorde the kynge,
and that they may make a conuenaūt with
the, that thou mayest be kynge, at thy sou-
les desyre.

So Dauid let Abner go from hym in
peace. And beholde, Dauid seruauntes and
Joab came frō the men of warre & brought
a great spoyle with them. And Abner was
not now with Dauid at Hebron: for he had
sent hym from hym, so ꝓ he was gone his
waye in peace.

But whan Joab and all the hoost with E
hym was come, it was tolde hym ꝓ Abner
the sone of Ner came to the kynge, and how
he had sent hym from hym, so that he was
gone his waye in peace. Then wente Joab
in to the kynge, and sayde: What hast thou
done? Behold, Abner came to the, why hast
thou sent hym from the, that he is gone his
waye? Knowest thou not Abner the sōne of
Ner? For he came to the to deceaue the, that
he myght knowe thy outgoynge, and ingo
ynge, and to spye out all that thou doest.
And whan Joab went out from Dauid, he
sent messaungers after Abner, to fetch hym
agayne from Bohacira, and Dauid knew
not therof. Now whan Abner came agayne
vnto Hebron, Joab brought hym in to the
myddes vnder the gate, to talke with hym
secretly, and * thrust hym there in to ꝓ bely Judi.3.e
ꝓ he dyed, because of his brother * Asahels 2.Reg.2.d
bloude.

Whan Dauid knewe of it therafter, he F
sayd: I am vngylty, and so is my kyngdom
for euer before the LORDE concernynge
the bloude of Abner the sōne of Ner: but vp
pon the heade of Joab fall it, and vpon all
his fathers house. In the house of Joab
ther ceasse not one to haue a renninge yssue
and a lepros, and to go vpon a staffe, & fall
thorow the swearde, and to haue scarsenesse
of bread. Thus Joab and his brother Abi-
sai slew Abner, because he had slaine theyr
brother Asahel in the battayll at Gibeon.

Dauid sayd vnto Joab and to all the

people that was with hym: Rent your clothes, and gyrde sackcloth about you, and make lamentacyon for Abner. And ỳ kinge wente after the beare. And whã they buried Abner at Hebron, the kynge lyfte vp his voyce, and wept beside Abners graue, and all the people wepte also.

G And the kynge mourned for Abner, and sayd: Abner is not dead as a foole dyeth. Thy handes were not bound, thy fete were not bered with fetters, thou art fallen as a man falleth before wycked vnthryftes. Thẽ all the people bewayled hym yet more.

Now whã al ỳ people cã in to eat w̃ David whyl it was yet hye day, David swate, & sayd: God do this and that vnto me, yf I taste eyther bread or ought els afor ỳ Sõne go downe. And all the people knewe it, and it pleased them well all that the kynge dyd in the syght of all the people. And all ỳ people and all Israel perceaued the same daye, that it came not of ỳ kynge, that Abner the sonne of Ner was slayne. And the kynge sayd vnto his seruauntes: Knowe ye not ỳ this daye a prynce, a great man is fallen in Israel? As for me, I am yet but tender and anoynted kynge. But the men the chyldren of Zeruia are to harde for me. The LORDE recompence hym that doth euell, accordyng to his wyckednesse.

The.iiii. Chapter.

A WHan Sauls sonne herde that Abner was dead at Hebrõ, his handes were feble, and all Israel was sorry. But ther were two men captaines ouer ỳ soul dyers vnder the sonne of Saul, ỳ one was called Baena, the other Rehob, sõnes of Rimon the Berothite, of the chyldren of Benjamin: for Beroth was counted also in Benjamin. And the Berothites were fled vnto Gethaim, and were straungers there vnto this daye. * Jonathas also ỳ sõne of Saull had a sonne which was lame on his fete, & was fyue yeare olde whan the rumoure of Saul and Jonathas came from Israel. And his norse toke hym, & fled. And whyle she made haist and fled, he fell & was lame: And his name was Mephiboseth. 2 Reg. 9.a

B Then wente the sonnes of Rimon ỳ Berothite, Rehob and Baena, and came to ỳ house of Isboseth, in the heat of the daye, & he laye vpon his bed at the noone day. And they came in to the house to fetch wheate, & thrust hym in to the bely, and gat thẽ awaye for whan they came in to the house, he laye vpon his bed in his chãber and they stickte him to death, and smote of his heade, & tooke his heade, and departed by the waye of the playne felde all that nyght, and brought the heade of Isboseth to David vnto Hebron, and sayd vnto the kynge: Beholde, here is the heade of Isboseth ỳ sõne of Saul thyne enemye which layed wayte for thy soule. This daye hath the LORDE auenged our lorde the kynge of Saul and his seede.

Then answered David vnto Rehob Baena his brother, the sonnes of Rimon Berothite, and sayd: As truly as the LORDE lyueth which hath delyuered my soule out of all trouble, * I toke hym that brought me worde & sayd: Saul is dead, & he thought he had ben a good messaunger, and for his clag I put hym to death, vnto whom I should haue geuẽ a reward for his message. And these vngodly persones haue slayne a righteous man in his owne house vpon his bed. Nowe shulde not I requyre his bloud of your handes, and take you awaye from the earth? And David commaũded his yonge men, which slewe them, and smote of their handes and fete, and hãged them vp by the poole at Hebron. But the head of Isboseth toke they, and buryed it in Abners graue at Hebron.

The.v. Chapter.

AND al ỳ trybes of Israel came to David vnto Hebron, and sayde: * Behold, we are thy bone and thy flesshe. And afore tyme when Saul was king ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalte kepe my people Israel, and shalt be the duke ouer Israel. And al the Elders in Israel came to the kynge vnto Hebron. And kynge David made a couenaunt with them at Hebron before the LORDE. And they anoynted David to be kynge ouer Israel. Thyrty yeare old was David whan he was made kyng, and raygned fourty yeares. * At Hebrõ raygned he seuen yeares & sixe monethes ouer Juda: but at Jerusalem he reygned thre and thyrty yeare ouer all Israel and Juda.

And the kynge went w̃ his men to Jerusalem, agaynst the Jebusytes, which dwelled in the lande. Neuertheles they spake vnto David: Thou shalt not come in hether, but the blynde and lame shall dryue the away. (They thought planely, that David shulde not come in.) Howbeit David wanne the castell of Sion, which is the cyte of David. Thẽ sayd David the same daye: &

euer smyteth the Jebusites, and optayneth the perquylles, the lame and the blynde, (whiche Jebusites) Dauids soule hateth. Herof cōmeth ꝑ prouerbe: * Let no blynde nor lame come in to the house. So Dauid dwelt in the castell, and called it the cītye of Dauid. And Dauid buylded roūde aboute fro Millo and within. And Dauid grewe, and the LORDE the God Zebaoth was with hym.

C * And Hiram the kynge of Tyre sente messaungers vnto Dauid, and cedre trees for walles, and carpenters, and masons, to buylde Dauid an house. And Dauid knew that the LORDE had confirmed hym kynge ouer Israel, and exalted his kyngdome for his people of Israels sake. And Dauid toke yet more wyues and concubynes at Jerusalem, after he was come from Hebron, and ther were yet mo sonnes and doughters borne vnto hym: * And these are the names of them that were borne vnto hym at Jerusalem: Samma, Sobab, Nathā, Salomon, Jebehar, Elisua, Nepheg, Japhia, Elisama, Eliada, Eliphalet.

And whan the Philystynes herde that Dauid was anoynted kynge ouer Israell, they wente vp all to seke Dauid. Whā Dauid perceaued that: he wente downe in to a castell. But the Philystines came and scatered themselues beneth in the valleye of Rephaim. * And Dauid axed at ꝑ LORD, and sayde: Shall I go vp agaynst the Philistines? and wylt thou delyuer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyll delyuer the Philistynes in to thy hande.

D And Dauid came vnto Baall Phazim, and smote them there, and sayde: The LORDE hath deuyded myne enemyes, euen as the waters parte asunder: therfor is ꝑ same place called Baall Phazim. And they lefte their ymages there, but Dauid and his men caryed them awaye.

* Neuertheles the Philistynes wente vp agayn, and scatered themselues beneth in the valleye of Rephaim. And Dauid axed at the LORDE. The LORD sayde: Thou shalt go vp, but cōpasse them behynde, that thou mayst be vpon them ouer agaynst the peerētrees: and whan thou hearest vpon the toppe of the peerētrees, the soūde of the goynge, be bolde: for then is the LORDE gone forth before the, to smyte the hoost of ꝑ Philistynes. Dauid dyd as the LORDE cōmaūded hym, and smote the Philistines frō Gibea, tyll thou cōmest vnto Galer.

The.vi.Chapter.

A And * Dauid gathered agayn all the yonge chosen men in Israell, euen thre thousande, and gat hym vp, and wente with al the people that was with hym of the cytezyns of Juda, to fetch vp ꝑ Arke of God from thence whose name is: The name of the LORDE Zebaoth dwelleth ther on betwene the cherubyns. * And they caused the Arke of God to be caryed vpō a new carte, * and fetched it out of ꝑ house of Aminadab, which dwelt at Gibea. Usa and Ahio the sonnes of Aminadab droue the new carte. And whan they broughte it with the Arke from the house of Aminadab whiche dwelt at Gibea, Ahio went before the Arke: and Dauid & al the house of Israel played before the LORDE, with all maner of instrumentes of pyne tre, with harpes, and psalteries, and tabrettes, and belles, and cymbals. 1.par.14.a 1.Re.6.b 1.Reg.7.a

B * And whā they came to the barnfloore of Nahon, Usa stretched out his hande, * & helde the Arke of God: for the oxen wente out aside. Thē wared the wrath of the LORDE fearte agaynst Usa, and God smote him there because of his presumption, so that he dyed there beside ꝑ Arke of God. Thē was Dauid sory, because the LORDE had made such a rent vpon Usa, and he called ꝑ same place ☞ Perez Usa vnto this daye. And Dauid feared the LORDE the same daye, and sayde: How shall this Arke of the LORDE come to me? And he wold not let it be brought to hym in to the cītye of Dauid, but caused it be broughte in to the house of Obed Edom the Gathite. And whan the Arke of the LORDE had cōtinued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed hym and all his house. 1.par.14.b & Nu.4.b and.7.b Perez: a rent or diuysion.

And it was tolde kynge Dauid, that the C LORDE had blessed the house of Obed Edō and all that he had because of the Arke of God. * Then wente he and fetched vp the Arke of God out of the house of Obed Edō in to ꝑ cytye of Dauid with ioye. And whā they were gone sire steppes in with ꝑ Arke of the LORDE, they offered an ox and a fat shepe. And Dauid daūced vō all his might before the LORDE and was gyrded with an ouerbody cote of lynnen. And Dauid with al Israel brought vp the Arke of the LORD with tabrettes, and trompettes. 1.par.16.b

And whan the Arke of the LORDE came D

in to the cytie of Dauid Michol the doughter of Saull loked out at a wyndowe, and sawe kynge Dauid leappynge, spryngynge and daunsynge, before the OLRDE, and dessysed hym in hir harte. * But whan they brought in the Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offered burntoffrynges and thãkoffrynges before the LORD. And whã Dauid had made an ende of offrynge ꝑ burnt offrynges and thãkoffrynges, he blessed the people in ꝑ name of the LORD Zebaoth, and dealte out vnto all the people, and to ꝑ multitude of Israell, both to man and woman, vnto euery one a cake of bread, and a pece of flesshe, and a meace of pottage. Thẽ wente all the people theyr waye, euery one vnto his house.

1.par.17.a

Whã Dauid came agayne to blesse his house. Michol the doughter of Saul wẽte forth to mete him, and sayd: How glorious hath the kynge of Israel ben to day, which hath vncouered hymselfe before ꝑ maydẽs of his seruauntes, lyke as the rascal people discouer themselues. But Dauid sayde vnto Michol: I will playe before the LORD, which hath chosen me afore thy father, and afore all his house, because he hath cõmaũded me to be a prynce ouer the people of the LORDE, euen ouer Israell, and yet will I be vyler then so, and will be lowe in myne owne sight: and with the maydens wherof thou hast spoken, will I be honoured. As for Michol the doughter of Saul, she had no chylde vnto the daye of hir death.

The.vii. Chapter.

1.par.18.a

NOw * whã the kynge sat in his house, and the LORDE had geue hym rest from all his enemyes on euery syde, he sayd vnto the prophete Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kynge. Go thy waye, what soeuer thou hast in thyne harte, that do: for the LORDE is with the. But the same nyght came ꝑ worde of the LORD vnto Nathan, and sayde: Go & speake to my seruaũt Dauid, Thus sayeth ꝑ LORD: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence ꝑ daye ꝑ I brought the chyldren of Israel out of Egypte vnto this daye, but haue walked in ꝑ Tabernacle and Habitacion, whether soeuer I wẽte with the chyldren of Israell. Dyd I euer speake to ony of the trybes of Israell, whõ I cõmaunded to kepe my people of Israel, and sayde: Wherfore do ye not buylde me an house of Ceder woode?

So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: * I toke the from the pasture, where thou wentest behynde the shepe, that thou shuldest be the prynce ouer my people Israel, and haue ben with the whether so euer thou wentest, and roted out all thyne enemyes before the, and haue made the a great name, accordynge to the name of the great men vpon earth. And for my people Israell I will appoynte a place, & will plãte thẽ, that they may remayne there, and not to be remoued, and that the chyldren of vnrighteousnesse oppresse thẽ no more, lyke as they dyd and sence ꝑ tyme that I ordeyned Iudges ouer my people of Israel. And I will geue the rest from all thyne enemyes. And the LORDE shewed the, that the LORDE will make the a house.

* Now whã the tyme is fulfylled ꝑ thou shalt slepe with thy fathers, I will aduãce thy seede rayse vp thy sede, which shal come of thy bodye: his kyngdome will I stablyshe, he shall buylde an house for my name, * and I will stablysh the seate of his kyngdom for euer. * I will be his father, & he shalbe my sonne.

* Whan he doth a trespasse, I will chastise him & proue hym with the rodde of men and with the plages of the chyldren of men: But my mercy shal not be withdrawe frõ hym, as I haue withdrawe it frõ Saull, whõ I haue taken awaye before the. As for thy house & thy kyngdome, it shall be stablyshed for euer before ꝑ, and thy seate shal endure for euermore.

Whan Nathan had tolde all these wordes and all this vysion vnto Dauid: kynge Dauid came and sat hym downe before the LORDE, and sayd: O LORDE God, what am I? & what is my house, that thou hast brought me thus farre? This O LORDE God hast thou thought to lytle also, but hast spoken of the house of thy seruaunt yet long for to come. O LORDE God is this the lawe of men?

And what shall Dauid speake more vnto the, for thou knowest thy seruaũt O LORDE God? for thy wordes sake, & accordynge to thyne owne hert hast thou done all these great thynges, that thou myghtest shewe them vnto thy seruaunt. Therfore art thou great O LORDE God * for there is none lyke he, and ther is no God but thou alone

dynge vnto all that we haue herd with our eares. * For where is ther a people vpon earth as thy people of Israell? For whose sake wente God to delyuer hym a people, & to make hym selfe a name, and to do them such greate & terryble thynges in thy lãde before thy people, * whom thou hast delyuered vnto thy selfe from Egypte, frõ the people, and frõ theyr goddes. And thy people of Israel hast thou prepared the to be a people vnto thine owne selfe for euer, and thou O LORDE arte become theyr God.

Stablyshe nowe the wordе therfore for euer (O LORDE God) which thou hast spoken ouer thy seruaunt and ouer his house, and do accordynge as thou hast sayde. So shall thy name be greate for euer so that it shalbe sayde: The LORDE Zebaoth is the God of Israell, and ỹ house of thy seruaunt Dauid shalbe made sure before ỹ. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruauut, and sayde: I will buylde the an house. Therfore hath thy seruaunt founde his harte, to pray this prayer vnto the. * Now LORDE God thou thy selfe arte God, and thy wordes shalde ỹ truth. Thou hast spoken suche good ouer thy seruaunt. Begynne nowe therfore, and bleſſe thy seruauntes house, that it maye be before ỹ for euer, for thou LORD God thyne owne selfe hast spoke it: & with thy blessinge shal thy seruaũtes house be blessed for euer.

The. viii. Chapter.

AND it fortuned after this, that * Dauid smote ỹ Philistines, and discõfited them, and toke the bydell of bondage out of ỹ Philistynes hãde, * he smote the Moabites also to the grounde, so that he brought two partes of thẽ to death, and let one parte lyue. Thus ỹ Moabites were subdued vnto Dauid, so that they brought hym gyftes.

Dauid smote Hadadeser also the sonne of Rehob kynge of Soba, whan he went to fetch his power agayne at ỹ water Euphrates. And of them toke Dauid a thousande and seuen hũdreth horsmẽ, & twentye thousande foote men, and lamed all the chariottes, saue an hũdreth which he kept behynd. But the Syriãs came from Damascon to helpe Hadadeser kynge of Zoba. And Dauid smote two and twentye thousande men of the Syrians, and layed people vnto Damascus in Syria.

Thus was Syria subdued vnto Dauid o ỹ they brought hym gyftes: for ỹ LORDE helped Dauid whither soeuer he wẽte. And Dauid toke ỹ shildes of gold, which Hadad Esers seruaũtes had, & brought thẽ to Ieruſalẽ. But frõ Bethah & Berothai ỹ cytes of Hadad Eser toke Dauid very much brasse.

* Whã Thoi the kynge of Hemath herd B
that Dauid had smytte all the power of Ha- 1.par.19.b
dadeser, he sent his sonne Joram vnto Dauid to salute hym frendly, & to blesse hym, be cause he had foughte with Hadadeser and smytte hym (for Thoi had warre w Hadadeser) and had yewels with hym of syluer, of golde, & of brasse: which kynge Dauid halowed also vnto the LORDE, with the syluer & golde which he sanctifyed vnto the LORDE frõ all theythẽ, whõ he subdued, frõ Syria, frõ Moab, from ỹ childrẽ of Ammõ, frõ the Philistines, frõ Amalek, from the spoyle of Hadadeser ỹ sõne of Rehob kyng of Zoba.

Dauid gat hymselfe a name also whã he C
came, * and smote eyghtene thousãde of the 1.par.19.c
Syriãs in ỹ Salt valley. And he layed people in all Edomea, * & al Edõ was subdued Gen.25.c
vnto Dauid: for the LORD helped Dauid, 2.Sa.24.b
whether so euer he wente. Thus was Dauid kynge ouer all Israell. And he exercited iudgment and righteousnes vnto all ỹ people. * Joab the sonne of Zeruia was cap- 2.Sa.20.b
tayne ouer the hoost. Josaphat the sonne of Ahilud was Chaũceler. Sadok ỹ sonne of Ahitob, & Ahimelech ỹ sonne of Abiathar were prestes. Seraia was scribe. Benaia the sonne of Joiada was ouer ỹ Chrethiãs and Plethians. And the sonnes of Dauid were ỹ prestes.

Some rede he: and gaue.

The.x. Chapter.

AND Dauid sayde: Remayneth A
ther yet ony mã of Sauls house, that I may do mercy vpon him for Jonathas sake? Ther was a seruaũt of Sauls house named * Siba, whom they called vnto Dauid, and ỹ kynge sayde vnto hym: Art thou Siba? he sayd: yee thy seruaũt. The kyng sayd: Is ther yet ony man of Sauls house, that I may do the mercy of God vpõ hym? Siba sayde vnto the kynge: * Ther is yet 2.Sa.4.a
a sonne of Jonathas lame on his fete. The kynge sayde vnto hym: Where is he? Siba sayde vnto the kynge: Beholde, he is 2.Sa.17.a
at Ladober in the house of * Machir the sonne of Ammiell. Then sente kynge Dauid thither, and caused for to fetch hym frõ Ladober out of the house of Machir the sonne of Ammiell.

1.par.9.b

B Now whan Mephiboseth the sonne of Jonathas the sonne of Saull came vnto Dauid, he fell vpon his face, and worshipped hym. Dauid sayde: Mephiboseth. He sayde: Here Im I thy seruaũt. Dauid sayd vnto hym: Feare not, for I wyll do mercy vpõ the for thy father Jonathas sake, and
2.Re.19.c wyll * restore vnto the all the lande of thy father Saull: But thou shalt eate breade daylye at my table. He worshipped & sayde: Who am I thy seruaunt, that thou turnest the to a deade dogge as I am?

C The the kynge called Siba the seruaũt of Saull, and sayd vnto him: All that hath belonged vnto Saull and to all his house, haue I geuen to thy lordes sonne. Tyll his londe for hym therfore, thou and thy children and seruauntes, and bringe it in, that it maye be breade for thy lordes sonne, and that he maye enioye it: But Mephiboseth thy lordes sonne shall eate bread daylye at my table. Siba had fyftene sonnes & twentye seruauntes. And Siba sayde vnto the kynge: Accordynge vnto all as my lord the kynge hath cõmaunded his seruaũt, so shal his seruaũt do. And let Mephiboseth (sayd Dauid) eate at my table, as one of the kynges owne children. And Mephiboseth had a yõge sõne, whose name was Micha. But all þ dwelt in þ house of Siba, serued Mephiboseth. As for Mephiboseth hymselfe, he dwelt at Jerusalẽ: for he dyd eate daylye
2.Re.4.a at the kynges table * & was lame on bothe his fete.

The.x.Chapter.

A AND * it fortuned after this þ
1.Par.20.a the kynge of the childrẽ of Ammon dyed, and his sonne Hanun was kynge in his steade.
1.Re.12.a Then sayde Dauid: I wyll do mercy vpõ Hanun to sonne of Nahas * as his father dyd mercy vpon me. And so he sent, and conforted hym by his seruauntes vpõ his fathers death. Now whã Dauids seruauntes came in to the londe of the children of Ammon, the myghtye men of þ children of Ammon sayde vnto Hanun theyr lorde: Thynkest thou it is for the honoure of thy father in thy syght, that Dauid hath sent cõforters vnto the? Hath he not sent his seruauntes vnto the (thynkest thou) to spye and search out the cytie & to ouerthrowe it?

B Then toke Hanun þ seruauntes of Dauid and dyd shaue of the one halfe of their beerdes, and cut of the halfe of their garmẽtes euen by the gyrdell, and so let them go.

Whan this was tolde Dauid he sent to mete thẽ: for þ mẽ were put to great shame. And the kynge caused to saye vnto them: Byde at Jericho tyl your beerdes be grone and then come agayne.

Whã the childrẽ of Ammõ sawe þ they stynked in the sight of Dauid, they sent and hyred the Syriãs of þ house of Rehob, and the Syrians of Zoba, euen twentye thousande foote men, and frõ the kynge of Micha a thousande men and frõ Istob twelue thousande men. Whan Dauid herde that, he sent Joab with all þ hoost of the men of warre. And þ childrẽ of Ammon were forth and prepared theselues to þ battayl before the intraunce of the gate. But the Syrians of Zoba, of Rehob, of Istob & of Micha, were alone in the felde.

Now whan Joab sawe that the battayl was sette vpon him before and behynde, he chose of all the best yonge men in Israell, & prepared themselfe agaynst the Syriãs. And the residue of the people put he vnder the hande of his brother Abisai that he myght prepare hym agaynste the children of Ammon. And sayde: yf the Syriãs be to myghtye for me helpe thou me: but yf the children of Ammon be to myghtie for þ, I shal helpe the. Take a good corage vnto the, and let vs be stronge for our people, & for the cytyes of oure God: neuertheles the LORD do what pleaseth hym.

And Joab gat hym forth with the people that was with hym to fyght agaynst the Syriãs: & they fled before hym. And whan the childrẽ of Ammon sawe that the Syrians fled, they fled also before Abisai, and wente in to the cytye. So Joab turned agayne from the childrẽ of Ammon, & came to Jerusalem. And whã the Syrians sawe that they were smytten before Israell they came together.

And Hadad Eser sente and brought out the Syrians beyonde the water, and they ledde their powre in, and Sobath þ chefe captayne of Hadad Esers hõst before thẽ. And this was tolde Dauid, he gathered all Israell together, and wẽte ouer Jordane and came to Helam, and the Syrians prepared themselues agaynst Dauid to fyght with hym: howbeit, the Syrians fled before Israell. And Dauid slew of the Syrians seuẽ hundreth charrettes, and fortye thousande horsmen, and Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Hadad Esers sawe, that they were smytten before Israell,

they made peace with Israel, and were subdued vnto the. And the Syrias were afrayed to helpe the chyldren of Ammon ony more.

The.xi.Chapter.

A And whan the yeare came aboute whatyme as kynges vse to go forth * Dauid sente Joab and his seruauntes with hym, and all Israell, to destroye the chyldren of Ammon, and to laye syege vnto Rabba: but Dauid abode at Jerusalem.

And aboute the euentyde it fortuned that Dauid arose from his restynge place and went vp to the toppe of the kynges palace, and from the toppe he saw a woma * washynge her selfe, and the woma was of a very fayre beauty. And Dauid sente, & caused to aske what woman it was, and sayde: Is not that Bethsaba the doughter of Eliam, the wyfe of Urias the Hethite? And Dauid sente messaungers, and caused for to fetche her. And whan she was come in vnto hym, * he laye with her. Neuertheless she halowed her selfe fro hir vncleanesse, and turned agayn vnto hir house. And the woma was with childe, and sent, and caused to tell Dauid and say: I am with chylde. Dauid sent vnto Joab (sayenge:) Sende me Urias the Hethite. And Joab sente Urias vnto Dauid. And whan Urias came to hym. Dauid axed him yf it stode well with Joab, and with the people, and with the battayll.

B And Dauid sayd vnto Urias: Go down in to thy house, and wash thy fete. And whan Urias wente out of the kynges palace, the kynges gyfte folowed him. And Urias layed hym downe to slepe before the kynges palace gate, where all his lordes seruauntes lay, & wente not downe in to his house. Whan worde came to Dauid: Urias is not gone downe to his house. Dauid sayde vnto hym: Camest thou not ouer the feld? Why wentest thou not downe in to thy house? Urias sayde vnto Dauid: The Arke, and Israell, and Juda abyde in the tentes: And Joab my lorde and my lordes seruauntes lye in the felde, and shall I go to my house to eate and drynke, and to lye with my wyfe? As truely as thou lyuest, and as truely as thy soule lyueth, I wyl not do this thynge. Dauid sayde to Urias: Abyde here then to daye, tomorow wyl I let the go. So Urias abode at Jerusalē the same daye, and the nexte also. And Dauid called him to eat & drynke before hym, and made hym dronke. And at eue he wente to lay hym downe for to slepe vpon his couche with his lordes seruautes and wente not downe in to his house.

C On the morow wrote Dauid a letter vnto Joab, & sent it by Urias. After this maner wrote he in the letter: Set Urias in the forest parte of the battayl and turne you behynde hym, that he maye be slayne. Nowe whan Joab layed sege to the cytye, he sette Urias in the place, where he knew that the myghtiest men of armes were? And whan the men of the cytye fell out, and foughte agaynste Joab, ther fell certayne of the people of Dauids seruauntes. And Urias the Hethite dyed also.

Then sent Joab, & caused to tel the kynge all the matter concernynge the battayll, & commaūded the messaūger, & sayde: Whan thou hast tolde the kynge all the matter concernige the battayll, and seist that he is wroth, and yf the kynge saye vnto the: Wherfor came ye so nye the cytye with the battayll? know ye not how they vse to shute fro the walle? * Who smote Abimeleth the sonne of Jerubball? dyd not a woma cast a pece of a mylstone vpon hym fro the wall, so that he dyed at Thebez? Why came ye so nye the wall? Then shalt thou say: Thy seruaunt Urias the Hethite is dead also. Judic. 9.b

D The messaūger wente his waye, & came and tolde Dauid altogether, werfore Joab had sent hym. And the messaunger sayd vnto Dauid: The men preuayled agaynste vs, and fell out vnto vs in to the felde: and we were vpon them harde at the dore of the porte. And the archers shot fro the wall vpon thy seruauntes, and slewe certayne of the kynges seruauntes: and thy seruaunt Urias the Hethite is dead also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not the vere the, for the sweard consumeth now one, now another. Go forth with the battayll agaynste the cytye, that thou mayest destroye it, and confort the men. And whan Urias wyfe herde that Urias was dead, she mourned for hir husbande. But whan she had made an ende of mournynge. Dauid sent and caused her be fetched vnto his palace, and she became his wyfe, & bare hym a sonne. Neuertheles this dede the Dauid dyd, displeased the LORD.

The.xii.Chapter.

A And the LORDE sente Nathan vnto Dauid. Whan he came to hym, he tolde hym: Ther were two men in one cytye, the one ryche, the other poore. The ryche man had very many shepe and oxen: but the

poore mā had nothyng saue one lytle shepe which he had bought, & norysshed it, so that it grewe vp with hym and his chyldren together. It dyd eate of his breade, and dranke of his cuppe, and slepte in his lappe, and he kepte it as his doughter. But whan ther came a straūger vnto the ryche man, he spared to take of his owne shepe & oxen (to prepare ought for the straūger that was come vnto hym) & toke ỹ poore mās shepe, & prepared it for the man ỹ was come vnto him.

B Thē was Dauid wroth with greate displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyueth, the man that hath done this, is the chylde of
Exo.22.a death. * The shepe also shall he make good foure folde, because he hath done suche a thynge and not spared it.

Then sayd Nathā vnto Dauid: Thou art euen the man. Thus sayth the LORDE
1.Re.16.c the God of Israell: * I haue anoynted the to be kynge ouer Israel, and delyuered the out of the hande of Saull, and haue geuē the thy lordes house, & his wyues in to thy lappe, and the house of Israell and Juda haue I geuen the: and yf that be to lytle, I wyl yet do this and that for the also. Wherfore hast thou thē despysed the worde of the LORD, to do such euell in his syght? Urias the Hethite hast thou slayne wt the sweard: his wyfe hast thou takē to be thy wyfe, but him haste thou slayne with the swearde of the chyldren of Ammon.

C Now therfore shall not the swearde departe from thy house for euer, because thou hast despysed me, and taken the wyfe of Urias the Hethite, to be thy wyfe. Thus say
Deu.28.c eth the LORDE: Beholde, * I wyll rayse vp
1.Re.16.b euell of thyne owne house, & wyll take thy wyues before thyne eyes, and wyl geue thē vnto thy neghboure, so that he shall lye wt thy wyues by Sonne light. For thou haste done it secretely, but I wyll do this in the sight of all Israell, and by Sonne lyght.

Eccl.47.c Then sayde Dauid vnto Nathan * I
ỹ Sal.50.a haue synned vnto the LORDE. Nathā sayde vnto Dauid: So hath the LORDE also takē away thy synne, thou shalt not dye. But for so much as thou thorow this dede haste caused the enemyes of the LORDE to blaspheme, the sonne that is borne vnto ỹ shall dye the death. And Nathan went home. As for the chylde which Urias wyfe bare vnto Dauid, the LORDE smote it, so that it was dead sycke.

D And Dauid besought God for the chyld and fasted, and wente in, and laye all night vpō the earth. Then rose the Elders of his house, and wolde haue taken hym vp from the grounde: neuertheles he wolde not, ne ther dyd he eate with them. Upō the seuē daye the chylde dyed. And Dauids seruantes durste not tell hym that the chylde was dead, For they thought: Behold, when the chylde was yet alyue, we spake vnto him, he herkened not to oure voyce, How much more shall it greue hym, yf we saye: The chylde is dead? And Dauid sawe that his seruaūtes made a whysperynge togyder, and perceaued that the chylde was dead, & sayde vnto his seruauntes: Is the chylde dead? They sayde: yee. Then rose Dauid vp from the earthe, and washed hym self, and anoynted hym, and put on other garmentes, and wente in to the house of LORDE, and worshipped.

And whan he came agayne, he called for bread to set before hym, and dyd eate. Thē sayde his seruaūtes vnto hym: What maner of thynge is this ỹ thou doest? While the chylde was alyue thou fastedest and weptest: but now that it is dead, thou arysest vp and eatest? He sayde: I fasted and wepte for the chylde whā it was yet alyue, for I thought: Who knoweth, peraduenture the LORDE may be gracyous vnto me, that the chylde maye lyue? * But now that it is dead, wherfore shulde I faste? Can I fetche it agayne? I shall go vnto it, but it shall not come agayn vnto me. And whā Dauid had cōforted Bethseba his wyfe, he went in vnto her, & lay with her. * And she bare a sonne, whome he called Salomon. And the LORDE loued hym. And he put hym vnder the hāde of Nathan the prophete, which called his name Jedidia because of the LORDE.

So Joab fought agaynst Rabbath, the chyldren of Ammō, and wanne the royall cytye, and sente messaungers vnto Dauid, & caused to say vnto hym: * I haue fought agaynst Rabba, and haue wonne the royall cytye also. Gather thou therfore the residue of the people together, and laye syege vnto the cytye and wynne it, that I wynne it not, & haue the name therof. So Dauid gathered all the people together, and went, & fought agaynste Rabba, and wanne it, and toke their kynges crowne frō his head (which in weyght had a talēte of golde, & precious stones) and was set vpon Dauids head, and very muche spoyle caryed he out of the cytye. As for the people that was therin, he brought te them forth, and layed them vnder yron sawes, and hokes, and

ypon,and burned them in tyle oues. Thus dyd he vnto all the cytyes of the chyldren of Ammon. Then returned Dauid and all the people vnto Jerusalem agayne.

The.xiii. Chapter.

And it fortuned after this, that Absalō the sōne of Dauid had a fayre syster, whose name was Thamar, and Ammō the sōne of Dauid loued her. And Ammon was in great combraunce, in so much that he was cuē sycke, because of Thamar his syster. For she was a virgin, & Ammon thought it shulde be harde for hym to do ony thynge vnto her. But Ammon hadde a frende, whose name was Jonadab ỹ sonne of Simea Dauids brother. And ỹ same Jonadab was a very wyse man which said vnto hym: Why arte thou so leane (thou kynges sonne) from daye to daye? Wayest thou not tell me? Then sayd Ammon vnto hym: I loue Thamar my brother Absalōs syster exceadyngly.

Jonadab sayd vnto hym: laye ỹ downe vpon thy bedde, and make the sycke. And whā thy father commeth to loke how thou dost, saye vnto hym: Oh let my syster Thamar come, that she maye fede me, and make a meace of meate before me, that I maye se it, & eat it of hyr hande. So Ammon layed hym downe, and made hym sycke. Now whā the kynge came in to loke how he dyd, Ammon sayd vnto the kynge: Oh let my syster Thamar come, and make me a sypppynge or two, and that I maye eate it of hir hande. Thē sent Dauid for Thamar in to ỹ house and sayd vnto her: Go thy waye to thy brother Ammons house, and make him a messe of meate. Thamar wente vnto hir brother Ammons house, but he laye in his bedde. And she toke floure, and mixte it, and dyght it before his eyes, and made hym a sypppyng And she toke the messe of meate and poured it out before hym: but he wolde not eat.

And Ammon sayd: Put forth euery man fro me. And euery man wente forth frō him Then sayd Ammon vnto Thamar: Bryng me that messe of meat in to the chāber, that I maye eate it of thy hande. Thē toke Thamar the sypppynge that she had made, and brought it vnto Ammon hir brother in to the chamber.

And whan she brought it vnto hym ỹ he might eate, he toke holde of her, and said vnto her: Come my syster lye with me. Nevertheles she sayd: Oh no my brother, force me not: for so do they not in Israell, do not thou such foly. Whether shal I go with my shame? and thou shalt be as one of the vnwyse in Israel. But speake vnto the kynge, he shall not withholde me from the.

Howbeit he wolde not herken vnto her and ouercame her, * and forced her and laye with her. And Ammon hated her exceadingly, so that ỹ hatred was greater then ỹ loue was before. And Ammō sayd vnto her: Vp, and get the hence. D Gen.34.a. Leuit.18.a.

She sayde vnto hym: This euel that thou thrustest me out, is greater then the other, that thou hast done vnto me. Neuertheles he herkened not vnto her, but called his boye that serued hym, and sayd: Put away this woman fro me, and locke ỹ doze after her. And she had a party garment on: for such garmētes ware the kynges doughters whyle they were virgyns.

And whā his seruaūt had put her forth, & lockt the doze after her, Thamar strowed asshes vpon hir heade, and rente the partye garment which she had vpon her and layed hir hande vpon hir heade, and went on and cryed. And hir brother Absalon sayde vnto her: Hath thy brother Ammon ben with ỹe Now holde thy peace my syster, it is thy brother, and take not the matter so to hart. E

So Thamar remayned a wydowe in hir brothers Absalons house. And whā kyng Dauid herde of all this, he was very sorye. As for Absalon, he spake nother euell nor good to Ammon but Absalon hated Ammō because he had forced his syster Thamar.

After two yeares had Absalon shepeclyppers at Baal Hazor, which lyeth by Ephraim. And Absalō called al ỹ kynges chyldre and came to the kynge, and sayd: Beholde, thy seruaūt hath shepeclyppers, let it please the kynge with his seruauntes to go with his seruaunte. But the kynge sayd vnto Absalon: No my sonne, let vs not al go, lest we be to chargeable vnto the.

And he wolde nedes haue had hym to go, howbeit he wolde not, but blessed hym. Absalon sayde: Shall my brother Ammon go with vs then? The kyng sayd vnto him: Wherfore shall he go with the? Then was Absalon so importune vpon hym, that he let Ammon and all the kynges chyldren go with hym.

But Absalon commaunded his ponge men, and sayde: Take he de whan Ammon is merry with wyne (and I saye vnto you: Smyte Ammon, and slaye hym) that ye be not afrayed: for I haue commaunded you, F

be stronge, and plage the men. So Absalōs yonge men dyd vnto Ammon, as Absalon had commaunded them. Then stode all the kynges chyldren vp, and euery one gat him vp vpō his mule, and fled. And whyle they were yet on theyr waye, the rumoure came to kynge Dauid, that Absalon had slayne all the kynges chyldren, so that not one of them was lefte.

2.Reg 3.f Then stode the kynge vp, and * rente his clothes, and layed hym downe vpō the earth, & all his seruauntes that stode about hym, rente theyr clothes. Then answered Jonadab the sonne of Simea Dauids bro ther, and said: Let not my lorde thynke that all the yonge men the kynges chyldren are dead, but that Ammō is dead only: for Absalon hath kept it in hymselfe sence ỹ daye that he forced his syster Thamar. Therfore let not my lorde the kynge take it so to hart, that all the kynges chyldre shulde be dead, but that Ammon is dead onely.

G As for Absalon, he fled. As the pōge mā that kept the watch, lyfte vp his eye, and lo ked: and beholde, a great people came in ỹ waye one after another by the hyll syde. Then sayd Jonadab vnto the kynge: Beholde, the kynges chyldren come. Euen as thy seruaunt sayde, so is it happened. And whan he had ended his talkynge, the kynges chyldren came, and lifte vp theyr voyce and wepte.

The kynge and all his seruaūtes wept also very sore. But Absalon fled, and wente vnto Thalmai the sōne of Ammihud kyng of Gesur. As for Dauid, he mourned for his sonne euery daye. Whan Absalon was fled & gone vnto Gesur, he was there thre yeare. And kyng Dauid ceassed from goynge out agaynst Absalon, for he had comforted him selfe ouer Ammon that he was dead.

The.xiiii.Chapter.

A JOab the sonne of Zeruja, perceaued that ỹ kynges hart was agaynst Absalon, and sent vn to Thecoa, and caused to fetche from thence a prudent woman and sayd vnto her. Make lamentacion and weare mournynge garmentes, and anoynt ỹ not with oyle: but fayne thy selfe as a wo mā which mourned longe ouer a dead, and thou shalt go in to the kynge, and speake so and so vnto hym. And Joab told her what she shulde saye.

And whā the woman of Thecoa wolde speake with the kynge, she fel vpon her face to the grounde and worshipped, and sayde Helpe me O kynge. The kynge sayd vn to her: What ayleth the? She sayde I am a wedowe, a womā that mourneth, and my husbande is dead. And thy handmay den had two sonnes which stroue togyther in the felde, and whyle ther was noman to parte them asunder, the one smote the other and slewe hym.

And beholde, all the whole kynred ryseth vp agaynst thy handmayden, and say *Delyuer hym which hath smytten his bro ther, that we maye kyll hym, for the soule of his brother whom he hath slayne, and that we maye destroy ỹ heyre also. And thus wo they mynded to put out my sparke, which yet is left that ther shulde no name nor re thynge els remayne ouer vnto my husbande vpon earth.

The kynge sayd vnto the womā, go thy waye home, I wyll geue a commaundement for the. And the woman of Thecoa sayd vn to the kynge: The trespasse be vpon me my lorde the kinge, and vpō my fathers house, but the kynge and his seat be vnguilty. The kynge sayde: Whe that speaketh agaynst the bryngе hym vnto me, so shall he touche the nomore. She sayd: Let the kynge thynke vpō the LORDE his God, that ther be not to many auengers of bloude to destroye, & that they bryngе not my sonne to nought. He sayd: * As truly as the LORDE lyueth, ther shall not one heer of thy sonne fall vpon the earth. And the womā sayd: Let thy handmayden speake somwhat to my lorde the kyng. He sayd: speake on. The womā sayd: Wherfore hast thou deuysed such a thyng agaynste the people of God? And why happeneth it that the kynge speaketh thus to make hymselfe gyltye, and causeth not his outlawe to be brought agayne? For we all dye the death, and as the water that is spylled in to the earth, which is not taken vp * And God wyll not take away the lyfe, but bethynke hymselfe, that euen the beyng outlawe be not cleane thrust out from hym.

Thus am I come also to speake this vnto my lorde the kynge in the presence of the people. For thy handmayden thought: I wyll speake to the kynge: peraduenture he will do that his handmayden sayeth, for it is the heare his handmayden, to delyuer me out of the hande of all them, that wolde destroye me with my sonne from the inheritance of God. And thy handmayde thought: The word of my lord ỹ kyng shalbe as a medicyne

my lorde ꝑ kyng is as an ãgel of God, so that he can heare good and euell, therfore shall the LORDE thy God be with the.

The kynge answered and sayd vnto the woman: Kepe nothynge fro me that I axe the. The woman sayd: Let my lorde ꝑ kyng speake on. The kynge sayd: Is not ꝑ hãde of Joab with the in all this? The womã answered & sayd: As truly as thy soule lyueth (my lorde O kynge,) ther is els noman nother at the ryght haude nor at the lefte, but euen as my lorde the kynge hath sayde: for thy seruaunt Joab hath commaunded me, and he hymselfe hath taught thy handmayden all these wordes, ꝑ I shulde turne this matter of this fashion, this hath Joab thy seruaunt done. But my lorde is wyse as the wysedome of an angell of God, so ꝑ he knoweth all thynges vpon earth.

Then sayd the kynge vnto Joab: Beholde, I haue done this: go thy waye therfore and brynge the childe Absalon agayn. Then fell Joab vpon his face vnto the grounde, and worshipped, and thanked the kynge, and sayde: This daye doth thy seruaunt perceaue, that I haue founde grace in thy syght my lorde the kynge, in that the kynge doth as his seruaunt hath sayd. So Joab gat hym vp, and went vnto Gesur, & brought Absalon to Jerusalẽ. But ꝑ kynge sayde: Let hym go agayne in to his house, & not se my face. Thus Absalon came agayne to his house, and sawe not the kynges face.

But in all Israel ther was not so kayre, and so maruaylous goodly a mã, as Absalon. From the sole of his foote vnto ꝑ toppe of his heade ther was not one blemyshe in him. And whã his head was rouded (ꝑ was commonly euery yeare, for it was to heuy for hym, so that it must nedes haue be rouded) the heere of his heade weyed two hundreth sycles after the kynges weyght. And vnto Absalon ther were borne thre sonne & one daughter, whose name was Thamar, and she was a woman of kayre beutye. So Absalon abode two yeare at Jerusalem, & sawe not the kynges face.

And Absalon sent for Joab, ꝑ he myght sende hym to the kynge. And he wolde not come to hym. But he sent the seconde tyme, yet wolde he not come. Then sayde he vnto his seruauntes: ye knowe Joabs pece of lande that lyeth by myne, and he hath barly therin: go youre waye therfore and set fyre vpon it. So Absalons seruauntes set fyre vpon Joabs pece of lande.

Then Joab gat hym vp, and came to Absalõ in to the house, and sayd vnto hym: Wherfore haue thy seruaũtes set fyre vpõ my pece of lande? Absaló sayd vnto Joab: Beholde I sent for the, and caused to saye vnto the: Come hyther that I maye sende ꝑ to the kynge, and to saye: Wherfore cam I from Gesur? It were better for me that I were there yet. Let me therfore se ꝑ kynges face But yf ther be ony trespasse in me the put me to death. And Joab went in to the kynge, and tolde hym. And he called Absalon to come in to the kynge, and he worshipped vpon his face to the groũde before the kynge. And the kynge kyssed Absalon.

The.xv. Chapter.

AND after this it fortuned that Absaló *caused to prepare him seike charrettes, and horses, & fyfty mẽ, which were his foote men. And Absalon gat him vp alwaye early in the morninge, and stode in the waye by the porte, and whã ony mã had a matter which shulde come to ꝑ kynge for iudgement. Absalon called hym vnto hym and sayd: Of what cyte art thou? ꝑ he sayd then: Thy seruaũt is of one of the trybes of Israel, then sayd Absalon vnto hym: Beholde, thy matter is ryght and playne: but ther is noman appoynted the of the kynge to heare the. *2.Reg.1.a.

And Absalon sayd: O who setteth me to be iudge in the lande, that euery mã which hath a pice or matter to do in ꝑ lawe, myght come to me, ꝑ I myght helpe hym to ryght. And whan ony man came to hym to do worshippe, & to do hym obeysaũce, he put forth his hande, & helde hym & kyssed hym. After this maner dyd Absalon vnto all Israell whan they came to the lawe vnto the kynge and so dyd he steale awaye the hartes of the men of Israel.

After forty yeates sayd Absalon vnto the kynge: I wyll go and performe my vowe at Hebron, which I made vnto ꝑ LORDE. For thy seruaunt made a vowe, *whã I dwelt at Gesur in Syria, & sayd: Whan the LORDE bryngeth me agayne to Jerusalem, I shal do a Gods seruice vnto ꝑ LORDE. The kynge sayd vnto him: Go thy way in peace. And he gat hym vp, and went vnto Hebron. *2.Re.13.g.

But Absalon had sent out spyes in all the trybes of Israel, sayinge: Whan ye hear the noyse of the trõpe, say: Absalon is made kynge at Hebron. Ther went with Absalõ two hundreth men from Jerusalem, called,

but they went on symply, and knewe not of the matter. Ibsalō sent also for Achitophel (the Gelonite) Dauids counceler, out of his cyte Gilo. Now whan he dyd the sacrifice, ꝑ conspiracyon was myghtye and the people rāne together, & multiplyed with Absalon.

Then came one which tolde Dauid, & sayd: The hart of euery man in Israel folowyth Absalō. Dauid sayd vnto all his seruauntes that were with him at Jerusalem: Up, let vs flye, for here shalbe no escapyng for vs before Absalon.

Make haist that we may be goynge lest he ouertake vs and catche vs, & bryng some myschefe vpon vs, and smyte the cyte wt the edge of the swearde. Then sayd the kynges seruauntes vnto hym: Loke what my lorde the kynge chooseth, behold, here are thy seruauntes. And the kynge went forth
2.Re.16.b and.20.a on foote with all his housholde. * But ten concubynes lefte he to kepe the house.

D And whan the kynge and al the people came forth on foote, they went farre from home, and all his seruauntes went by him and all the Chrethians, and Plethiās, and all the Gethites (euen sire hundreth men) which were come on foote from Gath, went before the kynge.

2.Re.18.a. And the kynge sayde vnto * Ithai the Gethite: Why goest thou also with vs? Turne backe, and byde with the kynge, for thou art a straunger: get the hence agayne vnto thy place. Thou camest yesterday, and to daye thou leoperdest to go with vs. As for me, I wyl go whether I can: turne thou backe agayne, and mercy and kaythfulnesse happen vnto thy brethren with the. Ithai
Math.1.c answered, and sayd: * As truly as the LORDE lyueth, and as truly as my lorde ꝑ kyng lyueth, loke in what place my lorde ꝑ kynge shalbe, (whether it chaunce to lyke or death) there shall thy seruaunt be also.

E Dauid sayd vnto Ithai: Then come, & go with vs. So went Ithai the Gethite & all his men, and the whole multytude of the chyldren that were with hym. And al ꝑ lōde wept with a loude voyce, and all the people wt them. And the kynge went ouer ꝑ broke Cedron, and al the people went ouer by the waye that goeth to the wyldernesse.

And behold, Sadoc was there also, and all the Leuites that were with them & they bare the Arcke of the couenaunt of God, & set it there. And Abiathar went vp, tyll all the people came out of the cyte. But ꝑ kyng sayd vnto Sadoc: Bryng the Arke of God in to the cyte agayne. yf I shal fynde grace before the LORDE, he shal fetch me agayne, and shal let me se it, and the house of it. But if he saye thus: I haue no pleasure in the holde, here am I, let hym do with me as it pleaseth hym.

And the kynge sayde vnto Sadoc the prest: O thou * Seer, turne agayne in to the cyte with peace, and Ahimaas thy sonne & the and Jonathas the sonne of Abiathar Behold, I wyll tarye in the playnes of the wildernesse, tyll the message come from you & tell me. So Sadoc & Abiathar brought the Arke of God agayne vnto Jerusalem, and remayned there.

But Dauid went vp to mounte Oliuete and wepte, and his head was couered And all the people that was with hym had euery man his head couered and went vp and wepte. And whan it was tolde Dauid that Achitophel was in the confederacy of Absalon, he sayd: LORDE turne thou Achitophels councel to foolyshnes.

And whā Dauid came vp to the toppe of the mount, where the ple was to worshyp God. Behold, Chusai the Arachite met him with his cote rent and earth vpō his head. And Dauid sayde vnto hym: yf thou go with me, thou shalte be chargeable vnto me. But yf thou goest agayne in to the cyte, & sayest vnto Absalon: I am thy seruaunt O kynge euen as I was thy fathers seruaunt, so will I now be thy seruaunt, * then shalte thou bryng Achitophels councell to nought. So is Sadoc and Abiathar the prestes by the, and all that thou hearest out of the kynges house, tel it vnto Sadoc and Abiathar the prestes. Behold, they two sonnes are with them: Ahimaas the sonne of Sadoc, and Jonathas the sōne of Abiathar, by whō mayest thou sende word what thou hearest. So Chusai Dauids frende came in to the cyte. And Absalon came to Jerusalem.

The.xvi. Chapter.

AND whan Dauid was gone a lytle by from the toppe of the mounte: behold, Siba the seruāt of Mephiboseth met him with a couple of asses laden wheron were two hundreth loaues of bread and hundreth fraples of reysyns, and an hundreth fraples of hygges, & a bottell of wyne. Then sayd the kynge vnto Siba: What wylt thou do here with? Siba sayde: The asses shalbe for ꝑ kynges housholde to ryde vpon, and the loaues and hygges for the yonge men to eate, and the wyne shalbe for

to drynke whan they are weery in the wyldernesse. The kynge sayd: Where is thy lordes sonne? Siba sayd vnto the kynge: Beholde, he abydeth at Jerusalem, for he sayd: To daye shal the house of Jsrael restore my fathers kyngdom vnto me. The kinge sayd vnto Siba: Beholde, * all that Mephiboseth hath, shalbe thyne. Siba sayd with reuerence. Let me fynde grace in thy syght my lorde O kynge.

But whan kynge Dauid came to Bahurim, beholde, ther wente out a man of the kynred of the house of Saul, * whose name was Semei ỹ sõne of Gera, which wẽt forth & * cursed, & cast stones at Dauid, and at al kynge Dauids seruaũtes & al ỹ people, & al the myghtye men were at his ryght hande and at his lefte. Thus sayd Semei whã he cursed: Get the forth, get ỹ forth thou bloudy hounde, thou man of Belial. The LORD hath rewarded the for all the bloude of the house of Saul that thou bearmmest kynge in his steade. Now hath the LORDE geuen the kyngdome in to the hande of Absalon thy sonne. And beholde, now stykest thou in thyne owne myschefe: for thou art a bloudy hounde.

But Abisai the sonne of Zeruia sayde vnto ỹ kynge: Shal this dead dogge curse my lorde the kynge? I wyll go and take the heade awaye from hym. The kynge sayde: * ye chyldren of Zeruia, what haue I to do with you? Let hym curse on, for the LORDE hath commaunded hym: Curse Dauid. Who can saye now: Why dost thou so?

And Dauid sayd vnto Abisai and to all his seruauntes: Beholde, my sonne whiche came of my body, seketh after my lyfe, how much more the sonne of Jemini? Let hym curse on, for the LORDE hath cõmaunded hym: * peraduenture the LORDE shall consyder myne aduersyte, and recompense me good for his cursynge this daye. So Dauid went on his waye with his men. But Semei wente on by the mount beside him, and cursed, and cast stones at hym, & threwe clottes of earth.

And the kynge came in and all the people that was with him weery, and refreshed hymselfe there. But Absalon and al the people of the men of Jsrael came to Jerusalem and Achitophel with hym. Whan Chusai the Arachite Dauids frende came in to Absalon, he sayd vnto Absalon: God saue the kynge, God saue the kynge.

Absalon sayd vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayd vnto Absalon: Not so, but loke whom the LORDE choseth, and this people, and all the men in Jsrael, his wyll I be, and abyde with hym. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Lyke as I haue serued in the presence of thy father, so wyll I do seruice before the also.

And Absalon sayde vnto Achitophel: Geue vs your councell what we shall do: Achitophel sayd vnto Absalon: * Go lye with thy fathers concubynes, whom he hath left to kepe the house, so shall all Jsrael heare ỹ thou hast made thy father to stynke, and ỹ hande of al them that are with the, shalbe ỹ bolder. Then made they a tente vnto Absalon & vpon the house toppe. And Absalon laye with his fathers concubines in ỹ syght of all Jsrael. 2 Re.12.c and.15.c The houses were flat in the temples at that tyme.

It that tyme whan Achitophel gaue a coũcell, that was euen as yf a man ared coũcell at God: So were all the councels of Achitophel both vnto Dauid & with Absalon.

The.xvii.Chapter.

AND Achitophel sayd vnto Absalon: I wyll chose out twelfe thousande mẽ, and wyl get me vp, & persue Dauid by nyght, and fall vpon hym whan he is feble and weery: Whã I vere hym then, so that all the people which is by hym, flyeth, I wyll smyte the kynge onely, and brynge all the people vnto the agayne. So whan euery man is brought vnto the as thou desyrest, then shall all the people be in peace. Absalon thought that good, and so dyd al ỹ Elders in Jsrael. But Absalõ sayd: I praye you cal Chusai the Arachite also, and let vs heare what he sayeth therto. And whã Chusai came in to Absalon, Absalon sayde vnto hym: Thus hath Achitophel spoken: Say thou now, shall we do it or not. A

Then sayd Chusai vnto Absalon: It is no good counsell that Achitophel hath geuen at this tyme. And Chusai sayde moreouer: Thou knowest thy father well and his men, that they are stroge and of a wrothfull stomack, euen * as a beer ỹ is robbed of hir ponge ones in the felde. Thy father also is a man of warre, and wyll not be negligent with the people. Beholde, he hath now peraduenture hyd hym selfe in some caue, or in some place. yf it came to passe thẽ that it chaunced euell at the fyrste, and ther shulde come a rumoure and saye: Ther is a slaughter done in the people that folowed Absalõ: Pro.17.b B

then shuld euery man be discoraged, which els is valeaunt, and hath a harte lyke a lyō: for al Israel knoweth ỹ thy father is strōg, and that all they whiche be with hym, are myghtye men.

But this is my councell, that thou gather together all Israel frō Dan vnto Berseba in nombre as the sande of the See, and go thou thyne owne persone among them: then wyll we fall vpon hym in what place we fynde hym, and wyl ouerwhelme him euen as the dew falleth vpō ỹ earth, so that we shall not leaue one of hym, and of al his men. But yf he resorte in to a cyte, then shal all Israel cast roapes about the same cyte, and drawe it in to the ryuer, so that ther shal not one stone of it be founde.

Then sayd Absalon and euery mā in Israel. The councell of Chusai the Arachite is better then Achitophels councell.

Esa 8.c and.19.c *But the LORDE brought it so to passe that the good coūcel of Achitophel was hindred, that the LORDE myght bringe euel vpon Absalon.

C

2.Re.15.b *And Chusai sayde vnto Sadoc and Abiathar the prestes: Thus and thus hath Achitophel counceled Absalon and the Elders in Israel: but so and so haue I counceled. Sende now therfore in al the haist, and tell Dauid, and saye: Abyde not all nyght in the playne felde of ỹ wyldernesse, but get the ouer, that ỹ kynge be not swalowed vp, and all the people that is with hym. As for Jonathas and Ahimaaz, they stode by the well of Rogell, and a damsel wente thyther and tolde them. They wente on their waye and tolde kynge Dauid, for they durst not be sene to come in to the cyte.

But a lad sawe them, and tolde Absalō. Neuertheless they went on their way, and came to a mans house at Bahurim, whiche had a well in his court, & they wente downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed fyrmēty corne theron, that it was not perceaued. Now whan Absalons seruauntes cam to the womā in to ỹ house, they said: Where is Ahimaaz and Jonathas? The woman sayd vnto them: They are gone ouer ỹ lytle water.

D And whan they sought and fonde them not, they went agayne to Jerusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid the kynge, and sayd vnto Dauid: Get you vp, and go soone ouer the water, for thus and thus hath Achitophell geuen counceil agaynst you.

Then Dauid gat hym vp, and all the people that was with him, and passed ouer Jordane tyll it was cleare morynge. There was not one, but he wente ouer Jordane.

Whan Achitophel sawe that his counceil wēt not forth, he sadled his asse, gat him vp, and wēt home in to his cyte and set his house in order, and hanged hymself, dyed and was buryed in his fathers grave.

And Dauid came to Mahanaim. And Absalon went ouer Jordane, & all the men of Israel with hym. And Absalon had set Amasa ouer the hoost in Joabs stede. This Amasa was the sonne of a man whose name was Jethra a Jesraelite, which lay with Abigail the doughter of Nahas the sister of Zeruja Joabs mother. But Israel & Absalon pitched in Gilead.

Whā Dauid was come to Mahanaim, *Nahas of Rabbath of the children of Ammon, and * Machir the sonne of Ammiel of Lodebar, and * Barsillai a Gileadite of Roglim brought bedstuffe, tapestry, basens, earthen vessell, wheate, barlye, meale, parched corne, beens, otmeall, cyse, hony, butter, shepe, and fatte oxen vnto Dauid and to the people that was with hym to eate. For they thought: The people shal be hongrye, weery, and thyrstye in the wyldernesse.

The.xviii.Chapter.

AND Dauid mustred the people that was with hym, and set captaynes ouer them, ouer thousandes and ouer hundredes. And he sent out of the people one thyrde parte vnder Joab, and one thyrde parte vnder Abisai the sōne of Zeruja Joabs brother, and one thyrde parte vnder * Ittai the Gethite. And the kynge sayd vnto the people: I wyll go forth with you also. Nathelesse the people sayde: * Thou shalt not go forth with vs, for though we flye, or halfe of vs, they shall not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayst helpe vs out of the cyte. The kynge sayde vnto them: Loke what ye are contente withal, that wyll I do. And the kynge stode in the gate, and all the people went forth by hundredes and by thousandes. And the kynge commaunded Joab and Abisai, and Ittai, and sayde: Intreate me the yonge man Absalon gently. And all the people herde, whan the kynge commaunded all the captaynes charge

Bb Ibsalon. And whan the people were come forth in to the felde agaynst Israel, the battayll begāne in the wood of Ephraim. And the people of Israell were smytten there before Dauids seruauntes so that ther was a great slaughter the same daye, of twentye thousand mē. And ꝑ battayl was scatered abrode there in all the lande. And the wood consumed much more people the same day, then the swearde consumed.

And Ibsalon met Dauids seruauntes, & rode vpō a mule: And whā ꝑ mule came vnder a great thicke oke tre, his heade toke hold on ꝑ oke, & so hāged he betwene heauē & earth, but the mule ranne awaye frō vnder hym. Whan a certayne man sawe that, he tolde Joab, and sayde: Beholde I sawe Ibsalō hange vpon an oke tre. And Joab sayd vnto to the man that tolde it hym: Beholde, sawest thou that, why smotest thou him not there to the groūde so wold I haue geuen the of myne owne behalfe ten syluerlynges and a gyrdell.

C The man sayd vnto Joab: ꝑ thou haddest weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kyng commaunded the, and Ibsai, and Ithai before oure eares, and sayde: Kepe me the ponge man Ibsalon. Or ꝑ I had dissembled vpon the ioperdy of myne owne soule (for so much as nothynge shuld be hyd frō the kyng) thou thy selfe shuldest haue stōde agaynst me. Joab sayde: Not so I wyll vpon hym before thy face.

Thē toke Joab thre speares in his hāde and thrust Ibsalon thorow the hart, whyle he was yet alyue vpon ꝑ oke. And ten pōge men Joabs weapenbearers came aboute hym, and smote hym to death. * Then blew Joab the trompe, and broughte the people agayne, that they shulde folow nomore vpon Israell. For Joab wolde fauoure the people. And they toke Ibsalō, and cast him in the wood in to a greate pytte, and layed a greate heape of stones vpon him. And all Israell fled, euery one vnto his tente.

Ibsalon had set hym vp a pyler, whyle he was yet alyue, whiche stode in ꝑ kynges valleye, for he sayde: I haue no sonne, therfore shal this be a remembraūce of my name. And he called ꝑ pyler after his owne name And vnto this daye is it yet called Ibsalons place.

D Ahimaas the sonne of Sadoc sayd: Let me runne now, and bryng the kynge word, that the LORDE hath gotten hym ryghte from the hande of of his enemyes. But Joab sayde vnto hym: Thou shalt brynge no good tydynges to daye, another daye shalt thou bryuge hym worde, and not to daye, for the kynges sōne is dead, But vnto Chusi sayde Joab: Go thou thy waye, and tell the kynge what thou hast sene. And Chusi dyd his obeysaunce vnto Joab, and ranne. Ahimaas the sonne of Sadoc sayd agayne vnto Joab: What and I ranne also? Joab sayde: What wylt thou runne my sonne? Come hither, thou shalt bryngne no good tydynges. He answered: What and I ranne yet. He sayde vnto him: Runne on thy waye then. So Ahimaas ranne the straight way and came before Chusi.

E Is for Dauid, he sat betwene the two gates. And the watchman wente vp to the toppe of the porte vpon the wall and lyfte vp his eyes, and sawe a man runnynge alone, and cryed, and tolde the kynge. The kynge sayd: ꝑ he be alone thē is ther good tydynges in his mouth. And as the same wente and came forth, the watchman sawe another man runnynge, and cryed in the porte and sayde: Beholde, ther runneth a man alone. The kynge sayde: The same is a good messaunger also. The watchman sayde: I se the runnynge of the fyrste as it were the runnynge of Ahimaas the sonne of Sadoc. And ꝑ kynge sayd. He is a good man, and bryngeth good tidynges. Ahimaas cryed, and sayde vnto the kynge: Peace, and worshypped before the kyng vpon his face to the grounde, and sayde: Prayesed be the LORDE thy God, whiche hath geuen ouer the men that lyfte vp theyr handes agaynst my lorde the kynge.

F The kynge sayde: Goeth it well with the ponge man Ibsalon? Ahimaas sayd: I sawe a greate vproure, whan Joab the kynges seruaunt sent me thy seruaūt, & I wote not what it was. The kyng sayd: Go about and stode there. And he went about & stode there. Beholde then came Chusi and sayde:

I bynge good tydynges my lord ỹ kynge: The LORD hath executed right for the this daye from the hande of all thē that rose vp agaynst the. But ỹ kynge sayde vnto Chusi: Goeth it well with the ponge man Absalon? Chusai sayde: euen so go it with all the enemyes of my lord the kynge and with all them that ryse vp agaynste the to do euell, as it goeth with the ponge man. Thē was the kynge sorowful, and wente vp in to the parler vpon the gate, and wepte, and as he wente he sayde thus: O my sonne Absalon my sonne, my sonne Absalon, wolde God ỹ I shulde dye for the, O Absalon my sonne, my sonne.

The.xix.Chapter.

AND it was tolde Joab: Beholde the kynge wepeth and mourneth for Absalon. And so out of the victory of that daye ther came a mournynge amōge all the people. For the people had herde the same day, that the kyng toke on heauely be cause of his sonne. And the people stale awaye the same daye, so that they came not in to the cytye, as a people that is putte to shame, pycketh themselues awaye, whan they are fled in a battayl. As for the kynge, he had couered his face, and cryed loude, & sayde: Oh my sonne Absalon, Absalon my sonne, my sonne.

But Joab came vp to the kynge in to ỹ house, and sayde: This daye hast thou shamed all thy seruauntes (which haue delyuered thy soule this day, and the soules of thy sōnes, of thy doughters, of thy wyues, and of thy concubynes) in that thou louest thē that hate the and hatest those that loue the. For to daye thou shewest thy selfe that thou carest not for ỹ captaynes and seruauntes. For I perceaue this daye, that yf Absalon onely were alyue, and we all dead this day thou woldest thynke it were well.

B Get the vp now therfore, and go forth, and speake louyngly vnto thy seruauntes. For I sweare vnto ỹ by the LORDE, yf thou go not forth, ther shall not be lefte the one man this night: this shalbe worse vnto the, then all the euell that happened ỹ sence thy youth vp hitherto. Thē the kynge gat him vp, and sat in the gate. And it was sayd vnto all the people: beholde, the kynge sytteth in the gate. Then came all the people before the kynge. But Israell was fled euery one vnto his tente.

And all the people stroue in all the trybes of Israell, and sayde: The kynge hath delyuered vs from the hande of oure enemyes, and saued vs frō ỹ hāde of the Philistines, and was fayne to flye out of the lāde for Absalon. So Absalon whome we haue anoynted ouer vs, is dead in ỹ battayl: Why make ye so styl now ỹ ye fetch not ỹ kyng again?

The kynge sent vnto Sadoc and Abiathar that the prestes, and caused to say vnto them: Speake to the Elders of Juda, and saye: Why wyll ye be the last to fetch the kynge agayne vnto his house? (for the sayenge of all Israel was come before the kynge in to his house) ye are my brethren, my bone and my flesh. Wherfore wyll ye thē be the last to bynge the kynge agayne? And saye vnto Amasa: Art not thou my bone & my flesh? God do this and that vntome, yf thou shalt not be ỹ chefe captayne before me in Joabs strade, as longe as thou lyuest.

And he bowed the hart of all the men of Juda as one man. And they sente vnto the kynge: Come agayne, thou and all thy seruauntes. So the kynge came agayne. And whan he came vnto Jordane, the men of Juda were come vnto Gilgal, for to go downe to mete the kynge, that they myght bynge the kynge ouer Jordane. * And Semei the sonne of Gera the sonne of Jemini, which dwelt at Bahurim, made hayst, and went downe with the men of Juda to mete kyng Dauid, and ther were vō hym a thousande men of Bēnjamin. * Siba also the seruaunt of ỹ house of Saull with his fyftene sonnes and twentye seruauntes gat them thorow Jordane before the kynge, and passed ouer the ferye, ỹ they might bynge ouer the kynges housholde, and to do hym pleasure.

But Semei the sonne of Gera fell down before the kynge, whan he passed ouer Jordane, and sayde vnto the kyng: O my lorde laye not the trespasse vnto my charge, and thynke not vpon it that thy seruaunt did the, * in the daye whan my lorde the kynge went out of Jerusalem: and let not ỹ kynge take it to hart, for thy seruaūt knoweth that he hath synned. And beholde, this daye am I come the fyrst amōge all the house of Joseph, for to go downe to mete my lorde the kynge.

Neuertheles Abisai the sonne of Zeruia answered and sayde: And shuld not Semei dye therfore, seynge he hath cursed the anoynted of the LORDE? But Dauid sayde: * What haue I to do with you ye children of Zeruia, that ye wyll become Satan vnto me this daye? Shulde any man

dye this daye in Israell? Thynkest thou that I know not, that I am become kyng ouer Israel this daye? And the kynge sayd vnto Semei: Thou shalt not dye. And the kynge sware vnto hym.

C * Mephibosheth ỹ sonne of Saull came 16.a downe also to mete the kynge. And he had not made cleane his fete, nor trymmed his beerde, nother had he washed his clothes from the daye ỹ the kinge was gone away, vntyll ỹ day that he came agayne in peace. Now whã he came to Jerusalẽ for to mete the kynge, the kynge sayde vnto hym: Mephibosheth, wherfore wentest thou not with me? And he sayde: My lorde O kynge, my seruãt hath deale vnrighteously with me: for thy seruaunt thought: I wyll saddel an asse and ride theron, and go vnto the kyng: for thy seruaunt is lame, and he hath accused thy seruaunt before my lord thy kynge. 21.b 24.a 25.b * But my lorde the kynge is an angell of God, and thou mayest do what pleaseth ỹ. For all my fathers house was nothynge, but people of death before my lord ỹ kyng. 2.b * And yet hast thou set thy seruaunt amõg thẽ that eate at thy table. What other righteousnes haue I, that I shulde crye ony more vnto the kynge? The kynge sayde vnto hym: What speakest thou yet more of thy matter? I haue sayde: Thou and Siba parte the lande betwene you. Mephibosheth sayde vnto the kynge: Let hym take it al, in as much as my lorde ỹ kynge is come home in peace.

F And Barsillay ỹ Gileadite came downe from Roglim, and brought the kynge ouer Jordane, that he might cõueye hym in Jordane. And Barsillay was very olde, so 17.a good as foure score yeare olde, * the same 23 had prouyded the kynge of foode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayde vnto Barsillay: Thou shalt go ouer wt me, I wyll take care for the with myne owne selfe at Jerusalem. But Barsillay sayd vnto the kyng: What haue I yet to lyue, that I shulde go vp to Jerusalẽ with the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or tayst what I eate or drynke, or heare what the musicians do synge? Why shulde thy seruaunt be chargable hence forth vnto my lorde the kynge? thy seruaunt shall go a lytle with ỹ kynge ouer Jordane. Why wyll the kynge recõpence me after this maner? Let thy seruaunt turne backe agayne, that I may dye in my cyte besyde my father & my mothers graue. Beholde, there is thy seruaunt Chimeam, let hym go ouer with my lorde the kynge, and do vnto hym what pleaseth the.

The kynge sayde: Chimeam shall go ouer with me, and I wyll do for hym what lyketh the: and what soeuer thou desyrest of me, that wyll I do for the also. And whan all ỹ people was gone ouer Jordane & the kynge lykewyse; the kynge kyssed Barsillay and blessed hym, and he turned vnto his place. And the kynge passed ouer vnto Gilgall, and Chimeam wente with hym. And all the people of Juda broughte the kynge ouer: howbeit ther was but halfe of the people of Israell there.

And behold, thẽ came all ỹ mẽ of Israell vnto ỹ kynge, & sayd vnto him: Why haue our brethrẽ the men of Juda stolen ỹ away, and haue conueyed the kyng and his housholde ouer Jordane, and all Dauids men with hym? Thẽ answered they of Juda vnto them of Israel: The kynge is of our nye kynred, why are ye ãgrye therfor? Thynke ye that we haue receaued ony foode or gyftes of the kynge? Then answered they of Israell vnto them of Juda, and sayde: We haue ten tymes more with the kinge & with Dauid then thou, why hast thou regarded me then so lightly, that oures were not the fyrst to fetch oure kynge agayne? But they of Juda spake harder then they of Israell.

The.xx.Chapter.

THer was a famous man of Belial there, whose nam was Seba the sonne of Bichri, a mã of Jemini, which blew the tröpe, and sayde: * We haue no porcyon in Dauid, nor enheritaunce in ỹ sonne of Isai: let euery one get hym to his tente O Israell. Then fell euery man in Israell frõ Dauid, and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto they? kynge frõ Jordane vnto Jerusalem. Whã Dauid came home to Jerusalem, he toke the ten cõcubynes (* whõ he had lefte to kepe the house) and put thẽ in a holde to be kept, and made prouispon for thẽ: but he laye not with thẽ, and so were they shut vp vnto they? death, and lyued wedowes. A 3.Re.12.a 2.Re.15.a

And the kynge sayde vnto Amasa: Call me all the men of Juda together agaynst the thyrde daye, and be thou here present also. And Amasa wente to cal Juda together. And was slacke to come at the tyme which he had appointed him. And Dauid sayd vnto Abisai: Now shal Seba ỹ sõne of Bichri

B do vs more harme thē Absalon: Take thou thy lordes seruaūtes, and folow vpon him, that he fynde not some stroge cities for him and so escape out of oure syght. Then wēte Joabs men forth after hym, and the Chrethians and Plethians, and all the myghtie men: and they wente out of Jerusalē to folowe vpon Zeba the sonne of Bichri.

But whan they were by the great stone at Gibea, Amasa came before them. As for Joab, he was gyrded aboue his garmente which he had on, & vpon it he had a sweard gyrded, whiche hanged by his thye in the sheeth, and wente easely out an in, and fell from hym. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab toke Amasa by the beerde with his ryghte hāde, to kisse him. And Amasa toke no hede Judic. 3. c
2. Reg. 3. e vnto the sweard in Joabs hande, * and he thrust hym therwith in to the bely, that his bowels ranne out vpon the earth, and he thrust at hym nomore. And so he dyed.

Joab and his brother Abisai folowed vpon Zeba the sonne of Bichri. And one of Joabs seruauntes stode by him, and sayd: What is he this that wold be agaynst Joab to please Dauid, and to be with Dauid in Joabs steade? As for Amasa, he laye rolled in the bloud in the myddes of the strete.
C But whā one sawe that all the people stode there styll, he remoued Amasa frō the strete to the felde, and cast a cloth vpon hym: for so muche as he sawe, that whosoeuer came by hym, stode styll. Now whan he was put out of the waye, euery man wente after Joab, to folowe vpon Zeba the sonne of Bechri.

And wente thorow all the trybes of Israell vnto Abel Beth Maacha, and all the best chosen men gathered themselues together, and folowed after hym, and came and beseged hym at Abell Beth Maacha, and made a banke aboute the cytye harde vnto the wall. And all the people that was with Joab, layed to theyr ordinaunce, and wold haue cast downe the wall.

Then cryed ther a wyse woman out of ȳ cytye: Heare, heare, saye vnto Joab that he come hether, I wyll speake with hym. And whan he came to her, the woman sayd: Art thou Joab? He sayde: yee. She sayde vnto hym: Heare the wordes of thy handmaydē. He sayde: I heare. She sayde: The comon sayenge was somtyme: Whoso wyl aske, let hym aske at Abell, and so came it to a good
D ende. This is the noble and faythfull cytie in Israell, and wylt thou destroye the cytie and the mother in Israel? Why wylt thou swalowe vp the enheritaunce of the LORDE?

Joab answered & sayde: That be farre, that be farre fro me, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Zeba the sonne of Bichri, hath lyfte vp his selfe against kyng Dauid, delyuer him only, and I wyl departe frō the cytye. The woman sayde vnto Joab: Beholde, his heade shalbe cast vnto the ouer the wall. And the woman came in to all the people with her wysdome. And they smote of the heade of Zeba the sonne of Bichri, and cast it vnto Joab. * Then blewe he the trompe, & they departed from the cytie, euery one vnto his tente. But Joab came agayne to Jerusalē vnto the kynge.

* Joab was captayne ouer all the hoste of Israell: Benaia ȳ sonne of Joiada was ouer the Chrethians and Plethians: Adoram was rentegatherer: Josaphat the sonne of Ahilud was chaūceler: Seia was ȳ scryue: Sadoc and Abiathar were the prestes: Ira also the Jatrite was Dauids preste.

The.xxi. Chapter.

THer was a derthe also in the dayes vnds tym thre yeares together. And Dauid sought the face of the LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde, that he slewe the Gibeonites. Then the kynge called for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of the chyldren of Israell, but a remnaūt of the Ammorites: howbeit * the chyldren of Israell had sworne vnto thē, and Saul sought for to smyte thē in his gelousye, for the chyldren of Israell and Juda). Then sayd Dauid to the Gibeonites: What shall I do vnto you, and where wt shall I make the attonement, that ye maye blesse the enheritaunce of the LORDE? The Gibeonites sayde vnto hym: It is not for golde and syluer that we haue to do with Saul and his house, nother haue we oughte to do to slaye onye man in Israell.

He sayd: What saye ye then, that I shall do vnto you? They sayde vnto the kynge: The mā that hath destroyed vs & ȳ ppose vs to naughte, shulde we destroye, that no thynge be lefte hym in all the costes of Israell. Let ther be geue vs seuen men of his sonnes that we maye hange them vp vnto the LORDE at Gibea of Saul the chosen

of the LORD. The kynge sayd: I wyll geue them. Howbeit the kynge spared Mephibo seth ỹ sõne of Jonathas the sõne of Saull, because of the oth of the LORD that was be
a twene them: * namely betwene Dauid and
b Jonathas the sonne of Saull. But the two sonnes of Rispa the doughter of Aia, whõ she had borne vnto Saull, Armony & Mephiboseth, and the fyue sonnes of Micholl the doughter of Saull, whome she bare vn
c to * Adriell the sonne of Barsillai the Mahalothite, dyd the kyng take, and gaue thẽ in to the handes of the Gibeonites, whiche hanged thẽ vp vpõ ỹ mount before ỹ LORD
C So these seuen fell at one tyme, & dyed in the tyme of the fyrst haruest whã the barly haruest begynneth. Then toke Rispa the doughter of Aia a sackcloth, and spred it vpon the rocke in the begynnynge of ỹ haruest, tyll the water from the heauẽ dropped vpon them, and suffered not the foules of ỹ heauen to rest on them in the daye tyme, nother the wylde beastes of the felde on the night seasõ. And it was tolde Dauid what Rispa the doughter of Aia Sauls concubine had done:

And Dauid went and toke the bones of Saul and the bones of Jonathas his sõne frõ the cytesyns of Jabes in Gilead (which
d they * had stolen from the strete at Bethsã, where the Philistynes had hanged them, what tyme as the Philistynes had smytẽ Saull vpon mount Gilboa) & brought thẽ vp from thence, and gathered thẽ together with the bones of them that were hanged. And the bones of Saull and his sonne Jonathas buryed they in the londe of Ben Jamin, beside ỹ graue of his father Cis. And they dyd all that the kynge had commaunded: So after this was God at one with the lande.

But ther arose warre agayne of the Philistynes agaynst Israell. And Dauid went downe & his seruaũtes with hym, & fought agaynst the Philistynes. And Dauid was weery, and Jesbi of Nob (whiche was one of the chyldrẽ of Rapha, and the weyght of his speare was thre C. weight of brasse, and had a new harnasse vpon hym) thought to smyte Dauid. Neuertheless Abisai ỹ sõne of Zeruja helped hym and smote the Philystine to death. Then sware Dauids men
e vnto hym, and sayde: * Thou shalt nomore go forth with vs vnto the warre, that the lãterne in Israell be not put out.
E
f * Afterwarde ther arose yet warre at Nob with the Philistynes. Thẽ Sibechai the Husathyte smote Saph, whiche also was one of the chyldren of Rapha.

And ther arose yet warre at Gob with ỹ Philistines. Then Elhanan ỹ sonne of Jaere Orgim a Bethleemite smote Goliath the Gethite, which had a spear, whose shaft was lyke a weauers lome.

And ther arose yet warre at Gath where ther was a cõtencious man, which had fyre fyngers on his hãdes, and fyre toes on his fete, that is foure and twetye in the nõbre: and he was borne also of Rapha. And whã he spake despytefully vnto Israell, Jonathas the sonne of Simea Dauids brother smote hym. These foure were borne vnto Rapha at Gath, and fell thorow the hande of Dauid and of his seruauntes.

The.xxii.Chapter.

AND Dauid spake the wordes A of this songe before the LORD, what tyme as the LORDE had delyuered hym from the hande of all his enemyes, and from ỹ hande of Saull, and he sayde.

The LORDE is my stony rocke, and my castell, and my delyuerer.

God is my strength, in hym wyll I put my trust: my shylde and the horne of my saluacyon, my defence and my refuge, my Saueoure, thou shalte helpe me from violent wronge.

* I wyll call vpõ the LORD with prayse Psal.17.a
so shal I be delyuered fro myne enemyes.

For the sorowes of death compassed me, and the brokes of Belial made me afrayed.

The paynes of hell came about me, and the snares of death hadde ouertaken me.

Whan I was in trouble, I called vpon the LORD, yee euen my God called I vpõ: B
and so he herde my voyce from his holy tẽple, and my complaynte (came) in to his eares.

The earth trẽbled and quaked, the foundacyon of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and cõsumynge fyre out of his mouth, coles were kyndled therof.

He bowed the heauẽs and came downe, and it was darke vnder his fete.

He sat vpon a Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darkneſſe his pauylyon rõde aboute hym, thicke water in the cloudes of the ayre.

At the bryghtnesse of hym were the fyre coles kyndled.

The LORDE thondered from heaue, and the hyest put forth his voyce.

He shot his arowes, and scatered them: he lightened and discomfited them.

C The powrynges out of the See were sene, and the fundacyons of the earth were discouered, at the chydynge of the LORDE, and at the breth of the spyrete of his wrath.

He sente downe from aboue, and receaued me, and drue me out of many waters.

He delyuered me fro my strong enemye, from them that hated me, for they were to myghtye for me.

They ouertoke me in ỹ tyme of my trouble, but the LORDE was my succoure.

He brought me forth in to libertye, he delyuered me, because he had a fauoure vnto me.

Rom.12.b * The LORD shall rewarde me after my righteousnesse, and accordynge to the clennesse of my handes shall he recõpence me.

For I haue kepte the waye of the LORD & haue not ben vngodly agaynst my God.

D For I haue an eye vnto all his lawes, & haue not put his ordinaunces fro me.

Therfore wyll I be perfecte vnto hym, and wyll eschewe myne owne wyckednesse.

So shall the LORDE rewarde me after my ryghteousnesse, accordynge to the clennesse of my handes in his eye syght.

With the holy shalt thou be holy, and with the perfecte shalt thou be perfecte.

With the cleane thou shalte be cleane, & with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thyne eyes agaynst the proude to bryng them downe.

Psal.18.b and.118.a * For thou O LORDE art my lãterne. The LORDE shall lighte my darknesse.

For in the I shall discomfite an hoost of men, and in my God shall I leape ouer the wall.

E The waye of God is perfecte: the wordes of the LORD are tryed in the fyre: he is a shylde for all them that putte theyr truste in hym.

For where is ther a God, excepte ỹ LORDE? Or who hath ony strength without oure God?

God hath strengthed me with power, & made playne a perfecte waye for me.

He hath made my fete lyke hertes fete, & hath set me vpon hye.

Psal.143.a * He teacheth my handes to fyght, and byndeth the stele bowe with myne armes.

And thou hast geuē me the shylde of thy health, & with thy louynge correccyon hast thou multiplye me.

Thou hast enlarged my goynge vnder me, and myne ankles haue not slyded.

I wyll folow vpon myne enemyes and destroye them, and wyll not turne backe agayne, tyll I haue brought thē to nought.

I wyll consume them and thruste them thorow, that they come not vp: they shall vnder my fete.

Thou hast gyrded my with strength to the battayll, and hast subdued them vnder me that rose vp agaynst me.

Thou hast made myne enemies to turne theyr backes vpõ me, that I myght destroy them that hate me.

They shall crye, but ther shalbe no helpe: ye euen vnto the LORDE, but he answereth them not.

I wyll beate them as small as the dust vpon the earth: euen as the claye of the stretes wyll I make them thynne, and thrust them out abrode.

But me shalt thou delyuer from the chydynges of the people, and shalt kepe me to be the heade of the Heythen: a people that I haue not knowne, shall serue me.

The straunge chyldren haue denyed me, at the hearynge of the eare shall they obey vnto me.

The straunge chyldren are waxen olde, and are shut vp in theyr presons.

The LORDE lyueth, and blessed be my God, and magnifyed be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemyes, and from thē that ryse vp agaynst me, hast thou exalte me, and fro the cruel man hast thou delyuer me.

* For this cause wyll I geue thanckes vnto the amonge the Heythen, and synge prayses vnto thy name.

Which doth great health for his kyng, and sheweth mercy vnto Dauid his anoynted, and to his sede for euermore.

The.xxiii.Chapter.

THese are the last wordes of Dauid: Dauid the sonne of Isai sayde. The mã that was set vp to be anoynted of ỹ God of Jacob, and a pleasaunt dyter of songes of Israell sayd: The spyrite of the LORDE hath spoken by me, & the wor-

therof is done thorow my tunge. He sayde: The God of Israel hath spoken vnto me, the strength of Israell, the gouernoure amonge men, the ryghteous gouernoure in the feare of God. As the lyght is in the morninge whan the Sonne aryseth, so that for the bryghtnesse therof no cloud remayneth: and as the grasse loketh vpon the earth thorow ỹ rayne: euen so shall my house be with God

74 *For he hath made an euerlastynge couenaunt with me, well appoynted on euery syde and sure. For this is all my health and pleasure, that it shall growe. But the Belial shalbe vtterly and cleane roted out as the thornes, which mẽ take not in theyr hãdes. And they that touch them, shal destroye thẽ with yrons and speares: and in the fyre shal they be brent, that they maye be broughte to nought.

B 8 *These are the names of Dauids worthyes: Jasabeam the sonne of Hachmoni, the chefest amonge thre, which lyfte vp his speare, & slewe eyght hundreth at one tyme.

After hym was Eleasar the sõne of Dodi the sonne of Ahohi amonge the thre worthies with Dauid, whan they spake dispytfully to the Philistines, and were gathered together to the battayll, and the men of Israel went vp. Then stode he vp and smote the Philistines, tyll his hande was so weery that it crompled with the swearde. And the LORDE gaue a great victory at the same tyme, so that the people turned after him to spoyle. After hym was Samma the sonne of Age the Hararite. Whan the Philistines had gathered them selues in a company, & in the same place ther was a pece of lande full of small corne, and the people fledde before the Philistines, then stode he in the myddes of the pece of lande and delyuered it, & smote the Philistynes. And God gaue a great victory.

C 12 *And these thre pryncipall among thyrtye, cam downe in the haruest vnto Dauid in to the caue of Adullam. And the hoost of ỹ Philistines laye in ỹ valley of Rephaim: But Dauid was at the same tyme in the castel, and the Philistines people lay at Bethleem. And Dauid was desyrous, and sayd: Wolde God ỹ some man wolde fetche me a drynke of water out of ỹ well at Bethleẽ vnder the gate. Then brake ỹ thre worthies in to the hoost of the Philistines, & drewe of the water out of the well at Bethleem vnder the gate, and carted it & brought it vnto Dauid: neuertheles he wold not dryncke it, but offered it vnto the LORDE and said: The LORDE let this be farre fro me, ỹ I shulde do it. Is it not the bloude of the men that ieoparded theyr lyues, and wente thyther? And he wold not drincke it. Thus dyd ỹ thre Worthies.

D *Abisai the brother of Joab the sonne Zeruia was one also of ỹ chefe amõg thre. He lyfte vp his speare and smote thre hundreth, and was an aũcient mã among thre, and the noblest amonge thre, and was their ruler. But he came not vnto the thre. *And Benaiah the sonne of Joiada, the sonne of Jshail (a mã of great actes) of Cabzeel smote two myghtie giauntes of the Moabites, and went downe and slewe a Lyon at a wel in the snowe tyme. He smote also a fayre goodly man of Egipte, which had a speare in his hande. But he wente downe to hym with a staffe, and toke the speare out of the Egipcyans hande by violence, and slewe hym with his owne speare. This dyd Benaia the sonne of Joiada, & was a famous man amonge thre worthies, and more honorable then ỹ thyrty, but he came not vnto the thre. And Dauid made him of his secret councell.

1.Sa.17.c 2.Sa.21.b 1.Pa.12 b

Asahel ỹ brother of Joab is amonge the thyrty: Elham his vncles sonne at Bethlee. Samma the Haradite, Elika the Haradite, Helez the Pãlitte, Jra ỹ sonne of Jkes the Tekoite, Abieser the Anthothite, Sebunai the Husathite, Zalmon the Ahohite, Maherai the Netophatite, Jthai the sonne of Ribai of Gibea of the chyldren of Ben Jamin, Benaia the Pirgathonite, Hidai of ỹ broke of Gaas, Abialbõ the Arbathite, Asmaneth the Bahumite, Eliaheba the Saalbonite. The chyldren of Jasen and Jonathas: Sãma ỹ Hararite, Ahiam ỹ sonne of Harar the Hararite, Eliphelet ỹ sonne of Ahasbai the sonne of Maechathi, Eliam the sonne of Achitophel ỹ Gilonite, Hesrai of Carmel, Paerai the Arbite, Jegael the sonne of Nathã of Soba. Bani the Gadite, Zeleg the Ammonite, Naharai the Beerothite the wapẽbearer of Joab ỹ sonne of Zeruia, Jra the Jethrite, Gareb ỹ Jethrite, Urias the Hethite, These are al together seuen and thyrtye.

The.xxiiii. Chapter.

AND *the LORDE was wroth- A
fully displeased of a new a- 1.Pa.21.a
gaynst Jsrael, and moued Dauid amonge them, that he dyd saye: Go nombre Jsrael & Juda. And the kynge sayde vnto Joab ỹ chefe

capteyne of his hoost: Go about in all ỹ tribes of Israel, frō Dan vnto Berseba, and nombre ỹ people, that I maye knowe how many they be. Ioab sayd vnto the kynge: The LORDE thy God adde vnto this people an hūdreth times as much as it is now, ỹ my lorde ỹ kinge may se his eyes lust therin. But why hath my lorde ỹ kyng a delyre to this thynge? Neuertheleſſe the kynges worde preuayled agaynſt Ioab and ỹ captaynes of the hoost.

So Ioab and the captaynes of ỹ hoost wente forth from the kynge, to nombre the people of Israel, and paſſed ouer Iordane, and pitched at Aroer, at the ryght hande of the cyte which lyeth in the ryuer of Gad, & at Jaseer, and came to Gilead, and in ỹ low
B contre of Hadſi, and came vnto Dan Iaā and aboute Sidon, and came to the stōge cytie of Tyrus, and all the cyties of the Heuites and Cananites, and came forth to the south parte of Juda vnto Berseba, & went rounde aboute that contre, and after nyne monethes and twentye dayes they came to Jeruſalem. And Ioab delyuered vnto the kynge the sūme of the people that was nōbred. And in Israel ther were eyght hūdreth thouſande ſtronge men, that drewe out the ſwearde: and in Juda fyue hundreth thouſande men. And after that the people was nombred, Dauids harte ſmote hym ſelfe.

And Dauid ſayd vnto the LORDE: I haue ſynned ſore, that I haue done this. And now LORDE take awaye the treſpaſſe of thy ſeruaunt. For I haue done very vnwyſely.

C And whan Dauid roſe vp in the morynge, the worde of the LORDE came vnto the prophet Gad, Dauids Seer, and ſaid: Go and ſpeake vnto Dauid. Thus ſayeth the LORDE: I bringe the thre thynges, chose the one of them, that I maye do it vnto the. Gad cam vnto Dauid, and told him and ſayd vnto hym: Wylt thou that ſeuen yeare derth ſhall come into thy lande? Or that thou be kayne to flye for thyne aduerſaries thre monethes, & they to perſecute the? Or that ther be peſtilence thre dayes in the lande? Take aduiſement therfore & ſe what anſwere I ſhall bringe agayne vnto hym that ſent me.

Dauid ſayd vnto Gad: I am in extreme trouble. * Neuertheleſſe (yf it maye be) let me rather fall in to the handes of ỹ LORDE (for his mercy is great) I wyll not fall in to the handes of men.

Eccl. 2.f Suſan. D.

D So the LORDE ſent peſtilence in to Israel from the morow vnto the tyme appointed, ſo that ther dyed of the people fro Dan vnto Berseba, thre ſcore and ten thouſande men. And whan ỹ angell ſtretched his hande ouer Jeruſalem to deſtroye it, the LORDE repented ouer the euell and ſayd vnto the angell: It is ynough, holde now thy hande. The angell of the LORDE was besyde the barne of Arafna the Jebuſyte. But whan Dauid ſawe the angell that ſmote the people he ſayd vnto the LORDE: Beholde, I is I that haue ſynned, I haue done the euell paſſe: As for theſe ſhepe, what haue they done? Oh let thy hande be agaynſt me and agaynſt my fathers houſe.

And Gad came to Dauid at the ſame tyme, and ſayd vnto hym: Go vp and ſet vp an altare vnto the LORDE in the barne of Arafna the Jebuſite. So Dauid went vp as Gad ſayd, and as the LORDE had commaunded. And whan Arafna loked aboute hym, he ſawe the kynge with his ſeruauntes goynge vnto hym, and he worshypped vpon his face to the grounde, and ſayde: Wherfore commeth my lorde the kinge vnto his ſeruaunt? Dauid sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage maye ceaſſe from the people.

But Arafna ſayd vnto Dauid: Let my lorde the kynge take it, and offre what pleaſeth hym. Behold, ther is an ore for a burnt offerynge, and ſleddes, and harneſſe of ore to the wood. All this gaue Arafna vnto the kynge. And Arafna ſayd vnto the kynge: The LORDE thy God make the accepted vnto hym. Neuertheleſſe ỹ kynge ſayd vnto Arafna: Not ſo, but I wyll bye it of the for as muche as it is worth. For I wyll not offre burntoffrynges vnto the LORDE, of that which I haue for nought. So Dauid bought the barne and the ore for fyfty ſycles of ſyluer, & buylded an altare there vnto the LORDE, and offred burntoffrynges and thankofferynges. And the LORDE was mercyful vnto the lande, and the plage ceaſſed from the people of Israel.

The ende of the ſeconde boke of the kynges, otherwyſe called the ſeconde boke of Samuel.

otherwyse called.

The thyrde boke

of the kynges.

What this boke contayneth.

Chap. i. Adonias seketh his fathers kyngdome. Salomon is ordeyned kynge.

Chap. ii. Dauid before his death exhorteth Salomon to godlynes. Adonias / Joab and Semei are put to death. Abiathar is deposed from the preesthode.

Chap. iii. Salomon optayneth wysedome of God. The wyse sentence of Salomon betwene the two wemen ỳ stroue for ỳ chylde.

Chap. iiii. The descripcyon of Salomons kyngdome and of his wysedome.

Chap. v. Hiram the kynge of Tyre sendeth Salomon connynge craftesmen to buylde ỳ Temple.

Chap. vi. The descripcyon of the tyme whā Salomon beganne to buylde the Temple / and how it was buylded.

Chap. vii. Salomon buyldeth hymselfe an house of the tymber of mount Libanus.

Chap. viii. The Arcke of the LORDE is brought in to Salomons Temple. The thankesgeuynge and prayer of Salomon.

Chap. ix. The LORDE appeareth vnto Salomon / which geueth Hiram twenty cyties. &c.

Chap. x. The quene of Saba hearynge of Salomōs wysedom / cōmeth to Jerusalem.

Chap. xi. Salomō displeaseth God with the loue of the Heythenysshe wemen. God deuydeth his kyngdome / he dyeth.

Chap. xii. Roboam koloweth yonge councel / and maketh the people to cleue to Jeroboā which setteth vp Idolatry with the two golden calues.

Chap. xiii. Jeroboam delyuereth the prophet of the LORD / is punyshed / and receaued to grace agayne. A Lyon slayeth the disobedient Prophet.

Chap. xiiii. Jeroboam dyeth / his sonne Nadab is kynge. Of Roboams dominion.

Chap. xv. Abia regneth in Juda / after him regneth Asa / which hath warre with Baasa the kynge of Israell. After hym regneth Josaphat. and Baela dyeth.

Chap. xvi. Ela regneth in stede of his father Baela. Simri slayeth him / and taketh the kyngdome. The people are deuyded. Achab is kynge.

Chap. xvii. A great drouth & derthe in Elias tyme. The LORDE feedeth hym thorow ỳ rauens / and by the wedowe at Sarepta.

Chap. xviii. Elias cōmeth agayn vnto Achab All Baals prestes are slayne.

Chap. xix. Jesabel threateneth Elias / he flyeth / and is fed and strengthed by the angell. The LORD talketh with hym vpō mount Horeb. Eliseus is called.

Chap. xx. Benadad the kynge of Siria fyghteth agaynst Samaria and Israel / is ouercome and discomfyted.

Chap. xxi. Achab oppresseth Naboth for his vyneyarde. Elias rebuketh hym.

Chap. xxii. Josaphat and Achab helpe one another to fyght. The prophet Micheas warneth them.

The thyrd boke of

the kynges.

The fyrst Chapter.

AND whan kynge Dauid was olde and wel stryké in age, he coulde not be warme thoughe he was couered with clothes. Then sayd his seruauntes vnto hym: Let vs seke a yōge dāsel, a virgin for our lorde ỳ kynge to stonde before the kynge, and to noury she hym, and to slepe in his armes, & to warme our lorde ỳ kynge. And they sought a fayre damsell in all the coastes of Israel, & foūde Abisag of Sunem, and brought her vnto the kyng. And she was a very fayre damsel, and noryshed the kynge, and serued hym. Howbeit the kynge knewe her not.

Adonias the sonne of Hagith lyfte vp hym selfe, and sayd: I wyll be kynge. And he prepared hym charrettes and horsemen, *and fyfty mē to be rēners on foote before hym. And his father reproued hym not ther fore, so muche as to saye: Wherfore doest thou so? And he was a man of a very fayre bewty *and had begotten hym nexte after Absalon. And his matter stode by Joab the sonne of Zeruja and by Abiathar the preest which helped Adonias. But Sadoc the preest & Benaia the sonne of Jotada, & Nathan the prophet, and Semei, and Rei, & Dauids worthies were not with Adonias. 2 Re. 15.a. 2.Reg.3.a

And whan Adonias offred shepe & oxē and fat cattel beside the stone of Soheleth, which lyeth by the *well of Rogel, he called all his brethren the kynges sonnes, and all the men of Juda the kynges seruauntes. But the prophet Nathan and Benaia, and the worthies, and his brother Salomō called he not. Then sayd Nathan vnto Bethseba Salomōs mother: Hast thou not herd that Adonias is kynge, and our lorde Dauid knoweth not therof? Come now therfore, I wyll geue the councel, ỳ thou mayest Josu.15.b. and.18.c

delyuer thy soule and the soule of thy sonne Salomon. Come now and go in to ỹ kinge Dauid and saye vnto hym: Hast not thou my lorde the kynge sworne and sayde vnto thy handmayden: Salomon thy sõne shall be kynge after me, and he shal syt vpon my seate? Why is then Adonias made kynge? Beholde, whyle thou art yet there, and talkest with ỹ kynge, I wyl come in after the, and tell forth thy tale. And Bethseba wente to the kynge in to the chamber: and ỹ kyng was very olde. And Abisag of Sunem serued the kynge. And Bethseba bowed her selfe and worshipped the kynge.

C The kynge sayde: What wylt thou? She sayd vnto hym: My lorde, Thou hast sworne vnto thy handmayden by ỹ LORDE thy God: Thy sonne Salomõ shalbe kyng after me and syt vpon my seat. But now lo, Adonias is kynge, and my lorde the kynge knoweth it not. He hath offred oxen and fat cattell, and many shepe, and hath called the kynges sonnes, and Abiathar the preest, and Joab the chefe captayne. But thy seruaunt Salomon hath he not bydden. Neuertheless thou my lorde art kynge, the eyes of all Israel loke vpon the, ỹ thou shuldest shewe them who shal syt vpon the seat of my lorde the kynge after the. And whan my lorde the kynge slepeth with his fathers then shall I & my sõne Salomõ be fayne to be synners.

But whyle she yet spake to ỹ kynge the prophet Nathã came, and she told ỹ kynge: Behold, there is the prophet Nathan. And whan he came in before the kynge, he worshipped the kynge vpon his face to ỹ ground & sayd: My lorde O kynge, hast thou sayde: Adonias shalbe kynge after me, and syt vpon my seate? For he is gone downe this day and offred oxen, and fat cattell, and many shepe, and hath called al the kynges sõnes, and the captaynes, and the preest Abiathar.

D And beholde, they eat & drynke before hym, and saye: God saue the kynge Adonias. But me thy seruaũt, and Sadoc the preest, and Benaia the sõne of Joiada, and thy seruaunt Salomon hath he not called. Hath my lorde the kynge commaũded this, & not certified his seruauntes who shall syt vpon the seate of my lorde the kynge after hym?

The kynge answered and sayde: Call Bethseba vnto me. And she came in before the kynge. And whan she stode before the kynge, the kynge sware, and sayd: As truly as ỹ LORDE lyueth (which hath delyuered my soule out of trouble) I wyll do vnto the this daye, euen as I sware vnto the by the LORDE the God of Israell, saying, Salomon thy sonne shalbe kynge after me, and he shall syt vpon my seate in my stede.

Then Bethseba bowed her selfe with hir face to the grounde, & thanked ỹ kynge, and sayd: God saue my lorde kynge Dauid for euermore. And the kynge sayd: Call me the preest Sadoc and the prophet Nathan. And Benaia the sonne of Joiada.

And whan they came in before ỹ kynge the kynge sayd vnto them: Take you my lordes seruauntes with you, and set my sonne Salomon vpon my mule, and caye him downe to Gihon: and let Sadoc the preest the prophet Nathan anoynte hym there to be kyng ouer Israel, and blowe the trompe and saye: God saue kynge Salomon. And go ye vp after hym. And whã he commeth he shall syt vpon my seate, and be kynge in my steade: for I haue ordeyned hym to be prince, ouer Israel and Juda. Then answered Benaia the sonne of Joiada vnto the kynge and sayd: Amen. The LORDE God of my lorde the kynge saye thus also. As the LORDE hath ben with my lorde the kynge, so be he with Salomon also, that his kingdome maye be greater then the seate of my lorde kynge Dauid.

Then wente they downe, the preest Sadoc, and the prophete Nathan, and Benaia the sõne of Joiada, and the Chrethians and Plethians, & set Salomon vpõ kynge Dauids mule, and brought hym to Gihon. And Sadoc ỹ preest toke the oyle horne out of the Tabernacle, & anoynted Salomon. And they blewe the trompe: And all ỹ people sayd: God saue kynge Salomon.

And all the people went vp after him, the people ypped with all the ypes, & were very ioyfull, so that the earth range of the noyse of them. And Adonias herd it, and all they whom he had called, which were bidden hym, and they had new eaten. And whã Joab herde the noyse of the trompe, he sayd: What meaneth this noyse of the cyte ỹ is in busynesse? But whyle he yet spake, behold, Jonathas ỹ sõne of Abiathar ỹ preest came.

And Adonias sayde: Come in, for thou art a valeaunt man, and bringest good tydynges. Jonathas answered and sayd vnto Adonias: Alas, our lorde kynge Dauid hath made Salomon kynge, and hath sent with hym Sadoc the preest, and the prophet Nathan, and Benaia the sonne of Joiada, and the Chrethians and Plethians, & they haue set hym vpon the kynges mule, and Sadoc the preest with the prophet Nathan

anoynted hym kynge at Gihon, & frō thēce are they gone vp with ioye, that the cytie range withal: that is the noyse that ye haue herde.

Salomō also sytteth vpon the kynges seate, and the kynges seruauntes are gone in to wyshe good lucke vnto our lo:d kyng Dauid, & haue sayd: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wyshed the kynge good lucke vpon the bed. Moreouer the kynge hath said thus: Prayse be the LORDE God of Israel which this daye hath made one to syt vpon my seat, that myne eyes haue sene it.

Then were they afrayed, and gat them vp al that were called by Adonias, & so they departed euery mā his waye. But Adonias was afraied of Salomon and gat him vp, and wente his waye, and toke holde of the hornes of the altare. And it was tolde Salomon: Beholde, Adonias feareth kynge Salomon, and beholde, he taketh holde of the hornes of the altare, & sayeth: Let kynge Salomon sweare vnto me this daye, that he shall not slaye his seruaūt w̄ the sweard. Salomon sayd: yf he wyl be an honest mā, ther shall not one heer fall from hym vpon the earth, but yf ther be euel founde in him he shal dye. And kynge Salomon sent, and caused hym to be fetched * from the altare. And whan he came, he fell downe before kynge Salomon, But Salomon sayd vnto hym: Go thy waye in to thy house.

The.ii. Chapter.

NOw whan the tyme came that Dauid shulde dye, he cōmaunded Salomon his sōne & sayd: * I go the waye of all ỹ worlde. * Be thou stronge therfore, and shewe thy selfe a man, and kepe the watche of the LORDE thy God, that thou walke in his wayes, and holde his ordynaunces, his commaundementes, his lawes, and his testimonies, * as it is wrytten in the lawe of Moses, that thou mayest be wyse in al that thou doest, and whither soeuer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spoken ouer me, and sayd: yf thy children kepe theyr waye and walke before me faythfully and truely, and with all theyr hart, and with al theyr soule, then shall ther neuer fayle the a man vpon the seate of Israel.

Thou knowest well also what Joab ỹ sonne of Zeru ja hath done vnto me, what he dyd vnto the two chefe captaynes of Israel, * Abner the sonne of Ner, and + Amasa the sonne of Jether, whome he slewe & shed the bloude of warre whan it was peace, & put the bloude of warre vpon his gyrdell ỹ was about his loynes, & in his shues that were vpon his fete: Do thou accordynge to thy wysdom, that thou bryng not his graye heer downe to the graue in peace. 2.Reg.3.a. & 21.fi.20.b

And to the children of * Barsillay the Gileadite, thou shalt shewe mercy, that they maye eate at thy table. For so ioyned they themselues vnto me, whā I fled bi fore thy brother Absalon. And beholde, thou hast w̄ the * Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I went to Mahanaim. Yet * came he downe to mete me at Jordane, where I sware to him by the LORDE, and said: I wyl not slaye the with the sweard. But suffre not thou hym to be vngylty, for thou art a wyse man, and shalt well knowe what thou oughtest to do vnto hym, that thou mayest bryng his graye heer downe to the graue with bloude. B 2.Re.17.a. and.19.c 1.Re.16.b 2.Re.19.b

* So Dauid slept with his fathers, and was buryed in the cite of Dauid. The tyme that Dauid was kynge ouer Israel, is forty yeare. * Seuen yeare was he kynge at Hebron and thre and thirtye yeare at Jerusalem. * And Salomon sat vpon the seat of Dauid his father, and his kyngdome was made very sure. Iosu.23 and.13.b 2.Reg.5.a. 1.par.30.a.

But Adonias the sonne of Hagith cam in to Bethsheba Salomōs mother. And she sayd: Is thy cōmynge peaceable? He spake: yee, and sayd: I haue somwhat to say to ỹ. She sayde: Saye on. He sayde: Thou knowest that the kyngdom was myne, and that al Israel had set them selues vpon me, that I shuld be kynge, but now is the kyngdom turned, and becom my brothers, for he hath it of the LORDE. C

Now desyre I one peticiō of the: Make not my face ashamed. She sayd vnto hym: Say on. He sayd: Speake vnto kynge Salomon (for he shall not shame thy face) ỹ he maye geue me Abisag to wyfe. Bethsheba sayd: Wel, I wyl speake to ỹ kynge for the. That is: He shall not denye the thy peticyon.

And Bethsheba came in to kynge Salomon to speake with hym. And ỹ kinge stode vp, and wente to mete her, and worshipped her, and sat hym downe vpon his seat. And ther was a chayre set for ỹ kynges mother, so that she sat at his right hande. And she sayd: One peticyō desyre I of the, make not

my face ashamed. The kynge sayde: Are O my mother, I wyl not shame thy face. She sayde: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

D Then answered kynge Salomon, and sayd vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Are ꝑ kingdome for hym also, for he is my greater brother, * and hath Abiathar the preest. And Joab the sonne of Zeruia. And the kynge sware by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this worde agaynst his lyfe. And now as truly as the LORDE lyueth whych hath ordeyned me, and made me to syt vpon the seat of my father Dauid, and hath made me an house (* accordynge as he sayd) this daye shall Adonias dye.

And kynge Salomon sent thyther by Benaia the sonne of Joiada, which smote hym that he dyed. And to ꝑ preest Abiathar sayd the kynge: Go thy waye vnto Anathot to thy lande, for thou art a man of death. Neuertheles I wyl not slaye the this day, for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffred trouble also where my father suffred.

Thus Salomon put forth Abiathar, that he must nomore be the preest of the LORDE, that the worde of the LORDE myghte be fulfylled, * which he spake ouer ꝑ house of Eli at Silo.

E And this rumoure came before Joab: for Joab cleued vnto Adonias, and not vnto Salomon. Then fled Joab in to the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Joab was fled in to the Tabernacle of the LORDE, and behold, he stondeth at the altare.

Then sent Salomon Benaia the sonne of Joiada, and sayde: Go slaye hym. And whan Benaia came to ꝑ Tabernacle of the LORDE, he sayd vnto hym: Thus sayeth the kynge: Come forth. He sayd: no, I wyll dye here. And Benaia tolde this vnto the kynge agayne, and sayd: Thus hath Joab spoken, and thus hath he answered me.

The kynge sayde vnto hym: Do as he hath spoken, and slaye hym, and bury hym, that thou mayest put from me and my fathers house ꝑ bloude which Joab hath shed without a cause, and that the LORDE maye recompense hym his bloud vpon his head, because he smote two mē, which were more ryghteous and better then he, and slewe thē with the sweard ꝑ my father Dauid knewe not of: namely, * Abner the sonne of [illegible] cheefe captayne ouer Israel and [illegible] sonne of Jether the cheefe captayne [illegible] da that they bloude maye be [illegible] vpon the heade of Joab and of [illegible] euer: But Dauid and his sede, [illegible] his seate haue peace for euermore of the LORDE.

And Benaia the sonne of Joiada [illegible] vp, and smote hym, and slewe hym: [illegible] was buried in his house in the [illegible] And the kynge set Benaia the sonne [illegible] da in his stead ouer the hoost. And [illegible] doc the preest dyd the kynge set in the [illegible] of Abiathar.

And the kynge sent, and caused [illegible] call Semei, and sayd vnto hym: [illegible] an house at Jerusalem, and dwell [illegible] departe not from thence, nother hyther [illegible] thyther. In what day soeuer thou departest forth, and goest ouer the broke Cedron, [illegible] thou sure, that thou shalt dye the death: [illegible] bloude be vpon thyne owne heade. [illegible] sayd vnto the kynge: This is a good [illegible] kynge, as my lorde the kynge hath [illegible] shall thy seruaunt do. So Semei [illegible] Jerusalem a longe season. But [illegible] yeare it fortuned that two seruaunts [illegible] awaye from Semei vnto Achis the [illegible] Maecha kynge of Gath.

And it was tolde Semei: behold, [illegible] uauntes are at Gath. Thē Semei [illegible] vp, sadled his asse, and wente vnto [illegible] Achis, for to seke his seruauntes. [illegible] he came thyther, he brought his [illegible] from Gath.

And it was tolde Salomon, that [illegible] mei went from Jerusalem vnto Gath, [illegible] was come agayne. Then sent the kynge [illegible] caused for to call Semei, & sayd vnto [illegible] Sware not I to the by the LORDE, [illegible] assured ꝑ, and sayd: Loke what day [illegible] thou departest out, and goest hyther [illegible] ther, be sure that thou shalt dye the [illegible] And thou saydest vnto me: I [illegible] good meanyng. Why hast thou not [illegible] then accordynge to the oth of the LORDE [illegible] & commaundent that I cōmaunded [illegible]

And the kynge said vnto Semei: [illegible] remembrest all the wickednesse, which [illegible] harte knoweth * that thou dyddest [illegible] father Dauid. The LORDE hath [illegible] the thy wickednesse vpon thy heade. [illegible] kynge Salomon is blessed, and the [illegible] Dauid shalbe stablyshed before the LORDE [illegible] forever. And the kynge cōmaunded [illegible] ꝑ sōne of Joiada, which went forth, [illegible]

hym that he dyed. And the kyngdome was stadlyshed by Salomons hand.

The.iij. Chapter.

AND Salomon made mariage with Pharao the kynge of Egypte, & toke Pharaos doughter, and brought her in to the cite of Dauid, tyll he had buylded his house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offered yet vpon the hye places: for as yet ther was no house buylded vnto the name of the LORD vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaũces of Dauid his father: excepte onely that he offred and brent incense vpon hye places.

* And the kynge wente vnto Gibeon to do sacrifice there: For that was a goodlye hye place. And Salomõ offred a thousande burntofferinges vpõ the same altare. * And the LORD appeared vnto Salomon at Gibeon by a dreame in the nyghte, and God sayde: Aske what I shall geue the. Salomõ sayde: Thou hast done great mercy vnto my father Dauid thy seruaũt. Lyke as he walked before the in faythfulnesse and righteousnesse, and in a trew harte with the, and this greate mercy haste thou layed vp for hym, and geuen hym a sonne to sytte vpon hys seate as it is now come to passe.

* Now LORDE my God, thou hast made thy seruaunt kynge in my father Dauids stede: As for me, I am but a small yonge man, knowyng nother my outgoynge nor ingoynge. And thy seruaunt is among the people whom thou hast chosen, which is so greate, that noman can nombre thẽ nor declare thẽ for multitude. Geue thy seruaũt therfore an obedient harte, that he maye iudge thy people, and vnderstonde what is good and bad: for who is able to iudge this thy myghtye people?

This pleased the LORDE well, that Salomon ared such a petityon. And God sayd vnto hym: For so much as thou aresk this, and dalyrest not lõge lyke, nother ryches, no ther the soules of thyne enemies, but vnderstondynge to heare iudgemẽt, beholde, ther fore haue I done accordige to thy wordes. * Beholde, I haue geuen the an hart of wysdome and vnderstondynge, so that suche one as thou art, hath not ben before the no ther shall ryse vp after the.

Yee and that thou haste not prayed for, haue I geuen the also, namely, ryches, and honoure, so that amonge the kynges in thy tyme ther is not suche one as thou. And yf thou wylt walke in my wayes so that thou kepe myne ordinaũces and lawes, * as Dauid thy father hath walked, thẽ wyl I geue the a longe lyfe. 1.Re.15.a

C

And whan Salomon awaked, beholde, it was a dreame, * and he came to Jerusalẽ and stode before the Arke of the LORDES cõuenaunt, and offred burntofferynges, and thãkofferynges, and made a great feast vnto his seruauntes. 2.Per.1.b

At the same tyme came ther two harlottes vnto ỹ kynge, an stode before hym. And the one woman sayde. Oh my lorde, I and this womã dwelt in one house, and I was delyuered of a chylde in the house with her: and on the thyrde daye after that I was delyuered, she was delyuered of a childe also. And we were together, so that ther was no straũger with vs in the house, but we two: and this womãs sonne dyed in the nyghte (for she smored hym in ỹ slepe) and she rose vp in the nyght, and toke my sonne fro my syde (wher thy handmayden slept) and layed it in hir arme, and hir dead sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was dead. But in the mornynge I loked wel vpon hym, and behold, it was not my sonne, whome I had borne.

D

The other womã sayde: Not so, my sõne liueth, and thy sonne is dead. But she sayd: Not so, thy sonne is dead, and my sonne lyueth. And thus spake they before the kynge. And the kynge sayd: This woman sayeth: my sonne lyueth and thy sõne is dead. yonder womã sayth: Not so, thy sonne is dead, and my sonne lyueth. And the kynge sayde: Fetch me a sweard. And whã ỹ sweard was brought before the kynge, the kynge sayde: Parte the lyuynge chylde in two partes, & geue this womã the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto the kynge: (for hyr motherly hart was kyndled with pytye ouer hyr sõne) Oh my lorde, geue her the chylde alyue, & kyll it not. But the other sayde: Let it nother be myne nor thyne, but let it be parted. Then answered the kynge, and sayde: Geue this woman the lyuynge childe, and slay it not, for she is his mother. And all Israell herde of thys iudgemẽt that the kynge had geue, and they feared ỹ kyng, for they sawe ỹ the wysdom of God was in hi to kepe iudgmẽt.

The.iiij. Chapter.

THus was Salomon kynge ouer all Israell: And these were his prynces: Asaria ꝑ sonne of Sadoc the prest: Elihoreph, & Iht Ja the sonnes of Sisa, were prestes: Josaphat the sonne of Ahilud was chaunceler: Benaia the sonne of Joiada was the cheke captayne: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynges
3.Re.12.c frende: Ahiasar was steward: * Adoniram the sonne of Abda was rentgatherer.

And Salomon had twelke officers ouer Israel, which made prouisyon of foode for the kyng and his house: One had a moneth longe in the yeare to make prouysion: And these were their names: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz & at Saalbaim, and at Beth sames, and at Elon, and Beth Hanan. The sonne of Hased at Aruboth and had therto Socho and all the londe of Hepher. The sonne of Abinadab all the lordshyppe at Dor, and had Taphath Salomōs doughter to wyfe, Baena the sonne of Ahilud at Thaenach and at Megiddo, and ouer all Beth Sean, which lyeth beside Zarthana vnder Jesraell from Beth Sean vnto the
B playne of Mehola, tyll ꝑ other syde of Jakneam. The sonne of Geber at Ramoth in Gilead, he had the townes of Jair the sōne of Manasse in Gilead, and had the coastes of Argob which lyeth in Basan, euen thre score greate walled cyties, and with brasen barres. Ahinadab ꝑ sōne of Iddo at Mahanaim. Ahimaas in Nephtali, & he also toke Basmath Salomons doughter to wyfe. Baena the sonne of Husai in Aser and at Aloth. Josaphat the sonne of Paruha in Issachar. Geber the sonne of Uri in the lande of Gilead, in the londe of Sihon kynge of the Ammorites, and of Og the kyng of Basan. One officer was in the same lande. As for Juda and Israell, they were in nombre as the sande of ꝑ see, and dyd eate & drynke,
Gene.15.b and were mery. * Thus was Salomon
Exo.23.b lorde ouer all the kyngdomes (from the wa-
pſal.71.b ter of the lande of the Philystines, vnto the border of Egypte) which brought hym gyftes, and serued hym as lōge as he lyued.

And Salomōhad daylye to his vitailles thyrtye quarters of fyne meell. lx. quarters of other meel, ten fat oxē, & twētye smal cattell, & an hūdreth shepe, besydes hertes and roes, & wylde goates, & fat capōs, & foules. For he had the lordshyppe of all the lande on this syde the water, from Thipsa vnto Gasa, and ouer al the kynges on this syde the water: and he * hadde peace of all his subiectes rounde aboute, so that Juda and Israel were safe, euery one vnder his vyne and vnder his fygge tre, from Dan vnto Berseba, as longe as Salomon lyued.

* And Salomō hadde foure thousande carthorses, and twelke thousande horsemen. And the officers prouyded the kyng Salomon with vitayles: and what so euer longed to the kynges table, that brought euery man in his moneth, and mysled not. Barley also and strawe for the horses and coursers, and brought thē vnto the place where the kynge was, euery one after his charge.

* And God gaue Salomō maruaylous great wysedome and vnderstōdynge, and a large harte, as the sonde, that lyeth by the See shore: so that the wysedome of Salomon was greater then the wysedome of all the chyldren towarde the east, and all the Egipcyans. And he was wyser then all men, yee wyser then Ethan the Ezrahite, Heman, Chalcall, and Darda, the sonnes of Maholi: and had a greate name among all the Heythē on euery syde. And he spake thre thousande * prouerbes, and his songes were a thousande & fyue. And he spake of trees, from the Ceder and Libanon vnto the ysope that groweth out of the wall. He talked also of cattell, of foules, of wormes, of fyshes. And ther came of all nacions to heare the wysedome of Salomon, and came of all the kynges of the earth, which had herde of his wysdome.

The.v.Chapter.

AND Hiram the kynge of Tyrus sent his seruauntes vnto Salomon, for he had herd, that they had anoynted hym kyng in his fathers steade: For Hiram alwayes lued Dauid as lōge as he lyued. & Salomō sent vnto Hirā, sayeng: * Thou knowest ꝑ my father myght not buylde an house vnto the name of the LORDE his God, be cause of the warre that was about him, tyll the LORD deliuered them vnder the soles of his fete: But now hath the LORDE my God geuē me rest on euery syde, so that there is no aduersary nor euell hynderaūce to holde, I am therfore aduysed to buylde an house vnto the name of the LORDE my God, accordynge as the LORDE spake vnto Dauid my father and sayd: * Thy sonne, whom I shall set vpon thy seat in thy stede, he

buylde an house vnto my name. Cõmaũde therfore that they hewe me downe Ceders out of Libanus, and that thy seruauntes be with my seruauntes, and the reward of thy seruauntes wyll I geue the, what so euer thou shalt are: for thou knowest, that with vs ther is nomã which can hewe tymber as the Sidonians.

B When Hiram herde the wordes of Salomon, he was very glad, and sayde: Praysed be the LORDE this daye, which hath geuen Dauid a wyse sonne ouer this greate people. And Hiram sent vnto Salomõ sayenge: I haue herde what thou hast sent vnto me: I wyl do accordynge vnto all thy desyre with Ceders and Pynetrees. My seruauntes shall bryngе them downe from Libanus vnto the See, and I wyll make thẽ to flote vpõ the See, vnto the place which thou shalt shewe me, and there wyl I cause them to aryue, and thou shalt make thẽ to be fetched. But thou shalt fulfyll my desyre also, and geue foode vnto my housholde folkes. So Hiram gaue Salomõ Ceders and Pynetrees accordyng to all his desyre. But Salomon gaue Hiram twentye thousand quarters of wheat to eate for his housholde, and twenty quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

C And the LORDE gaue Salomon wysedome accordyng as he had sayd vnto him, and ther was peace betwene Hiram & Salomõ, and they made a cõuenaunt both together. And Salomõ made an outcholsyng (of workmen) throw out all Israell. And the outcholsyng was thirtye thousande mẽ, and he sent them to mount Libanus euery two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And * Adoniram was ouer the outcholsynge.

And Salomon had three score thousand and ten that bare burthens, and foure score thousande ỹ hewed tymber vpon the moũt beside Salomons cheke officers, whiche were ordeyned ouer the worke: namely three thousande and three hundreth which ruled the people that laboured there in ỹ worke. And the kynge cõmaunded that they shuld breake out great and costly stones, namely hewe stone, for the fundacyon of the house. And Salomõs masons, and Hirams, and they that were in those coastes, hewed out and prepared tymbre and stones, to the buyldynge of the house.

The.vi. Chapter.

IN the foure hũdreth and foure score yeare, after ỹ departynge of the chyldren of Israell out of the londe of Egypte, in the fourth yeare of the raygne of Salomon ouer Israel, in the moneth Syf (that is the seconde moneth) was the house buylded vnto the LORDE. This house that kynge Salomon buylded vnto the LORD, was three score cubytes longe, twentye cubites brode, & thyrtynt cubites hye. And he buylded a * Porche before the tẽple of twẽtye cubytes longe after the bredth of the house, and ten cubytes brode before the house, and in the house he made wyndowes, whiche myght be opened and shutte with lydes. 1. Par. 3. a Actu. 7. c Aprill * Joh 10. c Actu 3. b and. 5. b

And rounde aboute by the wall of the house he buylded a compasse, so that it wẽt both aboute the temple and the quere, and made his outwarde wall rounde aboute. The nethermoost station was fyue cubites wyde, and the myddest sixe cubites wyde, & the thyrde seuen cubites wyde. For he layed balkes rounde aboute ỹ house, that they touched not the wall of the house.

And whã the house was buylded, it was buylded of whole and outbroken stones, so that ther was herde nother hamer, nor axe, nor ony other instrumentof yron, whan the house was a buyldynge. B

But on the ryght syde of the myddes of ỹ house ther was a dore, so that they might go vp to ỹ myddes stacyõ by a turne grese, and from the middest station vnto ỹ third. Thus buylded he the house, and fynished it, and syled the house both aboue and by ỹ walles with Ceder wood. He buylded a galery also aboue vpon the whole house fyue cubites hye, and couered the house with Ceder tymber.

And the worde of the LORDE came vnto Salomon, and sayde: Let this be the house that thou buyldeste. Yf thou shalt walke in myne ordynaunces, and do accordynge to my lawes, and kepe all my cõmaundementes, to walke therin, then wyll I stablyshe my worde with the (* as I sayde vnto Dauid thy father) and wyll dwell amonge the chyldrẽ of Israell, and wyll not forsake my people of Israell. 2. Re. 7. b

Thus Salomõ buylded the house, and C fynyshed it, and buylded ỹ walles on the inside with Ceder tymber from the grounde of the house vnto the roke, and syled it with tymbre on the inside, and ouerlayed the flore of the house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Ceder tymber twenty cubites lõge, from the flore to the rofe. And theron buylded he the quere for the moost holy, but the house of the temple before ꝑ quere was foretye cubites lõge: on the inſyde was ꝑ whole house of Ceder with writhen knoppes and floures, ſo that ther was no stone ſene. As for the quere, he prepared it on the inſyde of the house, that the Arke of the cõuenaũt of the LORDE myght be ſet therin. And before the quere (which was twentye cubites longe, twentye cubites brode, and twentye cubites hye, and ouerlayed with pure gold) he ſyled the altare with Ceder.

D And Salomon ouerlayed the house on the inſyde with pure golde, and ſhot barres of gold before ꝑ quere, which he had ouerlayed with golde, ſo that the whole house was layed ouer with golde. And all the altare al ſo before the quere ouerlayed he with gold.

Exo.25.b * He made alſo in the quere two Cherubyns ten cubites hye, of Olyue tre: One wynge of ether of the Cherubyns had fyue cubites, ſo that frõ ꝑ edge of his one wynge to the edge of his other wyng ther were ten cubites. Euen ſo had the other Cherub ten cubytes alſo, & both the Cherubins were of one meaſure & of one quãtitye, ſo that ether Cherub was ten cubytes hye. And he putte the Cherubyns within the house. And the Cherubyns ſpred forth theyre wynges, ſo that the wynge of the one touched the one wall: and the other Cherubs wyng touched ꝑ other wall. But in the myddes of ꝑ house the one wynge touched another. And he ouerlayed the Cherubyns with golde.

E And on al the walles of the house roũde about, he cauſed to make carued worke, wt carued Cherubis, palmetrees, and floures. And the pauemẽt of the house ouerlayed he alſo with goldẽ plates. And at the entraũce of ꝑ quere, he made two dores of oliue tre, with fyue ſquared poſtes, & cauſed carued worke to be made therof with Cherubyns, palme trees, and floures, and ouerlaied thẽ with plates of golde. So made he alſo at ꝑ intraunce of the temple, foure ſquared poſtes of Olyue tre, & two dores of Pyne tre (ſo that ether dore had two ſyde dores one hãgynge to another) & made carued worke therof, palme trees and floures, ryght as it was appoynted.

And he buylded a courte alſo within wt thre rowes of fre ſtone, and with one rowe of playne Ceder tymber.

Anno. In the fourth yeare in the moneth Sif, was the fundacyon of the LORDES house layed, and in the Eleuenth yeare in the moneth Bul (that is ꝑ eyghte moneth) was the house fynyſhed as it ſhulde be, ſo that they were ſeuen yeare a buylduynge of it.

The.vii.Chapter.

But Salomõ was a buylding his owne house thirtene yeare & fynyſhed it, namely, he buylded an house of the wood of Libanus, an hundreth cubites longe, fyfftye cubytes wyde, and thyrtye cubytes hye, foure ſquared with rowes of pylers, and with carued Ceders. And the rofe aboue ſyled he alſo with Ceder wood from the fyue and forfye pylers, for one rowe was fyftene pylers: ſo that ther ſtode euen pylers one ryght ouer agaynſte another, that euery ſpace betwixte the pylers was one ouer agaynſte another, foure ſquare with the pylers.

And he made a porche wt pylers which was fyfftye cubites longe, and thyrtye cubites brode, and yet a porche before it with pylers and with a greate poſte. He made a porche alſo vnto the kynges ſeate (where the iudgement was kepte) and made it to be the porche of iudgement, and ſyled it of Ceder from the pauemẽt vnto the rofe. And agaynſt, & his owne house wherin he dwelt in the backe court made betwene the porche and the porch, lyke the other. And he made to the porche made he a house for Pharaos doughter, * whome Salomon had taken to wyfe.

All theſe were coſtly ſtones hewen after the meaſure, cut with ſawes on euery ſyde, from the grounde vnto the rofe. And the fundacyons, they were coſtly and greate ſtones, ten and eyght cubites greate, and aboue ly fre ſtones theron accordynge to the meaſure, and Ceders. But ꝑ great courte rounde aboute had thre rowes of fre ſtone, and a rowe of playne Ceders: Euen ſo alſo the courte by the house of the LORDE within, and the porche by the house.

And kynge Salomon ſent to fetch * Hyram of Tyre a wedowes ſonne of the trybe of Nephtali, and his father had been a man of Tyre, * which was a coũnynge man in metall, ful of wyſedome, vnderſtandynge and knowledge to worke all maner of metal worke. Whã he came to kynge Salomon he made all his worke, * & made two hundreth pylers, ether of them eyghtene cubites hye

and a threde of.xii. cubites was ỹ measure aboute both the pylers: and he made two knoppes of brasse molten, to set aboute vpon ỹ pylers: and euery knoppe was fyue cubites hye: and on euery knoppe aboue vpon the pylers seuen wrythen roapes lyke cheynes. And vpon euery knoppe he made two rowes of pomgranates rounde about on the roape, wherwith the knoppe was couered. And the knoppes were lyke roses before the porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hūdreth aboue and beneth vpon the rope, which went rounde aboute the thyckenes of ỹ knoppe, on euery knoppe vpon both the pylers.

And he set vp ỹ pylers before the porche of the temple. And that which he set on the right hande, called he Jachin: and that whiche he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen lyke roses. Thus was the worke of the pylers fynyshed.

* And he made a molten lauer ten cubytes wyde from the one syde to other rounde aboute, and fyue cubytes hye, and a threde of thyrty cubites longe was the measure rounde aboute: and aboute the same lauer that was ten cubytes wyde, ther went knoppes on the edge therof rounde aboute the lauer. Two rowes were ther of ỹ knoppes molten with the lauer.

And it stode vpō twelfe bullockes, wherof thre were turned towarde the north, thre towarde the west, thre towarde the south, & thre towarde the east, and the lauer aboue theron, so that al their hynder partes were within vnder the lauer: wherof the thyckenesse was an handbreth: and the edge of it was lyke the edge of a cuppe, and as a floured rose, and it contayned two thousande Bates.

And he made ten brasē seates, euery one foure cubytes longe and brode, and thre cubytes hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges ther were lyons, bullockes, and Cherubyns. And on the ledges whiche were aboue and beneth the lyons and bullockes were the sydes made, that they were set downwardes. And euery stoole had foure brasen wheles with brasen axeltrees. And vpon the foure corners ther were proppes moltē, euery one ouer against another, vnderset vnto the kettell.

And the soket vpon the stoole was a cubite hye and rounde, a cubyte and a halfe wyde: and on the soket ther were knoppes in foldes, which were four squared and not rounde. The foure wheles stode beneth by ỹ sydes, and the axeltrees of ỹ wheles were harde on the seate. Euery whele was a cubyte and a halfe hye, and they were wheles lyke carte wheles. And their axeltrees, spokes, naples, and the nauelstockes were all molten. And the foure proppes vpon the foure corners of euery seate were hard on the seate.

And on the soket aboue vpon the seate, a cubyte and an halfe rounde aboute, ther were ledges and sydes harde on the seate. And on the place of the same sydes and ledges, he caused to carue Cherubyns, lyons, and palme trees, one by another rounde about theron. After this maner made he ten molten seates, one maner of measure, and wydenesse was in all.

* And he made ten copper kettels, so that one kettell conteyned forty Battes, and was foure cubytes greate, and vpon euery seate was a kettell. And fyue seates set he on the right syde of the house, and the other fyue on ỹ lefte syde. But ỹ lauer set he before on the ryghthande towarde ỹ south. 2 par. 4.a

And Hiram made pottes also and shouels and basens, and so fynyshed he all the worke, that kynge Salomon caused to be made in the house of the LORD: namely the two pylers, & roūde knoppes aboue vpō ỹ two pylers, and the two wrythen ropes to couer the two rounde knoppes vpō the pylers. And the four hundreth pomgranates on the two wrythen ropes, euer two rowes of pōgranates vnto euery rope, to couer ỹ two rounde knoppes vpon the pilers. And the ten seates, and ten kettels theron, and the lauer, and twelue bullockes vnder the lauer. And the pottes, shouels, and basens. And all ỹ ornamentes which Hiram made vnto kynge Salomon for the house of the LORDE were of pure metal. In the contre by Jordane, caused the kynge them to be molten in thycke earth betwene Sucoth & Zarthan. And Salomon let al the apparel be vnweyed, because ỹ metal was so much. G

* Moreouer Salomon made all the apparell that belonged vnto the house of the LORDE: namely a golden altare, a golde table that the shewbreade laye on, fyue candelstyckes on the righthande, and fyue candelstyckes on the lefte (before the quere) of pure golde, wt floures, lāpes, & snoffers of gold therto, flat peces, chargers, bases, spones & censours of pure golde. And ỹ hokes of Exod. 25.c

the doores on the inside of the house in the moost holy, and in the doores of the house of the temple of the LORDE were of gold,.

Thus all the worke that kynge Salomon made in the house of the LORDE, was
2 Par. 5.a fynished. * And Salomō brought in that his father Dauid had sanctifyed, of syluer and golde and ornamentes, and layed it amonge the treasures of the house of the LORDE.

The.viii.Chapter.

Then * gathered kynge Salomon all the Elders in Israell
2.Par. 5.a together, al the rulers of ỹ tribes and princes of the fathers amonge the childrē of Israell,
vnto Ierusalem, to bringe vp the Arke of
2.Re. 6.b the cōuenaunt of the LORDE, * out of the cyte of Dauid, ỹ is Sion. And ther resorted vnto kynge Salomon all the men of Israell, at the feast in the moneth Ethanim, that
September is the seuēth moneth. And whan all the Elders of Israell came, the prestes toke the Arke of the LORDE, and brought it vp, and the Tabernacle of witnesse, and all the ornamentes of the Sanctuarye that were in the Tabernacle. This dyd the prestes and the Leuites. And kynge Salomon and all the congregacyon of Israell that were gathered vnto hym, wente with hym before ỹ Arke, and offered shepe and bullockes, so many, ỹ they could not be nōbred nor told.

So the prestes brought the Arke of the LORDES cōuenaunt vnto hir place: euē in to the Quere of the house in the mooste holy vnder the wynges of the Cherubyns: for the Cherubins spred out theyre wynges in the place where the Arke stode, and couered ỹ Arke and the staues therof frō aboue. And the staues were so long that the knoppes of them were sene from the Sanctuary before ỹ quere, but on ỹ out syde were they not sene, and they were there vnto this day.

B And in the Arke ther was nothynge but
Deu. 10.a onely the two tables of stone, * which Moses had layed therin at Horeb, whā the LORDE made a cōuenaunt with the children of Israell, what tyme as they were departed out of the londe of Egypte.

But whan the prestes wente out of the
Exo. 40.c Sanctuarye * a cloude fylled the house of
Exo. 9.f the LORD, so that ỹ prestes coulde not stōde and execute the office for the cloude: for the glory of the LORDE fylled ỹ LORDES house.
Then sayde Salomon: * The LORD sayd,
Leui. 16.a that he wolde dwell in a darke cloude. I haue buylded an house, to be an habitacion vnto the: a seat, that thou mayst dwell ther in for euer. And the kyng turned his face, and blessed all the cōgregacyon of Israell. And all the congregacyon of Israell stode: and he sayde:

Praysed be the LORDE God of Israell which promysed by his mouth vnto my father Dauid, and by his hāde hath fulfylled it, and sayd: * Sence ỹ day that I brought my people of Israell out of Egypte, haue I cholen no cytye amonge all the trybes of Israell, to buylde me an house, ỹ my name myght be there. * But Dauid haue I chosen to be ouer my people of Israell.

And in dede my father Dauid had purposed to buylde an house vnto ỹ name of the LORDE God of Israell: Neuertheles the LORD sayde vnto my father Dauid: Whereas thou waste mynded to buylde an house vnto my name, thou haste done well, for thou art so aduised. Howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, he shall buylde an house vnto my name. And the LORDE hath performed his worde that he spake: for I am come vp in my father Dauids stede, and syt vpon the seat of Israell, as the LORDE sayde: and haue buylded an house vnto the name of the LORDE God of Israell, and there haue I ordeyned a place for the Arke, wherin is the LORDES couenaunt, which he made with oure fathers, when he broughte them out of the lande of Egypte.

And Salomon stode before the aulter of the LORDE in the presence of the whole congregacyon of Israel, and helde out his handes to warde heauen, and sayde: * O LORDE God of Israell, ther is no God lyke vnto ther aboue in heauē, nor beneth vpō the earth, thou that kepest couenaunt and mercy with all thy seruauntes that walke before the with all theyr harte, thou that haste kepte promyse with my father Dauid thy seruaunt: and with thy mouth thou saydest it, and with thy hāde haste thou fulfylled it, as it is come to passe this day. Now LORD God of Israell, shewe good vnto my father Dauid thy seruaunt, that which thou haste promysed him, and sayd: * Thou shalt not wante a man before me to syt vpon the seate of Israell, so that thy children kepe theyr wayes, so that they walke before me as thou haste walked before me. Now thou God of Israell, let thy worde be accomplysshed whiche thou haste promysed vnto my father Dauid thy seruaunt.

For thynkest thou that God dwell

vpon earthe: * Beholde, the heauen and the heauens of all heauens may not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruaunt, and to his supplicacyon (O LORDE my God) that thou mayest hear the thankesgeuynge and prayer, which thy seruaũt maketh before the this daye, so that thyne eyes be open ouer this house nyght & daye, euen ouer this place (wherof thou saydest: * My name shall dwell there.) That thou mayest heare the prayer which thy seruaunt maketh in this place, and heare þ intercession of thy seruaunt and of thy people of Israel, which they shal make here in this place of thy habitacion in heauen: and whã thou hearest it, be gracyous.

* Whan ony man synneth agaynst his neyghbour, and taketh vpon hym an othe wherwith he byndeth hymselfe, and the oth commeth before thyne altare in this house, then heare thou in heauen, and se that thy seruaunt haue ryght, to condempne the vngodly, & to bringe his waye vpon his owne heade, and to iustifie the ryghteous, to geue hym accordynge to his ryghteousnesse.

* Whan thy people of Israel is smytte before theyr enemyes (whyle they haue synned agaynst the) and yf they turne vnto the and knowlege thy name and make theyr prayer & intercession vnto the in this house, then heare thou them in heauẽ, and be mercyfull vnto the synne of thy people of Israel, and bringe them agayne in to the lande, that thou hast geuen vnto theyr fathers.

* Whan the heauen is shut vp, so that it rayneth not (for so much, as they haue synned agaynst the) & yf they make theyr prayer in this place, and knowlege thy name, & turne frõ theyr synnes whan thou troublest them, heare thou them then in heauen, and be mercyfull vnto the synnes of thy seruaũtes, and of thy people of Israell, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the lande that thou hast geuen thy people to enherytaunce.

Whan a derth, or pestilence, or drought, or burnynge, or greshopper, or caterpiller, is in theyr lande, or whã his enemye layeth syege to his portes in the lande, or whan ony other plage or disease happeneth, who soeuer then maketh his prayer and peticyon, * whether it be ony other men or thy people of Israell (whiche then are aware of theyr plage) euery one in his harte, and spredeth out his handes vnto this house: Hear thou then in heauẽ, in the seate where thou dwellest, and be mercyful, and se that thou geue euery one accordynge as he hath walked, lyke as thou knowest his hart (for thou knowest the hart of the chyldren of men) þ they maye alwaye feare the, as longe as they lyue in the lande, whiche thou hast geuen vnto our fathers.

* And whan ony straunger, that is not of thy people of Israell, commeth out of a farre contre for thy names sake, (for they shall heare of thy great name, & of thy mighty hande, and of thy outstretched arme) & commeth to make his prayer in this house, hear thou hym then in heauen, euen in the seate of thy dwellyng, & do all for the which that straunger calleth vpon the, that all the nacyons vpon earth may knowe thy name, and that they maye feare the, as thy people of Israel do: & that they maye knowe, how that this house which I haue buylded, is named after thy name.

Whan thy people go forth to the battayl agaynst theyr enemyes, the waye that thou shalt sende them * and shall prayse vnto the LORDE toward the way of the cytie which thou hast chosen, and towarde the house þ I haue buylded vnto thy name: heare thou then theyr prayer and peticyon in heauen, & execute iudgement for them.

Whan they synne agaynst the (for * there is noman that sinneth not) & thou be wroth and delyuer them vnto theyr enemyes, so þ they cary them awaye captyue in to the enemyes lande farre or nye, and yf they remẽbre them selues in the lande where they are captyue, and turne, and make theyr intercession vnto the in the lande of theyr captyuite and say: We haue sinned, and done amisse, and haue ben vngodly, and so turne vnto þ with al theyr harte, and with all theyr soule in the lande of theyr enemyes (which led thẽ awaye captyue) and make theyr prayer vnto the towarde the way of theyr lande, that thou hast geuen to theyr fathers, euen towarde the cyte which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou theyr prayer & supplicacyon in heauen, * from the seate of thy dwellynge, and execute iudgement for them, and be mercyful vnto thy people that haue synned agaynst the, and vnto all theyr trespasses, wherwith they haue trãsgressed agaynst the, * and graunt them mercy in the syght of them which led them awaye prysoners that theyr enemyes may be mercyfull vnto thẽ: for they are thy people, and thyne

enheritaũce, whom thou broughtest out of
H Egipte, from the yron fornace: that thyne
eyes may be open vnto the peticyon of thy
seruaunt, and of thy people of Israel, that
Exo.19.a thou mayest hear the in all thynges for the
which they shall call vpon the * for thou (O
LORDE LORDE) hast sundred them out
to be an enheritaunce vnto thy selfe, from
amonge all the nacyons vpon earth, accor-
dyng as thou saydest by Moses thy seruãt,
whan thou broughtest oure fathers out of
Egipte.

2.Par.7.a * And whan Salomon hadde ended al
this prayer and peticion before the LORDE,
he rose vp from the altare of the LORDE,
and lefte of from kneelynge and holdynge
out of his handes towarde the heauen, and
stode and blessed all the congregacyon of
Israel with loude voyce, and sayd: Praysed
be the LORDE which hath geuen rest vn
to his people, accordynge as he sayd. There
hath not one fayled of all his good wordes,
which he spake by his seruaunt Moses.
The LORD our God be with vs, as he hath
ben with our fathers, and forsake vs not,
nother withdrawe his hande from vs, but
bowe oure hartes vnto hym that we maye
walke in all his wayes and kepe his com-
maundementes, ordinaunces and lawes,
which he commaunded our fathers. And
these wordes wherwith I haue made my pe
ticyon before ỹ LORDE, come nye vnto the
LORDE our God daye and nyght, ỹ he may
execute iudgement for his seruaunt and for
his people of Israel, euery one at his tyme,
I that all nacyons vpon earth maye knowe,
that the LORDE is God, and that ther is
none other. And let your harte be perfect wt
the LORDE our God, to walke in his statu
tes, and to kepe his commaundementes, as
it is this daye.

And the kynge with all Israell his peo-
ple offred sacrifice before the LORDE. And
Salomon offred thankofferynges (whiche
he offred vnto the LORDE) two and twen-
ty thousande oxen, and an hundreth & twen
ty thousande shepe. So ỹ kynge and al the
chyldren of Israel dedicated ỹ house of the
LORDE. The same daye dyd the kynge de-
dicate the myddelmost court, which was be
fore the house of ỹ LORDE: that he myght
there perfourme the burntofferynges, meat
offerynges, and the fat of the thankofferyn-
ges: for ỹ brasen altare that stode before the
LORDE, was to lytle for the burntofferyn
ges, meatofferynges, and for the fat of the
thankofferynges.

* And at the same tyme made [illegible]
a solempne feast, and all Israel, a great con
gregacyon with hym, from the [illegible]
Hemath vnto ỹ ryuer of Egipte, before the
LORDE our God, seuen dayes, and yet an
uen dayes, that were fourtene dayes. And
on the eyght daye he let the people go. And
they blessed the kynge, and went vnto their
tentes reioycinge and with a merry harte be
cause of all the good that the LORDE had
done vnto Dauid his seruaunt, and to his
people of Israel.

The.ix.Chapter.

AND * whan Salomon had fi-
nyshed the buyldyng of ỹ house
of the LORDE, and the kynges
house, and all that his desyre
pleasure was to make, the LOR
DE appeared vnto hym the seconde tyme,
* euen as he appeared vnto hym at Gibeon.
And the LORD sayd vnto hym: I haue hea
thy prayer & peticyon, that thou hast made
before me, and haue sanctified this house
which thou hast buylded that I may set my
name there for euer: and myne eyes and my
hart shalbe there alway. And yf thou walke
before me (as thy father Dauid walked) in
a perfecte and true harte, so that thou do
that I haue commaunded the, & kepe my
ordynaunces and lawes: then will I sta
blyshe the seat of thy kyngdom ouer Israel
for euer, accordynge as I promysed thy fa
ther Dauid, & sayd: * Thou shalt not want
a man from the seate of Israel.

But yf ye turne backe fro me, ye & your
chyldren, and kepe not my commaunde-
mentes & ordynaunces which I haue layd
before you, but go and serue other goddes,
and worshippe them, then will I cut Is
raell out of the lande that I haue geuen
* And ỹ house ỹ I haue halowed vnto my
name, will I put away fro my face. And
Israell shall become a byworde and fable
amonge all nacyons, and so shall this fayre
house: so that euery one that goeth by, shall
be astonyed, and make an hissynge and say
* Wherfore hath ỹ LORDE done thus vn
to this lande and to this house? Then shall
it be answered: Because they forsoke ỹ LOR
DE theyr god, (which brought their fathers
out of the lande of Egipte) and haue main
tayned other goddes, and worshipped them &
serued them. Therfore hath the LORDE
brought all this euell vpon them.

* Now whã the twety yeares were [illegible]

wherin Salomon buylded ꝑ two houses, ꝑ LORDES house and the kynges house,
5.b * where vnto Hiram the kynge of Tyre brought Salomon Ceder trees and Pyne trees, and gold after al his desyre: thē gaue kynge Salomon vnto Hiram twenty cyties in the contre of Galile. And Hiram departed from Tyre to visite the cities which Salomon had geuen hym and they pleased hym not, and he sayd: What maner of cyties are these (my brother) that thou hast geuen me? And he called them the lande of Cabul vnto this daye. And Hirā sent vnto ꝑ kynge syxe score hūdreth weyght of gold. And the same is the summe of the tare, that kynge Salomon raysed to the buyldynge of the house of the LORDE, and his owne house, and Millo, and the walles of Jerusalem, and Hasor, and Megiddo, and Gaser.

D For Pharao the kynge of Egipte cam vp, and wāne Gaser, and brent it with fyre, and slewe the Canaanites that dwelt in ꝑ cyte, and gaue it for a gyfte vnto his doughter Salomons wyfe. So Salomon buylded Gaser, and the lower Bethorō, and Baelath and Thamar, in ꝑ wyldernesse, in the lande, and all the cyties of the corne houses that Salomon had, and al the cyties of the charrettes, and all the cyties of the horsemē and what it pleased hym to buylde at Jerusalem, in Libanus, and in euery contre of his dominion.

And all the remnaunt of the people of the Ammorites, Hethites, Pherezites, Hevites and Jebusites, which were not of the children of Israell, their children whiche they lefte behynde them in the lande (whom the children of Israel coulde not vtterly destroye) those dyd Salomon make tributaries vnto this daye.

*But of the children of Israel he made no bondmen, but let them be * men of warre and his seruāntes, and princes and knyghtes, and ouer his charrettes and horsemen.

E And ꝑ officers which were ouer Salomōs dalynesse, were fyue hundreth and fyftye, which ruled the people, and perfourmed the worke.

And Pharaos doughter wente vp from the cyte of Dauid, in to hir house * which 7.a he buylded for her. * Then buylded he Mil 11.a lo lyke wyse. And thre tymes in ꝑ yeare dyd Salomon offre burntofferynges, & thanke 12.a offerynges vpon ꝑ altare * that he had buylded vnto the LORDE, and burnt incense vpō it before the LORDE, and so was ꝑ house ended and fynyshed.

* And Salomon made shippes also at 3.Re.22.g. Ezeon Geber, which lyeth by Eloth beside 2.Pa.8.b the Reed see shore in the lande of the Edomites. And Hiram sent his seruauntes by shippe, which were shipmen, and had experience of the See, with Salomons seruaūtes, and they came vnto * Ophir, & fetched Jere.10.b. from thence one and twenty score hundreth weyght of golde, and brought it vnto kyng Salomon.

The.x. Chapter.

AND * whan kynge Salomons I fame of the name of the LORD 2 Pa.9.a came to the eares of ꝑ Quene Mat.12.b of syche Arabia, she came to proue hym with darke sentences. And she came to Jerusalem with a marualous great traine vō camels which bare spyces, and much golde, & precyous stones. And whan she came in to kynge Salomon she spake vnto hym al that was in hir hart. And Salomon told her euery thynge, and the kynge had nothynge in secrete, but he tolde it her. But whan the Quene of syche Arabia sawe al the wysedome of Salomō, and the house that he had buylded, and the meates of his table, and the dwellynges of his seruauntes, and the offices of his mynysters, and their garmentes, and his butlers and the burntofferynges which he offred in the house of the LORDE, she wondred exceadyngly, and coulde no longer refrayne, but sayd vnto the kynge: It is true that I haue herde in my londe of thy behaueour and of thy wysedome. And I wolde not beleue it, tyll I came and sawe it with myne eyes: & beholde, the halfe hath not ben tolde me.

Thou hast more wysedome and good, B then the fame is that I haue herde. Happy are thy people and thy seruauntes, that alwaye stande before the, and heare thy wysedome: Praysed be ꝑ LORDE thy God, which had such a pleasure vnto the, that he set the vpon the seat of Israel: because he hath alwaye loued Israell, and hath set the to be kynge, that thou shuldest mantayne iustice and equite.

And she gaue the kynge fyre score hundreth weyght of golde and very muche spice, and precious stones. Ther came neuer so much spyce thyther, as the Quene of syche Arabia gaue vnto kynge Salomon. And Hirams shippes, * which caryed golde out 1.Reg.9.b. of Ophir, brought maruelous much costly tymber and precyous stones from Ophir. And of the costlye tymber the kynge caused

to make pilers in the house of the LORDE, and in the kynges house, and harpes, and
C Psalteries for the musicias. Ther came no more such costly tymber, nother was it sene vnto this daye. And kinge Salomon gaue the Quene of ryche Arabia, all that she desyred and ared, besydes that, which he gaue her of a fre hande. And she returned, and departed in to hir lande with hir seruauntes.

The golde that came to Salomō in one yeare was in weyght sixe hundreth, & sixe & thre score talentes, besyde ỹ which came of chapmen, marchauntes, and apoticaries, & of the nerre kynges, and of the myghtie mē in the lande. And kynge Salomō caused to make two hūdreth speares of beaten gold, sixe hūdreth peces of golde put he to euery
1. reg. 14. c speare: * & thre hūdreth shyldes of the best golde, euen thre pounde of golde vpon eue
2 Par. 9. a ry shylde. And ỹ kynge put thē * in ỹ house of the wood of Libanus.

D And the kynge made a great seate of yuery, and ouerlayed it with the moost precious golde. And the seat had sixe steppes, and the head of the seat was roūde behynd. And ther were two postes to leane vpon on both the sydes of the seate, and two Lyons stode vpon the leanynge postes, and twelfe lyons stode vpon ỹ sixe steppes, on both the sydes. Such one hath not ben made in ony kyngdome. Al kynge Salomōs drynkyng vessels were of golde, and all the vessels in the house of the wood of Lybanus were of pure golde also: for syluer was not regarded in Salomons tyme. * For the kynges
1. Reg. 9. c see shippe that sayled vpon the see with the shippe of Hiram, came once in the yeare, & brought golde, syluer, and yuery, apes and
E peacokes.

* Thus was kynge Salomon greater
2. Par. 9. b in ryches and wysedome, then all the kynges vpon earth: And all the worlde desyred to se Salomon, that they myghte heare the wysdom which God gaue hym in his hart. And they brought hym yearly euery man his present, vessels of syluer and golde, rayment and harnalle, spyces, horses, and mu-
3. Reg. 4. c les. * And Salomon brought charrettes & horsemen together, so that he hadde a thousande & foure hundreth charrettes, & twelfe thousande horsemē: and those he put in the charrecities, & with the kinge at Jerusalē.

And the kynge brought it to passe, that ther was as muche syluer at Jerusalem as stones: and as many Ceders as ther were wylde sygge trees in the valleys. And Salomons horses were brought out of Egipt, and from Kcua: for the kynges marchantes fetched them frō Kcua for money. And charrette came vp out of Egipte for sixe hundreth sycles of syluer, & an horse for an hundreth and fyftye. Thus were they brought also vnto all the kynges of the Hetites and to the kynges of Syria by their handes.

The.xi. Chapter.

BUt kynge Salomon loued many outlandyshe wemen, as Pharaos doughter, and wemen of Moab, of Ammon, of Edom, of Sydon, and of Hyth, out of those nacyons, that the LORDE spake vnto the chyldren of Israell: * Go not ye in to them, and let not them come vnto you, they shal surely bowe your hartes after their goddes: Unto these dyd Salomon cleue with affeccyon. And he had seuen hundreth wemen to wyues, and thre hundreth concubynes, & his wyues turned his harte. And whan he was nowe olde, his wyues wowed his harte after straūge goddes, & his harte was not whole with the LORDE his God, as was the harte of Dauid his father.

So Salomon walked after Astaroth God of the Sidontans, and after Melchom the abhominacyon of the Ammonites. Salomon dyd that whiche displeased the LORDE, and folowed not ỹ LORDE vttermoost as dyd his father Dauid. Then buylded Salomon an hye place vnto Chemos the abhominacyon of the Moabites (vpon the mount that lyeth before Jerusalem) and vnto Moloch the abhominacyon of the Ammonites.

Thus dyd Salomon for all his outlandysh wyues, which brent incese, and dyd vnto their goddes. But the LORDE was wroth at Salomon, because his harte was turned aside frō the LORDE God of Israel, * which had two tymes appered vnto him, and commaunded hym, that he shulde not walke after other goddes: and yet kept he not that the LORDE cōmaunded hym. Wherfore sayd the LORDE vnto Salomon: Forasmuch as this is done with the, and thou hast not kepte my couenaunt and myne ordinaunces, which I cōmaunded the, I will I also plucke thy kyngdome from the, and geue it vnto thy seruaut: Neuertheles in thy tyme will I not do it, for thy father Dauids sake, * but from the hande of thy sonne will I plucke it. Howbeit I will not plucke the kyngdome cleane away,

tryde wyll I geue vnto thy ſonne, for Dauid my ſeruauntes ſake, and for Jeruſalems ſake which I haue choſen.

And the LORDE rayſed vp an aduerſary vnto Salomon, euen Hadad the Edomite of the kinges ſede, which was in Edō. For whā Dauid was in Edom, & Joab the chefe captayne wente vp to bury the ſlayne, he ſmote all the males in Edom. (For Joab remained there ſixe monethes and al Iſrael, tyll he had roted out all the males that were in Edom.) Then fled Hadad & certain men of the Edomites with hym, of his fathers ſeruauntes. As for Hadad, he was a ponge man.

And they gat them vp fro Madian, & came vnto Paran, and toke mē with them out of Paran, and came in to Egipte, vnto Pharao the kynge of Egipte: which gaue hym an houſe and certayne vytayles appoynted & gaue hym a contre. And Hadad founde great fauoure in the ſyght of Pharao, ſo that he gaue hym to wyfe euen the ſyſter of his owne wyfe Thaphenes ꝑ Quene And Thaphenes ſyſter bare hym Genubath his ſonne, and Thaphenes norſhed hym vp in Pharaos houſe, in ſo much that Genubath was in Pharaos houſe amonge Pharaos chyldren.

Now whan Hadad herde in Egipte ꝑ Dauid was fallē on ſlepe with his fathers, and that Joab the chefe captain was dead, he ſayd vnto Pharao: Let me go in to my contre. Pharao ſayd vnto hym: What lacketh thou with me, that thou wylte go in to thy contre? He ſayd: Nothynge, but yet let me go.

God rayſed hym vp another aduerſary alſo, one Reſon the ſonne of Eliada, which fled from his lorde Hadad Eſer the kynge of Zeba, and gathered men agaynſt hym, & was a captayne of the men of warre whan Dauid ſlewe them: & they wente vnto Damaſcus and dwelt there, & raygned at Damaſcus & he was Iſraels aduerſary as lōg as Salomon lyued. This is ꝑ harme that Hadad ſuffred: therfore had he euell wyl at Iſrael, & was kynge ouer Syria.

Moreouer Jeroboam the ſonne of Nebat an Ephratte of Sareda Salomōs ſeruaunt (and his mothers name was Zeruga, a wedowe) lyft vp his hāde alſo againſt kynge. Whā Salomon buylded Mſillo, he ſhut vp a gappe in the cyte of Dauid his father. And Jeroboā was a man of armes. And whan Salomon ſawe that it was a meete ponge man, he ſet hym ouer al the burthens of the houſe of Joſeph.

But at the ſame tyme it fortuned, that Jeroboam wente out from Jeruſalem, and the prophet Ahias of Silo foūd him by the way & he had a newe cloke vpon him, & they two were alone in the felde. And Ahia toke holde of ꝑ newe cloke that he had on, & rente the ſame in to twelfe peces, and ſayde vnto Jeroboam: Take thou ten peces vnto the.

For thus ſayeth the LORDE God of Iſrael: Beholde, euen thus wyl I rent ꝑ kyngdome from the hande of Salomon, & wyll geue the ten trybes. One tryde ſhal he haue for my ſeruaunt Dauids ſake, and becauſe of the cytte of Jeruſalem, * whiche I haue choſen out of al ꝑ trybes of Iſrael: for they haue forſakē me, and worſhipped Aſtaroth the god of the Sidoniās, Chamos the god of the Moabites, and Malcon ꝑ god of the chyldren of Ammō, and haue not walked in my wayes, to fulfyll my pleaſure, myne ordynaunces, and lawes, as dyd Dauid his father. 2 Sa.7.c.

Notwithſtandynge I wyll not take the whole kyngdome from out of his hāde, but wyll make hym a prynce as longe as he lyueth for my ſeruaunt Dauids ſake, whom I dyd chooſe, which kept my commaundementes and ordynaunces. * From out of ꝑ hande of his ſonne wyll I take the kyngdome, and wyll geue ten trybes vnto the, and one vnto his ſonne, * that Dauid my ſeruaunt maye alwaye haue a lanterne before me in my cytie of Jeruſalem, whiche I haue choſen, that I maye ſet my name there. Therfore wyll I take the now, to raygne ouer all that thyne harte deſyreth, & thou ſhalt be kynge ouer Iſrael. ¶ If thou folowe now al that I cōmaunde the, & walke in my wayes, & fulfyl my pleaſure to kepe myne ordynaunces and commaundementes, as dyd my ſeruaunt Dauid, then wyll I be with the, and buylde the a ſure houſe, as I buylded vnto Dauid, and wyll geue Iſrael vnto ꝑ, and therwith wyl I ſubdue the ſede of Dauid, but not for euermore, 3.Re.12.f. 3.Re.15.a. pſal.132.b.

But Salomon ſought to kyll Jeroboam. Then Jeroboam gat hym vp, and fled in to Egipte to Siſak the kynge of Egipte, & remayned in Egipte, tyll Salomon dyed.

What more ther is to ſaye of Salomō, and all that he dyd, and his wyſedome, it is wrytten in the Cronicles of Salomō. The tyme that Salomon was kinge at Jeruſalē ouer al Iſrael, is forty yeares. And Salomon fell on ſlepe with his fathers, & was buried in the cyte of Dauid his father, and

Roboā his sonne was kynge in his steade.

The.xii. Chapter.

AND * Roboam wente vnto Sychem, for all Israel was come vnto Sichē to make him kyng
2.Par.10.a And whan Jeroboam the sōne of Nebat herde that, whyle he
3.Re.11.g. was yet in Egipte, * (whether he was fled for Salomō) he cam agayne out of Egipt. And they sent for him, and called hym. And Jeroboam with al the congregacyon of Israel came and spake to Roboam, and sayd: Thy father made our yocke to harde, therfore make thou now the harde bōdage and the sore yock lyghter, that he layed vpō vs, and we wyll submytte our selues vnto the. He sayd vnto thē: Go your waye vnto the thyrde daye, and then come to me agayne. And the people wente theyr waye.

And Roboam the kynge helde a councell with the Elders that stode before Salomon his father whyle he lyued, and sayd: What is your councell, that we maye geue this people an answere? They sayde vnto hym: yf thou do this people a pleasure to daye, and folowe theyr mynde, and heare them, and geue them good wordes, thē shal they be obedient vnto the as longe as thou lyuest. Neuertheles he forsoke the coūcell that the Elders had geuen hym, and ared councell at the yonge men which were growen vp with hym, and stode before hym.

B And he sayd vnto them: What is your councel that we maye answere this people which haue sayd vnto me: Make the yocke lyghter that thy father hath layed vpō vs. And the yonge men that were growen vp with hym, sayd vnto hym: Where as ꝑ people haue sayd vnto the: Thy father hath made our yocke to sore, make thou it easyer for vs. Thus shalt thou saye vnto them: My lytle fynger shalbe thycker then my fathers loynes.

Now, my father layed a sore yock vpō you, but I wyl yet laye more theron. My father correct you with scourges, but I wyl nourture you with scorpions.

So vpō the thyrd day came Jeroboam wt all the people vnto Roboā, as the kynge had appoynted & sayd: Come to me agayne on the thyrde daye.

And the kynge gaue the people an hard rough answere, and forsoke the councell ꝑ the Elders had geuē hym, and talked with them after the councell of the yonge men, & sayd: My father made your yocke sore, but I wyll make it yet sorer vpon you. My father correct you with scourges, but I wyl nourture you with scorpions.

The kynge folowed not the peoples mynde, for he was turned so from the LORDE, for he myght stablyshe his worde * which he spake by Ahias of Silo vnto Jeroboam the sonne of Nebat.

But whā al Israel sawe that the kynge wolde not heare them, the people gaue the kynge an answere, and sayd: * What portion haue we thē in Dauid, or enheritaūce in the sonne of Isai? Get the to thy tentes O Israell. Loke thou now to thy house thou Dauid. So Israell went vnto their tentes. As for Roboam, he raygned ouer the chyldren of Israel, which dwelt in the cyties of Juda. And kynge Roboam sent thyther * Adoram the rentgaderer, and all Israel stoned hym to death. But kynge Roboam strengthed hymselfe, and got vp in a charrette, to flye vnto Jerusalem. Thus departed Israell from the house of Dauid vnto this daye.

Now whan all Israel herde, that Jeroboam was come agayne, they sent for hym to the whole congregacyon, and made hym kynge ouer all Israel. And none followed the house of Dauid, saue only the tryde of Juda. * And whan Roboam came to Jerusalem, all the house of Juda with the tryde of Ben Jamin (euen an hundreth and foure score thousande chosen men of warre) gathered them selues together to fyght agaynst ꝑ house of Israel, and to bryng the kyngdome agayne to Roboam the sonne of Salomon.

But the worde of God came to Semei the man of God, and sayd: Speake thou to Roboam the sonne of Salomon kynge of Juda, and to all the house of Juda and Jamin, and to al the other people, and say: Thus sayeth the LORDE: ye shall not go vp and fyght agaynst your brethren the children of Israel. Let euery man go home agayne, for this is my dede. And they obeyed vnto the worde of the LORDE, and turned backe, to go theyr waye, as the LORDE sayd. But Roboam buylded Sichem vpon mount Ephraim, and dwelt there, and departed thēce, and buylded Phanuel.

Jeroboā thought in his hart: The kyngdome shall fal agayne now vnto the house of Dauid, yf this people go vp to offer in the LORDES house at Jerusalem, and so shall the hart of this people turne to their lorde Roboam kynge of Juda, and thē shal they

lay me, & fall agayne to Roboā kynge of Juda. And the kynge helde a coūcell * and made two golden calues, and sayde vnto them: It is to much for you to go vp to Jerusalem: beholde, * there is thy God (O Israell) which brought ꝓ out of Egypte. And the one set he at Bethel, and the other set he in Dā. And this dede turned to synne, for the people went before the one vnto Dan.

He made an house also in the hye places * and made prestes of the smalest in the people, which were not of the children of Leui. And vpon the fyfteenth day of the eyght moneth he made an holye daye, lyke as the solempne feast in Juda, and offered vpon the altare. Thus dyd he at Bethell, in doynge sacrifice vnto ꝓ calues which he had made: and at Bethell he ordeyned the prestes of ꝓ hye places that he had made, and offred vpon the altare (which he had made) at Bethel the fyfteenth day of the eyght moneth which he inuented of his owne hart. And he made the chyldren of Israell an holy daye, & wēt vp to the altare to burne incense.

The.xiii. Chapter.

AND beholde ther came a man of God from Juda, (thorow the worde of the LORDE) vnto Bethell, and Jeroboam stode by ꝓ altare to burne incense. And he cryed agaynst the altare thorow the worde of the LORDE, and sayde: O altare, altare, thus sayeth the LORD: Beholde, ther shalbe borne vnto the house of Dauid a sonne, Josias by name * which on the shall offre prestes of the hye places, that burne incense vpō ꝓ, & mēs bones shalbe burnt on the. And he gaue a wonder token the same daye and sayde: This is the tokē that the LORD hath spoken it beholde, the altare shal rytue, and the ashes, ꝓ are theron, shalbe powred out.

But whan the kynge herde the worde of the man of God, that cryed agaynst the altare at Bethell, he stretched out his hande by the altare, and sayd: Lay hādes on him. And his hāde that he stretched out agaynst hym, withered, and he coulde not drawe it vnto hym agayn. And the altare dyd rytue, and the ashes were powred out from the altare, accordynge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kynge answered, and sayd, to ꝓ man of God: * O praye the face of the LORDE thy God, and make intercession for me, that my hande maye be restored vnto my agayne. Then prayed the man of God vnto the face of the LORD. And the kynges hāde was restored hym agayne, & became as it was afore. And ꝓ kynge sayde vnto ꝓ man of God: Come home with me, and dine, and I wyll geue the a rewarde.

But the mā of God sayd vnto ꝓ kyng: yf thou gauest me halfe thy house, I wyll not come with the: for in this place wyll I nother eate breade, nor drynke water. For thus am I cōmaunded, and thus is it sayd vnto me by the worde of the LORDE: Thou shalt eate no bread, & drynke no water, nother returne the waye that thou wentest.

And he departed another waye, and returned not agayne the way that he came to Bethell. But at Bethell ther dwelt an olde prophete, vnto whom his sōnes came, and tolde hym all the wordes ꝓ the man of God had done that day at Bethell, & the wordes that he had spoken vnto the kynge. And they father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that ꝓ man of God was gone: which came from Juda. He sayde vnto his sōnes: Sadle me the asse. And whan they had sadled hym the asse, he rode theron, and went after the man of God, and founde hym sytynge vnder an Oke tre, & sayd vnto him: Art thou the man of God that came frō Juda? He sayde: yee.

He sayde vnto hym: Come home with me, & eate bread. He sayd: I maye not turne backe with the, and come with the, nother wyll I eate bread, nor drynke water with ꝓ in this place: for it is spokē vnto me by the worde of the LORD: Thou shalt nother eate breade there, nor yet drynke water, nother shalt thou go agayne by the waye whyche thou wētest. He sayde vnto hym: I my selfe am a prophete as well as thou, and an angel hath spoken with me by the worde of ꝓ LORDE, and sayde: Bringe hym agayne wt the, that he maye eate breade, and drynke water. But he lyed vnto hym, and brought hym agayne, so that he dyd eate bread, and dranke water in his house.

And whā they sat at the table, the worde of the LORDE came to the prophet that had brought hym agayne, and cryed vnto ꝓ mā which was come frō Juda, and said: Thus sayeth the LORDE: Because thou hast bene disobedient vnto the mouth of the LORDE, and haste not kepte the commaundement that the LORD thy God commaunded the, but hast turned backe, and hast eatē bread, and dronken water in the place wherof he sayd vnto the: Thou shalt nother eat bread

nor drynke water, therfore shall not thy body come in to thy fathers graue.

And whan he had eaten breade and dronken, the asse was sadled vnto the prophete
3 Re.20.f whom he had brought agayne.* And whan he was gone, a lyon founde him by the waye and slew hym, and his body was cast in the waye. And the asse stode by hym, and the lyon stode by the body. And whan men were by, they sawe the body cast in the waye, and the lyon stondynge beside the body, & they came and tolde it in the cytye, where ỹ olde prophete dwelt.

¶ Whan the prophet which had brought hym agayne, herde that, he sayde: It is the man of God, that hath bene disobedient vnto the mouth of the LORD, therfore hath ỹ LORDE delyuered hym vnto ỹ lyon, which hath rente hym, and slayne him, accordyng to the word that the LORD spake vnto hum. And he sayde vnto his sonnes: Saddel me the asse. And whan they had sadled it, he went, and founde his body cast in the way, and the asse and the lyon stondynge beside the body. The lyon had eaten nothynge of the body, nother had he torne the asse. The toke the prophete the dead coarse of the man of God, and layed it vpon ỹ asse, & brought it agayne in to ỹ cytye of the olde prophet, to mourne, and to burye hym.

¶ And he layd ỹ coarse in his owne graue and they mourned for hym: Alas my brother. And whan they had buryed hym, he sayd vnto his sonnes: Whan I dye, burye me in the graue where the man of God is buryed, and lay my body beside his bones.
4.Re.23.b * For it shall come to passe, that he cryed (throw ỹ worde of ỹ LORD) against ỹ altar at Bethel, & against all the houses of the hye places, which are in ỹ cytyes of Samaria.

Howbeit after this acte dyd not Jeroboam turne from his euell waye, but was peruerted, and made prestes of the hye places, euen of the smalleste of the people: Loke whom it pleased him, his handes he fylled and he was prest of ỹ hye places. And this turned to synne vnto the house of Jeroboã, to destroye hym, and to brynge hym to naught, from of the earth.

The.xiiii. Chapter.

¶ AT the same tyme was Abia the sonne of Jeroboam sycke, and Jeroboam sayd vnto his wyfe: Get the vp, and dysguyse the, so that noman perceaue ỹ thou art Jeroboams wyfe, and go vnto Silo: beholde there is the prophete Ahias, * which promysed me that I shulde be kynge ouer this people: and take with the ten loaues of bread and cakes, and a cup wyth honye, and go to hym that he maye tell the what shall go with the chylde. And Jeroboams wyfe dyd so, and gat her vp, and went to Silo, and came in to the house of Ahias. But Ahias coulde not se for his eyes were dymme for age. Neuertheles the LORDE sayde vnto Ahias: Behold, Jeroboams wyfe commeth, to axe a matter at the for hir sonne, for he is sycke. Speake thou the fore vnto her thus and thus. Now when she came in, she shewed her selfe straunge. But whan Ahias herde the noyse of her feet entynge in at the dore, he sayde: Come in thou wyfe of Jeroboam. Why shewest thou thy selfe so straunge? I am sente vnto the harde messaunger.

Go thy waye and tell Jeroboam: Thus sayeth the LORDE God of Israell: I exalted the from among the people, and set the to be prynce ouer my people of Israel, and haue rent the kyngdome fro the house of Dauid, and geuen it the. But thou hast not bene as my seruaũt Dauid, which kept my cõmaundementes, and walked after me with all his harte, so that he dyd only that thynge that was right in my sight: & thou hast done worse thẽ all they ỹ haue been before ỹ: thou hast gone thy waye & made the other goddes, & molten ymages, to prouoke me to wrath, & hast cast me behynd the back.

Beholde therfore, wyl I brynge euyll vpon the house of Jeroboam, & wyl rote out from Jeroboam euẽ hym that pisseth water agaynst the wall, the preserued forsaken in Israell: & the posterite of the house of Jeroboam wyll I swepe out, as dõge is swept out, tyll he be cleane brought to naught. * He that dyeth (of Jeroboam) in the cytye, ỹ dogges shall eate hym vp. And hym that dyeth in the felde, shal ỹ foules of the ayer eate vp, for ỹ LORDE hath spoken.

Get the vp therfor, and go home, & when thy fete entre in to the cytye, the chylde shall dye. And all Israel shall bewayle hym, and burye hym. For he only of Jeroboam shall come to ỹ graue because ther is some good founde in hym before the LORD God of Israel in Jeroboams house. * But the LORDE shall rayse hym vp a kynge ouer Israel which shall rote out the house of Jeroboam in that day. And what is it, that is now in hande all readye? And the LORDE shall smyte Israell, lyke as a rede is moued

in the water: and shall rote out Israell frō this good londe, that he gaue vnto their fathers, and shal scater them beyonde the water, because they haue made theyr groues to prouoke the LORD vnto wrath. And Israell shalbe genē ouer because of the synne of Jeroboam, which had synned hymselfe, and made Israell to synne.

And Jeroboams wyfe gat her vp, went hir waye, and came vnto Thirza. And whā she came vpon the treshold of the house, the childe dyed, and they buryed hym, and all Israell made lamentacyon for him, * accordynge to the worde of the LORDE, which he spake by his seruaunt Ahia the prophete. * What more ther is to say of Jeroboam, how he fought and raygned, beholde, it is wrytten in the Cronicles of the kynges of Israel. The tyme that Jeroboam raygned was two and twentye yeare. And he slepte with his fathers. And Nadab his sonne was kynge in his steade.

Roboā the sonne of Salomō was kyng in Juda. * One and fortye yeare olde was Roboam whan he was made kynge, and seuentene yeare raygned he at Jerusalem, in the cytye that the LORDE had chosen out of all tribes of Israell, to set his name there. His mothers name was Naema an Ammonityssе. And Juda dyd that which displeased the LORD, and prouoked hym to indignacyon more than al that theyr fathers had done with theyr synnes which they dyd: for they lykewyse buylded them hye places, pyllers, and groues vpon euery hye hyll, and amonge al grene trees. Ther were whoremongers also in the londe, and they dyd all the abhominacions of the Heythen, whom the LORDE droue out before the chyldren of Israell.

* But in the fyfthe yeare of kynge Roboam weute Sisack the kynge of Egypte vp agaynst Jerusalē, and toke the treasure out of the house of the LORDE, and out of the kynges house, and al that might be gotten, & toke all the shyldes of golde, * which Salomō caused to be made. In stead wher of the kynge Roboam caused for to make shyldes of stele, and cōmytted the vnder the handes of the cheefe footemē, which kepte ye dore of the kynges house. And as oft as the kynge wente in to the house of the LORDE, the footemē bare them, and broughte them agayne in to the footemēs chamber.

What more ther is to saye of Roboam, and all that he dyd, beholde it is wrytten in the Cronicles of the kynges of Juda. But bet wene Roboam and Jeroboam ther was warre as lōge as they lyued. And * Roboā slepte with his fathers, and was buryed vi his fathers in ye cytie of Dauid. And his mothers name was Naema an Ammonityssе. And his sōne Abia was kyng in his steade. 2.par.12.c

The.xv. Chapter.

ANn the * eyghteenth yeare of kynge Jeroboam the sonne of Nebat, was Abia kynge in Juda, and raygned three yeare at Jerusalē, his mothers name was * Maecha, the doughter of Abisalon & he walked in all the synnes of his father, which he had done before him, and his hart was not perfecte with the LORDE his God as was ye harte of Dauid his father. * For because of Dauids sake dyd the LORDE his God geue hym a lanterne at Jerusalem, so that he rayled his sonne after hym, and mātayned hym at Jerusalem, because Dauid dyd the thynge that was ryght in the syght of the LORDE, and departed not frō all that he cōmaunded him as longe as he liued (saue vnge in the matter * with Urias the Hethite). But ther was warre bet wene Roboam and Jeroboam, as longe as he lyued. 2.par.11.g 3.Reg.11.f 2.Re.11.d

What more ther is to saye of Abia and all that he dyd, beholde, it is wrytten in the Cronicles of ye kinges of Juda. There was warre also bet wene Abia and Jeroboam. And Abia slepte with his fathers, and they buryed hym in to the cytye of Dauid. And Asa his sōne was kynge in his steade. * In the twētyeth yeare of kynge Jeroboam ouer Israel, was Asa kynge in Juda, & raygned one and fortye yeare at Jerusalem. His graundmothers name was Maecha the doughter of Abisalō. And Asa did ye which was right of the sight of the LORDE, as dyd his father Dauid. And he remoued ye * whoremongers out of the lāde, and put downe all the Idols ye his fathers had made * And put his mother also from the ministracion, that she made vnto Mipleseth in ye groue. And Asa roted out hir Mipleseth, and brēt it in the broke of Cedrō, but the hye places put he not downe. Yet was the hart of Asa perfecte with the LORDE as longe as he lyued. And ye syluer & golde, and vessels ye his father had halowed, & such as was sanctified vnto the house of the LORD, ye brought he in. And ther was warre bet wene Asa & Baesa ye kynge of Israel, as lōge as they lyued. B 2.par.14.a 3.Re.22.a 2.par.15.b C

* Baesa the kynge of Israell wente vp agaynst Juda, & buylded Rama, ye noman 2.par.19.a

shulde go out and in of Asas syde to the kynge of Juda. Then toke Asa all the syluer and gold that was lefte in the treasure of the house of the LORDE and in the treasure of the kynges house, and delyuered it in to his seruauntes handes, and sent it vn
3.Re.20.a to * Benadad the sonne of Tabrimon the sone of Hesion kyng of Siria, which dwelt at Damascon, & let saye vnto hym: Ther is a conuenaunt betwene me and the, and betwene my father & thyfather: therfore sende I the a presente of syluer and golde, that thou shuldeste breake the conuenaut which thou hast with Baesa the kynge of Israell, that he maye departe fro me.

Benadad agreed vnto kynge Asa, and sent his captaynes agaynst the cyties of Israell, and smote Iton, and Dan, and Abell Bethmaecha, and all Cineroth wyth the whole lãde of Nephtali. Whã Baesa herde that, he lefte of from buildynge Rama, and wente agayne vnto Thirza.

D Kynge Asa caused it be proclamed in all Juda: Here may noman be excepted. And they toke awaye the stones and tymber frõ Rama, wherwith Baesa had buylded. And kynge Asa buylded Geba Ben Jamin, and Maspa therwith.

What more ther is to saye of Asa & of al his power, and all that he dyd, and of the cytes which he buylded, beholde, it is wrytte in the Cronicles of the kynges of Juda: sa uynge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buryed with his fathers in the cy-
2.par.17.a tye of Dauid his father. * And Josaphat his sonne was kynge in his steade.

E But Nadab ỹ sonne of Jeroboam was kynge of Israell in the seconde yeare of Asa kyng of Juda, and raygned ouer Israel two yeares, and dyd euel in the syght of the LORD, & walked in the way of hys father, and in his synnes, wherwith he made Israell to sinne. Howbeit, Baesa the sonne of Ahia of the house of Issachar conspyred agaynst hym, and smote hym at Gibbethon, which was the Philistynes: for Nadab and al Israell layed syege to Gibbethon. So Baesa slewe hym in the thirde yeare of Asa kynge
3.Re.14.c of Juda, & was kyng in hys steade. * Now whan he was kynge, he smote all the house of Jeroboam, and let nothynge of Jeroboam remayne that had breth, tyll he had destroyed it accordige to ỹ worde of the LORD which he spake by his seruaũt Ahia of Silo, because of Jeroboãs synnes, whiche he dyd, & made Israell to synne withall, euen with the prouokynge wherwith he prouoked the LORDE God of Israel.

What more ther is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israell, & ther was warre betwene Asa & Baesa ỹ kyng of Israell, as longe as they lyued.

In the thyrde yeare of Asa kynge of Juda, was Baesa ỹ sonne of Ahia kynge ouer all Israel at Thirza foure & twenty yeare, and dyd that which was euell in the syght of the LORD, and walked in the waye of Jeroboam, & in his sinnes, wherwith he made Israell to synne.

Neuertheles the worde of the LORDE came vnto Jehu the sone of Hanani agaynst Baesa, and sayde: For so much as I haue the out of the dust, and made the prynce ouer my people of Israell, and thou walkest in the waye of Jeroboam, and makest my people of Israell for the synne, to prouoke me vnto wrath thorowe theyre synnes, beholde, therfore wyll I take away the posterite of Baesa, & the posteritye of his house, and wyll set thyne house euen as the house of Jeroboam ỹ sonne of Nebat. * Him of Baesa dyeth in the cite, ỹ dogges shall deuoure hym: & who so beyng of hym dyeth in the felde, ỹ foules of ỹ ayre shall eate hym.

What more ther is to say of Baesa and what he dyd, and of his power, beholde, it is wrytte in the Cronicles of the kynges of Israell. And Baesa slept wt his fathers and was buried at Thirza: and his sonne Ela was kynge in his steade. And the worde of the LORDE came by the prophete Jehu sonne of Hanani ouer Baesa, and ouer his house, & agaynst al the euell ỹ he dyd in the syghte of the LORDE, to prouoke hym to wrath thorow the workes of his handes, that he became as the house of Jeroboam, and because he slew [illegible] this man.

The.xvi.Chapter.

IN the xxvi and twentyth yeare of Asa kyng of Juda, began Ela the sonne of Baesa kyng ouer Israel at Thirza thre yeares. Neuertheles his seruaũt Simri, the prynceppal man ouer ỹ halfe of the charrettes cõspyred agaynst hym. And Ela, he was at Thirza, dranke & was dronken in the house of Arza ỹ ruler of Thirza. And Simri came in, and slewe hym in the seuen and twentyeth yeare of Asa kynge of Juda, and was kynge in his steade. & Ju whan he was kynge and sat vpõ his [illegible]

he smote al the house of Baesa, and left not so much as one to make water agaynst the wall: his blonde auenger also & his frendes.
21 * Thus dyd Symri destroye all the house of Baesa, accordynge to the worde of ỹ LORDE, which he spake ouer Baesa by the prophete Jehu, because of all ỹ synnes of Baesa and of Ela his sonne, which they dyd, & made Israel for to synne, to prouoke ỹ LORDE God of Israel vnto wrath thorow their vanityes. What more ther is to saye of Ela, and all that he dyd, beholde, it is wrytte in the Cronicles of the kynges of Israell.

B In the seuen and twentyeth yeare of Asa kynge of Juda, was Simri kynge seuē dayes at Thirza, and the people laye before Gibbethō of the Philistynes. But whā the people in the hoolde herde saye that Simri had conspyred and slayne the kynge, thē all Israel the same daye made Amri the chefe captayne kyng ouer al in ỹ hoost. And Amri went vp and all Israell with hym from
22 Gibbethō, & layed syege vnto Thirza. * But whan Simri sawe that the cytye shulde be wonne, he went in to the palace in the kynges house, and brēt it vp the kynges house, and dyed because of his synnes whiche he had cōmytted, in that he dyd euel in ỹ sight of the LORD, and walked in the waye of Jeroboam, and in his synnes whiche he dyd, wherwith he made Israell to synne.

What more ther is to saye of Simri, & how he conspyred, beholde, it is wrytten in the Cronicles of the kynges of Israell. At the same tyme were the people deuyded in two partes: ỹ one parte helde with Thibni the sonne of Ginath that they myght make hym kynge: the other halfe helde with Amri. But ỹ people that held with Amri, were mightier then the people which holde with Thibni the sonne of Ginath. And Thibni dyed, and Amri was kynge.

C In the one & thirtteth yeare of Asa kyng of Juda, was Amri kynge ouer Israel. xii. yeares, and raygned at Thirza sixe yeares. He bought the mount of Samaria of Semer for two hundreth weight of syluer, and buylded vpon the mount and called the cytye which he buylded, after the name of Semer the owner of the mount of Samaria. And Amri dyd that which was euell in the sight of the LORDE, and was worse then al they that were before hym, and walked in al the wayes of Jeroboam the sonne of Nebat, & in his synnes, wherwith he made Israell to synne, so ỹ they prouoked the LORD of Israell vnto wrath in theyre vanityes.

What more ther is to saye of Amri, and all that he dyd, and his power that he exercysed, beholde, it is wrytte in the Cronicles of the kynges of Israell. And Amri slept with his fathers, & was buryed i Samaria. And Achab his sonne was kynge in his steade.

D In the eyght and thyrtyeth yeare of Asa kynge of Juda, was Achab the sonne of Amri kynge ouer Israell, and raygned ouer Israell at Samaria two and twentye yeare, and dyd euell in the sight of the LORDE, more thē all they that were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sōne of Nebat: * & toke Jesabel the doughter of Deut. 7.a
Eth Baall kynge of Sidon to wyfe, and went and serued Baall, and worshypped him. And vnto Baall he set vp an altare in Baals house, which he buylded him in Samaria, & made a groue: so that Achab dyd more to prouoke the God of Israell vnto wrath, then all the kynges that were before hym in Israell.

At the same tyme dyd Hiell of Bethell buylde Jericho: * It cost hym his first sōne Josue. 6. a
Abiram, that he layed the fundacion: and his yongest sonne Segub, that he set vp ỹ portes: accordynge to the worde of LORD, whiche he spake by Josua ỹ sonne of Nun.

The.xvii. Chapter.

ELIAS the Thesbite, one of the inhabiters of Gilead, sayd vnto Achab: * As truly as the LORDE God of Israell lyueth, whose seruaunt I am, ther shal nother rayne nor dewe come this yeare, excepte I speake it. 3. Reg. 18. f. 4 Reg. 3. c. Jacob. 5. c. Luce. 4. c

And the worde of the LORD came vnto hym, and sayde: Get the hence, and turne ỹ toward ỹ east & hyde the by the ryuer Crith whiche is ouer agaynst Jordane, and thou shalt drynke of the ryuer: And I haue commaūded ỹ rauēs, that they shal fede ỹ there. He departed, & dyd accordynge to ỹ worde of ỹ LORD, and went his way, and sat hym downe by the ryuer Crith, whiche is ouer agaynst Jordane. And the rauens brought hym breade and flesh in the mornynge, and in the euenynge, and he dranke of the ryuer.

And it forturned after certayne dayes, ỹ ỹ riuer was dryed vp: for ther was no raine in the lāde. Thē came ỹ word of ỹ LORD vnto hym, & sayd: * Get the vp, & go vnto Sarepta, which lieth by Sidō: for ther haue I cōmaūded a wedow to make prouisiō for
Luce. 4. g
B
And he gat him vp, and wēte vnto Sa-

repta, And whan he came to the gate of the cytye, beholde, the wedowe was there, and gathered stykes. And he called her, and sayde: Fetche me a lytle water in a vessell, that I may drynke. And as she was goyng to fetch it, he cryed vnto her, & sayd: Bryng me a morsell of breade also in thyne hande. She sayde: As truly as the LORD thy God lyueth, I haue no bread, but an handfull of floure in a pitcher, and a cruselye oyle in a cruse; and beholde, I haue gathered vp one or two stykes, and wyll go and prepare it for me and my sonne, þ we maye eate & dye.

Elias sayde vnto her: Feare not, go thy waye, and do as thou hast sayde: yet make fyrst a morsell of breade therof, and bryng it me forth: & afterwarde shalt thou make it for the, and thy sonne. For thus sayth the LORDE God of Israell: The meell in þ pitcher shall not be spente, and the oyle in the cruse shall not fayll, vntyl the daye that the LORDE shal cause it for to rayn vpon earth. She wente and dyd as Elias sayd. And he dyd eat, and she also, & hir house a certayne season. The meel in the pitcher was not mynshed and the oyle in the cruse fayled not, accordyng to the worde of the LORD which he spake by Elias.

C ✠ And after these actes the sonne of the wyfe of the house was sycke: and his sycknesse was so exceadynge sore, that ther remayned no breth in hym. And she sayd vnto Elias: What haue I to do with þ, thou mã of God? Art thou come in vnto me, that my synne shulde be kepte in remẽbraunce, and that my sonne shuld be slayne? He sayd vnto her: Geue me thy sonne. And he toke hym from hir lappe, and caryed hym vp in to the chamber where he hymselfe dwelt, & layd hym vpon his bed, and called vpõ the LORDE, and sayde: O LORDE my God hast thou dealt so euell with the wedowe with whome I dwell, that thou woldest slay hir sonne? ✠ And he stretched out himselfe ouer
4 Reg. 4 b
Gal. 4 a
the chylde thre tymes, and called vpon the LORDE, and sayde: O LORDE my God, let þ soule of this childe come agayne in to hym. And the LORDE herde the voyce of Elias. And the soule of the childe came agayne to hym & he reuyued. And Elias toke þ chyld, brought hym downe from the chamber in to þ house, and delyuered him vnto his mother, and sayde: Beholde thy sonne lyueth. And þ womã sayd vnto Elias: Now know I, that thou art a mã of God, and that the worde of the LORDE is in thy mouth of a treuth.

The.xviii. Chapter.

AND after a longe season came the worde of the LORD vnto Elias in the thyrde yeare, sayd: ✠ Go thy waye & shew thy vnto Achab, that I may sen it for to rayne vpon earth. And Elias to shewe hymselfe vnto Achab. was a greate derthe in Samaria, Achab called Abdia his chefe officer. Abdia he feared þ LORDE greatly: for Jesabell roted out the prophetes of þ DE, Abdia toke an C. prophetes and them in caues, here fyftye, and there and prouyded for them with breade and ter. Achab now sayde vnto Abdia: Go row the lande, vnto all the welles and ryuers, yf happlye we maye fynde to saue the horses and mules, that all tell perysshe not. And they parted the in to the lãde, to go thorow it. Achab ted the one waye alone, and Abdia the waye alone.

Now whan Abdia was on the Elias met hym. And whan he knewe he fell downe vpon his face, and sayde not thou my lorde Elias? He sayde: ye, thy waye, and tell thy lorde: beholde, is here: But he sayde: What haue I ded, þ thou wylt delyuer thy seruaunt þ hãdes of Achab, that he may slaye truly as the LORDE thy God lyueth, no people nor kyngdom. But my lord sent thether to seke the. And whã they he is not here, he toke an oth of the kyngdome & naciõ, that they had not the. And now thou sayest: Go tell thy behold, Elias is here. Now wyl I from the, the spyrete of the LORD shulde the away, I cã not tel whither: and I came and tolde Achab, and founde he shulde slaye me: But thy seruaut the LORD frõ his youth vp. Hath it tolde my lorde what I dyd, whan Iesabel slew the prophetes of the LORDE, I hyd an hundreth of the LORDES pro tes, here fyftye, and there fyftie in the and prouyded for them with breade and ter. And thou sayest now: Go thy thy lorde, Elias is here: that he maye me. Elias sayde: As truly as the LORDE baoth lyueth, before whome I stode, I shewe my selfe vnto hym this daye. went Abdia to mete Achab, and told Achab wente for to mete Elias.

And whan Achab sawe Elias, Ach

sayd vnto hym: Art thou he that troublest Israel? He sayd: I trouble not Israel * but it is thou and thy fathers house, because ye haue forsaken the cõmaundementes of the LORDE, and walke after Baall. Go to, sende forth now, and gather me all Israell together vnto mount Carmel, and þ foure hundreth and fyfty prophetes of Baall, & the foure hũdreth prophetes of the groue, which eate of Jesabels table. So Achab sente vnto all the chyldren of Israel, and gathered the prophetes together vnto mount Carmel.

Then stepte Elias vnto all the people and sayde: How longe halte ye on both the hoes? If the LORDE be God, then walke after hym: but yf Baall be he, then folowe hym. Then sayd Elias vnto the people: I onely am lefte a prophet of the LORDE: but Baals prophetes are foure hundreth & fyfty men. Geue vs now two bullockes, & let them chose one bullocke, and hewe hym in peces, & layed hym vpõ þ wood, & put no fyre theron: so wyll I take the other bullock, and laye hym vpon the woode, and put no fyre theron also: call ye then vpon the name of your god, and I wyll call vpon þ name of þ LORDE: Loke which God now answereth with fyre, let the same be God. And all the people answered and sayde: That is ryght. And Elias sayd vnto Baals prophetes: Chose ye one bullocke, and do ye it first (for ye are many) and cal ye vpon the name of your god, and laye no fyre theron.

D And they toke þ bullocke which he gaue them, and prepared it, and called vpon the name of Baall from the mornyng vnto the noone daye, and sayd: O Baal heare vs. But ther was nother voyce nor answere. And they hopped about the altare, as their vse was to do. Now whã it was noone day, Elyas mocked them, and sayd: Crye loude, for he is a god, peraduenture he is musynge, or hath som what to do, or is gon some iourney, or haply he slepeth, so that he wolde be waked vp. And they cryed loude, and prouoked thẽselues with knyues, and bothes (as their maner was) tyll the bloude folowed. But whan the noone daye was past, they prophecied vntyl the tyme that þ meat offeryng shuld be offred, & ther was nother voyce, nor answere, nor one to regarde thẽ.

Then sayd Elyas vnto all the people: Come hyther all ye people vnto me. And whan all the people came to hym, he repayred * the altare of the LORDE that was broken, * toke twelfe stones accordynge of the nombre of the trybes of the chyldren of Jacob (vnto whom the worde of the LORDE spake and sayd: * Thy name shalbe Israel) and of þ stones he buylded an altare in the name of the LORDE, and made a ppt round aboute the altare, lyke two forowes in the corne lande, and prepared the wood, and hewed the bullocke in peces, and layed hym vpon the woode, and sayd: Fetch foure pitchers full of water, and poure it vpon the burntofferynge, and vpon the wood. And he sayd: Do it the thyrde tyme. And they dyd it the thyrde tyme. And the water rãne about the altare, and the ppt was ful of water also.

1. Re. 14. b.
Iosu. 4. b.
Gene. 32. c. and. 35. b
E

And whã the tyme was to offer þ meat offeryng, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac, and of Israel, let it be knowen this day, that thou art God in Israel, and I thy seruaũt, and that I haue done all this accordynge vnto thy worde. Heare me O LORDE, O heare me: that this people may knowe how that thou art the LORDE God, that thou mayst afterwarde turne their hartes. * Then fell downe the fyre of the LORDE, and cõsumed the burntofferynge, the wood, the stones, & the earth and lycked vp þ water that was in the ppt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, the LORDE is God. Elias sayd vnto them: * Lay hãdes vpon Baals prophetes, that none of them escape. And they toke them. And Elias brought them down vnto the broke Cison, & slew them there

Iudi. 6. d
Eccl. 48. a
2. Mac. 1. b.
Deu. 13. a and. 17. b
4. reg. 10. d
F

And Elias sayd vnto Achab: Go vp, eat & drynke, for it soundeth as though it wold rayne sore. And whan Achab went vp to eate and drynke. Elias ascended vp to the toppe of Carmel, & bowed hymselfe downe to the earth, and put his heade betwene his knees, and said vnto his lad: Go vp, & loke towarde the see. He went vp and loked, and sayd: Ther is nothynge. He said: Go agayn seuen tymes. And at the seuenth tyme he

sayd: Beholde, ther goeth vp a lytle cloude out of the see, lyke a mans hande. He sayde: Go vp, and saye vnto Achab: Bynde thy charrette, and go downe, that the rayne ouertake the not. And or a man coulde turne hym, the heauen was blacke with cloudes and wynde, & ther came a great rayne. But Achab rode his waye & departed vnto Jesrael. And the hande of the LORDE came vpō Elias, and he gyrded his loynes, and rāne before Achab, tyl he came vnto Jesrael

The.xix. Chapter.

AND Achab tolde Jesabell all ỹ Elias had done, & how he had slayne all Baals prophetes wt the sweard. Then sent Jesabel a messaunger vnto Elias, sayenge. The goddes do this & that vnto me, yf I tomorowe aboute this tyme, make not thy soule as one of these. Then was he afrayed, and gat him vp, and went where he wolde, + & came vnto Berseba in Juda, and lefte his lad there. But he hymselfe wēt a dayes tourney in to ỹ wyldernesse, & came in, & sat hym downe vnder a Juniper tre, and wyshed vnto his soule that he myghte dye, and sayd: * It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe and slept vnder the Juniper tre. Jone.4.a

And beholde, the angell touched hym and sayd vnto hym: Stonde vp, and eate. And he loked aboute hym, and beholde, at his heade ther was a bread baken on the coles, and a cruse with water. And whā he had eaten & dronken, he layed hym downe agayne to slepe.

B And the angel of the LORDE came agayne the seconde tyme, and touched hym, and layd: Stonde vp, and eat for thou hast a great waye to go. And he arose, and dyd eate and drynke, and went on thorowe the strength of that meat * foure dayes & foure nyghtes, euē vnto Horeb ỹ mount of God. Exo.34.b. Mat.4.a

+ And there he came to a caue, and abode there all nyght. And beholde ỹ worde of the LORDE, came to hym, and said vnto hym: What doest thou here Elias? He sayde: I haue ben zelous for the LORDE God Zebaoth: for the chyldren of Jsrael haue forsaken thy conuenaunt & broken downe thyne altares, and slayne thy prophetes with the sweard, and I am left onely, and they seke to take a waye my lyfe. He sayd: Go forth, & stande vpon the mount before the LORDE. And beholde the LORDE wente ouer, and a great myghtye wynde, which dyd rent the mountaynes and brake the harde stones, cam before the LORDE: but the LORDE was not in ỹ wynde. After the wynde came there an earthquake: but the LORDE was not in the earthquake.

And after the earthquake there came a fyre: but the LORDE was not in ỹ fyre. And after the fyre came there a styl softe lyssyng. Whā Elias herde that he couered his face with his cloke, and went forth and stode in the doore of the caue. And beholde, there came a voyce vnto hym, & sayd: What hast thou here to do Elias.

He sayd: I haue ben zelous for ỹ LORDE God Zebaoth: * for the chyldren of Jsrael haue forsaken thy cōuenaunt, broken downe thyne altares, slayne thy prophetes with the sweard, and I onely am left, and they seke to take awaye my lyfe. But the LORDE sayd vnto him: Go thy waye agayne thorow the wyldernesse vnto Damascon, and goo in: * and anoynte Hasael kynge ouer Syria, * and Jehu the sone of Nimsy kynge ouer Jsrael, and Eliseus the sonne of Saphat of Abelmehola to be prophet in thy stede. And it shall come to passe, that who so escapeth the sweard of Hasael, Jehu shall slay him: and who so escapeth the sweard of Jehu, Eliseus shall slaye hym. * And I haue reserue vnto me. vii. M. men in Jsrael, euery al ỹ knees which haue not bowed themselues vnto Baal, and euery mouth ỹ hath not kyssed hym.

And he departed thence, & founde Eliseus the sonne of Saphat, plowynge with twelfe pocke of oxē before him, and he him selfe was amonge the twelfe. And Elias wente vnto hym, and cast his cloke vpon hym. And he lefte the oxen and ranne after Elias, and sayd: * Let me kysse my father and my mother, and so wyll I folowe the. And he sayd vnto hym: Go thy waye and come agayn, for I haue somwhat to do with the. And he ranne agayne from hym, and toke a pocke of oxen, and offred it, and boyled the flesche with the woode of the oxen plowes, and gaue it vnto the people to eate, and gat hym vp, and folowed Elyas, and ministred vnto hym.

The.xx. Chapter.

AND * Benadad the kynge of Syria gathered al his power, and ther were two and thirty kynges with hym, and horses and charrettes, & he went vp

by,& layed lege vnto Samaria,& fought agaynst it. And he sent messaungers vnto Achab the kynge of Israel in to the cytie,& caused to saye vnto hym: Thus sayeth Benadad: Thy syluer and thy golde is myne, and thy wyues and thy beste chyldren are myne also. The kynge of Israel answered, and sayd: My lorde O kynge, euen as thou hast sayd, I am thyne, and all that I haue.

And the messaungers came agayne,& sayd: Thus sayeth Benadad: For so muche as I haue sent vnto the, sayenge: Thy syluer and thy golde, thy wyues and thy chyldren shalt thou geue me, to morowe aboute this tyme wyll I sende my seruaũtes vnto the, that they maye searche thyne house,& the house of thy subiectes:& loke what pleasaunt thynge thou hast, that shall they take in their handes, and carye it awaye. So the kynge of Israel called al the Elders of the londe, and sayd: Marke well and se, what myschefe this man seketh: He sent vnto me for my wyues, and chyldren, for syluer and golde, and I haue not sayd him naye. Thẽ sayd all the Elders, and all the people vnto hym: Thou shalte not consente nor agree vnto hym. And he spake vnto Benadads messaungers. Say vnto my lorde the kynge: Al the thynges wherfore thou dyddest sẽde vnto me thy seruaunt at the fyrst, wolde I haue done: but this can I not do. And the messaungers went, and told this agayne. Then sent Benadad vnto hym sayenge: The goddes do this and that vnto me, yf the dust of Samaria shalbe ynough, for euery one of my people to bynge me an handfull therof. But the kynge of Israel answered, and sayd: Tell hym: Let not hym that putteth on the harnesse make his boast lyke him that hath put it of. Whan Benadad herde that, (euen as he was drynkynge with the kynges in the pauylion) he sayd vnto his seruauntes: Set your selues in araye. And they set thẽ selues in araye agaynst the cytie.

And beholde, ther came a prophete vnto Achab the kyng of Israel,& sayd: Thus sayeth the LORDE: Hast thou sene all this great multitude? Beholde, this daye wyll I delyuer them in to thy hãde, so that thou shalt knowe, how that I am the LORDE. Achab sayd: By whom? He sayd: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the lande. He sayd: Who shall order the battayll? He sayd: Thou. Then mustered he the yonge men of the rulers of the lande, and ther were two hundreth and two & thyrty of thẽ,& after thẽ mustered he of the whole people of al the childrẽ of Israel euen thousande men, and they wente out in the noone daye. As for Benadad, he dranke and was dronken in the pauilion with the two and thyrty kynges which wer come to helpe hym. And the yonge mẽ of the rulers of the lande wente forth fyrst.

Benadad sent forth, and they brought hym worde and sayde: Ther come men out of Samaria. He sayd: Take them alyue, whether they be come forth for peace, or for warre. But whan the lande rulers yonge men were gone forth, and the hoost behynd them, euery one smote hym that cam in his waye. And the Syrians fled, and Israel followed after them. And Benadad the kyng of Syria escaped with horses and horsemẽ. And the kyng of Israel wẽt forth,& smote horses and charrettes,& dyd a great slaughter on the Syrians.

Then cam ther a prophete vnto the kyng of Israel, and sayd vnto him: Go thy waye and strength the,& take hede and loke well what thou doest: for whan the yeare is about the kynge of Syria shall come vp agaynst the. For the kynge of the Syrians seruaun tes sayd vnto hym: Their goddes are gods des of the mountaynes, therfore haue they gotten the victorye.

But let vs fyght wt them on the playne, & thou shalt se that we shall ouercome thẽ. Do thus, put awaye the kynges euery one frõ his place, and let dukes in their steades, and appoynt the an hoost as was that which thou hast lost, and horses and charrettes as the other were, and let vs fyght agaynst them in the playne, and thou shalte se that we shall haue the victorye. He consented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadad appoynted the Syrians & wente vp towarde Aphek, to fyght agaynst Israel, and the chyldren of Israel mustered, and prouyded them selues with vytailes, and went to mete them, and pitched their tẽtes ouer agaynst them, lyke two lytle flockes of goates but the lande was ful of the Syriãs.

And ther came a man of God, and sayd vnto the kyng of Israel: Thus sayeth the LORDE: because the Syrians haue sayd, that the LORDE is a God of the mountaynes & not a God of the valleys, therfore haue I geue all this great heape in to thy handes, that ye may knowe how that I am the LORDE. And they pitched their tentes tyght ouer agaynst them seuen dayes. But vpon the seuenth daye they went together in the battayl

and the chyldren of Israel smote of the Syrians an hundreth thousande foote men in one daye, and the remnaunt fled to Aphek in to the cytie, and the wall fell vpō ꝯ other seuen and twenty thousande men. And Benadad fled also vnto the cytie in to a lytle chamber.

Then sayd his seruauntes vnto hym: Beholde, we haue herde that the kynges of the house of Israel are mercyfull kynges. Let vs therfor put sackcloth about our loynes, and halters about our neckes, and go forth to the kynge of Israel peraduenture he shall let thy soule lyue.

F And they put sackcloth about theyr loynes, and halters aboute theyr neckes, and came to the kynge of Israel, and sayd: Benadad thy seruaunt sayeth vnto the: O let my soule lyue. He sayde: ꝯ he be yet alyue, he is my brother. And ꝯ men toke him shortly at his worde, and expounded it for them selues and sayd: yee Benadad is thy brother. He sayd: Come and bringe hym. Then went Benadad forth vnto hym, and he caused hym to syt vpō the chartet, and sayd vnto hym: The cyties that my father toke frō thy father wyll I geue the agayne. And make thou stretes for thy selfe at Damascō as my father dyd at Samaria, so wyl I let the go with a bonde of peace. And he made a conuenaunt with hym, and let hym go.

Then spake ther a man amōge the chyldren of the prophetes vnto his neyghbour by the worde of the LORDE: I praye the smyte me. But he refused to smyte hym. Then sayd he vnto hym, because thou hast not herkened vnto the voyce of the LORD, beholde, therfor shal ther a lyon smyte the, 3.Re.13.a. whan thou goest fro me. * And whan he went from hym, a lyon founde hym, and slewe hym.

G And he founde another man, and sayd: I praye the smyte me. And the man smote hym, and wounded hym. Then went the prophete and stepte vnto the kynge by the waye syde, and altered his face with asshes. And whan the kynge went by, he cryed vpon the kynge, and sayde: Thy seruaunt went forth in to the battayll, and beholde, ther went one aside and brought a mā vnto me, and sayd: kepe this mā: yf he be myssed, thy soule shalbe in steade of his soule, or els thou shalte wey downe an hundreth weyght of syluer. And whyle thy seruaunt had here & there to do, he was awaye. The kynge of Israel sayd vnto hym: Je is thyne owne iudgemēt, thou hast geuē it thy selfe.

Then put he the asshes from his face all the haist. And ꝯ kynge of Israel knew him, that he was one of the prophets. And he sayd vnto hym: Thus sayeth the LORDE: Because thou hast let the damned man go, therfor shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his, beynge troubled in his mynde and full of indignacyon, and came to Samaria.

The.xxi. Chapter.

After these actes it fortuned, Naboth the Jesraelite had a vyneyarde at Jesrael beside the palace of Achab kynge of Samaria. And Achab spake vnto Naboth, and sayd: Geue me thy vyneyarde, I wyll make me an herbgarden therof, because it is so nye myne house: I wyll geue the a better vynyarde for it: or yf it please the, I wyll geue the syluer for it, as much as it is worth. But Naboth sayd vnto Achab: * The LORDE let that be farre frō me, that I shuld geue the my fathers heritage. Then came Achab home, beynge moued and full of indignacyon, because of the worde ꝯ Naboth the Jesraelite had spoken vnto hym, and sayd: I wyl not geue the my fathers heritaunce. And he layed him vpō his bed, and turned his face aside, and dyd eate no bread. Then Jesabel his wyfe came vnto hym and sayd vnto hym: What is the matter, that thy spret is so combred, and ꝯ thou eatest no bread? He sayd vnto her: I haue spoken vnto Naboth the Jesraelite, and sayd: Geue me thy vynyarde for money: or yf it please the, I wyll geue the another for it. But he sayde: I wyll not geue the my vynyarde.

Then sayd Jesabel his wyfe vnto him: What were ꝯ kyngdom in Israel, yf thou dyddest it? Stonde vp, and eate bread, I wyll get the the vynyarde of Naboth the Jesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto the Elders and rulers of his cytie, which dwelte about Naboth, and wrote thus in the letter: Proclame a fast, & set Naboth aboue in ꝯ people, and set two men of Belial before hym, to testifie and say: Thou hast blasphemed God and ꝯ kynge. And bryng hym forth & stone him to death.

And the Elders and rulers of his cytie, which dwelte in his cytie, dyd as Jesabel had commaunded them, according as it was wrytten in the letter that she sent vnto

ple: and they proclamed a fast, and caused Naboth to syt aboue amonge the people.
Then came the two men of Belial, & stode before hym, and testified agaynst Naboth in the presence of the people, and sayd: Naboth hath blasphemed God & the kynge.
* Then brought they hym out of the cytie, and stoned hym to death. And they sent Jesabell worde, sayenge: Naboth is stoned and put to death. Whan Jesabel herd that Naboth was stoned and dead, she sayd vnto Achab: Up, and take possessiō of ꝑ vyne yarde of Naboth the Jesraelite, which he denyed to geue the for money: for Naboth lyueth nemore, but is dead. And whan Achab herde that Naboth was dead, he rose to godowne vnto the vynyard of Naboth the Jesraelite, & to take possession of it.

But the worde of the LORDE came to Elias the Thesbite, and sayd: Get the vp, & go downe to mete Achab the kynge of Jsrael, which is at Samaria: beholde he is in Naboths vyneyarde, in to the which he is gone downe to take possession of it, & talke thou with hym, and saye: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke moreouer vnto hym, and saye: Thus sayeth the LORDE: * Euen in the place where the dogges lycked vp Naboths bloude, shall the dogges lycke thy bloude also. And Achab sayd vnto Elias: Hast thou euer founde me thyne enemye? He sayd: yee, I haue soūde the, because thou art euen solde to do euell in the syght of the LORDE. Beholde, * I wyll bynge myshorune vpon the, & take awaye thy posterite, and wyll rote out frō Achab, euen hym that maketh water agaynst the wall, and hym that is shut vp and lefte behinde in Jsrael: and thy house wyl I make as the house of Jeroboam the sonne of Nebat, & as the house of Baesa ꝑ sōne of Ahia, because of the prouocacion wherwith thou hast prouoked me vnto wrath, and made Jsrael to synne.

And ouer Jesabell spake the LORDE also and sayd: * The dogges shall deuoure Jesabell in the felde of Jesrael. * Who so of Achab dyeth in the cytie, hym shall the dogges eate vp: and who so dyeth in the felde, the fowles vnder the heauen shall eate hym vp. So cleane * solde to do myschefe in the syght of the LORDE hath no man ben, as Achab: for his Jesabel hath so deceaued him and he maketh hymselfe a great abhominacyon, ꝑ he goeth after Idols, accordyng vnto all as dyd the Ammorites, * whome the LORDE expelled before ꝑ chyldre of Jsrael.

But whan Achab herd these wordes, he rent his clothes, and put a sackcloth on his body, and fasted, and slepte in sackcloth, & wente aboute hangynge downe his heade. And the worde of the LORDE came to Eli as the Thesbite, and sayde: Hast thou not sene how Achab humbled hymselfe before me? For so muche now as he humbled hymselfe in my syght, I wyl not bryng ꝑ plage whyle he lyueth: but by his sonnes lyfe wyl I bynge myshortune vpon his house.

The.xxii.Chapter.

AND ther passed ouer thre yeares, that ther was no warre betwene the Sirians and Jsrael. * But in the thyrde yeare went Josaphat the kynge of Juda downe to the kynge of Jsraell. And the kynge of Jsrael sayd vnto his seruauntes: Knowe ye not that Ramoth in Gilead is oures? and we syt styll, and take it not out of the hāde of the kynge of Siria. And he said vnto Josaphat: Wylt thou go with me to the battayll vnto Ramoth in Gilead? Josaphat sayd vnto the kynge of Jsrael: * I wyll be as thou, my people as thy people, and my horses as thy horses. And Josaphat sayd vnto the kynge of Jsraell: * Are this daye at the worde of the LORDE. Then the kynge of Jsrael gathered together the prophetes, aboute 4 * foure hundreth men, and said vnto them: Shal I go vnto Ramoth in Gilead to fyght, or shal I let it alone? They sayd: Go vp. The LORDE shall delyuer it in to the kynges hāde. But Josaphat sayde: Is ther not one prophet here more of the LORDE, that we may aske at hym?

The kynge of Jsrael sayd vnto Josaphat: Here is yet a man, one Micheas the sonne of Jemla, at whom we maye aske of ꝑ LORDE: but I hate hym, for he prophecieth me no good, but euel. Josaphat sayd: Let not the kynge saye so. Then called ꝑ kynge of Jsrael a chāberlayne, and sayd: Bynge hyther soone Micheas the sōne of Jemla. * As for the kinge of Jsrael, and Josaphat the kynge of Juda they sat eyther of them vpon his seat, arayed in theyr garmentes in the place at the doore of the porte of Samaria, and all the prophetes prophecied before them. And Sedechias the sonne of Cnaena had made hym hornes of yrō, and sayd: Thus sayeth the LORDE: With these shalte thou pushe at the Sirians, tyll

1.Re.22.a 2.Pa.18.b 4.Re.3.a 3.Re.22.a 2.Reg.2.a and.21.a &Je.5.18.c 2.Pa.18.b

thou bringe them to nought. And all ỹ prophetes prophecyed lykewyse, and sayd: Go vp vnto Ramoth in Gilead, thou shalt prosper rycht well, and the LORDE shal delyuer it into the kynges hande. And the messaunger that wente to call Micheas sayd vnto hym: Beholde, The wordes of the prophetes are vñ one accorde good before ỹ kinge, let thy worde therfore be as theyr worde, & speake thou good also.

C Micheas sayd: As truly as the LORDE lyueth, lohe what the LORDE sayeth vnto me, that wyll I speake.

And whã he came to the kynge, ỹ kinge sayd vnto hym: Micheas shall we go vnto Ramoth in Gilead to fyght or shall we let it alone? He sayd vnto him: yee, go vp, thou shalte prosperе rycht well, the LORDE shall geue it in to the kynges hãde. But ỹ kynge sayd vnto hym agayne: I charge the that thou saye none other thynge vnto me but ỹ trueth, in the name of the LORDE. He sayd: I sawe all Israel scatered abrode vpon the mountaynes, as ỹ shepe that haue no shepherde. And the LORDE sayd. Haue these no lorde? Let euery one turne home agayne in peace. Then sayd the kynge of Israel vnto Josaphat: Colde not I ỹ that he wolde prophecye me no good, but euell?

D He sayd: Heare now therfore the worde
2.par.18.c of the LORDE: * I sawe the LORDE syt vpõ his seate, and all the hoost of heauen standynge by hym at his rycht hande & at his lefte. And the LORDE sayd: Who wyll deceaue Achab to go vp, and fall at Ramoth in Gilead. And one sayd this, another that. Then went ther forth a spyrite, and stode before the LORDE, and sayde: I wyll deceaue hym. The LORDE sayde vnto hym: Wherwith? He sayd vnto hym: I wyl go forth, and be a false spyrite in the mouthe of all his prophetes. He sayd: Thou shalte deceaue hym, and shalte be able: go forth &
Esa.14.b do so. Beholde now, * the LORDE hath geuen a false spyrite in the mouthe of all these thy prophetes, and the LORDE hath spoken euell ouer the. Thẽ stepte forth Sedechias the sonne of Chaena, and smote Micheas vpon the cheke, and sayd: What is ỹ spyrit of the LORDE departed fro me, to speake vñ the? Micheas sayd: Beholde, thou shalt se it in that daye, whan thou shalt go frõ one
E chamber to another to hyde the.

The kynge of Israel sayd: Take Micheas, and let hym remayne with Amon ỹ ruler of the cytie, and with Joas the kynges sonne, and saye: Thus sayeth ỹ kynge: Put this man in prison, and fede him with
bread and water of trouble, tyll I come
gayne in peace. Micheas sayd: If thou
mest agayn in peace, thẽ hath not ỹ LORDE
spoken thorow me. And he sayd: Herken
all ye people.

So the kynge of Israel and Josaphat
the kynge of Juda went vp vnto Ramoth
in Gilead. And the kyng of Israel sayd
to Josaphat: Chaunge thy clothes, and
in to the battayl in thyne araye. The kyng
of Israel chaunged his clothes and went
in to the battayll. But the kynge of Syria
commaunded the rulers of his charrettes
(of whom ther were two and thyrty) saying:
ye shall fyghte nother agaynst small nor
great, but onely agaynst the kynge of Israel. And whan the rulers of the charrettes
saw Josaphat, they thought it had been the
kynge of Israell, and fell vpon him to
fyghtynge. But Josaphat cryed. So when
the rulers of the charrettes saw that it was
not the kynge of Israel, they turned backe
from hym.

A certayne man bended his bowe in
and shot the kynge of Israell betwene the
mawe and the longes. And he sayde vnto
his charretman: * Turne thy hande, and
me out of the hoost for I am wounded. And
the battayll was sore ỹ same daye. And the
kynge stode vpon the charret agaynst the
Syrias, and dyed in the euenynge, and the
bloude ranne from the wounde in to the
des of the charrette. And whan the sunne
went downe ther was a proclamacion made
in the hoost, and sayde: Euery one get him
in to his cytie, and to his contre. Thus the
kynge dyed, and was brought vnto Samaria: and they buryed hym in Samaria.
And whan they washed the charret at the
pole of Samaria, * the dogges licked his
bloude (but the harlottes washed them)
cordynge to the worde of the LORDE which
he spake.

What more ther is to saye of Achab and
all that he dyd, & of the ywery house that
he buylded, beholde, it is wrytten in the Cronicles of the kynges of Israel. So Achab
slepte with his fathers, and his sonne Ochozia was kynge in his steade.

* And Josaphat the sonne of Asa became
kynge ouer Juda in the fourth yeare of
Achab kynge of Israel: and was fyue and
thyrty yeare olde whã he was made kynge,
and raygned fyue and twenty yeare at Jerusalem. His mothers name was Azuba the
doughter of Silhi, and he walked in

waye of his father Asa, and departed not therfro. And he dyd that which was ryghte in the sight of the LORDE, yet put he not awaye the hye places, and the people offered and brent incense yet vpon the hye places, and he had peace with the kynge of Israel.

What more ther is to saye of Iosaphat and the mighte that he exercysed, and how he fought, beholde it is wrytten in the Cronicles of the kynges of Juda. * He put out of the londe also the whoremõgers that yet were lefte, which remayned ouer in ỹ tyme of his father Asa * and at that tyme ther were no kynges in Edom. And Iosaphat had caused to make shippes vpon the See, which shulde go to ketche golde in Ophir, but they wente not, for they were broken at Gezeon Gaber. At that tyme sayde * Ahasia the sonne of Achab vnto Iosaphat: Let my seruaũtes passe wt thy seruaũtes in the shippes. But Iosaphat wolde not. And Iosaphat slept wt his fathers, and was buried with his fathers in ỹ cytye of Dauid. And Joram his sonne was kynge in his steade.

The ende of the thyrde boke of the kynges.

The fourth boke of the kynges.

What this boke contayneth.

Chap i. Of the raygne of Ochias (otherwyse called Ahatia) and of Joram his brother and howe the hyre consumed the two captaynes with their men.

Chap. ii. Elias is taken vp in a hyre charreth. Eliseus receaueth the spirete of Elias, he maketh the bytter water swete, & curseth the mysmurtoured chyldren.

Chap. iii. Of Joram and Iosaphat, & of theyr warre, and what Eliseus sayde vnto them.

Chap. iiii Eliseus helpeth the womã that was in dette, and for another womã which had no chyldre he optayneth one of God: which childe dyenge dead he rayseth vp agayne.

Chap v Naaman the chefe captayne of Siria is clensed frõ his leprosye, and Gehasi Eliseus seruaunt is made lepersous.

Chap vi. The pyron swymmeth in the water. The kyng of Siria fighteth against Israel. His seruantes which go aboute to take Eliseus, are smytten with blyndnesse. A greate honger in Samaria.

Chap vii Of the foure lepers which came in to the tentes of the Sirians, and how vitayles begannt to be good cheape.

Chap viii. Of the seuē yeare derth, Benadad is sycke, and areth counsell at Eliseus. Of Ocholias the sonne of Joram.

Chap ix. Of Jehu: how he was anoynted kyng ouer Israel, and how he roted out the house of Achab and of Jesabell.

Chap x. The heades of Achas seuentye sõnes are brought vnto Jehu. Of Ocholias brethren Jehu slayeth Baals prestes.

Chap xi. Atalia destroyeth all the kynges sede. saue Joas which escapeth, and is made kyng by Joiada the prest.

Chap xii. Joas ruleth well whyle Joiada is alyue, but euell after his death.

Chap xiii. Of the kynges Joachias, Joas and Jeroboam, and how the dead that was layed in Eliseus graue reuyued.

Chap xiiii Of Joas Amasias, Jeroboam and Azarias.

Chap xv. Of Azarias the leper, and of his sonne Jonathas. Of zacharias the kynge of Israell. Of Sellum. Manahem. Pacea. Romelia. And how Teglatphalasser conquered the cytyes of Juda.

Chap xvi. Of Achas, Rezin, and Ezechias.

Chap xvii. Of Osea, howe Salmanasar came vpon hym, conquered, and caried the people away captyue. And how God punyshed thole that came in theyr steade.

Chap xviii. Of the good kynge Ezechias, & how Sennacherib troubleth hym.

Chap xix. Ezechias sendeth vnto Esai, which conforteth hym. God defendeth Ezechias, & delyuereth hym.

Chap xx. Ezechias is dead sycke, but Esai at the cõmaundemẽt of the LORD promyseth hym to lyue yet fyftene yeare.

Chap xxi. Of the raygne of the vngodly kynge Manasses, howe he lyued and how he dyed. Of his sonne Ammon.

Chap xxii. Of the raygne of that noble and vertuous kynge Josias, & of his goodly actes.

Chap xxiii. How Josias caused the boke of the cõuenaunt to be red vnto al the people, and setteth vp the true honoure of God agayne. Of Joachas his sonne.

Chap xxiiii How Nabuchodonosor cõmeth vpon kynge Joachim, and carieth awaye Joachim his sonne vnto Babylon.

Chap xxv. Nabuchodonosor layed sege to Jerusalem, wynneth it setteth fyre on it and carieth awaye the kynge and the people presoners vnto Babylon.

The fourth boke of the kynges.

The fyrst Chapter.

Ahasia the sonne of Achab was kyng ouer Israell at Samaria in the seuẽth yeare of Iosaphat kynge of Juda, and raygned ouer Israell two yeares, & dyd that which was euel in the syght of the LORD, and walked in the waye of his father & of his mother, and in the waye of Jeroboam ꝑ sonne of Nebat, which made Israel for to synne. And serued Baall, and worshipped hym, & displeased the LORDE God of Israell, euen as his father dyd. The * Moabites also fell awaye frõ Israell, whan Achab was dead.

2. Reg. 1. a
4 Reg. 3. a

And Ahasia fell thorow the grate in his chamber it Samaria, and was dead sycke, and sent messaungers, and sayde vnto thẽ: Go youre waye and are counsell at Beelzebub the god of Ekron, whether I shall recouer from this syckenesse. But the angell of the LORD sayd vnto Elias the Thesbite: Up, & go mete the messaũgers of the kynge of Samaria, and saye vnto thẽ: Is ther no God in Israell, that ye go to are counsel at the god of Ekron? Therfore thus sayeth ꝑ LORDE: Thou shalt not come from the bed wheron thou lyest, but shalt dye the death.

B

And Elias went his waye. And whan the messaũgers came to * Ochosias agayn he sayd vnto them: Why come ye agayne? They sayde vnto hym. Ther came vp a mã in oure waye, and sayd vnto vs: Go agayn vnto the kynge that hath sent you, and say vnto hym: Thus sayth the LORDE: Is ther no God in Israell, that thou sendest to are counsell at Beelzebub the god of Ekron? Therfore shalt thou not come from the bed wheron thou lyest, but shalt dye the death. He sayde vnto them: What maner of man was it that met you, & sayde this vnto you? They sayde vnto hym: He had a * rough skynne vpon hym, and a letheren gyrdel aboute his loynes. He sayde: It is Elias the Thesbite.

Ahasia.

Mach. 1. a.

C

* He sent vnto him a captayne ouer fyftye, with the same fyftye. And whã he came vnto hym, beholde, he sat aboue vpon the

Gen. 48. a

mount. He sayde vnto hym: Thou man of God, the kynge sayeth: Thou shalt come downe. Elias answered the captayne of fyftye, and sayde vnto hym: If I be a man of God, the fyre fall downe then frõ heuen, and consume the and thy fyftye. & There fell fyre from heauen, and consumed hym and his fyftye. And agayne he sent another captayne ouer fyftye vnto hym, with his fyftye, which answered, and said vnto him: Thou man of God, thus sayeth the kynge: Come downe in all the hayst. Elias answered and sayde: If I be a man of God, the fyre fall downe from heauen, and consume and thy fyftye. Then fell the fyre of God from heauen, and consumed hym, and his fyftye. Agayne he sente vnto hym the third captayne ouer fyftye: with his fyftye.

Now whan he came to hym, he fell to Elias, and besought hym, and sayde vnto hym: Thou mã of God, let my soule and the soules of thy seruauntes these fyfty be somwhat worth in thy syghte. Behold, the fyre fell downe from heauẽ, and burnt the fyrst two captaynes ouer fyfty & theyr fyftyes: But now let my soule be what worth in thy syght. The sayde the angell of the LORD vnto Elias: Go downe with hym, and feare hym not. And he gat him vp, and went downe with hym vnto the kynge.

And he sayd vnto hym: Thus sayeth the LORDE: Because thou hast sente messaungers, and caused to are counsell at Beelzebub the god of Ekron, as though there were no God in Israel to are counsell of his worde, therfore shalte thou not come from the bed wheron thou hast layed ꝑ, but shalt dye the death. So he dyed accordyng to the worde of the LORD which Elias spake. And Joram (his brother) was kynge in his stede in the secõde yeare of Joram the sonne of Iosaphat kynge of Juda: for he had no sonne.

What more ther is to saye of Ochosias, that he dyd, beholde he is written in the Cronicles of the kynges of Israell.

The.ii. Chapter.

Whan the LORDE was mynded to take vp Elias in the storme, Elias & Eliseus went from Gilgal. And Elias sayde vnto Eliseus: Tary thou here (I pray) for ꝑ LORD hath sent me vnto Bethel. But Eliseus sayd: As truly as ꝑ LORD liueth, and as truly as thy soule liueth, I will not forsake the. And whan they came

vnto Bethell, the prophetes chyldren that were at Bethell, wēte forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyll take thy lorde awaye frō thy heade this daye? He sayde: I knowe it wel, holde ye youre peace.

And Elias sayde vnto hym: Eliseus tarye thou here (I praye the) for the LORDE hath sent me vnto Jericho. Neuertheles he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the.

And whan they came vnto Jericho, the prophetes childrē which were at Jericho, stepte forth to Eliseus and sayd vnto him: knowest thou not that the LORDE wyll take thy lorde awaye from thy heade this daye? He sayd, I wyl know it well, holde ye your peace. And Elias sayde vnto hym: I praye the tarye here, for the LORDE hath sent me vnto the Jordane. But he sayde: As truelye as the LORDE lyueth, & as truly as thy soule lyueth, I wyll not forsake the. And they wente both together. But fiftye men of the prophetes chyldren wente forth, and stode ouer agaynst them afarre of: but they both stode vpon Jordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which deuyded it selfe on bothe the sydes, so that they wente drye shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: Are what I shal do for the, afore I be taken awaye frō the. Eliseus sayde: That thy spirite maye be vpon me to speake twyse as much.

He sayd: thou hast desyred an hard thing neuertheles yf thou shalt se me whā I am taken awaye frō the, it shalbe so: yf no, thē shall it not be. And as they were goyng together, and talked, ther came a fyrye charret with horses and fyre, & parted thē both asunder. * And so wente Elias vp to heauē in the storme. But Eliseus sawe it, & cryed: My father, my father, y charret mā of Israel & his horsmen. And he saw him nomore.

And he toke holde of his clothes, & rent thē in two peces, & toke vp Elias cloke that was fallen frō hym, & turned backe, & stode by the shore of Jordane, and toke the same cloke of Elias which was fallen from hym and smote it in y water, and sayde: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both y sydes, and Eliseus wēte thorowe.

And whan the prophetes chyldre which were at Jericho ouer agaynst hym, saw him they sayde: The spirite of Elias resteth vpon Eliseus, and so they went forth to met hym, and worshypped him to the grounde, and sayde vnto hym: Beholde, ther are fyftye valeaunt men amonge thy seruauntes, let them go and seke thy lorde, peraduēture the spirite of the LORDE hath taken hym and cast hym vpon some mountayne or in some valleye. But he sayd: Sende them not. Neuertheles they cōstrayned hym, tyll he was ashamed, and sayd: Let them go. And they sent fyftye men, which sought him thre dayes: but they founde him not, & came agayne vnto hym. And he abode at Jericho, & sayd vnto them: Tolde not I you that ye shuld not go? And the men of the cytye sayde vnto Eliseus: Behold, ther is good dwellyng in this cytie, as my lorde seyth, but the water is euell, and the lande vnfrutefull.

He sayde: Bringe me hither a new vessell, and put salt in it. And they broughte it hym. Then wente he forth vnto the well of water, and cast y salt therin, & sayde: Thus sayeth the the LORDE: I haue healed this water: from hence forth shal ther no death nor vnfrutefulnesse come of it. So the water was healed vnto this daye, accordynge to the worde of Eliseus which he spake.

And he wente vp towarde Bethell. And as he was goynge vp by y way, ther came lytle boyes out of the cytye, & mocked hym, and sayde: Come vp here thou balde beade. Come vp here thou balde head. And he turned hym aboute. And whan sawe them, he cursed them in the name of the LORDE. Thē came there two Beeres out of y wood, and rente two and fortye of the chyldren. From thence wente he vp vnto mount Carmell, & from it turned he backe from Samaria.

The.iii. Chapter.

IOram y sonne of Achab was kynge ouer Israell at Samaria in y eyghtenth yeare of Josaphat kynge of Juda, & raygned twelf yeares, and did that which was euell in the syght of the LORDE, but not as his father & mother: for he putte away y pilers of Baal, which his father caused to make. Neuertheles he cleued vnto y synnes of Jeroboā y sonne of Nebat, which made Israel to sine, & departed not ther frō.

Mesa the kynge of y Moabites had many shepe, and payed tribute vnto the kyng of Israell with the woll of an hundreth thousande lambes, and of an hundreth thousande rammes. * But whan Achab was deade, 4.Reg.1.a

the kynge of the Moabites fell away from the kynge of Israel. At the same tyme wēte kynge Joram from Samaria, and mustered all Israell, & sent vnto Josaphat kyng of Juda, sayenge: The kynge of the Moabites is fallen awaye fro me, come thou wt me to fyghte agaynste the Moabites. He
3.Re.22.a sayde: I wyl come vp, * I am euē as thou, and my people as thy people, and my horses as thy horses. And sayde moreouer: Which way shall we go vp? He sayde: By the waye in the wyldernesse of Edom.

B So the kynge of Israell, the kynge of Juda, and the kynge of Edom went forth. And whā they had gone seuen dayes iourney about, the hoost & the cattell that were amonge them had no water. Thē sayde the kynge of Israell: Alas, the LORDE hath called these thre kynges, to delyuer thē in to ỹ hādes of ỹ Moabites. But Josaphat sayd:
3.Re.22.a * Is here no prophet of the LORD that we maye aske counsell at the LORD by him? Thē answered one of ỹ kynge of Israels seruaūtes, and sayde: Here is Elyseus the sonne of Saphat, which powred water vpon Elias handes. Josaphat sayde: The worde of the LORDE is with him. So the kynge of Israell and Josaphat, & the kynge of Edō went downe vnto hym.

C But Elyseus sayd vnto the kynge of Israell: What hast thou to do with me? go to the prophetes of thy father & to thy mothers prophetes. The kynge of Israell sayde vnto hym: No, for the LORD hath called these thre kynges, to delyuer thē in to the hādes of the Moabites. Elyseus sayd: As truly as the LORD Zebaoth lyueth, before whom I stonde, yf I regarded not Josaphat ỹ kyng of Juda, I wolde not regarde the, nor sette ought by ỹ. So bringe me now a minstrel. And whā ỹ mynstrell played vpō the instrumēt, ỹ hāde of ỹ LORD came vpō hym. And he sayde: Thus sayth ỹ LORD: make pyttes by this broke for thus sayth ỹ LORD: ye shal se nother wynde nor rayne yet shall ỹ broke be full of water, that ye & your housholdes, & your cattel may drynke. Yee & that is but a small thynge in the syghte of the LORDE.
D And ỹ Moabites shal he deliuer in to your handes, so that ye shall smyte all the stroge
Deut.20.c cytyes, and all the chosen cytyes, * & shal fel downe all the good trees, and stoppe al the welles of water and all the good feldes shall ye make wayst with stones.

On the morow, whan the meatofferyng is offred, beholde, ther came water the way from Edom, and fylled the lande with water. But whā the Moabites herde, that kynges came to fight agaynst the, they called all the harnessed men, and they rose and stode on the border. And whē they rose early, in the morynge, and the sonne went vp vpon the water, the Moabites thoughte the water ouer agaynst them to be euen as reed as bloude, & they sayde: It is bloude, the kynges haue destroyed them selues with the swearde, and one hath slayne ten another. Now Moab get the by the spoyles. But whan they came to the tente of Israell, the Israelites gat vp and smote the Moabites, & they fled before them.

Neuertheless they came in, and smote Moab, and brake downe the cities, & euery one cast his stone vpō all good feldes, and made them full, and stopped all the welles of water, and felled downe all the good trees, tyll ther remayned but the stones of the bryck wall, and they cōpassed them about with slynges, and smote them.

But whan the kynge of the Moabites sawe ỹ the battayl was to stronge for him, he toke to hym seuen hundreth men, that drewe the swearde, to fall vpon the kynge of Edō: neuertheless they were not able. Then toke he his fyrste sonne, which shulde haue ben kynge in his steade, and offred him for a burntoffrynge vpon the wall. Then was ther a great wrath ouer Israel, that they departed from hym, and turned agayne in to theyr londe.

The.iiij. Chapter.

AND ther cryed a woman of the wyues of ỹ prophetes vn to Elyseus, and sayde: Thy seruaunt my husbande is dead & thou knowest that thy seruaunt feared the LORDE. Now cometh the man that he was detter vnto, and wyl take awaye both my chyldren to be his seruauntes. Elyseus sayde vnto her: What shall I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayde hath nothynge in the house but a pot of oyle. He sayd: Go thy waye, borow vessels of all thy neghbours empty vessels, take not a fewe, and go in and shut the dore behynde the with thy sonnes, and powre out into all the vessels: and whan thou hast filled them, delyuer them forth.

She wente, and shut the dore behynde her with hir sonnes, which brought her the vessels, & so she powred in. And whan ỹ vessels were full, she sayde vnto hir sonne: Bryng

me yet one vessell. He sayde vnto her: There is not one vessel more here. Then stode the oyle styl. And she sent, & tolde ỳ mã of God. He sayde: Go thy waye, sell the oyle, & paye the creditour: but lyue thou and thy sonnes of the residue.

And it fortuned at the same tyme, that Eliseus wẽte vnto Sunem, and there was a ryche woman, which helde him to eate wt her: and as he passed oft thorow that way, he went in vnto her: and dyd eate with her. And she sayd to hir husbãde: Behold I perceaue ỳ this is an holy man of God, which goeth euer thorow this waye, let vs make hym a lytell chamber of bordes, and set a bed, a table, a stoole & a cãdelstycke therin, that whan he cõmeth vnto vs, he maye resorte thither.

And it fortuned vpon a tyme, ỳ he came in, and layed hym downe in the chamber, & slepte therin. And he sayde vnto Gehasi his childe: Call this woman of Sunem. And whã he had called her, she stode before him. He sayd vnto him: Speake thou vnto her, beholde, thou hast ministred vnto vs in all these thynges, what shal I do for the? Hast thou ony matter to be spoken for vnto the kyng, or for the chefe captayne of the hoost? She sayd: I dwell amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir husbande is olde. He sayde: Call her. And whã he called her, she stode at the dore. And he sayde: * Aboute this tyme yͤ the frute can lyue, thou shalt embrace a sonne. She sayd: Alas, no my lord, thou man of God, lye not vnto thy handmayden. And the woman cõceaued, and bare a sonne, aboute the same tyme, whan the frute coulde lyue, accordige as Eliseus had sayde vnto her.

But whan the childe was growẽ, it fortuned, that he went forth to his father vnto ỳ reapers, and sayd vnto his father: Oh my heade, my heade. He sayde vnto his seruaunt: Bringe hym vnto his mother. And he toke hym, and brought hym to his mother: and she set hym vpon hir lappe vntyll the noone daye, and then he dyed. And she wente vp and layed hym vpon the bed of ỳ man of God, and shut the dore, and wente forth, and called hir husbande, and sayd vnto hym: Sende me one of the seruauntes, & an asse, I wyll go quyckly vnto the man of God, & come agayne. He sayde: Why wylt thou go vnto him? To day is it nother newe moone, nor Sabbath. She sayde: Well. And she sadled the asse, and sayde to ỳ põge man: dryue forth, & kepe me not backe with rydynge, and do as I byd the.

So she went, & came to the man of God vnto mount Carmell. Whã the mã of God sawe her ouer agaynst hym, he sayde vnto his childe Gehasi: Beholde the Sunamytisse is there, rũne now & mete her, and aske her yͤ it go well with her, & hyr husbande & hyr sonne. She sayde: Well. But whã she came to the man of God vpõ the mõt, she helde hym by his fete. And Gehasi stepte to her to put her away. But ỳ mã of God sayd: Let her alone, for hyr soule is in heynesse, and ỳ LORD hath hid it fro me, & not shewed it me. She sayd: Whã I desyred a sonne of my lorde: Sayde I not, that thou shuldest not mocke me.

He sayd vnto Gehasi: Girde vp thy lop D
nes, & take my staffe in thy hande, & go thy way. * yͤ ony mã mete the, salute him not: Luce.10.a
and yͤ ony mã salute ỳ, thãke hym not: and laye thou my staffe vpõ ỳ childes face. But the childes mother sayde: As truly as the LORD lyueth, & as truly as thy soule liueth, I wyll not leaue the. Thẽ gat he vp, & wẽte after her. As for Gehasi, he went before thẽ, and layed ỳ staffe vpõ the childes face, but ther was nother voyce nor kelynge. And he went agayne to mete him, & shewed him, & sayde: The childe is not rysen vp.

And whã Eliseus came in to the house, beholde, the childe laye dead vpõ his bed. And he went in, & shut the dore on thẽ both and made his prayer vnto ỳ LORDE, & wẽte vp, and * layed hym selfe vpõ the childe, & 3 Re.17.f.
layed his mouth vpon the childes mouth, and his eyes vpon his eyes, & his hãdes vpon his hãdes, & so stretched himselfe forth vpon hym, so that the childes body was warme. And he rose vp, and wente in to the house once hether & thither, and wente vp, and layed hym selfe a longe vpõ hym. Thẽ syned the childe seuen tymes, & afterward the chyld opened his eyes. And he cryed vpon Gehasi & sayde: Call the Sunamitisse. And whã he had called her, she came in vnto hym. He sayde: take there thy sonne. Thẽ came she, and fell at his fete, & worshypped vnto ỳ groũde, & toke hir sõne, & wẽte forth.

But whan Eliseus came agayne vnto E
Gilgal, ther was a derth in the lãde. And ỳ prophetes childrẽ dwelt before hym, and he sayde vnto his seruaunt: Set on a great pot, and make pottage for the childrẽ of the prophetes. Then went ther one in to the felde, to gather herbes, and found a cucumbers stalke, and gathered wylde

cucumbers therof his cotefull. And whan he came, he chapped it small for pottage to the potte, for they knewe it not. And they powred it forth for the mē to eate, and whan they dyd eate of the pottage, they cryed and sayde: O thou man of God, death is in the pot: for they might not eate it. Neuertheless he sayde: Bynge meell hither. And he put it in the pot, and sayde: Powre it out for the people, that they maye eate. And thē was it not bytter in the pot.

Ther came a man from Baall Salisa, and brought the man of God breade of the fyrst frutes, namely twentye barlye loaues, and new corne in his garmēt. But he sayd: Geue it vnto the people, that they may eate
Joh.6.a. His minister sayde: * How shall I geue an hundreth men of this? He sayde: Geue it vnto the people, that they maye eate. For thus sayeth the LORD: They shall eate, and ther shalbe left ouer. And he set it before them, so that they dyd eate, and they left ouer according to the worde of the LORDE.

The.v.Chapter.

A NAaman the chefe captayne of the kynge of Syria, was an excellent man in the syghte of his lorde, and muche sette by, (for thorow hym the LORDE gaue health vnto Syria) and he was a myghtye man, but a leper. And ther had mē of warre fallen out of Syria, and caryed away a lytle damsell out of the lande of Israell: the same was in seruyce with Naamans wyfe, and sayd vnto hyr mastresse: O that my master were with the prophete of Samaria, he wolde heale hym of the leprosye.

Then wente he in to hys lorde, & tolde hym, and sayd: Thus and thus hath the dāsell of the londe of Israel spokē. The kyng of Syria sayde: Go thy waye then, and I wyll wryte a letter vnto ỳ kynge of Israel.

B And he went, and toke with hym ten hūdreth weyght of syluer and syre thousande guldens, and ten chaunge of rayment and brought the letter vnto the kyng of Israell with these wordes.

Whan this letter cōmeth vnto the, beholde, thou shalt vnderstonde that I haue sent my seruaunt Naaman vnto the ỳ thou mayest heale hym of his leprosye.

And whan the kynge of Israell red the letter, he rente his clothes, and sayde: am I God then, that I can kyll and quycke agayne, that he sēdeth vnto me, to heale the man from his leprosye. Cōsyder and se, how he seketh an occasyon vnto me.

Whan Eliseus the man of God [illegible] that the kynge of Israell had [illegible] thes, he sent vnto hym, sayenge: [illegible] thou rent thy clothes? Let hym [illegible] that he maye knowe, that ther is a [illegible] in Israell.

So Naamā came with horses and [illegible] rettes, and stode styll at the dore of [illegible] house. Then sent Eliseus a messenger [illegible] to hym, sayenge: Go thy waye, and [illegible] the seuē tymes in Jordane, so shall thy [illegible] be restored the agayne, and be clensed. [illegible] was Naaman wroth, and went his waye and sayde: I thought he shulde haue come forth vnto me, and to haue stonde [illegible] to haue called vpon the name of [illegible] his God, and to haue touched ỳ place [illegible] his hande, and so to haue putte [illegible] leprosye. Are not the waters of [illegible] Pharphar at Damascon better then [illegible] waters in Israell, that I myght [illegible] therin and be clensed? And he turned [illegible] and wente his waye in displeasure. [illegible] his seruauntes gat them to hym, and [illegible] Father, yf the prophet had cōmanded [illegible] ony greate thynge, shuldest thou not [illegible] done it? much more then yf he say vnto [illegible] Washe the, and thou shalt be clene. [illegible] wente he downe, and washed [illegible] Jordane seuē tymes (as ỳ mā of God [illegible] and his flesshe was restored hym [illegible] euen as the flesshe of a yonge chylde, [illegible] he was clensed.

And he turned agayne to ỳ man of God [illegible] with all his armye. And whan he came, he stode before hym, and sayde: Behold, I knowe that in all lādes ther is no God but in Israel. Take now therfore this blessing I praye the of thy seruaunt. Neuertheless he sayde: * As truelye as the LORDE liueth before whome I stonde, I wyll [illegible] And he wolde nedes haue hym [illegible] but he wolde not: Then sayde [illegible] Might ther not a burthen of this [illegible] geuen vnto thy seruaunt, as much as two mules may beare? For thy seruaunt [illegible] nomore sacrifyce and offre [illegible] vnto other goddes, but vnto ỳ LORDE [illegible] the LORDE maye be gracious [illegible] uaunt, yf I worshippe in the house [illegible] mon, whan my lorde goeth [illegible] house of Rimmō to worshippe, and [illegible] vpon my hāde. He sayde vnto him: Go thy waye in peace.

And as he was gone from him [illegible] hzedth in the lande, Gehasi the [illegible] Eliseus the man of God thought

my lorde hath spared Naaman the Syrian
in that he hath not taken from him ỳ which
he brought: As truly as the LORDE lyueth,
I wyll runne after hym, & take somthynge
of hym.

So Gehasi folowed Naamã. And whã
Naaman sawe that he ranne after hym, he
lyght downe from the charret to mete him,
and sayd: Are all thynges well? He sayd:
yee. But my lorde hath sent me, and caused
to say vnto the: Behold, ther are now come
to me fro mount Ephraim two ponge men
of the prophetes chyldrẽ, geue them a talẽt
of syluer (I praye the) and two chaunge of
rayment. Naamã sayd: Go to, take two ta-
lentes. And he compelled hym, and bande
two talentes in two bagges, & two chaun-
ges of rayment, and delyuered it vnto two
of his seruauntes, whiche bare it before
hym. And whan he came in the darcke, he
toke it from theyr hãdes, and layed it asyde
in the house, and let the men go.

And whan they were gone theyr waye
he stode before his lorde. And Eliseus sayd
vnto him: Whence commest thou Gehasi?
he sayd: Thy seruaunt went nother hyther
nor thyther. But he sayd vnto hym: Wente
not my harte with the, whan the man tur-
ned backe frõ his charrette to mete ỳe? Now
thou hast takẽ the syluer and the rayment,
oliue trees, vynyardes, shepe, oxen, seruaũ
tes and maydens. But the leprosy of Naa-
man shal cleue vnto the and to thy sede for
euer. * Then wente he forth from hym lepo
rous as snowe.

The.vi. Chapter.

The chyldren of the prophetes
sayd vnto Eliseus: Behold, the
place where we dwell before ỳ,
is to narow for vs, let vs go
vnto Iordane, and euery one
fetch timber there, that we may there buyld
vs a place to dwell in. He sayd: Go youre
waye. And one sayd: Go to then, and come
with thy seruauntes. He sayd: I wyll go vp.
And he wente with them. And whan
they came to Iordane, they hewed downe
timber. And as one was fellynge downe a
tree, the yron fell into the water, and he cryed
and sayd: Alas my lorde, and it is borowed.
But the man of God sayd: Where fel it in?
And whan he shewed hym the place, he cut
downe a sticke, and thrust it in there. Then
swamme the yron. And he sayd: Take it vp.
So he put forth his hande, and toke it.

And the kyng of Syria warred against
Israel, and toke councell at his seruaũtes,
and sayd: There and there wyl we lye. But
the man of God sent to the kyng of Israel,
sayenge: Beware that thou go not vnto ỳ
place, for the Syrians rest there. So the
kynge of Israel sent vnto the place wherof
the man of God tolde hym, and kepte it, &
helde watch there: and dyd that not once or
twyse onely.

C Then was the kynge of Syrias harte
vexed therfore, and called his seruauntes, &
sayd vnto them: Wyll ye not tell me, which
of our mẽ is fled vnto the kynge of Israel?
Then sayd one of his seruauntes: Not so
my lorde O kynge, but Eliseus ỳ prophete
in Israel telleth the kynge of Israel al that
thou speakest in thy chamber where thou
lyest. He sayd: Go your waye then and loke
where he is, that I maye sende and cause
hym be fetched. And they shewed hym and
sayd: Beholde he is at Dothan. Then sent
he thyther horses and charrettes, & a great
power. And whan they came thyther by
nyght, they compassed the cytie about. And
the myntster of the man of God arose early
to get hym vp. And as he wente forth, be-
holde, ther laye an hoost of mẽ about the cy-
tie with horses and charrettes.

D Then sayd his chylde vnto hym: Alas
herr, how wyll we now do? He sayd: * Feare 2.par.32.b
not, for ther are mo of thẽ that are with vs,
then of those that are with them. And Elise-
us prayed, and sayd: LORDE opẽ his eyes,
that he maye se. Then the LORDE opened
the chyldes eyes, that he sawe, and behold,
the mount was ful of fyrie horses and cha-
rettes round about Eliseus. And whã they
came downe vnto hym. Eliseus made his
prayer, and sayd: LORDE smyte this people
with blyndnesse. * And he smote them with Gen.19.a
blyndnesse accordynge to the worde of Eli-
seus. And Eliseus sayd vnto them: This is
not the way nor the cytie, folowe me, I wyl
bringe you to the man whom ye seke. And
he brought them vnto Samaria.

And whan they came to Samaria, Eli
seus sayd LORDE open these mẽs eyes, that E
they maye se. And the LORDE opened theyr
eyes, that they sawe, and behold, they were
in the myddes of Samaria. And whan the
kynge of Israel sawe them, he sayd vnto E
liseus: My father, shall I smyte them? He
sayd: Thou shalt not smyte thẽ. Loke whõ
thou takest with thy swearde & bowe, smyte
those. Set bread and water before them ỳ
they maye eate and drynke, and let them de
parte vnto theyr lorde. Then was there a

great dyner prepared. And whan they had eaté & dronké, he let thé go to departe vnto theyr lorde. From that tyme forth came the men of warre of the Sirias nomore in to the lande of Israel.

F After this it fortuned, that Benadad the kynge of Siria gathered all his hoost, and wente vp and layed sege vnto Samaria: and ther was a great derth at Samaria. But they layed sege to the cytie so lõge, tyll an asses heade was worth foure score syluer pens, & the fourth parte of a Cab of doues dounge worth fyue syluer pens.

A Cab is a certayne measure.

And whan the kynge of Israel wente vnto the wall, a woman cryed vnto hym, & sayd: Helpe me my lorde O kynge. He sayd: If ỹ LORDE helpe ỹ not, wherwith shal I help thee? with the barne or with the wynepresse? And the kynge said vnto her: What ayleth thee? She sayd: This womã sayd vnto me: Geue vs thy sonne, that we maye eate him, to morow shall we eate my sonne. So we sod my sonne and haue eaten hym, and I sayd vnto her on the nexte daye: Geue vs thy sonne and let vs eate hym, but she hath hyd hym awaye.

G Whan the kynge herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. Then sawe al ỹ people that he had a sackcloth vnder vpon his body. And he sayd: * God do this and that vn to me, yf the heade of Eliseus the sonne of Saphat shall this daye stande vpon hym.

2.Re.19.a and.20.b

As for Eliseus, he sat in his house, and the Elders sat by hym. And he sent a mã before hym, but or euer the messaũger cam to him, he sayd vnto the Elders: Haue ye not sene how this chylde of murthure hath sent hyther to take awaye my heade? Take hede, whan the messaũger commeth, that ye shut the dore and hold hym at the dore. Behold, the noyse of his lordes fete foloweth hym. Whyle he was thus talkynge with them, beholde, the messaunger came to hym, and sayde: Beholde, this euell commeth of the LORDE, and what more shall I loke for of the LORDE?

The.vii.Chapter.

A Eliseus sayd: Heare ỹ worde of the LORDE. Thus sayeth the LORDE: * To morow about this tyme shal a bussel of fyne meele be solde for one sycle, and two bussels of barlye for one sycle vnder ỹ porte of Samaria. Then a knyght (vpon whose hande ỹ kynge leaned) answered the man of God, and sayd: And though ỹ LORDE made wyndowes in heauen, [illegible] such a thynge come to passe? He sayd: Beholde thou shalte se it with thyne eyes, but shalt not eate therof.

6.Re.7.b.

And ther were foure leperous men at dore before the port, and one sayd vnto another: Why tarye we here whyle we dye? Though we thought to come in to ỹ cytie, yet is ther derth in the cytie, & there shall we be fayne to dye. And yf we tary here we must dye also. Let vs go now, & fall to the hoost of the Siriãs. yf they let vs lyue, we shall lyue: yf they slaye vs, thé are we but dead. And so they gat thé vp early, to come vnto the hoost of ỹ Sirians. And whã they came to the vttemost ende of the tentes, behold, there was no body.

* For the LORDE had made the Sirians to hear a noyse of horses, charettes and of a myghtye great hoost, so that they sayd one to another amonge them selues: Beholde, ỹ kynge of Israel hath hyred the kynges of the Hethites and the kynges of the Egipcyans agaynst vs, to come vpon vs. And they gat them vp, and fled early in the twylyght, and left theyr houses, horses and asses in the tentes as they stode, & fled euery mã where he myght saue his life.

Now whan the leperes came to the vttemost of the tentes, they went in to the tente, dyd eate and dronke, and toke syluer, golde, and rayment, and wente and hyd it, and came ageyne and entred into another tente, and toke therout, and wente and hyd it. But one of thé sayd vnto another: Let vs not do thus, this daye is a daye of good tydynges. If we kepe this secret and abyde tyll the morowe, our trespasse wyl be found out. Let vs go now therfore, that we may come and tell it vnto the kynges house.

And whan they came, they cryed at the porte of the cytie, and tolde them, and sayde: We came to the tentes of the Siriãs, and behold, ther is noman there, nother yet any mãs voyce, but horses & asses bounde, & the houses as they stãde. Thé cryed ỹ porters & tolde it within in the kynges house. Then the kynge arose in the myght, and sayd vnto his seruauntes: I wyll tell you what the Siriãs deale with vs: they know ỹ we are honger, & are gone out of the tentes, to hyde thé selues in ỹ feld, & thynke thus: When they go out of ỹ cytie, we wyl take thé alyue, and come in to ỹ cytie. Thé answered one of his seruaũtes, and sayde: Let vs take fyue horses ỹ remayne, which yet are left in ỹ

ryte(beholde,these are lefte therin of al the multitude in Israel,which is destroyed)let vs sende these and se. Then toke they two charrettes with the horses. And the kynge sent them vnto the tentes of the Syrians, & sayde:Go your waye and se.

And whan they wente after them vnto Jordane,beholde,the waye laye full of garmentes and vessels,which the Syriās had cast from them,while they made haist. And whā the messaūgers came agayne,& told ꝑ kynge,the people wente forth and spoyled the tentes of the Syrians. And a busshel of fyne meel was solde for a Sycle, and two busshels of barlye for a Sycle also,*accordyng to the worde of the LORDE. But the kynge appoynted the knyght(vpon whose hande he leaned)to be at the gate,& the people trode vpon hym,so that he dyed,euē as the man of God sayd,whan the kynge cam downe vnto hym. And it came to passe euē as the man of God tolde the kynge, whan he sayd:To morowe about this tyme shal two busshels of barlye be sold for one sycle, and a busshell of fyne meel for one Sycle vnder the gate at Samaria. And ꝑ knyght answered the man of God, and sayde: Behold,though the LORDE made wyndowes in heauen,how coulde such a thynge come to passe? Neuertheles he sayde: Beholde, wt thyne eyes shalt thou se it,& shalt not eat therof. And euen so fortuned it vnto hym, for the people trode vpon hym in the gate, that he dyed.

The.viii.Chapter.

ELiseus spake vnto the womā, *whose sonne he had restored vnto lyfe agayne,& sayde: Get the vp,and go with thyn houshold,and be a straūger where thou canst:for the LORDE shall call for a derth, which shall come in to the lande seuen yeare longe. The woman gat her vp, and dyd as the man of God sayd,and went wt hir houshold,and was a straūger in the lande of the Philistines seuen yeare. But whā the seuen yeares were ended, the woman came agayne out of the Philistines lande,and went forth to crye vpon the kynge for hir house and lande. The kynge spake vnto Gehasi the seruaunt of the mā of God,and sayd:Tell me all the great actes that Eliseus hath done. And whyle he was tellynge the kynge how that he hadde made one that was dead, to lyue, beholde, the woman whose sonne he had caused to reuyue, came euen in the meane season, and cryed vnto the kinge for hir house,and lande. Thē sayd Gehasi:My lorde O king this same is the woman,& this is hir sonne whom Eliseus restored vnto lyfe agayne. And the kynge axed the woman,& she told hym. Then the kynge delyuered her a chāberlayne,and sayd: Restore her agayne all that is hirs,and al the increase of ꝑ lande, sence the tyme ꝑ she lefte ꝑ lāde vntyl now.

B * And Eliseus came to Damascon,and Benadad the kynge af Syria laye sycke. 3.Reg.19.d. And it was tolde hym,and sayd: The man of God is come hyther. Then sayd ꝑ kynge vnto Hasael:Take giftes with the,and go mete the man of God,and axe councell at ꝑ LORDE by hym,and saye: Maye I recouer frō this sycknesse? Hasael wente for to mete hym,and toke rewardes with hym, and of all the goodes at Damascon, as much as fortye Camels myght beare. And whan he cam,he stode before hym,and sayd:Thy sonne Benadad kynge of Syria hath sent me vnto the,sayenge: May I recouer from this sycknesse?

Eliseus sayd vnto hym: Go thy waye and tell hym: Thou shalt recouer. But the LORDE hath shewed me that he shal dye the death. And the mā of God loked earnestly, and made a troublous countenaunce, and wepte. Then sayd Hasael: Wherfore wepeth my lorde? He sayd: I know what euel thou shalt do vnto the chyldren of Israel. Thou shalt burne their stroge cyties with fyre,& slaye their yonge men wt the sweard, and kyll their yonge chyldre,and typpe vp their wemen with chylde.

C Hasael sayd: How so, is thy seruaunt a dogge,that he shuld do such a great thing? Eliseus sayde: * The LORDE hath shewed me,that thou shalt be kynge of Syria. 3.Reg.19.d. And he wente his waye from Eliseus,and came to his lorde,which sayd vnto hym: What sayde Eliseus,vnto the? He sayd: He tolde told me. Thou shalt recouer. But on ꝑ next daye he toke the bed couerynge, and dypte it in water,and spred it ouer him & he died, and Hasael was kynge in his steade.

In the fyfth yeare of Joram the sonne of Achab kynge of Israel, was Joram the sonne of Josaphat kynge of Juda. * Two and thyrty yeare olde was he whan he was made kyng,and reygned eyght yeare at Jerusalem,and walked in the waye of ꝑ kynges of Israel,as ꝑ house of Achab dyd (for Achabs doughter was his wyfe) & he dyd ꝑ which was euel in the syght of ꝑ LORDE. 2.Par.21.a.

Neuerthelesse the LORDE wolde not destroye Juda for his seruaũt Dauids sake,
2.Re.7.c. *as he promysed hym, to geue hym euer a lanterne amonge his childzen.

2.Reg.8.c. * At the same tyme fell the Edomites
3.Re.22.g awaye from Juda, and made a kynge ouer
2.Pa.21.b them selues. The cause was this: Joz̃ had
D gone thozow Seira, and all the charrettes with hym, and had gotte̊ him vp by nyght, and smytt̊e the Edomites that were about hym, and the rulers ouer the charrettes, so that the people fled vnto theyr tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more ther is to saye of Joram, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. And Joram fell on slepe with his fathers, and was buryed with his fathers in the cytie of Da
2.Pa.22.a uid, *and Ochosias his sonne was kynge in his steade.

In the twelueth yeare of Joz̃ the sõne of Achab kynge of Israel, was Ochosias þ sõne of Joz̃ kynge in Juda. Two & twẽty yeare olde was Ochosias whan he was made kynge, and regned one yeare at Jerusale. His mothers name was Atalia the doughter of Amri kynge of Israel, and he walked in the waye of the house of Achab, and dyd that which was euell in the syghte of the LORDE, euen as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he went with Joram þ sõne of Achab in to the battayll agaynst Hasael
4.Re.9.c. the kynge of Siria vnto Ramoth in Gilead, but the Sirians smote Joram. *Then Joram the kynge turned backe, to be healed at Israel of the woũdes, wherwith the
2.Pa.22.c Sirians had wounded hym at Ramoth, whan he fought with Hasael kynge of Siria. And Ochosias the sõne of Joz̃ kynge of Juda, came downe to vyset Joz̃ þ sõne of Achab at Jesraell, for he laye sycke.

The.ix. Chapter.

A
4.Re.4.b. Eliseus the prophete called one of the prophetes childzen, and sayd vnto hym: *Girde vp thy loynes, and take this cruse of
2.Re.1.c oyle with the, and go vnto Ramoth in Gilead: and whan thou cõmest thither, thou shalt se there one Jehu, the sonne of Josaphat the sonne of Nimsi, and go in and byd hym stand vp among his brethr̃e, and bringe hym in to the inmost chamber, and take thou the cruse of oyle, and poure it vpon his heade, and saye: Thus hath the LORDE: I haue anoynted þ to be kynge ouer Israel: and thou shalt open the doore, flye, and not tary. And the prophetes yong man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaynes of the hoost sat there, and he sayd, I haue somwhat to saye vnto the O captayne. Jehu sayd: Vnto whom amonge vs all? He sayde: Euen vnto the captayne.

Then stode he vp and wente in, and poured the oyle vpon his heade, and sayd vnto hym: Thus sayeth the LORDE God of Israell: I haue anoynted the to be kynge ouer the LORDES people of Israel, & thou shalt smyte thy lorde Achabs house, that I maye auenge the bloude of my seruauntes the prophetes, and the bloude of all LORDES seruauntes, from the hande of Jezabel, that all the house of Achab may perish. And I wyll rote out from Achab, euen him that maketh water agaynst þ wall, and him closed vp, and þ desolate in Israel: and the house of Achab wyll I make euen as the house of Jeroboam the sonne of Nebat, & as the house of Baesa the sonne of Ahia. *and the dogges shall eate vp Jesabel vpon the felde at Jesrael, and noman shall bury her. And he opened the doore and fled.

And whan Jehu came forth to his lordes seruauntes, they sayd vnto hym: Are thynges well? Wherfore came this madde felowe vnto the? He sayde vnto them: Ye knowe the man well, and what he hath spoken. They sayde: That is not true, but tell thou vs. He sayd: Thus and thus hath he spoke vnto me, and sayd: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel. Then made they haste, & euery one toke his garment and layed it vnder hym on in maner of a tudges seate, & blewe the trõpet, and sayd: Jehu is made kynge.

So Jehu the sonne of Josaphat the sonne of Nimsi, made a conferacy on agaynst Joram. As for Joram he laye before Ramoth in Gilead with all Israel agaynst Hasael the kynge of Siria. *But Joram þ kynge was turned backe, that he myght be healed of the woũdes wherwith the Sirians had wounded hym, whan he fought with Hasael the kynge of the Sirians.

And Jehu sayd: If it be youre mynde, ther shall noman escape out of the cyte, to go and tell it at Jesrael. And he rode, and departed vnto Jesrael: for Joz̃ laye there, and Ochosias þ kynge of Juda was come

downe to vysite Jozam. But the watchmã that stode vpon the tower at Jesrael, sawe the company of Jehu commyng, and sayd: I se a company. Thé sayd Jozam: Take a charret, & sede to met thé, & say: Is it peace? And ỳ charretmã rode to met thé, and sayd: Thus sayeth the kynge: Is it peace? Jehu sayd: What hast thou to do wt peace? turne the behynde me. The watchman tolde it, & sayd: The messaunger is come vnto them, and commeth not agayne. Then sent he an other charretman, which whan he came to them, sayd: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me.

And the watchman tolde it, and sayde: he is come to them, and commeth not agayne, and the goynge is as it were the goynge of Jehu the sõne of Nimsi: for he dryueth on as he were madde. Then sayd Jozam: Bynde ỳ charret fast. And they bounde the charret, and so they wente forth Jozam the kynge of Israel, and Ochosias ỳ kyng of Juda, euery one vpõ his charret, to mete Jehu. And they founde hym vpon the feld of Naboth the Jesraelite. And whan Jozã sawe Jehu, he sayd: Jehu, is it peace? But he sayd: What peace? The whordome and wytchcrafte of thy mother Jesabell is not yet come to an ende.

Then turned Jozam his hande & fled, and sayd vnto Ochosias: Ther is treason Ochosias. But Jehu toke his bowe, & shot Jozam betwene the armes, that the arowe wente thorowe his harte, and he fel downe in his charret. And Jehu sayd vnto Bidekar the knyght. Take and cast hym in the pece of lande of Naboth the Jesraelite: for I remembre sence thou rodest with me in a charret after Achab his father, that ỳ LORDE wolde laye this heuy burthé vpon him. I holde (sayd the LORDE) I wyll recõpence the the bloude of Naboth and of his chyldren, euen in this pece of lande. Take hym now and cast hym in to that pece of lande, *accordynge to the worde of the LORDE.

*Whan Ochosias the kinge of Juda sawe this, he fled by the waye vnto the garden houle. But Jehu folowed after hym, & commaunded to smyte hym also vpon his charrette in the goynge vp towarde Gur, which lyeth by Jeblaam: and he fled vnto Megiddo, and dyed there. And his seruaũtes caused hym to be caried to Jerusalem, & there they buried hym in his owne graue with his fathers, in the cytie of Dauid. Ochosias regned ouer Juda in the eleuenth yeare of Jozam the sonne of Achab. And whan Jehu came to Jesrael, and Jesabell herde therof, she coloured hir face, and decked hir head, and loked out at ỳ wyndowe. And whan Jehu came vnder the gate, she sayde: *Prospered Symri well that slewe his lorde. 3.Re.16.B

And he lyfte vp his face to ỳ wyndowe, G and sayd: Who is with me? Then turned them two or thre chãberlaynes vnto hym. He sayd: Cast her downe headlynges: And they cast her downe headlinges, so that the wall and the horses were sprẽkled with his bloude, and she was trodden vnder fete. And whan he came in, and had eaten and dronken, he sayd: Loke vpõ ponder cursed woman, and bury her, *for she is a kynges doughter. Neuertheles whan they wente in to bury her, they founde nothyng of her, but the skul, and the fete, and the palmes of hir hãdes. And they came again & brought hym worde. He sayd: This is euen it that ỳ LORDE spake by his seruaunt Elias the Thesbite, and sayd: *In the feld of Jesrael shall the dogges eate Jesabels flesshe. So the dead carcase of Jesabel became eue as donge in the felde of Jesrael, so that a man coulde not saye: This is Jesabel. 3 Re.21.D.

The.x. Chapter.

Achab * had thre score and ten sõnes at Samaria. And Jehu wrote a letter, & sent it to Samaria, vnto the rulers of the cytie of Jesrael, euen vnto the Elders, and to Achabs tutors, sayenge these wordes: Whan thys letter commeth vnto you, with whom are your lordes sonnes, charrettes, horses, stronge cyties, and ordynaunce, loke which is ỳ best & mooste ryghteous amonge your lordes sonnes, set hym vpon his fathers seate, and fyght for youre lordes house. A Jud.8.D

Neuertheles they were sore afrayed, and sayd: Beholde, two kynges were not able to stande before hym, how wyll we then endure? And they that were ouer the house and ouer the cytie, and the Elders and tutors sẽt vnto Jehu, sayeng: We are thy seruauntes, we wyll do al that thou sayest vnto vs: We wyll make no man kynge, do thou what pleaseth the. Then wrote he the secõde letter vnto them with these wordes: Yf ye be myne, and herken vnto my voyce, then take the heades of the men your lordes sonnes, and bringe my them tomorow by this tyme vnto Jesrael.

B The kynges ſonnes were thre ſcore mē & ten, and the cheke mē of the cytie brought them vp. Now whan this letter came they toke the kynges ſonnes, and ſlewe them euen thre ſcore men and ten, and layed theyr heades in baſkettes, and ſent them to hym vnto Jeſrael. And whan the meſſaunger came, and tolde hym, and ſayd: They haue brought the heades of the kynges chyldrē, he ſayd: Laye them vpon two heapes at the of the porte tyll tomorow.

And on the morow whan he went forth, he ſtode, and ſayd vnto all the people: Are ye ryghteous? Behold, I haue made an appoyntement agaynſt my lorde and ſlayne hym, who hath ſlayne all theſe then? Vnderſtande ye now therfore, that ther is not fallen vpō the earth one worde of the LORDE, which he ſpake agaynſt ỹ houſe of Achab: 3.Re.21.c. & ỹ LORD hath done, euē * as he ſayd by his ſeruaūt Elias. So Jehu ſmote al ỹ remnāt of ỹ houſe of Achab at Jeſrael, al his great men, his kynſfolkes, & his prieſtes, tyll ther was not one lefte ouer, and he gat hym vp, wente his waye, and came to Samaria.

C By the waye ther was a ſhepherdes houſe, where Jehu founde the brethren of Ochoſis kynge of Juda, and ſayd: Whēce are ye? They ſayde: We are Ochoſias brethrē, and are goynge downe to ſalute ỹ kynges chyldren, and the quenes chyldren. He ſayd: Take them alyue. And they toke thē alyue, and ſlewe them by the welles ſyde at the ſhepherdes houſe, euen two and fortye men, and let not one of them remayne.

And whan he went frō thence, he foūde Jere.35.c. Jonadab the ſonne of * Rechab, which met hym, and ſaluted hym. And he ſayd vnto hym: Is thyne hart ryght, as myne hart is with thyne hart? Jonadab ſayd: yee. If it be ſo (ſayd he) then geue me thy hande. And he gaue hym his hande. And ſo he cauſed hym to ſyt beſyde him in the charret, & ſaid: Come with me, and ſe my zele for ỹ LORDE. And they caryed hym with hym vpon his charret. And whan he came to Samaria, he ſmote al that remayned of Achab at Samaria, tyl he had deſtroyed hym, accordyng 3 Re.21.c. to the worde of the LORDE, * which he ſpake vnto Elias.

D And Jehu gathered all the people to- 3.Re.16.d gether, and ſayd vnto them: * Achab dyd Baal but lytle ſeruice, Jehu wyl ſerue him better. Cal vnto me now therfore al Baals prophetes, al his ſeruaūtes, and al his prieſtes, that ther be none wantyng: for I haue a great ſacrifice to do vnto Baal. Who ſo euer is miſſed, ſhal not lyue. But Jehu dyd it craftely, that he myght deſtroye all the miniſters of Baal. And Jehu ſayd: Sanctify the feaſt vnto Baal, and proclame it. And Jehu ſent in to al Iſrael, and cauſed all Baals mynſters to come ſo ỹ ther was not one left behynd, which cam not. And they came in to Baals houſe: ſo that ỹ houſe of Baal was full from one corner to another.

Then ſayd he vnto hym that had ỹ rule of the veſturye. Bryng forth raymēt for all Baals miniſters. And he brought forth raymēt. And Jehu went in to Baals houſe with Jonadab the ſonne of Rechab, & ſayd vnto Baals miniſters: Search and fynde ther be not here among you any ſeruaūt of the LORDE, but only Baals miniſters.

And whan they came in to offer ſacrifices and burntofferynges, Jehu appointed hym foure ſcore men without, and ſayd: If ony of theſe men eſcape whome I deliuer vnder your handes the ſhall the ſame mās ſoule be for his ſoule. Now whan he had made an ende of the burntofferynge, Jehu ſayd vnto the footemen and knyghtes: Go in, * & ſmyte euery man, let none go forth. And they ſmote them with the edge of the ſwearde. And the footemen and knyghtes threwe them awaye and wente vnto the cytie of Baals houſe, and brought forth the ſtatue in the houſe of Baal, and brake it, and brake downe Baals piler with the houſe of Baal, and made a priuy houſe therof vnto this daye. Thus Jehu deſtroyed Baal out of Jſrael. But Jehu lefte not of from the ſynnes of Jeroboā the ſōne of Nabath, which cauſed Jſrael to ſynne, namely, from the golden calues at Bethel and at Dan. And the LORDE ſayd vnto Jehu: Becauſe thou haſt done wyll ynge to do that which was right in my ſyght, & haſt don vnto Achabs houſe all that was in my harte, * Therfore ſhal thy chyldren ſyt vpon the ſeat of Jſrael vnto the fourth generacyon.

Neuertheleſſe Jehu was not

to walke in the lawe of the LORDE God of Israell with all his harte: for he left not of from the synnes of Jeroboā which made Israell to synne. At the same tyme begāne the LORDE to be greued at Israell. * For Hasael smote them in all the borders of Israell from Jordane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites, and Manassites, from Aroer that lyeth on the ryuer by Arnon, and Gilead, and Basan.

What more ther is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wrytte in the Cronicles of the kynges of Israell. And Jehu fell on slepe with his fathers, and they buryed hym in Samaria. And Joahas his sonne was kynge in his steade. The tyme that Jehu raygned ouer Israell, is eyght and twentye yeares at Samaria.

The.xi.Chapter.

ATalia * the mother of Echoslias, whan she sawe that hir sonne was deade, gat her vp, & destroyed all the kynges sede. But Joseba kynge Jorams doughter ye syster of Ochoslas, toke Joas ye sonne of Ochoslas and stale hym awaye with his norse in the chamber from amonge the kynges chyldre which were slayne, and she hyd hym from Atalia, so that he was not slayne. And he was hyd with her in ye house of the LORDE sixe yeares. But Atalia was quene in the londe.

* Neuertheless in the seuenth yeare sent Joiada, and toke the rulers ouer hundreds with the captaynes and foote men, and caused them to come to hym in to the house of the LORDE, and made a conuenaunt with them, and toke an oth of them in the house of the LORDE, and shewed them the kynges sonne, and cōmaunded them, and sayd: This is it that ye shal do: One thirde part of you whiche enter on the Sabbath, shall kepe the watche in the kynges house, and one thyrd parte shalbe at the porte of Sur, & one thyrd part shalbe at ye porte which is behynde the foote men, & ye shall kepe the watch at the house of Walla. But two partes of you all that go of in the Sabbath, shall kepe the watch in the house of ye LORDE about the kynge, and euery one with his weapen in his hande: and who so euer commeth within the wall let hym dye, so

that ye be with the kynge, whan he goeth out and in.

* And the rulers ouer the hundreds dyd all as Joiada the preste had commaunded them, and toke vnto them theyr men, which entred vpon the Sabbath, with those that wente of on the Sabbath, and came to Joiada the prest. And the prest gaue the captaynes speares and shyldes which had ben kynge Dauids, and were in the house of the LORDE. And the foote men stode aboute the kynge, euery one with his weapen in his hāde, from the corner on the right syde of the house, vnto the corner of ye lefte syde, euen vnto the altare and to the house. And he brought forth the kynges sonne, and set a crowne vpō his heade, and toke the * witnesse, and made hym kynge, and they were glad, and clapped theyr handes together, and sayde: God saue the kynge. 2.par.23.a Deu.17.b

* And whan Athalia herde the noyse of the people that rāne together, she came to the people in to the house of the LORD, and loked, and beholde, the kynge stode by the pyler, as the vse was, and the syngers, and trompettes by the kynge: and all the people of the londe were glad, and blewe with trompettes. But Athalia rente hir clothes, and sayde: Uproure, vproure. Neuertheles Joiada the prest cōmaunded the rulers ouer hundreds, which were appoynted ouer the hoost, and sayde vnto them: Bringe her without the wall, and whosoeuer folowethher, let hym dye with the swearde (for the preste had sayde, that shulde not dye in the house of the LORDE.) And they layde hādes vpon her, and she went in by ye waye where the horses go in to the kynges house, and there was she slayne. 1.par.23.b

* Then made Joiada a conuenaunt be twene the LORDE, and the kynge, and the people, that they shulde be the people of the LORDE. Lykewyse also betwene the kynge and the people. Then wente all the people of the lande in to the house of Baall, and brake downe all the altares, and destroyed his ymages righte well. And Mathan the preste of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the foote men, and all the people of the lande, and broughte the kynge downe from the house of the LORDE, and came the waye frō the porte of the foote mē vnto ye kynges house, & he sat vpon ye kynges seate. And al the people of the lade were glad, & the cite 2.par.23.a

was at rest. As for Italia, they slewe her wt the sweard in the kynges house. And Joas was seuen yeare olde, whan he was made kynge.

The.xii.Chapter.

A IN * the seuēth yeare of Jehu, was Joas made kynge, & rayg
1.par.24.a ned fortye yeare at Jerusalem:
2.par.24.a his mothers name was Zibea of Berlaba. And Joas dyd that which was right in the sight of the LORDE, as longe as Joiada the prest taught hym. But they put not downe the hye places: for the people offred and burnt incense yet vpō the hye places.

And Joas sayd vnto the prestes: All the moneye ỹ is sanctyfyed to be bestowed vpon the house of the LORD, namely, the moneye that euery man geueth vnto the treasury. * And the money that euery man ge-
Exo.30.b ueth for his soule, and all the money that euery man geueth of a fre hart, to be bestowed on the house of the LORD, let the prestes take it vnto them, euery one his porcyon: with that shall they repayre the decaye in the house of the LORDE, where they fynde that ther is ony decaye.

But whan the prestes repayred not the decaye in the house, vnto the thre and twenty eth yeare of kynge Joas. Joas the kyng called Joiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repayre the decaye of the house?

B Therfore shal ye not take the money vn to you now euery one his porcyon, but shal geue it to the decaye of the house. And ỹ prestes agreed to take no money of the people, and to repayre the decaye of the house. Thē
2.par.24.b * Joiada the prest toke a cheste, and bored an hole aboue therin, and set it on the right hande beside the altare, at the entrynge in to the house of the LORDE. And the prestes that kepte the tresholde, put all the money therin that was brought vnto the house of the LORDE. Whan they saw then that ther
4.Re.22.a was much money in the cheste, * the kynges scrybe came vp with the hye preste, and bouńde the money together, and tolde it as much as was founde in the house of ỹ LORDE. And so the ready money was geuen vn to them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters, and to them that buylded and wroughte in the house of the
C LORDE, namely, to pdawbers and masons, and to them that boughte tymber and fre stone, to repayre the decaye in the house of the LORD, and all that they founde to be nede of repayrynge in the house.

Howbeit ther were no syluer charges, flat peces, baleus, trompettes, nor ony other vessell of golde and syluer made in the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE ther with. The men also that the money was delyuered vnto, for to geue the workmen, neded not to make ony acomptes: but ỹ they were busynes vpon credence. But the money of trepasse offerynges, and synne offerynges was not brought vnto the house of the LORDE: for it was the prestes.

At the same tyme went Hasaell the kyng of Syria vp, and foughte agaynste Gath, and wanne it. * And whan Hasaell set his face to go vp to Jerusalem, kynge Joas * toke all that was sanctifyed, which his fathers Josaphat, Joram, and Ochozias the kynge of Juda hadde halowed, and what he hymselfe hadde sanctifyed, and all the golde that was founde in the treasure of the house of the LORDE, and in the kynges house, and sent it vnto Hasaell ỹ kyng of Syria. And so he departed from Jerusalem.

What more ther is to saye of Joas and all that he dyd, it is wrytten in the Cronicles of the kynges of Juda. And * his seruauntes made insurrecyon, and conspyred, and smote hym in the house of Mello, as the goynge downe vnto Silla. For Jozabar the sonne of Simeath, and Jozabad the sonne of Somer, his seruauntes smote hym to death: and he was buryed with his fathers in the cytye of Dauid. And Amasias his sonne was kyng in his stede.

The.xiii.Chapter.

IN the thre and twentyeth yeare of Joas the sonne of Ochozias kynge of Juda, was Joahas the sonne of Jehu kynge ouer Israell at Samaria, seuētene yeare: and dyd that whych was euell in the sight of the LORDE, and walked after the synnes of Jeroboam the sonne of Nabat (which caused Israel to synne) and lefte not of from them. And the wyath of the LORDE ware whote vpon Israell, and he delyuered them ouer vnder the handeof Hasaell kynge of Syria, and vnder the hande of Benadad the sonne of Hasaell, as long

as they lyued.

And Joahas besoughte the face of the LORDE. And the LORD herde hym, for he cō sydered the mysery of Israell, how ỹ kyng of Syria oppressed them. And the LORDE gaue Israell a saueoure, whiche brought them out of the power of the Syrians, so that the chyldren of Israell dweit in theyre tentes, lyke as afore tyme.

But yet left they not of from ỹ synnes of the house of Jeroboam, which caused Israell to sinne, but walked in them. The groue at Samaria stode styll also. For of the people of Joahas ther were no mo left but fyftye horsmen, ten charrettes, and ten thousande fotemen: * For the kynge of Syria had destroyed them and made them as the dust in the barne.

What more ther is to saye of Joahas, and all that he dyd, and his power, behold, it is wrytte in the Cronicles of the kynges of Israell. And Joahas fell on slepe with his fathers, and was buryed in Samaria, & Joas his sonne was kynge in his steade.

In the seuen and thyrtyeth yeare of Joas kynge of Juda, was Joas the sonne of Joahas, kynge ouer Israell at Samaria sixtene yeare. And he dyd that whiche was euell in the syghte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, whiche made Israell for to synne, but walked in them. What mo ther is to saye of Joas, and what he dyd, and his power, how he fought with Amasias kynge of Juda, behelde it is wrytten in the Cronicles of the kynges of Israell. And Joas fell on slepe with his fathers, and Jeroboam sat vpon his seate. And Joas was buryed at Samaria with the kynges of Israell.

As for Eliseus, he fell in to a syckenesse wherof he dyed. And Joas the kyng of Israell came downe vnto hym, and wepte for hym, and sayde: * My father, my father, the charret man of Israell, and his horsmen. Eliseus sayde vnto hym: Take the bowe and the arowes. And whan he had taken the bowe and the arowes, he sayde vnto the kynge of Israell: Bende the bowe with thyne hande. And he bent it with his hande. And Eliseus layed his hande vpon the kynges hande, and sayd: Open the wyndowe towarde the East. And he opened it. And Eliseus sayd: Shute. And he shot. He sayde: One arowe of ỹ saluacyon of ỹ LORDE one arowe of saluacyon agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be brought to nought.

And he sayde: Take ỹ arowes. And whā he had taken them, he sayd vnto the kynge of Israell: Smyte the earth. And he smote thre tymes and stode styll. Then was ỹ mā of God wroth at hym, and sayde: yf thou haddest smittē fyue or sixe tymes, thou shuldest haue smytten the Syrias, tyll thou hadest brought them vtterly to naught. But now shalt thou smyte them thre tymes.

Whan Eliseus was dead and buryed, the men of warre of the Moabites fel in to the lande the same yeare. And it fortuned that they buryed a certayne man. But whā they sawe the mē of warre, they cast the mā in to Eliseus graue. * And whan he was therin, and touched Eliseus bones, he reuyued, and stode vpon his fete. 4.Reg.13.d

So Hasael the kynge of Syria oppressed Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, & had mercy vpon them, and turned hym to them for his cōuenauntes sake with Abraham, Isaac, and Jacob, and wolde not destroye them * nother dyd he cast them out frō his presence vnto this houre. 4.Reg.14.a

And Hasael the kynge of Syria dyed, and Benadad his sonne was kynge in his steade. But Joas turned backe, & toke out of the hande of Benadad the sonne of Hasael the cytyes * which he had taken in bat tayll out of the hāde of his father Joahas: Thre tymes dyd Joas smyte hym, & brought the cytyes of Israell agayne. 4.Reg.13.b

The xiii. Chapter.

In the seconde yeare of Joas the sonne of Joahas kynge of Israel, was Amasias the sōne of Joas kynge of Juda made kynge. * fyue and twētye yeare olde was he, whā he was made kynge, and raygned xxix yeare at Jerusalē. His mothers name was Joadan of Jerusalem. And he dyd that which was righte in the syght of the LORD: yet not as his father Dauid, but euen as his father Joas dyd, so dyd he also: for the hye places were not put downe, but the people offred & brent incēse yet vpon the hye places. Now whā he had gotten the power of ỹ kyngdome, he smote his seruauntes, * which had smytten ỹ kyng his father: but the chyldren of the dead slayers slew he not: accordyng to that which is wrytte in the boke of ỹ law of Moses, wher the LORDE hath commaunded and sayde: * The fathers shall not dye for the chyldre, 2.Reg.25.a 4.Reg.12.b Deu.24.c

Jere.31.b. Ezec.17.c. and the chyldre shal not dye for the fathers: but euery one shall dye for his owne synne.

B Ten thousande of the Edomites smote he also in the Salt valley, and wane Sela in battayll, & called it Jactheell vnto this daye. * Then sente Amasias messaungers vnto Joas the sonne of Joahas the sonne of Jehu kynge of Israell, sayenge: Come hither, let vs se one another. But Joas the kynge of Israel sent vnto Amasias ỳ kyng of Juda, sayenge: * The hawthorne that is in Libanus, sente to the ceder tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wyfe. But a wylde beast of ỳ feide in Libanus ranne ouer the hawthorne, and trode it downe. Thou hast smyttē the Edomites, and therfore is thyne harte waren proud. Take the prayse, and byde at home. Why stryuest thou for myshortune, ỳ thou mayest fall, and Juda with the? Howebeit Amasias consented not.

2.par 25.c. Judi 9.b 4.Reg.14.b

C Then wente Joas the kynge of Israell vp, and they saw one another, he and Amasias the kynge of Juda at Beth Semes which lyeth in Juda. But Juda was smytten before Israell, so that euery one fled in to his tente. And Joas the kynge of Israel toke Amasias the kynge of Juda, the sonne of Joas the sonne of Ochosias at Beth Semes & came to Jerusalē, and brake downe the wal of Jerusalem, from the porte of Ephraim vnto the corner porte, euē foure hūdreth cubytes longe, and toke al the golde, and syluer, and ornamentes ỳ were founde in the house of the LORDE, and in the treasures of the kynges house, and the chyldren also to pledge, and departed agayne to Samaria.

What more ther is to saye of Joas, what he dyd, and of his power, and how he fought with Amasias the kynge of Juda, beholde, it is wryttē in the Cronicles of the kynges of Israell. And Joas fell on slepe with his fathers, and was buryed at Samaria amonge the kynges of Israell. And Jeroboā his sōne was kynge in his steade.

D But Amasias the sonne of Joas kynge of Juda, lyued after the death of Joas the sonne of Joahas kynge of Israell, fyftene peare. What more ther is to saye of Amasias, it is wryttē in the Cronicles of ỳ kynges of Juda. And they conspyred agaynste him at Jerusalem, but he fled vnto Lachis. And they sent after hym vnto Lachis, and slewe hym there, and they brought hym vpon horses, and he was buryed at Jerusalem with his fathers in the cyte of Dauid

* And all the people of Juda toke [illegible] in his sixteenth peare, and made hym kyng in stead of Amasias his father. He buylded * Eloth, and brought it agayne vnto Juda, after that the kynge was fallen a slepe with his fathers.

In the fyftenth peare of Amasias the sonne of Joas kynge of Juda, was Jeroboam the sonne of Joas kynge ouer Israell at Samaria, one and fortye peare. And he dyd that whiche was euell in the syght of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which caused Israell to synne.

But the borders of Israell brought [illegible] agayne from Hemath vnto the see of Araboth in the playne feilde, accordynge to the worde of the LORDE God of Israell, which he spake by his seruaunt * Jonas the sonne of Amithai that the prophete whiche was of Gath Epher. For the LORDE consydered the mysserable affliction of Israell, how that euen they which were shut vp and bounden were awaye, and that ther was no helpe in Israel. * And the LORDE sayde not that he wolde destroye the name of Israell vnder heauen. And he helped them by Jeroboam the sonne of Joas.

What more ther is to say of Jeroboam, and all that he dyd, and of his power, how he fought, and how he brought Damascon and Hemath agayne vnto Juda in Israell, beholde, it is wryttē in the Cronicles of the kynges of Israell. And Jeroboam fell on slepe with his fathers, with the kynges of Israell. And Zacharias his sonne was kynge in his steade.

The.xv. Chapter.

IN the seuen & twentyth yere of Jeroboam kynge of Israell raygned Azarias the sonne of Amasias kyng of Juda. He was sixtene yeare olde when he was made kynge, and raygned two and fyftye peare at Jerusalē. His mother was Jechalia of Jerusalem. And he was right in the sight of the LORDE, according to all as dyd Amasias his father, saue that they put not downe the hye places, for the people dyd sacrifyce and brent yet vpō the hye places. * Howbeit the LORDE smote the kyng, so ỳ he was leper vnto his death, * and dwelt in a sere house. But Jotham the kynges sonne ruled the house and iudged the people in the londe.

What more ther is to saye of Azarias

and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda.
And Asarias fell on slepe with his fathers, and was buryed with his fathers in the cyte of Dauid, and Jotham his sonne was kynge in his steade.

In the eyght and thyrtyeth yeare of Asarias kynge of Juda, was Zacharias the sonne of Jeroboam kynge ouer Israell at Samaria sixe monethes. And he dyd that which was euell in the syghte of LORDE, euen as his fathers dyd. He departed not from the synnes of Jeroboam the sonne of Nebat, which caused Israell for the synne. And Sellum the sonne of Jabes conspyred agaynst hym, and smote hym in the presence of the people, and slew hym, and was kynge in his steade. What more ther is to saye of Zacharias, beholde, it is wrytten in the Cronicles of the kynges of Israell.
* And this is it, that the LORDE sayde vnto Jehu: Thy children shall syt vpon the seate of Israell vntyll the fourthe generacyon. And euen so came it to passe.

Sellum the sonne of Jabes raygned in the nyne and thyrtyeth yeare of Asarias kynge of Juda, and raygned one moneth at Samaria. For Manahē the sonne of Gadi went vp from Thirza, and came to Samaria, and smote Sellum the sonne of Jabes at Samaria, and slew hym, and was kynge in his steade.

What more ther is to saye of Sellum, and his sedicion, whiche he steered vp, beholde it is wrytten in the Cronicles of the kynges of Israell. At the same tyme dyd Manahem smyte Tipsa, and all that were therin, and the coastes therof frō Thirza be cause they wolde not let hym in, and smote all theyre wemen with chyld, and rypte them vp.

In the nyne and thirtyeth yeare of Asarias the kynge of Juda, beganne Manahem the sonne of Gadi to raygne ouer Israell ten yeares at Samaria, and dyd that which was euell in the syghte of the LORDE. As longe as he lyued, departed he not from the synnes of Jeroboam the sonne of Nebat, which caused Israell for to synne.
* And Phul the kynge of Assiria came in to the lande. And Manahem gaue vnto Phul a thousāde talētes of syluer to holde with hym, and to confyrme hym in ꝑ kyngdome. And Manahem rayled vp a tare in Israell vpon the ryches, fyfty Sycles of syluer vpon euery man, to geue vnto the kynge of Assiria. So the kynge of Assirya went home agayne, and taried not in the lande.

What more ther is to saye of Manahem, and all that he dyd, beholde it is wrytten in the Cronicles of the kynges of Israell. And Manahem fell on slepe with his fathers. And Pecahia his sonne was kynge in his steade.

In the fyfty eth yeare of Asarias kynge of Juda, beganne Pecahia ꝑ sonne of Manahem to raygne ouer Israell at Samaria two yeare, and dyd that which was euell in ꝑ syght of the LORD: for he departed not from the synnes of Jeroboam the sonne of Nebat, which caused Israell for to synne. And Pecah ꝑ sonne of Romelia his knight conspyred agaynst hym, and smote hym at Samaria in the palace of ꝑ kynges house with Argob and Ariah, and fyfty mē with hym, of the chyldren of Gilead, and slewe hym, and was kynge in his steade. What more ther is to say of Pecahia, and all that he dyd, beholde it is wrytten in the Cronicles of the kynges of Israell.

In the two and fyfty eth yeare of Asarias kynge of Juda, beganne Pecah the sonne of Romelia to raygne ouer Israell at Samaria, twentye yeare, and dyd that which was euell in the syght of the LORDE: for he departed not from the synnes of Jeroboam the sonne of Nebat, whiche caused Israell for to synne.

In the tyme of Pecah the kynge of Israell, came Teglatphalasser the kynge of Assiria, and toke Eion, Abelbethmaecha, Janoha, Kedes, Hasor, Gilead, Galile, and all the lande of Nepthali, and caryed them awaye in to Assiria.

And Osea the sonne of Ela conspyred agaynste Pecah the sonne of Romelia, and slewe hym, and was kynge in his steade in the twentyeth yeare of Jotham the sonne of ꝯ Osias. What more ther is to saye of Pecah, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israell.

That is Asarias whome he me call Azia.

In the seconde yeare of Pecah the sonne of Romelia kynge of Israel, was * Jothā the sonne of Osias kynge of Juda, ꝙ was fyue and twentye yeare olde whan he was made kynge, and raygned sixtene yeare at Jerusalem, his mothers name was Jerusa the doughter of Sadok. And he dyd that whiche was righte in the syghte of the LORDE, accordynge vnto all as dyd Osias his father, saynge that he putte not downe the hye places: for the people

2.par.26.a

offred and brent incēse yet vpon the hye places. He buylded the hye porte of the house of the LORDE. What more ther is to saye of Jotham and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda.

At the same tyme beganne the LORD to sende Rezin ꝑ kynge of Syria, and Pecah the sonne of Romelia in to Juda. And Jotham fell on slepe with his fathers, & was buryed with his fathers in the cytye of Dauid his father. And Achas hys sonne was kynge in his steade.

The.xvi.Chapter.

A 2.par.28.a

IN the seuenth yeare of Pecah the sonne of Romelia, * was Achas the sonne of Jotham kynge of Juda. Twētye yeare olde was Achas whan he was made kynge, and raygned sixtene yeare at Jerusalem, and dyd not ꝑ which was right in the sight of the LORDE his God, as dyd Dauid his father: for he walked in ꝑ waye Deu.18.b 4.Re.21.a of the kynges of Israell. * yee and caused his sonne to go thorow the fyre, after ꝑ maner of the abhominacyons of the Heythen, whome the LORDE drove awaye before the chyldren of Israell. And he dyd sacrifyce, & burnt incense vpon the hye places, and vpō Esa.7.a all hylles, amonge all grene trees. * Then wente Rezin the kynge of Syria, and Pecah the sonne of Romelia kynge of Israell vp to Jerusalem to fyghte agaynst it, & layed sege to Achas: but they coulde not wynne it. At the same tyme dyd Rezin the 4.Re.14.b kynge of Syria, bryng * Eloth agayne vnto Syria, and thrust ꝑ Jewes out of Eloth. But the Syriās came and dwelt therin vn to this daye.

B 2.par.28.c

* Neuertheless Achas sent messaūgers vnto Teglatphalasser the kynge of Assiria sayenge: I am thy seruaunt and thy sonne, come vp and helpe me out of the hande of ꝑ kynge of Syria, and of the kyng of Israell which are rysē vp agaynst me. And Achas toke the syluer and golde that was founde in the house of the LORDE, and in the treasures of the kynges house, and sent a present Esa.8.a to the kynge of Assiria. * And the kynge of Assiria consented vnto hym, and wente vp to Damascon, and wanne it, and caried the awaye vnto Cira, and slewe Rezin. And kynge Achas went to Damascō for to mete Teglatphalasser the kynge of Assiria. And whan he sawe an altare that was at Damascon, kynge Achas sent a patron and a similitude of the same altare vnto the prest Urias, euē as it was made. And Urias the prest buylded an altare, and made it accordynge as kynge Achas had sent vnto hym from Damascon, tyll Achas the kyng came from Damascon.

And whan the kynge came frō Damascon and sawe the altare, he offred therō, kyndled his burntofferynges and meatofferynges, & powred his drynkofferynge theron, and caused the bloude of the thanckofferynges which he offred to be sprenkled vpon the altare. But the brasen altare that stode before the LORD, put he away, so that it stode not betwene the altare and ꝑ house of the LORDE, but set it in the corner on the northsyde of the altare.

And Achas the kynge cōmaunded Urias the prest, and sayde: Upon ꝑ great altare shalt thou kyndle the burntofferyng in the mornynge, and the meatofferynge in the nynge, and the kynges burntofferynge and his meatofferynge, and the burntofferynge of all the people in the lande, with their meatofferynge and drynkofferyng. And all the bloude of the burntofferynge, and all bloude of the other offerynges shalt thou sprenkle theron: but with the brasen altare will I deuyse what I can. Urias the prest dyd all accordynge as Achas the kynge commaunded hym.

* And kynge Achas brake downe the sides of the seates, and put awaye the bekē from aboue, and toke the lauer from the brasen bullockes that were there vnder, & set it vpon the pauemēt of stone. And the pulpet for the Sabbath whiche they had buylded in the house: and the entrye of the kynges house turned he vnto ꝑ house of the LORDE for the kynge of Assirias sake.

What more ther is to saye of Achas, what he dyd, behold, it is wrytten in the Cronicles of the kynges of Juda. And Achas fell on slepe with his fathers, & was buryed with his fathers in ꝑ cytye of Dauid. And Ezechias his sōne was kyng in his steade.

The.xvii.Chapter.

IN the twelfth yeare of Achas the kynge of Juda, began Oseas the sonne of Ela to raygne ouer Israell at Samaria nyne yeare, and dyd that which was euel in the syghte of the LORD, but not as the kynges of Israel ꝑ were before hi. Against hym dyd Salmanasar the kynge of Assiria com vp. And Oseas was subiect vnto hym

& gaue hym trybutes. But whā the kynge of Assyria perceaued that Oseas had conspyred and sent messaungers to Sua the kynge of Egipte, & payed not trybute yearly to the kynge of the Assyrians, he besieged hym and put hym in prison. * And þ kynge of Assyria went vp in to al the lāde, and to Samaria, and laied syege vnto it thre yeat. * And in þ nyenth yeare of Oseas dyd the kynge of Assiria wynne Samaria, and caryed Israel awaye in to Assyria, and set thē at Halah and at Habor by the water Gosā, and in the cyties of the Medes.

For whan the children of Israel synned agaynst the LORDE theyr God * (þ brought them out of the lande of Egipte, from the hande of Pharao kynge of Egipte) and serued other goddes: and walked after the costumes of the heythen, whom the LORDE had dryuen out before the chyldrē of Israel and dyd as the kynges of Israel, and prouoked the LORDE theyr God, and dyd secretly þ thynges that were not rycht in the syght of the LORDE theyr God: namely in that they buylded them hye places in al cyties, both in castels and stronge cyties, and set vp pylers and groues vpon all hye hylles, and amonge all grene trees, and brent incense there in all the hye places, euen as dyd the heythē, whom the LORDE had cast out before them, and wrought wycked thynges, wherwith they prouoked the LORDE vnto wrath, and serued the Idols, wherof the LORDE sayd vnto them: * ye shall not do such thynge.

And whan the LORDE testified in Israel and Juda by all the prophetes & Seyers, sayenge: * O turne agayne from your euell wayes, and kepe my commaundemētes and ordynaunces, accordynge to al the lawe which I gaue vnto your fathers, and that I sent vnto you by my seruauntes the prophetes: they wold not herken, * but hardened theyr neckes, accordynge to the hard necke of theyr fathers, which beleued not on the LORDE theyr God. Yee they despysed his ordynaunces and his conuenaūt which he made wt theyr fathers, & his testimonies which he witnessed amōge them, & walked in theyr owne vanyties, and became vayne folowynge the heythen, which dwelt roūde about them, concernynge whom the LORDE had commaunded them, that they shuld not do as they dyd. Neuertheiesse they forsoke all the commaundementes of þ LORD theyr God * and made them two molten calues and groues, and worshipped al þ hoost of heauen, and serued Baal, and * caused theyr sonnes and doughters to go thorowe the fyre, and medled with soythsayers and wytches, and gaue them selues ouer to do that which was euel in the syght of the LORDE, to prouoke hym vnto wrath. Deu. 18. b

Then was the LORDE very wroth at Israel, and put them awaye from his presence so that ther remayned nomo * but one ly þ tryde of Juda. Nother dyd Juda kepe the commaundementes of the LORDE theyr God, but walked after the costumes of Israel, which they dyd. Therfore dyd the LORDE cast awaye all the sede of Israel, & troubled them, and delyuered thē in to the handes of the spoylers, tyl he had cast them out of his presence: for Israel was deuyded frō the house of Dauid. And they made them a kynge, one Jeroboam the sonne of Nebat, which turned Israel backe from the LORDE, and caused them to synne sore. Thus walked the chyldren of Israel in all the synnes of Jeroboam, which he had done, they departed not from them, vntyll the LORDE put Israel out of his presence, accordynge as he had spoken by all his seruauntes the prophetes. * So Israell was caryed awaye out of theyr owne lāde to Assyria vnto this daye, 3. Reg. 12. c. Jere. 25. a.

* The kynge of Assiria caused men to come from Babilon, from Cutha, frō Aua, from Hemath, and Sepharuaim, and caused them to inhabite the cities in Samaria in steade of the children of Israel. And they toke possession of Samaria, and dweite in the same cyties. But whan they beganne to dwell there, and feared not the LORDE, the LORDE sent lions amonge thē, which slewe them. And they caused it be sayd vnto the kynge of Assyria: The heythē whom thou hast brought hether, and caused them to inhabyte the cyties of Samaria, knowe not the lawe of the God of the lande: Therfore hath he sent lyons amonge them, & behold they slaye them, because they knowe not the ordynaunce of the God of the lande. 1. Esd. 4. d

The kynge of Assiria commaunded & sayd: Bryng hether one of the preistes that were caryed away from thence, and let him go thyther and dwel there, and teach them the ordynaunce of the God of the lande. Then came one of the preistes which were caryed awaye from Samaria, and dweite at Bethel, and taught them how they shuld feare the LORDE. But euery people made them goddes, and put them in the houses vpō the hye places, which þ Samaritanes

hadde made, euery people in theyr cyties wherin they dwelt. They of Babilō made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Asima. They of Iua made Nibehas & Tharthak. They of Sepharuaim burnt theyr sonnes vnto Adramelech and Anamelech the goddes of them of Sepharuaim.

¶ And whyle they feared the LORDE, they made prestes in the hye places of ꝑ lowest amonge them, and put them in the houses of ꝑ hye places: Thus they feared ꝑ LORD and serued the goddes also, accordynge to the costume of euery nacyon, from whence they were brought. And vnto this daye do they after the olde fashion, so that they nother feare the LORDE, nor yet kepe theyr owne ordynaunces and lawes, after ꝑ law and commaundement that the LORDE cōmaūded ꝑ children of Jacob, * vnto whom he gaue the name of Israel, and made a cōuenaunt with them, and commaunded thē, and sayd: * Feare none other goddes, & worshippe them not, and serue thē not, and offer not vnto them: but the LORDE which brought you out of the lande of Egipte, wt great power and outstretched arme, hym feare, hym worshippe, and vnto hym do sacrifyce: and the statutes, ordynaunces, law and commaundement which he hath caused to be written vnto you, those se that ye kepe, that ye alwaye do therafter, and feare none other goddes. And forget not the conuenaunt which he hath made with you, lest ye feare other goddes. But feare the LORD your God, he shal delyuer you from al your enemyes. Neuertheles they wolde not herken, but dyd after theyr olde costume.

Gene. 32.a

Judi.6.b
Jerr.10.a

Thus these Heythen feared the LORD, and serued theyr Idols also, & so dyd theyr chyldren and chylders chyldren lykewyse. Euē as theyr fathers haue done before thē, so do they vnto this daye.

The xviii. Chapter.

IN the thyrde yeare of * Oseas the sonne of Ela kynge of Israel, regned Ezechias ꝑ sonne of Achas kynge of Juda. And he was fyue and twenty yeare olde whan he was made kynge & regned nyne and twentye yeare at Jerusalem. His mothers name was Abi ꝑ doughter of Zachary. And he dyd that which was ryght in the syght of the LORDE accordynge vnto al as dyd Dauid his father. * He put awaye the hye places, and brake down the pylers, and roted out the groues, and brake ꝑ brasen serpent * which Moses had made, for vnto that tyme had the chyldren of Israel burnt incēse vnto it. And it was called Nehusthan. He put his trust in the LORDE God of Israel, so that after him ther was not his lyke amōge all the kynges of Juda neither had ben before hym. He cleued vnto ꝑ LORDE, departed not backe from hym, but kept his commaundementes, which the LORDE had commaunded Moses. And the LORDE was with hym. And whether soeuer he went forth, he behaued hymselfe wysely. He rebelled the kynge of Assyria, and was not subdued vnto hym. * He smote the Philistines also vnto Gasa, and theyr borders, bothe castels vnto the stronge cyties.

2.Reg.21.a
Deu.7.a
4.Reg.23.a

* In the fourth yeare of Ezechias kynge of Juda (that was the seuēth yeare of Oseas the sonne of Ela kynge of Israel) came Salmanasar ꝑ kinge of Assyria vp against Samaria, and layed sege vnto it, & wanne it after thre yeares in the sixte yeare of Ezechias, that is in the nyenth yeare of Oseas kynge of Israel, then was Samaria taken and the kynge of Assyria caryed Israel awaye vnto Assyria, and sent them at Hala and Habor by the water Golan, and in the cyties of the Medes. And all because they herkened not vnto the voyce of the LORDE theyr God, and had transgressed his commaunant. And as for all that Moses ꝑ seruāt of the LORDE had commaunded them, they had nother herkened vnto ony of them, nor done them.

* In the fourtenth yeare of kynge Ezechias dyd Sennacherib the kynge of Assyria come vp agaynst all the stronge cyties of Juda, and conquered them. Then sent Ezechias the kynge of Juda to the kynge of Assyria vnto Lachis, sayenge: I haue offended, turne backe fro me: loke what thou layest vnto me, I wyll beare it. Then the kynge of Assyria layed vnto Ezechias the kynge of Juda, thre hundreth talentes of syluer, and thyrtye talentes of golde. Then Ezechias gaue all the syluer that was found in the house of the LORDE, and in the treasures of the kynges house. At ꝑ same tyme brake Ezechias the kynge of Juda the pyllers of the temple of the LORDE, and ꝑ plates of golde which he hymselfe had caused to be layde ouer them, & gaue them vnto ꝑ kynge of Assyria.

* And the kyng of Assyria sent Thartha and the cheefe chamberlayne, & the cheefe butler from Lachis to kynge Ezechias with

great power vnto Jerusalem. And they went vp: and whan they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vpon the fullers lande, and called vnto the kynge. Thē cam ther forth vnto them Eliachim the sōne of Helchias the stewarde, and Sobna þ scribe, & Joah the sonne of Assaph the secretarye.

D And the chefe butler sayd vnto them: Tell kynge Ezechias: Thus sayeth the great kynge, euen the kynge of Assyria: What presumptyon is this that thou trustest vnto? Thynkest thou, that thou haste yet counsell and power to fyght? Whervnto trustest thou then, that thou art fallen of frō me? Beholde, puttest thou thy trust in this broke staffe of rede, in Egipte? which who so leaneth vpon, it shall go in to his hande, and pearse it thorow. Euen so is Pharao the kynge of Egipte vnto all them that put they? trust in hym. But yf ye wold saye vnto me: We put our trust in þ LORDE our God. Is not that he, whose hye places and altares Ezechias hath take downe and sayd vnto Juda and Jerusalem: Before this altare which is at Jerusalem, shal ye worshippe?

Make a multitude therfore vnto my lorde the kynge of Assiria, and I wyl geue the two thousande horses, let se yf thou be able to man them: how wylt thou then endure before the smallest prince of my lordes subiectes? And trustest thou vnto Egipt be cause of the charrettes and horsemen? But thynkest thou that I came vp vpt her with out the LORDE to destroy these cyttes? The LORDE hath commaunded me: Go vp in to that lande and destroye it.

E Then sayd Eliachim the sonne of Helchia, and Sobna, and Joah vnto the chefe butler: Speake to thy seruauntes in the Syrians language, for we vnderstande it, and speake not vnto vs in the Jewes spethe before the eares of the people that are vpon the wall. Neuertheleslle the chefe butler sayde vnto them: Hath my lorde then sent me vnto thy lord, or to þ, to speake these wordes? nee euen vnto the me, which syt vpon the wall, that they maye eate they? owne dounge and drynke they? owne stale with you. So the chefe butler stode & cried with loude voyce in the Jewes language, and sayd: Heare þ worde of the great kyng, the kynge of Assyria: Thus sayeth þ kyng: Let not Ezechias deceaue you, for he is not able to delyuer you fro my hande: and let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall delyuer vs, and this cytte shall not be geuen in to the handes of the kynge of Assyria. Folowe not ye Ezechias, for thus sayeth the kynge of Assyria.

Do me this diesynge, and come forth F vnto me, so shall euery mā eat of his vyne, and of his fygge tre, and drynke of his wel, tyll I come my selfe & fetch you in to a lāde, which is lyke your owne lande, wherin is corne, wyne, bread, vynyardes, oyle trees, oyle, and hony, so shal ye lyue and not dye. Folowe not ye Ezechias, for he deceaueth you, whan he sayeth: The LORDE shall delyuer vs. * Haue the goddes of the Heithen Esa.10.b delyuered euery one his lande from þ hāde of the kynge of Assiria? Where are the goddes of Hemath and Arphad? Where are þ goddes of Sepharuaim Hena and Jua? Haue they delyuered Samaria from my hande? Where is ther one God among the goddes of al landes, which hath delyuered his lande fro my hande, that the LORDE shulde delyuer Jerusalem fro my hande.

As for the people they held they? peace, & gaue hym no answere: for the kynge had commaunded and sayd: Answere hym nothynge. Then came Eliachim the sonne of of Helchia the stewarde, & Sobna þ scribe, and Joah the sōne of Assaph the secretary vnto Ezechias with rente clothes, and told hym the wordes of the butler.

The.xix. Chapter.

When Ezechias the kynge herde A this, he rente his clothes, & put Esa.37.a on a sackcloth, and wente into the house of the LORDE, and sent Eliachim the stewarde, and Sobna the scrybe with the eldest prestes, clothed in sackcloth, vnto the prophete Esay the sonne of Amos, and they sayd vnto hym: Thus sayeth Ezechias: This is a daye of trouble, and of delyaunce and blasphemy. The children are come to the byrth, and ther is no strength to be delyuered of them. yf haply the LORDE thy God wyll heare the wordes of the chefe butler, whom his lorde the kynge of Assyria hath sent, to blaspheme the lyuynge God, and to defye hym with suche wordes as the LORDE thy God hath herde, therfore lyfte thou vp thy prayer for the remnaunt, which are yet left behynde.

And whan kynge Ezechias seruauntes came to Esay, Esay sayd vnto the: Speake thus vnto your lorde: Thus sayeth þ LORD

Be feare not thou the wordes that thou haste herde wherwith the kynge of Assirias seruauntes haue blasphemed me. Beholde, I wyll put hym in another mynde, so that he shall heare tydynges, and go agayne in to
Esa.37.c his owne contre, * and in his owne lande
2.Pa.32.d wyl I cause hym to fal thorow the sweard.

And whan þ chefe butlar came agayn, he founde the kynge of Assiria fyghtynge agaynst Lybna: for he had herde þ he was departed frō Lachis. And he herde of Tharacha the kynge of the Mozians: Beholde, he is gone forth to fyght with the. Thē turned he backe, and sent messaungers to Ezechias, and caused to saye vnto hym: Saye thus vnto Ezechias þ kynge of Juda: Let not thy God deceaue the, on whome thou trustest and sayest: Jerusalem shall not be geuen in to the hande of the kynge of Assyria. Beholde, thou hast herde what þ kynges of Assyria haue done vnto all landes, & how they dāned them, and shalt thou be delyuered? Haue the Goddes of the Heythen delyuered them, whom my fathers destroyed, as Golan, Haran, Reseph, and the chyldren of Eden, which were at Thalassar? Where is the kynge of Hemath, the kynge of Arphad, and the kynge of the cytie Sepharuaim, Hena, and Jua?

C And whan Ezechias had receaued the letters of the messaūgers, and had red thē, he wente vp to the house of the LORDE, & layed them abrode before the LORDE, and made his prayer before the LORDE, and sayd: O LORDE God of Israel, thou that sytteste vpon the Cherubyns, thou onely art God amonge al the kyngdomes of þ earth, thou hast made heauen and earth. Encline thyne eare O LORDE, and heare: opē thyn eyes, and beholde, and heare the wordes of Sennacherib, whiche hath sent hyther to blaspheme the lyuynge God. It is true (O LORDE) that the kynges of Assiria haue destroyed the Heythen and their lande with the sweard, and haue cast their goddes in the fyre: for they were not goddes, but the worke of mens handes, woode and stone, therfore haue they destroyed thē. But now O LORDE helpe thou vs out of his hāde, that all the kyngdomes vpon earth maye knowe that thou LORDE art God alone.

D Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth þ LORDE God of Israel: Where as thou haste made thy prayer vnto me concernyng Sēnacherib the kynge of Assyria, I haue herd it. This is it that the LORDE hath spoken agaynst hym. He hath despysed the, and mocked the O virgyn thou doughter Sion, hath shaked his head at þ O doughter Jerusalem. * Whom hast thou despyted & blasphemed? Ouer whom hast thou lyft vp thy voyce? Euen agaynst the holy one in Israel hast thou lyfte vp thyne eyes: thou hast blasphemed the LORDE by thy messagers and sayde: Thorowe the multitude of my charrettes haue I gon vp to the toppe of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Cedres and his chosen Pynetrees, and am come the vttermost habitacyon of the wodde of Carmel that belongeth vnto it. I haue digged and dronke vp the straunge waters, and with the soles of my fete haue I dryed vp the See.

But haste thou not herde how that I haue done this longe ago, and haue prepared it from the begynnynge? Now haue I caused it for to come, that couetous fortresses cyties myght fall in to a wayst heperous stones, and they that dwel therin, shalde hye and fearful, and ashamed, * and shalde as the grasse vpon the felde, and as the grene herbe, and haye vpon the houstoppes, that wythereth afore it be growen vp. I knowe thy habitacyon, thy out and ingoynge, and that thou rageste agaynst me. For so moche then as thou rageste agaynst me, and thy prelūpcyon is come vp to myne eares, therfore wyl I put a synge in thy nose, and a bridle bet in thy lyppes, and wyll bringe the againe, euen þ same waye thou camest.

And let this be a token vnto the O chias. In this yeare eate that which is fallen. In the seconde yeare suche as groweth of it selfe: In the thyrde yeare sowe, reape, and plante vynyardes, & eate the frute of. And the doughter Juda which is escaped and remayneth, shall from henceforth take rote vpward, and bear frute above. For the remnaunt shal go forth from Jerusalem, and they that are escaped, shal go out of mount Sion. The gelousy of the LORDE Zebaoth shall bringe this to passe.

Therfore thus sayeth the LORDE concernynge the kynge of the Assyrians: He shal not come in to this cytie, & shal shote no arowe therin, nother shal there come a shylde before it, nother shall he bringe a banke about it, but shall go agayne by the same waye that he came, and shall not come in to this cytie, sayeth the LORDE: and I wyl defende this cytie, to helpe it for myne owne sake, and for my seruaunt Dauids sake.

And in the same nyght wente the angel of the LORDE, and smote in ỹ hooste of the Assyrians, an hundreth and fyue and foure score thousande men. And whan they gat them vp in the morynge, beholde, all laye full of dead coarses. *So Sennacherib ỹ kynge of Assyria brake vp, and departed, & returned, and abode at Ninive. And as he worshipped in ỹ house of Nesrach his God, his owne sonnes Adramalech, and Sarazer smote hym with the sweard, and fled in to the lande of Ararat. And Assarhadon his sonne was kynge in his steade.

The.xx. Chapter.

In ỹ tyme was Ezechias dead sycke. And the prophet Esay ỹ sonne of Amos, came to hym, & sayd vnto hym: Thus sayeth ỹ LORDE: Set thyne house in ordre for thou shalt dye and not lyue. And he turned his face to the wall, and prayed vnto the LORDE, and sayde: Remembre (O LORDE) that I haue walked faythfully before the, and with a perfecte hart, & haue done that which is good in thy syght. And Ezechias wepte sore. But whan Esay was not gone out of halfe the cytie, the worde of the LORDE came to hym, and sayd: Turne backe, and tell Ezechias the prynce of my people: Thus sayeth the LORDE God of thy father Dauid: I haue herde thy prayer, & consydered thy teares. Behold, I wil heale the. On the thyrde daye shalt thou go vp in to the house of the LORDE, and fyftene yeares wyll I adde vnto thy lyfe, and wyl deliuer the and this cytie from the kynge of Assyria, and this cytie wyll I defende for myne owne sake, & for my seruaũt Dauids sake. And Esay sayd: Bringe hether a quãtite of fygges. And whan they brought thẽ, they laied thẽ vpõ the sore, & it was healed.

*Ezechias sayd vnto Esay: Which is the token, that the LORDE wyll heale me, & that I shall go vp in to ỹ house of the LORDE on the thyrde daye? Esay sayd: This token shalt thou haue of the LORDE, that the LORDE shal do accordyng as he hath sayd: Shal the shadow go ten degrees forward, or shall it turne ten degrees backwarde? Ezechias sayd: It is an easy thynge for ỹ shadowe to go ten degrees downewarde, that is not my mynde: but that it go ten degrees backwarde. Then cryed the prophete Esay vnto the LORDE, *and the shadowe went backe ten degrees in Achas dyal, which he was descended afore.

*In the same tyme Merodach Baladã the sonne of Baladan kynge of Babylon, sent letters and presẽtes vnto Ezechias, for he had herde that Ezechias had ben sycke. And Ezechias reioyced with them, and shewed them all the house of rotes, the syluer, golde, spyces, and the best oyle, and the house of ordynaũce, and all that was foũde in his treasures. Ther was nothyng in his house and in all his dominion, but Ezechias shewed it them. Isa.39.a

Thẽ came Esay the prophet vnto kyng Ezechias, and sayd vnto hym: What haue these men sayd? and whence came they vnto the? Ezechias sayde: They came to me out of a farre contre, euen from Babylon. He sayd: What haue they sene in thy house? Ezechias sayde: They haue sene all that is in my house, & ther is nothynge in my treasures but I haue shewed it them. Thẽ sayd Esay vnto Ezechias: Heare the worde of the LORDE: *Beholde the tyme commeth, that it shalbe caryed awaye vnto Babylon, and what soeuer thy fathers haue layed vp vnto this daye: and ther shal nothynge be left, sayeth the LORDE. *Yee and the childzen which come of the, whom thou shalt beget, shalbe taken awaye, to be chãberlaynes in ỹ kynge of Babylons palace. Ezechias sayd vnto Esay: It is good that the LORDE hath spoken. And he sayd more ouer: Let ther be peace yet & faythfulnesse in my tyme. 4.Re.24.c and.25.b Ier.20.b Dan.1.a

What more ther is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condupte, wherby he cõueyed water in to ỹ cytie, behold, it is written in the cronicles of the kynges of Juda. *And Ezechias fell on slepe wt his fathers, and Manasses his sonne was kynge in his steade. 2.Pa.32.f

The.xxi. Chapter.

Manasses *was twelfe yeare olde whan he was made kynge, & reygned fyue and fyfty yeare at Jerusalẽ. His mothers name was Hephziba. And he dyd ỹ which was euel in the syght of the LORDE (euen after the abhominacyons of the Heithen, whom the LORDE expelled before ỹ childzen of Israel) and wared frowarde, & buylded vp ỹ hye places *which his father Ezechias had destroyed, and set vp Baals altares, and made groues (as Achab the kynge of Israel dyd) and worshipped all ỹ hoost of heaue, and serued them. And buyl- 2.Pa.33.a 4.Re.18.a

4.Re.21.c ded * altares in the LORDES house, wher
of the LORDE sayd: I wyll set my name at
Jerusalem. And in both the courtes of the
house of the LORDE buylded he altares vn
Leui.20.d. to all the hoost of heauen. And * caused his
Deu.18.b. sonne to go thorow the fyre, and regarded
4.Re.16.a hyrdes crye nge, and tokens, and mayntey-
ned soythsayers, and exposūders of tokens,
and so much dyd he of this which was euel
in the syght of the LORDE that he prouo-
ked hym vnto wrath.

B A groue Idol also which he had made,
set he in ỹ house, wherof the LORD sayd vn
to Dauid & to Salomō his sonne: In this
3.Reg 9.c house, and at Jerusalē (* which I haue cho
sen out of all the trybes of Israel) wyl I set
my name for euer, & wyll not cause ỹ foote
of Israel to be remoued ony more from the
land, which I gaue vnto theyr fathers, yee
so that they obserue and do accordynge vn
to all that I haue charged them, and after
all the lawe that my seruaunt Moses com
maunded them. Neuertheles they wolde
not herken, but Manasses deceaued them,
so ỹ they dyd worse then the Heythē, whom
the LORDE expelled before the chyldren of
Israel.

Then spake the LORDE by his seruaūtes
the prophetes, and sayd: Because ỹ Ma
nasses ỹ kynge of Juda hath done these ab
hominacyons, which are worse then all the
abominacyons that the Ammorites haue
C done which were before thē, and hath caus-
ed Juda also to synne agaynst theyr God:
therfore, thus sayeth the LORDE God of Is
Jere.19.a. rael: * Beholde, I wyl bringe such a plage
vpon Jerusalem and Juda, ỹ who soeuer
heareth it, both his eares shall glowe, and
ouer Jerusalem wyll I stretch forth ỹ lyne
of Samaria, and the weyght of the house
of Achab, and wyll wype out Jerusalem, e-
uen as one wypeth a platter, and I wyll o-
uerthrowe it. And the remnaūt of myne en-
herritaunce wyll I cast out, and scatter thē
abrode, and wyll delyuer them in to the hā-
des of theyr enemyes, to be spoyled & rente
of theyr enemyes: because they haue done
that which is euell in my syght, and haue
D prouoked me vnto wrath, sence ỹ daye that
I brought theyr fathers out of Egipte, vn-
to this day. Manasses also shed exceadyng
much innocent bloude, so longe tyll Jeru-
salem was full on euery syde, besyde ỹ syn-
nes wherwith he caused Juda for to synne,
so that they dyd that which was euel in the
syght of the LORDE.

What more ther is to say of Manasses,
and all that he dyd, and his synnes which
he committed, beholde it is written in the
Cronicles of ỹ kynges of Juda. And Ma-
nasses fell on slepe with his fathers, & was
buryed in the garden besyde his house, na-
mely, in the garden of Usa: and Amon his
sonne was kynge in his steade.

* Two & twenty yeare olde was Amon
whan he was made kynge, and he reygned
two yeare at Jerusalem. His mothers na-
me was Mesumelech, the doughter of Ha-
rus of Jatba, and he dyd euel in the syght
of the LORDE, as Manasses his father
had done, and walked in all the way which
his father walked, and serued the Idols
which his father hadde serued, and wor-
shipped them, and forsoke the LORDE the
God of his father, & walked not in ỹ waye
of the LORDE.

And his seruauntes conspyred agayn
Amon, and slewe the kynge in his house.
But the people of the lande slewe all them
that had conspyred agaynst kynge Amon.
And ỹ people of the lāde made Josias his
sonne kynge in his steade. As for other thin
ges that Amon dyd, beholde they are wry-
ten in the Cronicles of the kynges of Ju-
da. And he was buryed in his graue in Vs
sas gardē. And Josias his sōne was kynge
in his steade.

The.xxii. Chapter.

IOsias * was eyght yeare olde
whan he was made kynge, &
reygned one and thyrty yeare
at Jerusalem. His mothers
name was Jedida the dough
ter of Adaia of Bascath, & he dyd ỹ which
was ryght in the syght of the LORDE, and
walked in al the way of Dauid his father,
and turned not asyde, nother to the ryght
hande, nor to the lefte.

* And in the eyghteenth yeare of kynge
Josias, the kynge sent Saphan the sonne
of Asalia the sonne of Mesulam the scrybe
in to the house of the LORDE, & sayd vn-
to Helchias the hye preest, that ỹ money
that is brought vnto the house of the LOR
DE (which the tresholde kepers haue gath
red of the people) maye be delyuered vn
them, that they maye geue it to the worke
whiche are appoynted in the house of the
LORDE, and to geue it vnto the labourers
in the house (that they maye repayre the
decaye in the house) namely, vnto the car-
ters, and buylders, and masons, and to bye
that bye tymber and hewe stone for to repe

kynge of the house: but so that ther be no accompte taken of the concernynge the money that is vnder theyr hãde, but that they trade withall vpon credence.

And Helchias the hye preest sayde vnto Saphan the Scrybe: * I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue ỹ boke vnto Saphan, that he might reade it. And Saphan the scrybe bare it vnto the kynge, and brought hym worde agayne, and sayde: Thy seruaũts haue gathered together the money that was founde in the house, and haue delyuered it vnto the workmẽ, which are appoynted in the house of the LORD. And Saphan the scrybe tolde the kynge and sayd: Helchias the hye preest hath delyuered me a boke, and Saphan red it before the kynge.

But whan the kynge herde the wordes of the boke of the law, he rente his clothes. And the kynge commaunded Helchias the preest, and Ahicam ỹ sonne of Saphan, and Achbor the sonne of Michaia, and Saphã the scrybe, and Asia the kynges seruaunt, and sayde: * Go youre waye and aske counsell at the LORDE for me, for the people, & for all Juda, concernynge the wordes of this boke that is founde: for greate is the wrath of the LORDE that is kyndled ouer vs, because oure fathers haue not herkened vnto the wordes of this boke, to do all that is written vnto vs therin.

Then wente Helchias the hye preest, and Ahicam, Achbor, Saphan, and Asaia, vnto Hulda the prophetysse, the wyfe of Sellum, the sonne of Thecua, the sonne of Harham the keper of the clothes, and she dwelt at Jerusalem in the second porte, and they spake vnto her. And she sayde vnto them: Thus sayeth the LORDE God of Israell: Tell the man that sent you vnto me. Thus sayeth the LORDE: Beholde, I wyll brynge euill vpon this place, and the inhabiters therof, euen all the wordes of the lawe which the kynge hath caused to be red, because they haue forsaken me, and brent incense vnto other goddes, to prouoke me vnto wrath with all the workes of theyr handes. Therfore is my wrath kyndled against the cytye, and shall not be quenched.

But tell this vnto the kynge of Juda, B which hath sent you to aske councell at the LORDE: Thus sayeth the LORDE God of Israel: because thyne harte is not departed from the wordes which thou hast herde and hast humbled thy selfe before the LORDE, to heare what I haue spoken agaynste this place and the inhabiters therof (howe that they shall become a very desolacyon and curse) and hast rente thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: * therfore wyll I gather the vnto thy fathers, so that thou shalt be put into thy graue in peace, & thyne eyes shall not se al the euell ỹ I wyll brynge vpõ this place. And they brought ỹ kynge worde agayne. 4.Re. 23.f

The.xxiii.Chapter.

And * the kynge sent forth, and A all the Elders in Juda and Jerusalem resorted vnto him, and the kynge wente vp in to the house of the LORDE, and all the men of Juda, and all the inhabiters of Jerusalem with hym, the prestes and prophetes and al the people both small and great, * and all the wordes of the boke of the couenaunt that was founde in the house of the LORDE, were red in theyr eares. And the kynge stode vpon a pyler, and * made a cõnenaunt before the LORDE that they shulde walke after the LORDE, and to kepe his cõmaundementes, witnesses, and ordinaunces with all theyr harte and with all theyre soule, that they shuld set vp ỹ wordes of the couenaunt, which are writtẽ in this boke. And all ỹ people entred in to the cõnenaũt. 2.par.34.f 2.Esd.8.a Iosu.24.a

And the kyng cõmaunded Helchias the hye preest, and ỹ prestes of the seconde course and the kepers of the tresholde, that they shulde put out of the temple all the vessels which were made for Baall, & for the groue and for al the hoost of heauen, and he burnt them without Jerusalem in the valleye of Cedron, and the duste of them was caryed vnto Bethell.

And he put downe the * kemurims whõ B the kynges of Juda had founded, to burne incense vpon the hye places, in the cytyes of Juda, and aboute Jerusalem. He putte down also thẽ ỹ burnt incẽse vnto Baall, to the Sõne, and the Moone, and the twolue Soph.1.a

tokens, and to all the hoost of heauen. And the groue caused he to be caryed from the house of the LORDE out of Jerusalem in to the valley of Cedron and brent it in the valleye of Cedrō, and made it to dust, and cast the dust vpō the graues of the cōmune people. And he brake downe the whorekepers houses which were by the house of the LORDE, wherin the wemen made mansyons for the groue.

And he caused al the prestes for to come out of the cytes of Juda, and suspended the hye places, where the prestes burnt incense from Geba and Berseba. And brake downe ỹ hye places in the portes, that were at the doze of the gate of Josua the shreue of the cyte, at the lefte hande as one goeth in the cyte porte. yet had not the prestes of the hye places offered vpon the altare of the LORDE, at Jerusalem, but dyd eate vnle uended breade amonge their brethren.

C He suspended * Tophet also in the val- Jerr. 7. d
leye of the chyldren of Ennon, that noman shulde cause his sōne or doughter to go thorow ỹ fire vnto Moloch. And he put downe the horses, which the kynges of Juda had set vnto the Sonne, at the entrynge in to ỹ house of the LORDE, beside the chest of Nethan Melech the chamberlayn which was at Paruarim, and the chartettes of ỹ Sōne burnt he with fyre, and the altares vpō the roke of Achabs parler, which the kynges of
4. Re. 21. a Juda had made. And ỹ altares * whiche Manasses had made in the two courtes of the house of the LORD, dyd the kynge brake downe. And ranne from thēce, and cast the dust of them in to the broke of Cedron.

And the hye places ỹ were before Jerusalem on the rightehande of mount Mashith
3. Re. 11. a * which Salomō the kynge of Israell had buylded vnto Astaroth the abhominacyon of Sidon, and to Camos the abhominatiō of Moab, and to Malcom ỹ abhominatiō of the chyldrē of Ammon, those dyd ỹ kynge suspende, and brake the pyllers, and toted out the groues, and fylled theyr places wt mens bones.

D And * the altare at Bethell, and the hye
3. Re. 12. b place that Jeroboam the sonne of Nebat made, which caused Israel to synne, ỹ same altare brake he downe and the hye place, and burnt ỹ hye place, and made it to dust & burnt vp ỹ groue. And Josias turned him aboute, and sawe the graues that were vpon the mount, and caused the bones to be fetched out of the graues, and brent thē vpon the altare, and suspended it accordyng to the worde of the LORDE * which the man of God cryed out, that tolde this before.

And he sayde: What tytell is this, that I se here? And the men of the cytye sayd vnto hym: It is the graue of the man of God, which came frō Juda, and cryed out this ỹ thou hast done agaīst the altare of Bethell. And he sayde: Let hym lye, noman touche his bones. Thus were his bones delyuered with the bones of the prophete that came from Samaria.

He put awaye also all the houses of the hye places in ỹ cyties of Samaria, (which the kynges of Israel had made to prouoke the LORDE vnto wrath) and dyd with them accordyng to all as he had done at Bethell. and al ỹ prestes of the hye places that were there, offered he vpon the altares, and dyd burnt he mens bones theron, and came agayne to Jerusalem.

* And the kynge cōmaunded the people and sayd: Kepe Easter vnto the LORDE your God * as it is wrytten in the boke of this conuenaunt. * For ther was no Easter kepte as this, sence the tyme of the iudges which iudged Israel: and in all the tymes of the kynges of Israel and of ỹ kynges of Juda: but in the eyghteenth yeare of kynge Josias, was this Easter kept vnto the LORDE at Jerusalem.

And Josias expelled al soothsayers, wōnders of tokens, ymages and Idols, and all the abhominacyōs which were sene in the londe of Juda and at Jerusalē, that he myghte sette vp the wordes of the lawe, which were wrytte in the boke, ỹ Helchias the preste founde in the house of the LORDE.

Ther was no kynge before hym, which so conuerted vnto the LORDE with all his harte, with all his soule, & with all his strength, accordynge to all the lawe of Moses. And after hym came ther not by such another. yet turned not the LORDE from the indignacyon of his greate wrath, wherwith he was displeased ouer Juda, be cause of al the prouocacyon wherwith Manasses had prouoked hym. And the LORDE sayde: * I wyll put out Juda out of my sight also, euē as I haue put away Israel, & this cytye which I haue chosen, wyll I cast out, namely, Jerusalē, and ỹ house wherof I said: My name shalbe there. What more ther is to saye of Josias, and al ỹ he dyd, behold, it is wrytten in the Cronicles of the kynges of Juda.

* In his tyme went Pharao Nechao kynge of Egypte vp agaynste the kyng

of Assiria by the water Euphrates. But kynge Josias went agaynst hym and dyed at Megiddo, whan he had sene hym. And his seruauntes caryed hym dead from Megiddo, and brought hym to Jerusalē, * and buryed hym in his graue. ‡ And the people of the londe toke Joahas the sonne of Josias, and anoynted hym kynge in his fathers steade.

6 Thre and twentye yeare olde was Joahas whā he was made kynge, and raygned thre monethes at Jerusalem. His mothers name was Hamutall, the doughter of Jeremia of Libna. And he dyd ỳ whiche was euel in the sight of the LORD, euen as his fathers had done. But Pharao Necho toke hym prisoner at Reblatha in the lōde of Hemath, that he shulde not raygne at Jerusalem: and rayled a tare vpon the londe, an hundreth talentes of syluer, and one talent of golde. And Pharao Necho made Eliachim ỳ sōne of Josias kynge in his fathers steade, ‡ turned his name Joachim. * But Joahas toke he, and brought hym in to Egypte where he dyed. And Joachim gaue the syluer and golde vnto Pharao, yet tarod he the lande, that he myght geue the syluer accordyng to Pharaos cōmaundemēt. Euery one amonge the people of the lande tared he after his abylite in syluer ‡ golde, to geue it vnto Pharao. Fyue and twentye yeare olde was Joachim whā he was made kynge, and raygned eleuen yeares at Jerusalem. His mothers name was Sebida the doughter of Pedaia of Ruma, and he dyd euell in the syght of the LORDE, euen as his fathers had done.

The.xxiiii. Chapter.

1 IN this tyme came vp Nabuchodonosor the kynge of Babilon, and Joachim was in subiectyon vnto hym thre yeare. And he turned backe, and rebelled agaynst hym. And the LORDE sente men of warre vpon hym out of Chaldea, out of Syria, out of Moab, and frō amōge the chyldren of Ammon, and cauſed thē for to come in to Juda, to destroye it accordige to the worde of the LORDE, which he spake by his seruauntes the prophetes. It forturned euen so vnto Juda, * accordynge to the worde of the LORDE, that he wolde put thē awaye from his presence, because of the synnes of Manasses which he did: and because of the innocent bloude that he shed. And he fylled Jerusalē with innocent bloude, therfore wolde not the LORDE be reconcyled.

B What more ther is to saye of Joachim, and all that he dyd, beholde, it is wrytte in the Cronicles of the kynges of Juda. And Joachim fel on slepe with his fathers. And * Joachim his sōne was kyng in his stead Jere. 36. d And the kynge of Egipte came nomore out of his londe: for the kynge of Babylon had conquered all that was the kynge of Egiptes, from the ryuer of Egipte vnto the water Euphrates. Eyghtene yeare olde was Joachim whan he was made kynge, and raygned thre monethes at Jerusalem. His mothers name was Nebustha the doughter of Elnathan of Jerusalem. And he dyd euell in the sight of the LORDE euen as his father had done.

C At the same tyme wente the seruauntes of Nabuchodonosor kynge of Babilon vp to Jerusalem, and came vpon the cytye w ordinaunce of warre. And whan Nabuchodonosor and his seruauntes came to the cytye, they layed syege vnto it. But Joachim ỳ kynge of Juda wente forth to the kynge of Babylon with his mother, with his seruaūtes, with his rulers ‡ chamberlaynes. And the kynge of Babylon receaued hym in the eyght yeare of his raygne.

4. Re. 20. e Esa. 29. b * And he toke forth from thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golde vessell that Salomon the kynge of Israel had made in the house of the LORDE (accordyng as the LORDE had sayde) and caryed awaye all Jerusalem, all the rulers, all the myghtye men, euen ten thousande prisoners, and all the carpenters, and all the smythes, and lefte none behynde but the poore people of the londe.

D * And he caryed Joachim awaye vnto Babylon, and the kynges mother, the kynges wyues, and his chāberlaynes: and the myghty men of the londe led he awaye prisoners also from Jerusalem vnto Babylō and seuen thousande of the best men, and a thousande carpenters, and smythes, and al the stronge men of warre. And the kyng of Babylon brought them awaye captyue vnto Babylon. * And the kynge of Babylon Jere. 37. a made Matania his vncle kyng in his stead and turned his name Zedechias.

Deu. 28. B Jere. 24. a

* One and twentye yeare olde was Zedechias, whan he was made kynge, ‡ raygned eleuen yeare at Jerusalē. His mothers name was Amithall the doughter of Jeremia of Libna. And he dyd euell in the sight of the LORDE, euen as Joachim dyd:

Jere. 52. a

for thus fortuned it vnto Jerusalē and Juda thorow the wrath of the LORDE, tyll he had cast them out from his presence. And Zedechias fell awaye from the kynge of Babylon.

The.xxv.Chapter.

AND it fortuned, that * in the Jerr.39.a and 52.a
neynth yeare of his raygne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kynge of Babylon came with all his power agaynst Jerusalē. And they layed lege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cytye beseged vnto the eleuenth yeare of kynge Zedechias. * But on the nyenth day of the Ezec.4.c. and.5.d
fourth moneth was the honger so stronge in the cytye, that the people of the lōde had nothynge to eate. And ỹ cytye was broken vp, and all the men of warre fled in ỹ night by the way of the porte betwene ỹ two walles, which goeth to the kynges gardē. But the Caldees laye aboute the cytye. And Zedechias fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kynge, and toke hym in the playne felde of Jericho: and all the men of warre that were with hym were scattered abrode from hym. And they toke the kynge, and led hym vp to the kynge of Babylon vnto Reblatha. Here reade: And they talked with hym of iudgement. And he gaue iudgement vpon hym. And they slew Zedechias chyldrē before his eyes, and put oute Zedechias eyes, bounde hym with cheynes, and caryed hym vnto Babylon.

B Upon the seuenth daye of the fyfth moneth that is the nyententh yeare, of Nabuchodonosor kynge of Babylō, came Nabusaradā the cheke captayne, the kyng of Ba-
2.par.36.c
bylōs seruaūt vnto Jerusalē, * and burnt the house of the LORD, & the kynges house, and the houses at Jerusalem, and all the greate houses burnt he with fyre. And all ỹ power of the Caldees which was with the cheke captayn, brake downe ỹ walles roūde

aboute Jerusalem. As for the people that yet were left in the cytie and were fallen to the kynge of Babylon, and the residue mune people, Nabusarandan the cheke captayne caryed them awaye. And of the poreste people dyd the cheke captayne leue in the londe to be wynegardeners and plowmen.

But the brasen pilers in the house of the LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd the Caldees breake downe, and caryed the metal vnto Babylon. And the pottes, shouelstelhokes, spones, and all the brasen vessell that was occupyed in ỹ seruyce, caryed they awaye. And the cheke captayne toke away the censors and basens, that were of golde and syluer, two pylers, one lauer, and ỹ mates that Salomon had made for the house of the LORDE. The metall of all these instrumentes coulde not be weyed. * Eyghtene cubites hye was one pyler, and the knoppe theron was of brasse also, and three cubytes hye: and the rope and the pomgranates vpon the knoppe rounde aboute were all of brasse. After the same maner was the other pyler also with the rope.

And the cheke captayne toke Seraiah ỹ preest of the fyrst course, and Sophony the preest of the seconde course, and the dorkeepers, and one chamberlayne out of the cytye which was appoynted ouer the men of warre: and fyue men that were euer beforne the kynge, which were founde in the cyte, and Sophar the captayne, which taught the people of the lande to fyghte, and three score men of the people of the londe, ỹ were founde in the cytye: these dyd Nabusaradā the cheke captayne take, and brought them vnto the kynge of Babylō vnto Reblatha. And the kynge of Babylon slew thē at Reblatha in the lande of Hemath. Thus was Juda caried awaye out of his lande. * And
ouer the remnaunt of the people in the lande of Juda, whom Nabuchodonosor ỹ kynge of Babylon lefte behynde, he set Godolias the sonne of Ahicam the sonne of Saphan. Now whan all the captaynes of the soldyers, & the men herde, that the kynge of Babylon had made Godolias gouernour, they came to Godolias vnto Maspha, namely Jsmaell the sonne of Nathanias, and Johanna the sonne of Carea, and Seraiah the sonne of Tanhometh the Netophathite, and Jesanias the sonne of Maechati with their men. And Godolias sware vnto them, and to theyr men, and sayde vnto them:

nat ye the officers of the Caldees, tarye in the lonte, and submitte your selfe vnto the kynge of Babylon, and ye shall prosperе.
* But in the seuēth moneth came Ismaell the sonne of Nathanias the sonne of Elisama (of ꝑ kynges kynred) and ten men with hym, and slewe Godolias, and the Jewes and Caldees that were with him at Maspa Then all the people gat thē vp, both small and great and the captaynes of the hoost, and came into Egypte, for they were afrayd of the Caldees.
* Howbeit in ꝑ seuē and thyrtieth yeare after that Joachim the kyng of Juda was caryed away on the seuen and twē tyeth day of the twelfthe moneth, Euylmerodah the kynge of Babylon in the fyrste yeare of his raygne, lift vp ꝑ head of Joachym ꝑ kynge of Juda out of prisō: and spake louyngly vnto hym, & set his troue aboue the tro nes of ꝑ kyn ges that wer with hym at Babylon, & chaūged ꝑ clothes of his cap tyue: And he dyd eate alway before hym as longe as he lyued. And he appoynted hym his porciō, which was euer geuē hym daylye of the kynge, as longe as he lyued. (:)

¶ The ende of the fourth boke of the kynges.

The fyrste boke of the Cronicles called Paralipomenon.

What this boke contayneth

Cpap i. ii. A rehearsynge of the generacyons.
Chap iii. Of Dauid and his sonnes
Chap iiii A regyster of the childzen of Juda
Chap v A regyster of the chyldzen of Simeon
Chap vi. A regyster of the Rubenites
Chap vii. A regyster of the chyldzen of Leui
Chap viii. Of the chyldzen of Jssachar and Ben Jamin.
Chap ix. Of the tryde of Ben Jamin
Chap x. the nōbze of the Jsraelites / that were caried awaye vnto Babylon
Chap xi. The battayll of the Philistines agaynste Saull and his sonnes
Chap xii. How Dauid was anoynted kynge / and of his kyngdome
Chap. xiii. Of Dauids worthy mē of warre which came vnto hym out of all the trybes
Chap xiiii. How the other trybes were called and how they fetched awaye the Arke
Chap xv. Hiram sendeth tymber vnto Dauid. Of Dauids wyues. He ouercōmeth the Philistines
Chap xvi. Dauid appoynteth the Leuites to beare the Arke
Chap xvii. The Arke is set in the Tabernacle with sacrifice / and thankesgeuynge.
Chap xviii God forbyddeth Dauid to buylde the temple
Chap xix. Dauid subdueth the enemyes on euery syde
Chap xx. Hanun the kyng of Amon deuileth shamefully with Dauids seruauntes / that came to conforte hym
Chap xxi. Of certayne battayles which Dauid wynneth with worshyppe
Chap xxii. Dauid nombreth the people / and diligētly teacheth the WORDE / which punysheth the people for his sake
Chap xxiii. Dauid prepareth tymber and stone golde and syluer for the buyldynge of ꝑ tēple
Chap xxiiii. xxv. Dauid in his age before his death / appoynteth the offices in the house of God
Chap xxvi The office of the childzen of Asaph Heman and Jedithun
Chap xxvii. The office of the porters
Chap xxviii. The office of the captaynes amōge the trybes
Chap xxix. The wordes of Dauid to the captaynes / to the people / and to Salomon
Chap xxx. How Dauid taketh in buyldyng the temple / and what the princes geue therto.

The fyrst boke of

the Cronicles, otherwyse called Paralipomenon.

The fyrst Chapter.

A
Gen.5.c

Dam, Seth, Enos, Kenan, Mahalaleel Jared, Henoch, Mathusalah, Lamech, Noe, Sem, Ham, Japhet.

Gen.10.a

* The chyldren of of Japhet are these: Gomer, Magog, Madai, Jauan, Tuball, Mesech and Thiras. The chyldren of Gomer are these: Ascenas, Riphat, Togarma. The childre of Jauan are these: Elisa, Tharsisa, Chitim and Dodanim.

The chyldren of Ham are these: Chus Misraim, Phut, and Canaan: The chyldre of Chus are these: Seba, Heuila, Sabtha, Reima, and Sabthecha. The chyldren of Reima are these: Sheba and Dedā, Chus begat Nemrod, which beganne to be mygh tye vpon earth. Misraim begat Ludim, Enanim, Lehabim, Naphthuhim, Patrusim, and Casluim, of whome came the Phylistyn es and Caphthorims. Canaan begat Sidō his fyrst sonne: Heth, Jebusi, Amori, Girgosi, Heui, Arki, Sini, Aruadi, Zemori and Hemathi.

B The chyldren of Sem are these: Elam, Assur, Arphachsad, Lud, Irā, Uz, Hul, Gether and Malech. Arphachsad begat Salah. Salah begat Eber. Unto Eber ther were borne two sōnes: the name of the one was Peleg, becāuse ꝑ in his tyme the worlde was deuyded, and his brothers name was Jaketan. And Jaketan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Usall, Dikela, Eball, Abimaell, Seba, Ophir, Heuila and Jobab. These all are the chyldren of Jakethan.

Gene.11.b

* Sem, Aphachsad, Salach, Eber, Peleg, Regu, Serug, Nahor, Tharah. Abrā that is Abraham. The chyldren of Abrahā are these: Isaac and Ismael. This is theyr

Gene.25.b

generacyon: * The fyrste sonne of Ismael: Nebaioth, Cedar, Abdeell, Mibsam, Misma, Duma, Massa, Hadad, Thema, Jethur, Naphis and Kedma. These are ꝑ chyldren of Ismaell.

* The chyldren whiche Kethura Abrahams concubyne bare, are these: Simram, Jaksan, Medan, Midiā, Jesbak and Suah. The chyldren of Jaksan are these: Saba and Dedan. And the chyldren of Midian are Epha, Epher, Henoch, Abida and Eldas. All these are the chyldren of Kethura. Abraham begat Isaac. The chyldren of Isaac are: Esau and Israell. * The chyldren of Esau are: Eliphas, Reguell, Jeus, Jolam, Korah. The chyldren of Eliphas are Theman, Omar, Zephi, Gaetham, Kenas, Thimna and Amalek. The chyldren of Reguell are, Nahath, Serah, Samma and Misa.

* The chyldre of Seir are: Lothan, Sobball, Zibeō, Ana, Dison, Eser, Disan. The chyldryn of Lothan are: Hori and Homan: and Thimna was the syster of Lothā. The chyldren of Soball are: Iluan, Manahath, Eball, Sephi, Onam. The chyldren of Zibeon are: Aia and Ana. The childre of Ana, Dison. The chyldren of Dison are: Hamran, Esban, Jethran and Charan. The chyldren of Ezer are: Bilhan, Zeuan and Jean. The chyldren of Disan are: Hus and Iran.

* These are the kynges which raygned in the lōde of Edō, or euer ther raygned a kynge amonge the chyldren of Israell: Bela the sonne of Beor, and the name of his cytye was Dinhaba. And whan Bela dyed, Jobab the sonne of Serah of Bosra was kynge in his steade. And whā Jobab dyed Husam out of the londe of the Themanites was kynge in his steade.

Whā Husā dyed, Hadad ꝑ sonne of Bedad (which smote ꝑ Madianites in ꝑ felde of the Moabites) was kynge in his steade, and ꝑ name of his cytye was Auith. Whā Hadad died, Samla of Masrek was kynge in his steade. Whan Samla dyed, Saul, of Rehobeth by the water syde, was kynge in his steade. Whan Saull dyed, Baalhanan the sonne of Achbor was kynge in his steade. Whan Baall Hanan dyed, Hadad was kynge in his steade, and the name of his cytye was Pagi, and his wyues name was Mehetabeel ꝑ doughter of Matred, and doughter of Mesahab.

But whā Hadad dyed, ther were princes at Edom: Prynce Thimnah, Prynce Alia, prynce Jetheth, prynce Aholibama, prynce Ela, prynce Pinon, prynce Kenas, prynce Theman, prynce Mibzar, prynce Magdiell, prynce Iram. These are the princes of Edom.

The.ii.Chapter.

THese are the chyldzen of * Israel: Ruben, Symeon, Leui, Juda, Isachar, Zabulō, Dan, Joseph, Ben Jamin, Nephtali, Gad, and Aser. * The chyldzen of Juda: Er, Onan, and Sela: these thze were bozne vnto hym of the doughter Sua the Cananytisse. Howbeit the fyrst sonne of Juda was wycked before the LORDE and therfore he slewe hym. But * Thamar his sonnes wyfe bare him Phares and Zarah, so that all the chyldzen of Juda were fyue.

* The chyldzen of Phares are, Helrō and Hamuel. The chyldzen of Zarah are, Simri, Ethan, Heman, Thalcoll, Dara, which all are fyue in nombze. The chyldzē of Charmi are, * Achan, which troubled Israel, whan he synned in the thynge that was damned. The chyldzen of Ethan: Asaria.

The chyldzen which were bozne vnto Helrō, are: Raia, Thalubai. * Ram begat Aminadab, Aminadab begat Naasson the pynce of the chyldzen of Juda. Naasson begat Salmon, Salmō begat Boos, Boos begat Obed, Obed begat Isai, * Isai begat Eliab his fyrst sonne, Aminadab the seconde, Samma the thyrde, Nathanael the fourth, Raddai the fyfthe, Ozem the sixte David the seuenth. And theyr systers were Zeruia and Abigail.

The chyldzen of Zeruia are these thze: Abisai, Joab, and Asahel. Abigail begat Amasa. * The father of Amasa, was Jether an Ismaelite.

Caleb the sōne of Helrom begat Asuba the womā, & Jerigoth. And these ar ỹ same womans chyldzen: Jeser, Sobab, and Ardon. But whan Asuba dyed, Caleb toke Ephrat, which bare hym Hur. * Hur begat Uri, Uri begat Bezaleel.

Afterwarde lay Helrom ỹ the doughter of Machir ỹ father of Gilead, & he toke her whan he was thze scoze yeare olde, and he bare hym Segub. Segub begat Jair, which had thze and twenty cyties in ỹ lāde of Gilead. And he toke out of the same Jeser and Iram the townes of Jair, and Kenath with the villages therof, thze scoze cyties. All these are the chyldzen of Machir the father of Gilead. After the death of Helrom in Caleb Ephrata, left Helrō his wyfe vnto Abia: which (wyfe) bare hym * Asur the father of Thecoa.

Jerahmeel the fyrste sonne of Helrom had chyldzen: the fyrst Ram, Buna, Ozen, and Ozem, and Achia. And Jerahmeel had yet another wyfe, whose name was Athara she is the mother of Onam. The chyldzē of Ram ỹ fyrst sōne of Jerahmeel are Maaz, Jamin and Eker.

Onam had chyldzen: Samai and Jada. The chyldzen of Samai are, Nadab & Abysur. Abysurs wyfe was called Abihail, which bare hym Ahban and Molid. The chyldzē of Nadab are, Seled and Appaim And Seled dyed without chyldzen. The chyldzen of Appaim: Jesei. The chyldzē of Jesei: Selan. The chyldzen of Selan: Ahlai. The chyldzen of Jada ỹ bzother of Samai are, Jether and Jonathā. But Jether dyed without chyldzen. The chyldzē of Jonathan are, Peleth and Sasa: These are ỹ chyldzen of Jerahmeel. As for Selan, he had no sonnes, but a doughter. And Selā had a seruaunt an Egipcyan, whose name was Jatha. And Selan gaue his doughter vnto Jatha his seruaunt to wife, which bare hym Athai. Athai begat Nathan, Nathan begat Sabad, Sabad begat Ephal, Ephal begat Obed, Obed begat Jehu, Jehu begat Asaria, Asaria begat Halez, Halez begat Elleasa, Elleasa begat Sisamai, Sisamai begat Sallum, Sallum begat Jekamia, Jakamia begat Elisama.

The chyldzen of Caleb the bzother of Jerahmeel are, Mesa his fyrst sonne, whiche is the father of * Siph, and of the chyldzen of Maresa the father of Hebzon. 2.Re.17.b

The chyldzē of Hebzon are: Cozah, Thaphah, Rekem, and Sama. Sama begat Raham the father of Jarkaam. Rekem begat Samai. The sonne of Samai was called Maon, & Maon was ỹ father of Bethzur. Epha Calebs concubyne bare, Haran Mosa, and Gales. Haram begat Gales. The chyldzen of Jahdai are, Rekem, Jothā, Gelan, Pelet, Epha, and Saaph. Maecha Calebs cōcubyne bare Seber & Thirhena. And she bare Saaph also the father of Madmannna, and Scheua the father of Machbena, and the father of Gibea. * But Achsa was Calebs doughter. Josu.15.b. Iudi.1.c

These were the chyldzen of Caleb: Hur the fyrst sonne of Ephzata. Sobail the father of Kyriath Jearim: Salma the father of Bethleem: Hareth ỹ father of Beth Sader. And Sobal the father of Kyriath Jearim had sōnes, namely, the halfe kynred of Manuhoth.

The kynreds at Kyriath Jearym were the Jethites, Puthites, Sumathites, and Misraites. From these came forth the Za-

regathites and Esthaolites. The chyldren of Salma are Bethleem and the Netopha thites the crowne of the house of Joab, and the half of the Manahites of the Zareites. And the kynredes of the scrybes whiche dwelt at Jabes, are the Thireathites, Simeathites, Suchothites. * These are ỹ kenites, that came of Hamath the father of Beth Rechab. Judi.1.b

The iii. Chapter.

THese are the chyldre of Dauid, which were borne vnto hym in Hebron. * The fyrst sonne, Ammon of Ahinoam the Jesraelitisshe: the seconde Daniel of Abigaill the Carmelitisshe: the thyrde, Absalon the sonne of Maecha the doughter of Thalmai kynge of Gesur: the fourth Adonias the sonne of Hagith: the fyfth, Saphathia of Abital: the sixte, Jethream of his wife Egla. These sixe were borne vnto him at Hebron, for he regned there seuen yeare and sixe monethes. But at Jerusalem regned he thre and thyrtye yeare. 2.Reg.3.a

2.Reg.5.a

* And these were borne vnto hym at Jerusalē: Simea, Sobab, Nathā, * Salomō these foure of Bethsheba ỹ doughter of Ammiel. And Jebear, Elisama, Elephalet, Noga, Nepheg, Japia, Elisama, Eliada, Eliphelet, these.ix. These al are the chyldren of Dauid, besyde those that were the chyldren of the concubynes. * And Thamar was they sister. 2.Reg.13.a

Matth.1.a

* Salomons sonne was Roboā, whose sōne was Abia, whose sōne was Asa, whose sonne was Josaphat, whose sonne was Joram, whose sonne was Ahasia, whose sonne was Joas, whose sōne was Amasias, whose sonne was Asaria, whose sonne was Jothan, whose sonne was Achas, whose sōne was Ezechias, whose sōne was Manasses, whose sonne was Amon, whose sonne was Josias. The sōnes of Josias were the fyrst Johanna, the seconde Joachim, the thyrde Zedechias, the fourth Sallum. The chyldren of Joachim were, Jechonias, whose sonne was Zedechias.

Matth.1.b

The chyldre of Jechonias which were taken presoners, were * Salathiel, Malchiram, Phadaia, Semeazar, Jekamia, Hosanna, Nedabia. The chyldren of Phadaia were: Zorobabel and Simei. The chyldre of Zorobabel were: Mesullem and Hanania, and they sister Selomith, and Hasuba, Ohel, Baracheas, Hasadia, Jusab, Hases, these fyue. The childre of Hananias were Phatia and Jesaia, whose sonne was Rephaia, whose sōne was Arnan, whose sonne was Obedia, whose sōne was Sechenia. The chyldre of Sechenia were: Semaia. The chyldren of Semaia were: Hatus, Jegeal, Bariah, Neatia, Saphat and Sechenia, these sixe. The chyldre of Neatia, were: Elioenai, Ezechias, and Asrikam, these thre. The children of Elioenai were Hodauia, Eliasib, Phatia, Akub, Johanna, Delaia, Anani, these seuen.

The.iiii. Chapter.

THe chyldren of Juda were: * Phares, Hesron, Charmi, Hur, Sobal. Rehoia ỹ sonne of Sobal begat Jahath. Jahath begat Ahumai, Lahad. These are the kynredes of the Zarathites, Elle the father of Etham, Jezreel, Jesma, Jedbas, they sister was called Hazelelponi: and Penuel the father of Gedor, and Eser the father of Husa. These are the chyldren of Hur the fyrst sonne of Ephrata the father of Bethleem.

* Ashur the father of Thecoa had two wyues, Hellea, Naera: Naera bare Ahusam, Hepher, Themni, and Ahastari: these are the chyldren of Naera. The chyldren of Hellea were: Zereth, Jezohar and Ethnan. Chos begat Anub and Hazobeba, and the kynred of Aharhell the sonne of Harum. Jabes was more honorable then his brethre, and his mother called hym Jabes, saying: I haue borne hym with trouble.

And Jabes called vpon the God of Israell, and sayd: * yf thou wylt blesse me, and increase the borders of my lande, and yf thy hande be with me, and thou delyuer me from euel, that it trouble me not. And God caused it for to come that he axed.

Chalub the brother of Suah begat Mehir: he is the father of Eshon. Eshō begat Bethrapha, Passeah, and Thehinna the father of the cytie of Nahas: these are the men of Recha. The children of Kenas were: Othoniel and Saraia. The chyldren Athaneel were, Hathath.

And Meonothai begat Aphra. And Saraia begat Joab the father of Gebarasim, for they were carpenters. The chyldren of Caleb the sonne of Jephune, were: Jru, Ela and Naam. The chyldren of Ela were: Kenas. The chyldren of Jehalleel were: Siph, Sipha, Thiria, Asareel. The chyldre of Esra were: Jether, Mered, Epher, Jalon, they Thahar with Miriam, Samai,

Jesdah the father of Esthemoa, & his wyfe Judi Jabare Jered ꝑ father of Gedor, Heber ꝑ father of Socho, Jekuthiel, ꝑ father of Sanoah: these are the chyldrē of Bithia ꝑ doughter of Pharao, which Mared toke.

C The chyldren of the wyfe Hodia the syster of Naham the father of Kegila, were: Hagarmi and Esthomoa the Maechathite

The chyldren of Simon were: Ammō Rinna and Benhanan, Thilon. The chyldren of Jesei were: Soheth, and Ben Soheth.

The chyldren of Sela the sonne of Juda, were: Er, the father of Lecha. Laeda the father of Mareſa, and the kynred of the lynen weuers in the house of Isbea, and Joakim, and the men of Cozeba, Joas and Saraph, which were householders in Moab, and dwelt at Lahem and Hadebarim, Aththim. These were potmakers, and dwelt amonge plantes and hedges, beſyde ꝑ kyng in his busynes, and came and dwelt there.

The.v.Chapter.

THe chyldren of * Simeō were Nemuel, Jamin, Jarib, Serah, Saull: whose sonne was Sallū, whose sōne was Mipsam, whose sōne was Misma. The chyldren of Misma were: Hamuel, whose sōne was Sachur, whose sōne was Semei. Semei had sixtene sōnes, and sixe doughters, and his brethren had not many chyldren. And all their kynred multiplied not as the chyldren of Juda. But * they dwelt at Berseba, Molada, Hasar, Suall, Bilha, Ezem, Tholad, Bethuel, Harma, Ziklag, Beth Marchaboth, Hasarsussim, Beth Biri, and Saraim: these were their cyties vntyl the tyme of kyng Dauid. And their towne Etam, Ain, Rimmon, Tochē, Asan: These fyue cyties, and all the villages that were about these cyties, vntyl Baal, this is their habitacyon and their kynred amonge them.

B And Melodab, Jamiech, Josa the sōne of Amasia, Joel, Jehu the sonne of Jeschibia, the sonne of Serata, the sōne of Asiel, Elioenai, Jaecoba, Jesohaia, Asaia, Adiel, Ismael and Benaia. Sisa the sonne of Sipei, the sonne of Aion, the sonne of Jedaia the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynredes of ꝑ house of their fathers, and multiplied in noumbre.

And they went forth, that they myght come vnto Gedor to the eastsyde of the valley, to seke pasture for their shepe. And fond fat and good pasture, and a lande large on both the sydes, quyet and ryche: for they of Ham dwelt there afore tyme.

And these that are now descrybed by name, came in in the tyme of Ezechias ꝑ kyng of Juda, smote the tentes and dwellynges of those that were founde there, and dampned them vnto this daye and dwelt in their steade, for there had they pasture for their shepe. C

Ther went of them also (of the chyldren of Simeon) fyue hundreth men vnto moūt Seir, with their rulers: Platia, Nearia, Rephaia and Uſiel, the chyldren of Jesei, & smote the remnannt of the Amalechites (which were escaped) and dwelt there vnto this daye.

The vi. Chapter.

THe chyldren of Ruben the fyrst sonne of Israel: for he was the fyrst sonne, but * because he defyled his fathers bed, therfore was his fyrst byrthryght geuē vnto the chyldrē of Joseph the sonne of Israel, & he was not rekened to the fyrst byrthryght: for vnto Juda which was myghtye amonge his brethren, was geuen the prynciplite before hym, & the fyrst byrthryght vnto Joseph. The chyldren now of Ruben the fyrst sonne of Israel are these: Hanoch, Pallu, Hesron and Charmi. A

Gen.49.a Exo.6.b. Nu.26.a

The chyldren of Joel were, Semaia, whose sōne was Gog, whose sōne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sōne was Beera, * whom Teglatphalasser the kynge of Assiria caryed away prysoner. He was a prynce amonge the Rubenites. But his brethrē amōge his kynredes (whā they were rekened amonge their generacyon) had Jeiel & Sacharia to their heades.

4.Re.15.a

And Bela the sonne af Asan the sōne of Sema, the sonne of Joel, * dwelt at Aroer and vntyll Nebo and Baal Meon. And dwelt towarde the east, as one commeth to the wyldernes by ꝑ water Euphrates: * for their cattell were many in the lande of Gilead.

Josu.13.d

Nu.32.a

And in the tyme of Saul they fought a gaynst ꝑ Agarites, which fell thorow their hande, & they dwelt in their tentes towarde all the east part of Gilead. B

But the chyldren of Gad dwelt ouer a gaynst them in the coutre of Basan, vntyll Salcha. Joel ꝑ chefest, and Sapham the

seconde, Jaenai and Saphat at Basan.
And theyr brethren of the house of theyr fathers were, Michael, Mesullā, Seba, Joraī, Jaecan, Sia and Eber, these seuen.

These are the chyldren of Abihail the sonne af Huri, the sonne of Jaroah, ỹ sōne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Bus. Ahi the sonne of Abdiel, the sonne of Guni was a ruler in the house of theyr father, and they dwelt at Gilead in Basan, & in the villages therof, and in all the suburbes of Saron, vnto the vttemost partes therof. All these were rekened in the tyme of Jotham the kynge of Juda, and of Jeroboam the kynge of Israel.

C The chyldren of Ruben: the Gaddites and the halfe trybe of Manasses (of suche as were kyghtynge men, which dyd weare shylde and sweard, and could bēde ỹ bowe, and were men of armes) were foure and fortye thousande and seuen hūdreth and three score, that went forth to the warre.

And whan they fought agaynst the Agarites, Jetur, Naphes & Nodab helped thē, and delyuered the Agarites in to theyr handes, and all that was with thē, for they
2.Pa 16.b cryed vnto God in the battayll. * And he herde them, because they put theyr trust in hym: And they caryed awaye theyr cattell, fyue thousande camels, two hundreth and fyftye thousande shepe, two thousande asses, and an hundreth thousande soules of mē. For ther were many woūded, for why? the battayll was of God. And they dwelte in theyr steade, vntyll the tyme ỹ they were caryed awaye preſoners.

D The chyldren of the halfe trybe of Ma-
Josu.13.b nesses dwelt in the lande * from Basā forth vntyll Baal Hermon and Senir, & mount Hermō: for they were many. And these were the heades of the house of theyr fathers, Epher, Jesei, Eliel, Asriel, Jeremia, Hodaueia, Jahdiel, myghty valeaunt men, & auncient heades in the house of theyr fathers.
4.Re.17.b * And whan they synned against ỹ God of theyr fathers, and went a whorynge after the Goddes of the people of the lande, (whom God had destroyed before them) ỹ God of Israel styred vp the spyrte of Phul the kynge of Assyria, and the spyrte of Teglatphalasser the kynge of Assyria, and led awaye the Rubenites, Gaddites, & ỹ halfe trybe of Manasses, and brought them vnto Halah, and Habor, and Hara, and to the water of Golan vnto this daye.

The. vii. Chapter.

THe chyldren of Leui were, I
* Gerō, Kahath and Merari. The chyldren of * Kahath were, Amram, Jezeher, Hebron and Uſiel. The chyldren of Amram were: Aaron, Moses & Miriam. The chyldren of Aaron were, Nadab, Abihu, Eleasar and Ithamar. Eleasar begat Phineas Phineas bega t Abisua. Abisua begat Bukī. Bukī begat Usi. Usi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Zadoc. Zadoc behat Achimaas. Achimaas begat Asaria. Asaria begat Johanī. Johanan begat * Asaria: For he was yt in the house that Salomon buylded at Jerusalem. Asaria begat Amaria. Amaria begat Achithob. Achithob begat Zadoc. Zadoc begat Sallum. Sallum begat * Helchias. Helchias begat Asaria. Asaria begat * Seraia. Seraia begat Josedec. But Josadec. But Josadec was caryed away whē the LORDE caused Juda and Jerusalem to be captyue by Nabuchodonosor.

The chyldren of Leui are these: Gersō, Kahath and Merari. These are the names of the chyldren of Gerson, Libni and Semei. The names of the chyldren of Kahath are these: Amram, Jezehar, Hebron and Usiel. The names of the chyldren of Merari are: Maheli and Musi. These are the kynredes of the Leuites amonge theyr housholdes.

Gersons sonne was Libni, whose sonne was Jahath, whose sōne was Zima, whose sonne was Joah, whose sōne was Jdo, whose sonne was Serah, whose sōne was Jeathrai. Kahats sonne was Amnadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Tahath, whose sōne was Urtel, whose sonne was Usia, whose sonne was Saul.

The chyldren of Elcana were, Amasai, and Ahimoth, whose sonne was Elcana, whose sonne was Elcana of Zuph, whose sonne was Nahath, whose sonne was Eliab, whose sonne was Jeroham, whose sonne was * Elcana, whose sonne was Samuel. Whose fyrst borne sonnes were Semei and Abtia.

Meraris sonne was Maheli, whose sonne was Libni, whose sōne was Semei, whose sonne was Usa, whose sonne was Simea, whose sonne was Haggia, whose sonne was Asaia.

These are they whom Dauid appoin
ted to synge in the house of the LORDE
where the Arke rested, and they ministred
before the habytacyon of the Tabernacle
of wytnesse with syngynge, vntyl Salomō
had buylded the house of the LORDE at Je
rusalem, and they stode after theyr maner
in theyr office. And these are they that stode
and theyr chyldren. Of the chyldren of Ka-
hath was Heman the synger, the sonne of
Joel, the sonne of * Samuel, the sonne of
Elcana, the sonne of Jeroham, the sōne of
Eliel, the sōne of Thoah, the sōne of Zuph,
the sonne of Elcana, the sonne of Mahath,
the sonne of Amasai, the sonne of Elcana, ỹ
sonne of Johel, the sonne of Asaria, ỹ sonne
of Sophonias, the sonne of Thahath, the
sonne of Assir, the sōne of Abiasaph, ỹ sōne
of Core, the sonne of Jezehar, the sōne of
Kahath, ỹ sonne of Leui, ỹ sonne of Jsrael.

And his brother Assaph stode at his
right hande, and Assaph was the sonne of
Barachia, the sonne of Simea, the sōne of
Michael, the sonne of Maeseia, the sonne
of Malchia, the sonne of Athin, the sonne
of Serah, the sonne of Adoia, the sonne of
Ethan, the sōne of Sima, the sonne of Si-
mei, the sonne of Jahath, the sōne of Gerso
the sōne of Leui.

Theyr brethren the chyldren of Merari
stode on the lefte hande, namely, Ethan the
sonne of Kusi, the sonne of Abdi, the sonne
of Malluch, the sonne of Hasabia, ỹ sonne
of Amasia, the sonne of Helchia, the sonne
of Amzi, the sonne of Bani, the sōne of Sa
mer, the sonne of Maheli, the sonne of Mu
si, the sonne of Merari, the sonne of Leui.

As for theyr brethren the Leuites, they
were geuen to all the offices in the habita-
cyon of the house of the LORDE: but the of
fice of Aaron and his sōnes was to kyndle
the fyre vpō the altare of burntofferynges,
and vpon ỹ altare of incense, and to all the
busynes in the moost holy, and to make at-
onement for Jsrael, accordyng as Moses
the seruaunt of God commaunded.

These are the chyldren of Aaron: Elea
zar his sonne, whose sonne was Phineas,
whose sonne was Abisua, whose sōne was
Buki, whose sonne was Ussi, whose sonne
was Serahia, whose sōne was Meraioth,
whose sonne was Amaria, whose sōne was
Achitob, whose sonne was Sadoc, whose
sonne was Ahimaas.

And this is theyr habitacyon & rowme
in theyr borders, namely of Aarons chyl-
dren of the kynred of ỹ Kahathites: for this
lot fell vnto them. * And they gaue thē He- Josu 14.b
bron in the lande of Juda, and the subur- and.21.b
bes of the same rounde aboute. But ỹ felde
of the cytie and the villages therof, gaue
they vnto Caleb the sonne of Jephune.
Thus gaue they vnto the chyldren of Aa-
ron these fre cyties. Hebrō and Libna with
theyr suburbes, Jather, and Esthemoa, Hi-
len, Debir, Asan, & Bethsemes, with theyr
suburbes. And out of ỹ tribe of Ben Jamin
Geba, Alemeth, & Anathot with theyr sub-
urbes, so that all the cyties in theyr kynred
were thyrtene. The other chyldren of Ka-
hath of theyr kynred, had out ỹ halfe tribe
of Manasses, ten cyties by lot. The chyldrē
of Gersō of theyr kynred, had out of ỹ tribe
of Jssachar, and out of the tribe of Asser, &
out of the tribe of Nephtali, and out of the
tribe of Manasses, in Basan, thyrtene cy-
ties. The chyldren of Merari of theyr kyn-
red, had by lot of the tribe of Ruben, & out
of the tribe of Gad, and out of the tribe of
Zabulon, twelfe cyties.

And vnto the Leuites gaue the childrē
of Jsrael cyties with theyr suburbes, name
ly by lot, out of the tribe of the chyldren of
Juda, and out of the tribe of the chyldren
of Simeon, & out of the tribe of ỹ children
of Ben Jamin, euē those cyties, which they E
appoynted by name. * But the kynredes of Josu. 21.a
the chyldren of Kahath hadde the cyties of
theyr borders out of the tribe of Ephraim.

So gaue they now vnto them (namely
vnto the kynred of the chyldren of Kahath)
the fre cyties, Sichem vpon mount Ephra
im, Geser, Jakmeam, Bethoron, Ialon, &
Gath, Rimon, with theyr suburbes. And
out of the halfe tribe of Manasses, Aner &
Buleā with theyr suburbes. But vnto the
chyldren of Gerson they gaue out of ỹ kyn
red of the halfe tribe of Manasses, Golam
in Basan and Astaroth with theyr subur-
bes. Out of ỹ tribe of Jssachar: Kedes, Da
brath, Ramoth, and Jnem with theyr sub-
urbes. Out of the tribe of Asser, Masal, Ab
don: Hukoth and Rehob, with theyr subur
bes. Out of the tribe of Nephtali, Kedes
in Galile, Hammon, and Kiriathaim with
theyr suburbes. Unto the other chyldren of
Merari gaue they out of the tribe of Zabu
lō, Rimano and Thabor with theyr subur-
bes. And beyonde Jordane ouer agaynst
Jericho eastwarde beside Jordane out of
the tribe of Rubē, Bezer in the wyldernesse
Jahza, Kedemoth & Mephaath with theyr
suburbes. Out of ỹ tribe of Gad, Ramoth
in Gilead, Mahanaim, Helbon and Jae-

ser with theyr suburbes.

The. viii. Chapter.

A Gen 46.b THe chyldren of Issachar were, Thola, Pua, Jasub & Simrom, these four. The chyldren of Thola were, Uzi, Rephaia, Jeriel, Jahemai, and Jebsam and Samuel, heades in the house of theyr fathers of Thola, and myghty mē in theyr 2.Re.24.a kynredes, * in nombre in the tyme of Dauid, two and twenty thousande and sixe hundreth. The chyldren of Uzi were, Jesrahia. The chyldren of Jesrahia were, Michael, and Obedia, Joel and Jesia: all these fyue were heades. And with them amonge their kynred in the house of theyr fathers ther were ready harnassed men of warre to the battayll, sixe and thyrty thousande: for they had many wyues and chyldren. And the myghtye men of theyr brethren in all ꝑ kynredes of Issachar, were seuen & foure score thousande, and were all nombred.

The chyldren of Ben Jamin, were, Bela, Becher, and Jedieel, these three. The children of Bela, were, Ezbon, Uzi, Uziel, Jeremoth and Iri, these fyue heades in ꝑ house of theyr fathers, myghty men: and were nō bred two and twentye thousande and foure and thyrtye.

B The chyldren of Becher, were, Semira Joas, Eleeser, Elioenai, Imri, Jeremoth, Abia, Anathot and Alameth, all these were the chyldren of Becher, and were rekened in theyr kynredes after the heades in the house of theyr fathers, valeaūt mē, twentye thousande, and two hundreth. The chyldrē of Jedieel were Bilhā. The chyldrē of Bilhan were, Jeus, Ben Jamin, Ehud, Cnaena, Sethā, Tharsis and Ahisahar, all these were the chyldrē of Jedieel, heades of theyr fathers, valeaunt men, euen seuētene thousande, and two hundeth, which went forth to the warre for to fyght. And Supun and Hupim were the chyldren of Ir. But Husim were the chyldren of Aher.

Gene.30.b The chyldren of Nephtali were: Jahziel, Guni, Jezer and Sallum, * the chyldren of Bilha.

The chyldrē of Manasses are these: Eltiel, whom his cōcubine Aramiel dyd bear.

Josu.17.a * But (fyrst) begat he Machir the father of Gilead. And Machir gaue wiues vnto Hupim and Supim, and theyr systers name was Maecha. His secōde sōnes name was

Nu.26.b Zelaphead. * And Zelaphead hadde 27.a.36.a doughters. And Maecha the wyfe of Machirbare a sōne whose name was Phares, & his brothers name was Sares, & his sonnes were Ulā & Rakem. Ulams sōne was Bedam. These are the chyldren of Gilead the sonne of Machir the sōne of Manasses. And his syster Molecheth bare Ishod, Abiezer and Mahela. And Semida had these chyldren: Ihean, Sechem, Likhi & Aniam.

The chyldren of Ephraim were these: Suthelach, whose sonne was Bered, & whose sonne was Thahath, whose sonne was Eleada, whose sonne was Tahath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Ezer and Elead. And the men of Gath, that dwelt in the lande, slewe thē, because they were gone downe to take theyr cattell. And theyr father Ephraim mourned for them a longe season, and his brethren came to cōforte him.

And he wente in to his wyfe, which conceaued, and bare a sonne, whome he called Bria, because of the aduersite that was in his house. His doughter was Sheera, which buylded the lower and vpper Bethoron & Uzen Sherea. Whose sonne was Rephah & Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sōne was Nun, whose sonne was Josua.

And theyr substaunce and dwelling was, Bethel and the villages therof, and toward the eastsyde of Naeran, and toward the westparte of Geser & the villages therof. Sechem & hir villages vnto Aza & hir villages. And by ꝑ chyldrē of Manasses, Bethsean and the villages therof, Thanach and the villages therof, Megiddo and the villages therof. Dor and the villages therof. In these dwelt the chyldren of Joseph the sonne of Israel.

The chyldren of Asser were these: Jemna, Jesua, Jesui, Bria and Serah theyr syster. The children of Bria were, Heber & Malchiel, this is the father of Birsauith. Heber begat Japhlet, Somer, Hotham, and Sua theyr syster. The chyldren of Japhlet were, Pasach, Bimehal and Asuath, these were the chyldren of Japhlet. The children of Somer were, Ahi, Rahag, Jehuba and Aram. And the chyldren of his brother Helem were, Zophah, Jemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Jemra, Bezer, Hod, Samma, Silsa, Jethran and Beera. The children of Jether were: Jephune, Phispa and Ara. The chyldren of Ulla were: Arah,

and Abia.

All these were the chyldren of Aser, heades in the houle of theyr fathers, choſen out, baleaunt men, and heades amonge the Princes, and were muſtered to ẏ warre for to fyght, in theyr nombre, fyre and twen tye thouſande men.

The.ix.Chapter.

BEn Jamin begat Bela his fyrſt ſonne, Asbell the ſeconde, Ahrah the thyrd, Noah ẏ fourth, Rapha ẏ fyfth. And Bela had chyldre, Addar, Gera, Abihud, Abiſua, Nemã, Ahoah, Gera, Sephuphan, and Huram.

Theſe are Jehuds chyldrẽ, which were heades of the fathers amonge the citeſyns at Geba, and were awaye vnto Manahath namely Naeman, Ahia and Gera, the ſame caryed them awaye and begat Ula, and Ahihud. And Seharaim (whã he had ſent thẽ awaye) begat chyldren in the londe of Moab of Huſim and Baera his wyues. And of hodes his wyfe begat he Jobab, Zibea, Mela, Malcham, Jeus, Sachia, and Mirma, theſe are his chyldren, heades of the fathers.

Of Huſim begat he Ahitob & Elpaall. The chyldren of Elpaall were: Eber, Miſeam and Samed. The ſame buylded Ono and Lod, and ẏ villages therof. And Bria and Sama were heades of the fathers among the cteſyns at Aialon. Theſe chaſed awaye them of Gath. His brethren Sa ſak, Jeremoth, Zebadia, Arad, Ader, Michael, Jeſpa, and Joha, theſe are the chyldren of Bria. Sebadia, Meſullam, Ezecht, Heber, Iſmerai, Jeſlia, Joab, theſe are the chyldren of Elpaall. Jakim, Sichri, Sabdi, Elonai, Zilthai, Eliel, Adaia, Braia & Samath, theſe are the chyldrẽ of Semei. Jeſpan, Eber, Eliel, Abdon, Sichri, Hanã, Hananja, Elam, Enthothia, Jephdeia, and Penuel, theſe are the chyldren of Saſak. Jeremoth, Seharia, Athalia, Jaareſia, Elia & Sichri, theſe are the chyldrẽ of Jeroham. Theſe are ẏ heades of the fathers of theyr kynreds, which dwelt at Jeruſalem.

*But at Gibeon dwelt the father of Gibeon, and his wyues name was Maecha, and his fyrſt ſonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Galaad begat Simea. And they dwelt ouer againſt theyr brethrẽ at Jeruſalẽ with theyr. Ner begat Cis, * Cis begat Saull, and Saul begat Jonathas, Melchiſua, Abinadab & Eſbaal. The ſõne of Jonathas was Meribaall. Meribaall begat Micha. The chyldrẽ of Micha were Pithon, Melech, Thaerea & Ahas. Ahas begat Joadda. Joadda begat Alemeth, Aſmaueth & Simri. Simri begat Moza. Moza begat Binea, whoſe ſõne was Rapha, whoſe ſonne was Eleaſa, whoſe ſõne was Azel. Azel had ſyre ſõnes whoſe names were: Eſrikã, Bochru, Jeſmael, Searia, Abadia, Hanan, all theſe were the ſonnes of Azell.

The chyldren of Eſek his brother were: Ulam his fyrſt ſonne, Jeus the ſecõde, Eliphelet the third. The chyldrẽ of Ulã were valeaũt mẽ & coulde hãdle bowes, & had many ſonnes, & ſonnes ſonnes an hundreth & fyftye. All theſe are of ẏ childrẽ of Ben Jamin.

The.x.Chapter.

AND all Iſrael were nombred, and beholde, they are wrytten in the boke of the kynges of Iſraell & Juda, and now are they caryed awaye vnto Babylon for theyr ſynne, euen they ẏ akore dwelt in theyr poſſeſſions and cytyes, namely, Iſraell, the preſtes, Leuites, and Nethinim. But at Jeruſalem dwelt certayne of ẏ chyldren of Juda, ſome of the chyldren of Ben Jamin, ſome of the chyldren of Ephraim and of Manaſſes: * Namely of the chyldrẽ of Phares the ſonne of Juda, was Athai the ſonne of Amihud, the ſõne of Amri, the ſonne of Imri, the ſonne of Bani. Of Shiloni, Aſaia the fyrſt ſonne, and his other ſõnes. Of the chyldrẽ of Serah, Jeguell and his brethren, fyre hũdreth, foure ſcore & ten. 2.Eſd.11.4

* Of the chyldrẽ of Ben Jamin, Sallu the ſonne of Meſullam, the ſonne of Hodauia, the ſonne of Haſnua. And Jebneia the ſonne of Jerohã. And Ela the ſonne of Uſi, the ſonne of Michri. And Meſullam the ſonne of Sephatia, the ſonne of Reguel the ſonne of Jebneia. And theyre brethren in theyr kynreds, nyne hundreth & fyfty and fyftye. All theſe are heades of the fathers in the houſe of theyr fathers. 2.Eſd.11.8

* Of the preſtes: Jedaia, Joiarib, Jachim, and Aſaria the ſonne of Helchia, the ſonne of Meſullam, the ſonne of Zadoc, ẏ ſonne of Meraioth, the ſonne of Achitob, a prynce in ẏ houſe of God. And Adaia the ſonne of Jeroham, the ſonne of Pashur the ſonne of Malchia. And Maeſai the ſonne of Adiel, the ſonne of Jachſera the ſonne of Meſullam, the ſonne of Meſſylemeth, the ſonne of Immer. And their brethrẽ heades

in the house of they⁊ fathers a thousande, seuen hundreth and thre score valeaunt me in executynge the office in ꝑ house of God.

2.Esd.11.c * Of the Leuites of the chyldren of Merari, Semata the sonne of Hasub, the sonne of Asrikam, the sõne of Hasabia. And Bakbaker ꝑ carpẽter and Galall. And Mathania the sonne of Micha ꝑ sonne of Sichri, the sonne of Asaph. And Obadia the sonne of Semata the sonne of Galall, the sonne of Eldana, whiche dwelt in the villages of the Nethophathites.

C 2.Esd.11.c * The porters were: Sallũ, Achub, Talmon, Ahiman, with they⁊ brethre, and Sallum the chefest: for hitherto had the childrẽ of Leui kepte the watch at the Eastside of the kynges gate by armyes. And Sallum the sonne of Core the sonne of Abiasaph, ꝑ sonne of Corah, and his brethren of his fathers house.

The Corahithes were in the worke of ꝑ seruyce, to kepe the tresholdes of ꝑ Tabernacle: ⁊ they⁊ fathers in the hoost of ꝑ LORD to kepe the intraunce. Phineas the sonne of Eleasar was the prynce ouer them, because the LORDE hath bene with hym before Zacharia ꝑ sonne of Meselemia was doorkeper at the doore of the Tabernacle of witnesse.

All these were chosen out to be kepers of the tresholdes euen two hũdreth ⁊ twolue. 1.par.17.b These were nõbred in their villages. * And Dauid and Samuel the seer founded thẽ thorow they⁊ fayth, that they and they⁊ children shulde kepe the house of the LORDE, namely to kepe the watche of the house of the Tabernacle.

D Num.3.b * These doorkepers were appoynted to warde the foure wyndes, toward the East, towarde the West, towarde the North, and towarde the South. But they⁊ brethren were in they⁊ villages, ꝑ they mighte come alway on the seuenth daye to be with them: for vnto these foure maner of chefe doorkepers were the Leuites cõmitted. And they had the ouersight of the chestes and treasures in the house of God.

In the night season also remayned they about the house of God: for they⁊ dewtye was to geue attendaunce to opẽ euery morninge. And some of thẽ had the ouersighte of the mynistryng vessell: for they bare the vessel out ⁊ in. And some of thẽ were appointed ouer the vessell, and ouer all ꝑ holy vessel ouer the fyne wheat flour, ouer ꝑ wyne, ouer the oyle, ouer the frankencense, ouer the swete odoures: but some of the prestes chyldren made the * incense.

Unto Mathithia one of the Leuites the fyrst sonne of Sallum the Corahite, was the pannes cõmitted. And certayne of the Kahathites they⁊ brethren were appointed ouer the shewbreade, to prepare it euery Sabbath daye.

These are the heades of the synges amonge ꝑ fathers of the Leuites chosen ouer the chestes: for daye and nyght were they in worke withal. These are the names of the fathers amonge the Leuites in their kynreds. These dwelt at Jerusalem.

* At Gibeon dwelt Jeiell the father of Gibeon, his wyues name was Maacha, his fyrst sõne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Zacharia, Mikloth. Mikloth begat Simeam and they dwelt also aboute they⁊ brethren at Jerusalem amonge they⁊s. Ner begat Cis, Cis begat Saull, Saull begat Jonathas, Melchisua, Abinadab, Eldaall. The sonne of Jonathas was Meribaall. Meribaall begat Micha. The chyldren of Micha were Pithon, Melech and Taherea. Ahas begat Jaera, Jaera begat Alemeth, Azmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Asel. Asel had sixe sonnes, whose names were Asrikam, Bochru, Jesmael, Searia, Obadia, Hanan. These are the chyldren of Asel.

The.xi.Chapter.

THe * Philistynes fought gaynst Israell. And they of Israel fled befor the Philistines, and the woũded fell vpõ mẽ Gilboa. And the Philistynes folowed vpon Saull and his sonnes, and smote Jonathas, Aminadab, and Melchisua the sonnes of Saull. And the battayl was sore agaynst Saull. And the archers cam vpon him so, that he was wounded of the archers. Thẽ sayd Saull vnto his weapenbearer. * Drawe out thy swearde, and thrust it thorow me, that these vncircumcised come not, and deale shamefully with me. Neuertheless his weapẽbearer wolde not, for he was sore afrayed. Then toke Saull his swearde, and fell theron. Whan his weapenbearer sawe that Saull was dead, he fell vpon his swearde also, and dyed.

Thus dyed Saull and his thre sonnes, and all his housholde together. And when the men of Israel which were in the valley saw, that Saul and his sonnes were dead,

they left theyr cities and fled: and the Philistynes came and dwelt therin.

* On the morow came the Philistines to spoyle, the slayne, and founde Saul and his sonnes lyenge vpon mount Gelboa, & stryped the out, & toke his head, & his harneisse, and sent it aboute in to the lande of ỹ Philistynes, and caused it to be shewed before theyr Idoles and the people. And his weapens layed they in the house of theyr god, & fickte vp his head vpõ ỹ house of Dagõ.

* But whã all they of Jabes in Gilead herde of euery thynge, that the Philistines had done vnto Saul, they gat thẽ vp (as many as were men of armes) and toke the body of Saul and of his sõnes, & brought thẽ vnto Jabes, & buryed theyr bones vnder ỹ Oke at Jabes, and fasted seuẽ dayes.

Thus dyed Saul in his trespasse which he cõmitted agaynst the LORD, because * he kepte not the worde of the LORDE: & because he axed cõsell at the soythsayer, and axed not at the LORDE, therfore slew he him and turned the kyngdome vnto Dauid.

The.xii. Chapter.

And all Israell resorted to Dauid vnto Hebron, and sayde: * Beholde, we are thy bone & thy flesh. And afore tyme whã Saull raygned, thou leddest Israell out and in. So the LORD thy God hath sayde vnto the: Thou shalt kepe my people of Israell, & thou shalt be the prynce ouer my people of Israell. And all the Elders of Israell came to the kynge vnto Hebron, And Dauid made a conuenaũt with them at Hebron before the LORD. And they anoynted Dauid to be kynge ouer Israel * accordynge to the worde of the LORDE by Samuell.

And Dauid and Israell wente vnto Jerusalem, that is Jebus: for the Jebusites dwelt in the lande. And the cytesyns of Jebus sayde vnto Dauid: Thou shalt not come in hyther. Howbeit, Dauid wanne the castell of Sion, which is the cittie of Dauid. And Dauid sayde: * who so euer smyteth ỹ Jebusites fyrst, shall be a prynce and captayne. Thẽ Joab the sonne of Zeruia clymed vp fyrste, and was made captayn. So Dauid dwelt in the castell, therfore was it called the cytye of Dauid. And he buylded the cytye rounde aboute, fro Millo forth on euery syde. As for the remnaũt of the cyttie Joab buylded it, and repayred it. And Dauid wente forth and grewe, and the LORDE Zebaoth was with hym.

These are the chefe amonge the myghtye men of Dauid, which dealte valeauntly with hym in his kyngdome with all Israell, to make hym kynge, accordynge to ỹ worde of the LORDE ouer Israel. And this is the nombre of Dauids mightye men: Jesabeam the sonne of Hachmoni the chefest amonge thyrtye. He lyft vp his speare, and smote thre hundreth at one tyme.

After hym was Eleasar the sonne of Dodo the Ahohite, and he was amonge ỹ thre myghtye. This mã was with Dauid whã they blasphemed, & the Philistines had gathered theselues there to the battayll. And euen there was ther a pece of londe full of barly, and the people fled before the Philystynes. And they stode in the myddes of ỹ lõde and rescued it, and smote the Philistynes. And the LORDE gaue a greate health.

* And thre of ỹ chefest amõge .xxx. wente C
downe to the rocke vnto Dauid in to ỹ caue 2.Re.23.a
of Adullam. But the Philystynes hoost lay in the valleye of Rephaim. As for Dauid, he was in the castell. And the Philystynes people were then at Bethleem. And Dauid was desyrous, and sayd: O that some wold geue me to drinke of the water out of ỹ well at Bethleem vnder the gate. Then brake those thre in to ỹ Philistines hoost, & drue of the water out of the well at Bethleem vnder ỹ gate, and caryed it, & brought it vnto Dauid. Neuertheles he wolde not drynke it, but powred it vnto the LORD, and sayde: God let this be farre fro me, that I shulde do it, and drynke the bloude of these men in the parell of theyr lyfe: for with the parel of theyr lyfe haue they brought it: therfore wolde he not drynke it. This dyd the thre Worthyes.

Ibisai the brother of Joab, he was the chefest amonge thre. And he lyfte vp his speare and smote thre hũdreth. And he was famous amonge thre, and before the thirde more honorable then the two, yet came he not vnto the thre.

* Benaia the sonne of Jotada the sõne D
of Jhaiil of Cabzeell, was a man of great 2.Re.23.b.
actes. He smote two lyõs of the Moabites. And he wente downe and smote a lyon in the myddes of a well in the tyme of snowe. He smote a man of Egipte also, which was fyue cubytes greate of stature, and had in his hãde a speare lyke a weuers lome, yet went he downe to hym with a staffe: & toke the speare out of his hande and slewe hym with his owne speare. This dyd Benaia the sonne of Jotada, & was a famous man

amonge thre worthyes, and moste awneyent amonge thyrtye. But vnto the thre came he not. Howbeit Dauid made hym of his secrete councell.

The valeaunt Worthies are these: Jsahell the brother of Joab, Elhanam his vncles sonne of Bethleem, Samoth the Haroditte, Heles the Pelonite, Jra the sonne of Ekes the Thecoite. Abiaser ỹ Anathothite, Sibechai ỹ Hulathyte, Jlai the Abohite, Matherai the Netophatite: Heled ỹ sonne of Baena the Netophatite, Jthai the sonne of Ribai of Gibeath of the chyldren of Ben Jamin, Benaia the Pirgathonite, Hura of the broke of Gaas, Abiel the Arbathite, Almaueth the Bahcrumite, Eliahba ỹ Saalbonite. The chyldre of Hasem the Gisonite Jonathas the sõne of Sage the Hatarite, Ahiam the sonne of Sachar the Hararite, Eliphall the sonne of Ur, Hepher the Macherathite, Ahia the Pelonite, Hezro of Carmell, Naarai the sonne of Ibai, Joell the brother of Nathan, Mibehar the sonne of Hagri, Zeleg the Ammonite, Naherai the Berothite the weapenbearer of Joab the sonne of Zeruia, Jra the Jethrite, Gareb ỹ Jethrite, Urias the Hethite, Sabad ỹ sõne of Ahalai, Adina the sonne of Siza, the Rubenite, a captayne of the Rubenites, & ther were thyrtye vnder hym: Hanan the sonne of Maecha, Josaphat ỹ Mathonite, Usia the Asstharathite, Sama and Jaiell the sõnes of Hothã the Aroerite, Jediall the sõne of Simri, Joha his brother the Thizite, Eliel the Mahenite, Jeribai and Josua ỹ sonnes of Elnaam, Jethma the Moabite, Eliel, Obed, Jaesiell of Mesobaia.

The xij. Chapter.

A 1 Re. 27. d

These also came to Dauid vnto Siclag * whan he was yet kepte alyde because of Saull the sõne of Cis: And they were lykewyse amonge the Worthies that helped in ỹ battayl, and could hãdle bowes with both theyr handes, and couide cast stones, & shout arowes with the bowe.

Of Sauls brethren which were of Ben Jamin: The chefest Ahieser and Joas the chyldren of Samaa the Gibearhite. Jesiell and Pelet the chyldren of Asmaueth, Beracha & Jehu the Anathothite, Jesmaia the Gibeonite, valeaunt amõge thyrtye and ouer thyrtye, Jeremia, Jahasiel, Johanan Josabad the Gederathite, Eleusai, Jerimoth, Bealia, Samaria, Saphatia ỹ Haraphite, Elkana, Jesia, Asarecil, Joeser, Jasabrã the Corahite, Joela and Zebadia the chyldren of Jeroham of Gedor.

Of the Gadditres reserted ther vnto Dauid to the castell in the wildernesse, myghtye Worthyes and men of armes, bare hãdled speares & swearder, and were lyke lyons, and were as swyfte as the roes vpon the mountaynes. The fyrst Ezer, the conde Obadia, the thirde Eliab, the fourth Masmanna, the fyfte Jeremia, the sixte Jthai, The seuenth Eliel, the eyghte Johanan, the nyenth Elsabad, the tenth Jeremia, the eleuenth Machbanai. These were of the chyldren of Gad, heades in the hoost: And ouer an hundreth and the greatest ouer a thousand. These are they which in the first moneth wente ouer Jordane whan it was full on both the shores, for that all the valeyes were euen both towarde the East & towarde the west.

There came of the chyldren of Benjamin also and of Juda vnto ỹ castell vnto Dauid. But Dauid went forth vnto them, and answered and sayde vnto them: yf ye come in peace, and to helpe me, my hart shalbe with you. But yf ye come vpon deceite, to be myne aduersaryes (where as there is yet no vnryght in me) the God of our fathers loke vpon it and rebuke it. Forasmuche as the spyrite endued Amasai the chefest amonge the thyrtye, and he sayde: We are thyne O Dauid, and holde with the sonne of Jsai. Peace, peace be with the, and peace be with thy helpers, for thy God helpeth the. Then Dauid receaued them, & made them captaynes ouer the men of warre.

And of Manasses ther fell certayne to Dauid, whan he came to the battayl of the Philistynes agaynst Saul, and helped them not, * for the pryuces of the Philistynes counceled to let hym go from the, and sayde: yf he fell vnto his lorde Saul, it myght cost vs our neckes. * Now whan he departed vnto Siclag, ther fell vnto him of Manasses, Adna, Josabad, Jediael, Michael, Josabad, Elihu, Zilthai heades ouer thousandes in Manasses. And they helped Dauid agaynst the men of warre: for they were all valeaunt Worthies and were captaynes ouer the hoost. And euery day came ther some to Dauid, to helpe him, vntyl ther was a great hoost as an hoost of God.

And this is the nombre of ỹ heades that resorted vnto the warre, which came to Dauid vnto Hebron, for to turne the kyngdome of Saull vnto hym, accordynge to the worde of the LORDE.

The chyldren of Juda, whiche handled
speares and sweardes, were sixe thousand,
and eyght hundreth ready harnessed vnto ỹ
warre. Of the chyldren of Symeō noble mē
of armes for the battayle, seuen thousande
and fyue hūdreth. Of the chyldre of Leui foure
thousand and sixe hundreth. And Jotada ỹ
prynce among thē of Aaron with thre thou
sande and seuen hūdreth. Sadoc the ponge
valeaunt man of armes with his fathers
house, two and twentye rulers. Of the chyl
dren of Ben Jamin Sauls brother, thre
thousande: for vnto that tyme helde many
of them yet with the house of Saull.

Of the chyldre of Ephraim, twētye thou
sande and eyght hūdreth valeaunt men of
armes, and famous in the house of theyr fa
thers. Of ỹ halfe tryde of Manasses, eyght=
tene thousāde, named by name to come and
make Dauid kynge. Of the chyldren of Is
char (which were men of vnderstōdynge,
whom nede requyred to knowe what Israel
shulde do) two hundreth captaynes, and all
theyr brethren folowed theyr worde. Of Za
bulon, such as wente forth in the hoost to ỹ
warre, ready with all maner of weapēs for
the battayll, fyftye thousād, beynge of one
mynde to kepe themselues in ordre.

Of Nephtali, a thousande captaynes,
and with them suche as handled shylde and
speare, seuen and thyrtye thousand. Of Dā
ites harnessed to the battayll, eyghte and
twentye thousande, and sixe hundreth. Of
Aser such as wente forth in the hoost, rea=
dy harnessed to the battayl, fourtye thousād.
From beyonde Jordane, of the Rubenites,
Gadites and the halfe tryde of Manasses
with all maner of weapens to the battayll,
an hundreth and twentye thousande.

All these men of warre, ready harnes=
sed to the battayll, came with a whole hart
vnto Hebron, to make Dauid kynge ouer
all Israell. And all Israell beside were of
one hart, that Dauid shuld be made kyng.
And there were they with Dauid thre day
es, eatynge and drynkynge: for theyr bre=
thren had prepared for thē. And such nepgh
bours as were about them vnto Issachar,
Zabulō and Nephtali, brought bread vpō
asses, camels, mules and oxē to eate: meell,
figges, raisens, wyne, oyle, oxen, shepe very
many: for ther was ioye in Israell.

The.xiiij. Chapter.

And Dauid helde a councell with
the captaynes ouer thousandes, &
ouer hundreds and with all ỹ prin
ces and sayde vnto all the congregacion of
Israell: yf it lyke you, and yf it be of ỹ LOR
DE our God, let vs sēde forth on euery syde
to oure other brethren in all the contrees
of Israel, and to the prestes and Leuites in
the cytyes where they haue suburbes, that
they maye be gathered together vnto vs,
& let vs set ỹ Arke of our God agayne vnto
vs: for by Sauls tyme we ared after it. Thē
sayd ỹ whole cōgregacō, that ỹ same shuld
be done, for it pleased all ỹ people well.

So Dauid gathered al Israel together
from Sihor of Egypte tyll a man come vn
to Hemath, to fetch the Arke of God from
Kiriath Jearim. And Dauid went vp with
all Israell to Kiriath Jearim, which lyeth
in Juda to bryngе from thence the Arke of
God the LORDE, that sytteth vpon the Che
rubyns, where the name is named: * & they 2.Re.6.b
caused the arke of God to be caryed vpon a
new carte from the house of Abinadab.

Usa and his brethren droue the cart. As B
for Dauid and al Israel, they played w all
theyr strēgth before God with songes, with
harpes, with psalteries, with tabrettes, w
Cymbales and trompes.

But whan they came to the barne floor
of Chidon, Usa stretched out his hande to
holde the Arke: for the oxen went out aside.
Then waxed the wrath of the LORDE fearce
ouer Usa, and smote hym, because he stret=
ched out his hande to the Arke, so that he
dyed there before God. Then was Dauid
sory, because the LORDE had made suche a
rente vpon Usa, and called the place Perez
Usa, vnto this daye. And Dauid stode in
feare of God the same day and sayde: How
shall I bryngе the Arke of God vnto me?
Therfore wolde he not let the Arke of God
be brought vnto hym in to the cytye of Da
uid, but caried it in to ỹ house of Obed Edō
the Gathite. So the Arke of God abode w
Obed Edom in his house thre monethes.
And the LORDE blessed Obed Edōs house,
and all that he had.

The.xv. Chapter.

And * Hirā the kynge of Tyre A
sent messāgers vnto Dauid 2.Re.5.a
and Cedre tymber, & masons &
carpenters, to buylde hym an
house. And Dauid perceaued
that ỹ LORD had cōfirmed him kynge ouer
Israell: for his kyngdom encreased for his
people of Israels sake. And Dauid toke yet
mo wyues at Jerusalē, & begat yet mo sōn=
nes and doughters. And the names of thē
ỹ were borne vnto him at Jerusalē are these.

Sammua, Sobad, Nathã, Salomon, Iebhar, Elisua Elpalet, Noga, Nepheg, Iaphia, Elisamma, Baall, Iada, Elipholet.

B And whan the Philistynes herde, that Dauid was anoynted kynge ouer all Israell, they wente vp all to seke Dauid. Whã Dauid herde that, he wente forth agaynste them. And the Philistines came, and scatered themselues beneth in the valleye of Rephaim. And Dauid axed councell at God, and sayde: Shall I go vp agaynst the Philistynes? and wylt thou delyuer them in to my hande? The LORD sayde vnto hym, Go vp, I wyl delyuer thẽ in to thy hande. And whan they were gone vp to Baal Perasim, Dauid smote them there. And Dauid sayd: God hath deuyded myne enemyes thorow my hande, euen as the water parteth asunder: therfore called they ỹ place Baal Perasim. And there left they their goddes. Thẽ
Deu.7.a * cõmaunded Dauid to burne thẽ vñ fyre.

C *But the Philistines gat them thither
2.Re.5.b agayne, and scatered themselues beneth in the valley. And Dauid axed cõcel at God agayne. And God sayde vnto hym: Thou shalt not go vp behynde thẽ, but turne the from them, that thou mayest come vpõ thẽ ouer agaynst the Perrtrees. So whan thou heatest aboue vpon the Perrtrees the noyse of the goynge, go thou forth thẽ to the battayl: for God is gone forth then before the to smyte the hoost of the Philistynes. And Dauid dyd as God cõmaunded hym. And they smote the hoost of the Philistynes frõ Gibeon forth vnto Gaser. And Dauids name was noysed out in all landes. And the LORDE caused the feare of him to come vpon all the Heythen.

The.xvj.Chapter.

A And he buylded hym houses in the cytye of Dauid, and made ready a place for ỹ Arke of God and pitched a Tabernacle for it. At that tyme sayde Dauid: The Arke of God is not to be borne, but o-
Num.4.b ney of the Leuites: * for thẽ hath the LORD chosen to beare the Arke of the LORDE, and to mynister vnto him for euer. Therfore gathered Dauid all Israell together vnto Ierusalẽ, to bringe vp the Arke of the LORDE vnto ỹ place which he hath prepared for it.

And Dauid brought the children of Aaron and the Leuites together. Of the children of Kahath: Uriell the chefe with his brethren, an. C. and twentye. Of the children of Merari: Asaia the chefe with his brethrẽ two hundreth and twentye. Of the children of Gerson: Joell the chefe with his brethren. C. and thyrtye. Of the children of Elizaphan: Semaia the chefe with his brethren, two hundreth. Of the children of Hebron Eliel the chefe, with his brethrẽ, foure score. Of the children of Uziel: Amminadab ỹ chefe, with his brethren, an hundreth and twelue.

And Dauid called Sadoc and Abiathar that the prestes and ỹ Leuites, namely Uriell, Asaia, Joell, Semaia, Eliel, Amminadab, and sayde vnto thẽ: ye are the heades of the fathers amonge the Leuites: sanctifye youre selues therfore and youre brethren, that ye may bringe vp the Arke of the LORDE God of Israel, to the place that I haue prepared for it. * For afore when ye were not there, the LORDE our God made a rent amonge vs, because we sought hym not, as we shulde haue done, And the prestes and the Leuites halowed themselues, that they myght bringe vp the Arke of the LORDE God of Israell. And the children of Leui bare the Arke of God the LORDE vpon their shulders with the staues therin * as Moses cõmaunded accordynge to the worde of the LORDE.

And Dauid spake vnto the rulers of the Leuites, that they shulde ordeyne their brethrẽ to be syngers with pleasaunt harpes and loude instrumentes, and cymbales, to synge loude with ioye.

Then the Leuites appoynted Heman the sonne of Joell: and of his brethren Asaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde courte, namely Zacharias, Jaziell, Semiramoth, Jehiell, Unni, Eliab, Benaia, Maaseia, Mathathia, Elipheleh, Mikneia, Obed Edom, Jeiel, the porters: For Heman, Asaph, and Ethan were syngers vñ brasen belles makynge a loude noyse: but Zacharias, Jaziell, Semiramoth, Jehiell, Unni Eliab, Maaseia, Benaia vñ plaiterties to Alamoth: Mattathia, Elipheleh, Mikneia, Obed Edom, Jeiel, Asasia, with harpes to synge aboue the hye. Chenania the ruler of the Leuites in the matter of musycke to teache them for he was a man of vnderstandynge.

And Barachias and Elkana were dorekepers of the Arke. But Zacharias, Jesaphat, Nathanaell, Amasai, Zacharias, Benaia, Eliezer the prestes blewe with trompettes before the Arke of God. And Obed Edom & Jehaia were dorekepers of the

So Dauid & the Elders of Israell and the captaynes ouer thousandes wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom with ioye. And whan God had holped the Leuites that bare the Arke of the LORDES couenaunt, ther were offred seuen bullockes and seuen rammes. And Dauid had a lynen garment vpon hym, and so had all ỹ Leuites that bare the Arke, and ỹ syngers, and Chenania the master of Musicke with the syngers. Dauid had an ouerbody cote of lynen vpon hym also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE w̃ myrth, with trompettes, tabrettes, and loude Cymbales, with psalteries and harpes. * Now whan the Arke of the couenaunt of the LORDE cam in to the cytie of Dauid, Micholl the doughter of Saull loked out at a wyndowe: & whan she sawe kynge Dauid daunsynge and playenge, she despised hym in hir hart.

The.xvii. Chapter.

And * whã they brought in the Arke of God, they set it in the Tabernacle, that Dauid had pitched for it, and offred burnt offerynges and thankofferynges before God. And whan Dauid had ended the burntofferynges and thankofferynges, he blessed the people in the name of the LORDE, and distributed vnto euery man in Israel (both vnto man & woman) a cake of brede, and a pece of flesshe, and a measse of potage.

And he appointed before the Arke of the LORDE certayne Leuites to ministre, that they shulde geue prayse, thankes and lowynges vnto the LORDE God of Israel: namely Assaph the fyrst, Zacharias the seconde, Jeiel, Semiramoth, Jehiel, Mathithia, Eliab, Benaia, Obed Edom, and Jeiel, with psalteries & harpes. But Assaph with loude cymbales, Benaia and Jehaziel the prestes with trompettes, alwaye before the Arke of the couenaunt of God.

At the same tyme ordeyned Dauid first of all to geue thankes vnto the LORDE by Assaph and his brethren.

O geue thankes vnto the LORDE, call vpon his name, tell the people what great thinges he hath done.

O let your songes be of hym: prayse hym, and let your talkinge be of his wonderous

Geue his holy name a good reporte: let the harte of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke his face for euermore.

Remembre his maruaylous workes that he hath done, his wonders, and the iudgementes of his mouth.

Ye sede of Israel his seruaunt, ye children of Jacob his chosen.

He is the LORDE our God, his iudgementes are in all landes.

Be myndfull euer of his couenaunt C what he hath cõmaunded in to a thousand generacions.

* Which he made with Abraham, and Gen. 22 & & Ge. 26. & his oth vnto Isaac.

And * confirmed the same vnto Jacob Ge. 28. & for a perpetuall lawe, and to Israell for an euerlastynge couenaunt.

And sayde: Vnto the wyll I geue the lande of Canaan, the meetynge of youre enheritaunce.

Whan they were yet but small & fewe in nombre, & straungers in the same lande.

And they wente frõ one nacyon to another, & from one realme to another people.

He suffred noman to hurte them, and reproued euen kynges for theyr sakes.

* Touche not myne anoynted, and do Psa. 104 b my prophetes no harme.

* O synge vnto the LORDE, let all the Psal. 95. a earth be tellynge of his saluacyon frõ daye to daye.

Declare his holynes amonge the Heythen, and his wonderous workes amonge the people.

For the LORDE is great, and can not worthely be prayed, & is more to be had in awe then al goddes.

As for al the goddes of the Heythe they are but Idols: & but it is the LORDE that Gene. 1. & made the heauens.

Thankesgeuinge and worshippe are be- D fore hym, strength & ioye is in his place.

Ascribe vnto the LORDE ye kyndredes of nacyons: ascribe vnto the LORDE worshippe and strength.

Ascribe vnto the LORDE the honoure of his name: bringe presentes and come before hym, and worshippe the LORDE in the beautye of his holynesse.

Let the whole earth stande in awe of him he hath made the compasse of the worlde so fast, that it can not be moued.

Let the heaues reioyce, & let the earth be glad: and let it be tolde amonge the Heythen

then, that the LORDE reygneth.

Let the Sea make a noyse, and the fulnesse therof: let the felde be ioyfull, and all that therin is.

Let al trees in the wood leape for ioye before the LORDE, for he commeth to iudge the earth.

O geue thankes vnto the LORDE for he is gracyous: and his mercy endureth for euer.

And saye: Helpe vs O God our Saue our, and gather vs together, & delyuer vs from the Heythen, that we maye geue thankes vnto thy holy name, and synge prayses vnto the in thy Psalmes.

Praysed be the LORDE God of Israel from euerlastynge to euerlastynge: & let all the people say: Amen. And prayse be vnto the LORDE.

So he left Assaph & his brethren there before the Arke of the conuenaunt of ꝑ LORDE, to mynister alway before the Arke, euery day his dayes worke. But Obed Edom and theyr brethre, eyght and thre score, and Obed Edom the sone of Jedithun, & Hosa to be dore kepers, And Sadoc the prest, & his brethren the prestes, left he before ꝑ habitacyō of the LORDE vpō the hye place at Gibeon, to offre burntsacrifices dayly vnto the LORDE vpon the altare of burntoffrynges in the morynge and in the euenynge,
Exo.29.g. Nu.28.d as it is wrytten in the * lawe of the LORDE, which he commaunded vnto Israel. And with them Heman and Jedithun, and the other chose, which were named by name to geue thākes vnto the LORDE, because his mercy endureth for euer. And with thē Heman and Jedithun to stryke vpon ꝑ tabret es and Cymbales, and the musycall instrumentes of God. As for the chyldren of Jedithun, he made them dorekepes. So all the people departed, euery one to his house And Dauid returned also to bielle his house.

The.xviii. Chapter.

2.Reg.7.a IT * fortuned ꝑ whan Dauid dwelt in his house, he sayd vnto the prophet Nathā. Behold I dwell in a house of Ceder, & the Arke of the conuenaunt of the LORDE is amonge the curtaynes.

Nathan sayd vnto Dauid: What soeuer is in thyne harte, that do: for God is wt the. But the same nyght came the worde of God vnto Nathan, and sayd: Go & speake to Dauid my seruaunt: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitacō. For I haue dwelt in no house sence the daye that I haue brought forth the chyldren of Israel, vnto this daye But where the Tabernacle and habitacyō hath ben, there haue I ben, where soeuer I haue walked in all Israel. Spake I ought to ony of the iudges in Israel (whom I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Ceder tymber?

So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the prynce ouer my people: and haue ben with the whether soeuer thou wentest, and haue rooted out all thyne enemyes before ꝑ, and haue made the a name accordynge to the name of the great men ꝑ are vpon earth. And as for my people of Israell, I wyll appoynte them a place, and wyll plante them, that they may dwell there, and nomore to be remoued. And the chyldren of wyckednesse shall oppresse thē nomore, lyke as afore tyme, whē I commaūded the iudges ouer my people of Israel. And I wyll subdue all thyne enemyes, and do declare vnto the, that ꝑ LORDE wyll buylde the an house.

* But whan thy dayes are fulfylled ꝑ thou departest hence with thy fathers, I wyll after the rayse vp thy sede, which shall be euen one of thy sonnes: his kyngdome wyll I stablyshe, * he shall buylde me an house, and I wyl make his seate sure for euer. I wyll be his father, and he shalbe my sonne. And I wyll not withdraw my mercy from him, * as I haue withdrawen it from hym that was before ꝑ: But I wyl set him in my house and in my kyngdome for euer, so that his seate shalbe sure for euermore.

And whā Nathan had spoke vnto Dauid accordynge vnto all these wordes and this vision, kynge Dauid came & sat him downe before the LORDE, & sayd: O LORDE God who am I, & what is my house, ꝑ thou hast brought me thus farre? And this (O God) hast thou thought yet to lyte, but hast spoken of thy seruauntes house yet longe to come. And thou LORDE God hast looked downe vpon me from aboue, euen as a man loketh vpō another. What more can Dauid saye vnto the, that thou hyghest thy seruaunt vnto suche honoure? Thou knowest thy seruaunt O LORDE, for thy seruauntes sake and accordynge to thy owne hart thou done al these great thynges,

thou myghteſt ſhewe all great thynges vn
to thy ſeruaunt LORDE, ther is none lyke
vnto the, ether is no God but thou, of whom we
haue herde with our eares. And * where is
ther a people vpon earth as thy people of
Iſrael, where God went to delyuer hym a
people, and to make hymſelfe a name thor-
row great and terrible thynges, to caſt out
the Heythen before thy people, whom thou
haſt delyuered out of Egipte? And the peo
ple of Iſrael haſt thou made thy people for
euer, & thou LORD art become their God.

Now LORDE, let the worde be ve-
rified for euer, yͤ thou haſt ſpoken ouer thy
ſeruaūt and ouer his houſe, and do as thou
haſt ſpoken: and let thy name endure and
be magnified for euer, that it maye be ſayd:
The LORDE Zebaoth, God yͤ of Iſrael is yͤ
God in Iſrael, and that the houſe of thy ſer
uaunt Dauid may be ſtabliſhed before yͤ:
for thou LORDE haſt opened the eare of thy
ſeruaunt, yͤ thou wilt buylde him an houſe.
Therfore hath thy ſeruaunt founde (confy
dence) to make his prayer before the. Now
LORDE, thou art God, and haſte promyſed
ſuche good vnto thy ſeruaunt. Begyn now
to bleſſe the houſe of thy ſeruaunt, yͤ it may
be eutermore before the: for loke what thou
bleſſeſt (O LORDE) that ſame is bleſſed
for euer.

The. xix. Chapter.

After this * ſmote Dauid yͤ Phi
liſtynes, and ſubdued the and
toke Gath & the villages ther
of out of the hande of the Phi-
liſtynes. He ſmote the Moabi-
tes lyke wyſe, ſo that yͤ Moabiters were ſub-
dued vnto Dauid, and gaue hym trybute.
He ſmote Hadadeſer alſo the kynge of Zo
ba in Hemath, whan he wente to ſet vp his
power by the water Euphrates.

And Dauid toke from hym a thouſād
charrettes, ſeuen thouſande horſemen, and
fourty thouſande footemen. And Dauid
lamed all the charrettes, and kepte an hun
dyth charrettes ouer. And the Syrias cam
from Damaſcon, to helpe Hadadeſer the
kynge of Zoba. How be it Dauid ſmote
two and twenty thouſande of the ſame Sy
rians, and layed men of warre at Damaſ-
con in Syria: ſo that the Syrias were ſub-
dued vnto Dauid, and brought hym try-
bute. For the LORDE helped Dauid, whe-
ther ſoeuer he wente.

And Dauid toke the ſhyldes of gold that
Hadadeſers ſeruaūtes had, and brought
them to Ieruſalem. And out of Tibehath
and Chun the cyties of Hadadeſer, toke
Dauid very much braſſe, * wherof Salo- 3. Reg. 7. b
mon made the braſen lauer, and pilers, and
braſen veſſels.

* And whan Thogu the kynge of He- 2. Reg. 8. b
math herde, that Dauid had ſmytten al the
power of Hadadeſer, he ſent his ſonne Ha
doram vnto kynge Dauid to ſalute hym,
and bleſſe hym, becauſe he had foughten wͤ
Hadadeſer, and ſmytten hym (for Thogu
had warre wͤ Hadadeſer). And al yͤ ſame
veſſels of golde, ſyluer, and of braſſe, dyd
kynge Dauid conſecrate vnto the LORDE,
with the ſyluer and golde that he had take
from the Heythen, namely from the Edo-
mites, Moabites, Ammonites, Philiſtines
and Amalechites.

*And Abiſai the ſōne of Zeruia ſmote C
eyghtene thouſande of the Edomites in yͤ 2. Reg. 8. c.
Salt valleye, and layed mē of warre in E-
domea, ſo that all the Edomites were ſub-
dued vnto Dauid: for the LORDE helped
Dauid, whether ſoeuer he wente.

Thus Dauid reygned ouer all Iſrael,
and executed iudgemēt and ryghteouſnes
vnto all his people. Joab the ſōne of Zeru-
ia was captayne ouer the hooſt. Joſaphat
the ſonne of Ahilud was chaunceler. Sa-
doc the ſonne of Achitob, and Ahimelech yͤ
ſonne of Abiathar, were prieſtes. Saueſa
was ſcrybe. Benaia yͤ ſōne of Joiada was
ouer the Chrethians and Plethians. *And 2. Reg. 8. f.
Dauids ſonnes were cheke at the kynges
hande.

The xx. Chapter.

And * after this dyed Nahas yͤ I
kynge of the chyldren of Ammō 2. Re. 10. a.
and his ſōne was kynge in his
ſtеade. Then ſayd Dauid: I
wyll do mercy vpon Hanun yͤ
ſonne of Nahas, for his father dyd mercy
vpon me: and ſo he ſent meſſaungers to cōfor
te hym ouer his father. And whan Da-
uids ſeruauntes came into the lande of the
chyldren of Ammon vnto Hanun to cōfor
te hym, the princes of the chyldren of Ammō
ſayd vnto Hanun: Thinkeſt thou that Da
uid honoureth thy father in thy ſyght, that
he hath ſent cōforters vnto the? ſee his ſer
uauntes are come vnto the, to ſearche and
ouerthrowe, and to ſpye out the lande. Thē
toke Hanun the ſeruauntes of Dauid, and
ſhaue them, and cut the half of their gar-
mētes of, euen by the loynes, and ſo let them
go. And they went their waye: and ſent mē

B to tel Dauid. Neuertheleſſe he ſent to mete them (for the men were put to great ſhame) and the kynge ſayd: Abyde at Jericho, tyll youre beerdes be growen, and then come agayne.

Whan the chyldren of Ammon ſawe þ they ſtynked in the ſyght of Dauid, both Hanun and the chyldren of Ammon ſent a thouſande talentes of ſyluer, to hyre charrettes and horſemen out of Meſopotamia, and out of Maecha and out of Zoba: and hyred two and thyrtye thouſande charrettes, and the kynge of Maecha with his people, which came and pitched theyr tentes before Medba. And the chyldren of Ammon gathered them ſelues together out of theyr cyties, and came to the battayll. Whā Dauid herde that, he ſent Joab thether with al the hooſt of the men of armes. And the chyldren of Ammon were gone forth, and prepared them ſelues to the battayll before the gate of the cytie. But the kinges þ were come, kepte them alyde in the felde.

C Now whan Joab ſawe that the battayl was agaynſt hym both before and behynd, he chooſe of al the beſt yonge men out Iſrael, and prepared hymſelfe agaynſt the Syrians. As for the reſidue of the people, he put them vnder the hāde of Abiſai his brother, that they ſhulde prepare thē ſelues agaynſt the chyldren of Ammon, and he ſayd: yf the Syrians be to myghtye for me, helpe thou me: but yf the chyldrē of Ammō be to ſtrōge for the, I ſhall help the: take a good corage vnto the, and let vs quyte our ſelues māly, for our people and for þ cyties of our God: neuertheleſſe the LORDE do what pleaſeth hym. And Joab made him forth with þ people that was with hym, to fyght agaynſt þ Syrians: and they fled before hym. And whan the chyldren of Ammon ſawe that þ Syrians fled, they fled alſo before Abiſai his brother, and wente in to the cytie. And Joab came to Jeruſalem.

D But whan the Syrians ſawe that they were ſmytten before Iſrael, they ſent meſſaungers, and brought forth the Syrians which were beyonde the water. And Sophach þ cheefe captayne of Hadad Eſer wēt before them. Whan this was tolde Dauid he gathered all Iſrael together, and wente ouer Jordane. And whan he came at them, he ſet the battayll in araye agaynſt them. And Dauid prepared hymſelfe to þ battail againſt the Syrians, and they fought wt hym but the Syrians fled before Iſrael. And Dauid ſlewe of the Syrias ſeuē thou ſande charrettes, and forty thouſand horſmen. And Sophach þ cheefe captayne ſlewe he alſo. And whan Hadad Eſers ſeruauntes ſawe that they were ſmytten before Iſrael, they made peace with Dauid and his ſeruauntes. And the Syrians wold helpe the chyldren of Ammon nomore.

The. xxi. Chapter.

AND * whā þ yeare came about what tyme as the kynges vſe to go forth, Joab brought the power of the hooſt and deſtroyed the lande of the chyldren of Ammon, and came & layed ſege vnto Rabba. But Dauid abode at Jeruſalem. And Joab ſmote Rabba, and brake it downe. And Dauid toke theyr kynges crowne of his his heade, and founde the weyght of a talent of golde theron, and precyous ſtones. And it was ſet vpon Dauids heade. And very much ſpoyle caried he out of the cyte. As for the people þ were therin he brought them forth, and parted them in ſunder wt ſawes, and hokes & beytels of yron. Thus dyd Dauid vnto al the cyties of the chyldren of Ammon. And Dauid departed agayne, with the people vnto Jeruſalem.

* Afterwarde aroſe there warre at Geſer with the Philiſtynes. Then Sibechai the Huſathite ſmote Sibai, which was one of the chyldren of Rephaim, and he ſubdued hym. And there aroſe warre agayne wt the Philiſtynes. Then Elhanah the ſonne of Jahir ſmote Lahemi the brother of Goliath the Gathite, whoſe ſpeares ſtaffe was lyke a weuers lome. Afterward was there a battayll at Gath where there was a man of a great ſtature, that had ſixe fyngers and ſixe toes: which make foure and twenty. And he was borne alſo of Rapha, and ſpake deſpytefully vnto Iſrael. But Jonathas the ſōne of Simea Dauids brother ſmote him. Theſe were the chyldrē of Rapha at Gath, and fell thorow the hande of Dauid, and of his ſeruauntes.

The. xxii. Chapter.

AND Sathan ſtode agaynſt Iſrael, and * entiſed Dauid to nōbre Iſrael. And Dauid ſayd vnto Joab and the rulers of the people: Go your wayes and nōbre Iſrael from Berſeba vnto Dan, and brynge me the nombre of them, that I may knowe it. Joab ſayde: The LORDE make

his people an hundreth tymes mo then they are now. But my lorde O kynge, are they not all my lordes seruauntes? Why doth my lorde then axe therafter? Wherfore shall ther a trespalle come vpon Israel?

Neuertheless the kynges worde preuayled agaynst Joab. And Joab wente forth, and walked thorow all Israel, & came to Jerusalem, and deliuered vnto Dauid the nombre of the people that was tolde. And of all Israel ther were a thousand tymes a thousande, and an hundreth thousande men, that drewe out the swearde: and of Juda foure hundreth thousande and seuenty thousande men, whiche drue out the swearde. As for Leui and Ben Jamin, he nombred them not amonge these: for ỳ kynges worde was abominable vnto Joab.

But this displeased God rycht sore: for he smote Israel. And Dauid sayde vnto God: I haue synned greuously, ỳ I haue done this: But now take away the trespalle of thy seruaunt: for I haue done very vnwysely. And the LORDE spake vnto Gad Dauids seer, and sayd: Go speake to Dauid, and saye: Thus sayeth the LORDE: Thre thynges laye I before the, chose the one of them, that I maye do it vnto the. And whan Gad came to Dauid, he spake vnto hym: Thus sayeth the LORDE: Chose the ether: thre yeare derth: or thre monthes to flye before thyn aduersaryes, and before the swearde of thyne enemyes, that it may ouertake the: or thre dayes ỳ sweard of the LORDE, and pestilence in the lande ỳ the angell of the LORDE maye destroye in all ỳ coastes of Israel. Loke now, what answere I shall geue vnto hym that sent me. Dauid sayde vnto Gad: * I am in great trouble: yet wyll I rather fall in to ỳ hande of the LORDE, for his mercy is exceadynge great, and I wyll not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come in to Israel, so that ther fell of Israel thre score and ten thousande men. And God sent the angel to Jerusalem for to destroye it. And euen in the destruccyon the LORDE considered, and he repented of the euell, and sayd vnto the angell ỳ destroyer: It is ynough holde now thy hande.

The angel of the LORDE stode beside the barne of Arnan the Jebusite. And Dauid lyfte vp his eyes, and sawe the angell of the LORDE standynge betwene heauen & earth, and a naked swearde in his hande stretched out ouer Jerusalem. Thē Dauid and the elders beynge clothed w̄ sackcloth, fell vpon theyr faces. And Dauid sayd vnto God: Am not I he that caused the people to be nōbred? I am he that hath synned and done euel: as for these shepe, what haue they done? LORDE my God, let thyn hāde be against me & against my fathers house, and not agaynst thy people to plage them.

And the angell sayd vnto Gad, that he shulde speake vnto Dauid, ỳ Dauid shuld go vp, & set vp an altare in the barne of Arnan the Jebusite. So Dauid went vp according to the worde of Gad, which he spake in the name of the LORDE. But whā Arnan turned hym, and sawe the angell (& his foure sonnes with hym) they hyd themselues for Arnan threshed wheate.

Now whan Dauid came to Arnan, Arnan loked and was aware of Dauid & went forth out of the barne, and worshipped Dauid with his face to the grounde. And Dauid sayd vnto Arnan: Geue me rowme in the barne, to buylde an altare vnto the LORDE therin: for ỳ full money shalt thou geue it me, that the plage maye ceasse from the people.

But Arnan sayd vnto Dauid: Take it vnto the, and let my lorde the kynge do as it pleaseth hym. Beholde, that ore geue I for a burntofferynge, and that harnesse to the ore, and wheat for the meatofferinge, I geue it all. Neuertheless the kynge sayde vnto Arnan: Not so, but for the full money wyl I bye it: for that which is thyn wyl not I take for the LORDE and offer a burntofferynge for nought.

So Dauid gaue Arnan for the rowme sixe hundreth sycles of golde in weyght. And there buylded Dauid an altare vnto ỳ LORDE, and offred burntofferynges & thāk offerynges. And whan he called vpon the LORDE, he herde hym thorow the fyre frō heauen vpon the altare of the burntofferynge. And the LORDE sayd vnto the angel that he shulde put his swearde in to his sheeth.

At the same tyme whan Dauid sawe ỳ ỳ LORDE had herde hym vpō ỳ corne floore of Arnā the Jebusite, he dyd sacrifice there. For the habitacyon of the LORDE * which Moses had made in the wylderneese, and the altare of burntofferynges, was at that tyme in the hye place at Gibeon. But Dauid coulde not go thether to seke God before it, for he feared the swearde of the LORDES angel. And Dauid sayd: * Here shalbe the house of God the LORDE, and this the

Exo. 36.b
2. Par. 1.a
1. Par. 14.

altare of burntofferynges for Israel.

The.xxiii.Chapter.

AND Dauid commaunded to gather together ꝑ straūgers that were in the lande of Israel, and appoynted masons to hew stone for the buyldyng of the house of God. And Dauid prepared much ꝓuision before naples in ꝑ dores of ꝑ porches, & for such thinges as wer to be naped toge ther, & so much brasse, that it was not to be weyed: & Cedre trees innumerable: for they of Zydon and Tyre brought Dauid much Cedre tymbre. For Dauid thought Salomon my sonne is but a chylde and tender: But ꝑ house that shalbe buylded vnto the LORDE, shalbe great, that his name and prayse may be exalted in al landes, therfore wyll I prouyde for hym. So Dauid made great prouision before his death.

And he called Salomon his sonne, & commaunded hym to buylde the house of the LORDE God of Israel, and sayd vnto
2.Reg.7.a hym: My sonne * I was mynded to buylde an house vnto the name of the LORDE my God, but the worde of the LORDE came vn-
3.Reg 5.a. to me, and sayde: * Thou hast shed muche bloude, and stryke many battayls, therfore shalte thou not buylde an house vnto my name, for as muche as thou haste shed so much bloude vpon the earth before me. Beholde, the sonne which shalbe borne vn to the, shalbe a quyete man: & I wyll cause hym to be in rest from all his enemyes on euery syde, for his name shalbe Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shall buylde an house vnto my name. He shalbe my sonne and I wyll be his father. And I wyll stablyshe the seate of his kyngdome vpon Israel for euer.

Now my sonne, the LORDE shalbe with the, & thou shalt prosper, that thou mayest buylde an house vnto the LORDE thy God,
1.Reg.2.c. according as he hath spoken of the. * The LORDE also shall geue the wysedome and vnderstandynge and shall cōmytte Israel vnto the, that thou mayest kepe the law of the LORDE thy God. But then shalte thou prosper, yf thou take hede to do after the ordynaunces and lawes which the LORDE
3.Reg. 2.a commaunded Moses vnto Israell. * Be stronge, & take good corage vnto the, feare not, and be not faynt harted. Beholde I haue in my pouerte prouyded for the, houle of the LORDE, an hundreth thousād talentes of golde. And a thousande tymes a thousande talentes of syluer, and braſſe ꝑ weyght without nōbre: for ther is so much of it.

And tymber and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, masons and carpenters in stone and tymber, & all maner of men that haue vnderstandyng in al werke of golde, syluer, brasse, and ꝑ weyght without nōber, aryse get the vp and be doynge, and the LORDE shalbe with the.

And Dauid commaunded al the rulers of Israel, to helpe Salomon his sonne, & sayd: Is not the LORDE your God with you, and hath geuen you rest on euery syde? for he hath delyuered the inhabiters of this lande in to your hādes, and the lande is subdued before the LORDE and before his people. Geue ouer your harte now therfore & your soule, to seke the LORDE your God, and get you vp, and buylde a sanctuary vnto the LORDE God, that the arke of the cōuenaunt of the LORDE and the holy vessels of gode may be brought in to the house, which shal be buylded vnto the name of the LORDE. So Dauid made Salomō his sōne kyng ouer Israel, whan he hymselfe was olde, & had lyued ynough.

The xxiiii. Chapter.

AND Dauid gathered all the rulers in Israel together, and the prestes and Leuites, to nōbre the Leuites from thyrty yeare olde and aboue. And the nōbre of them (which were stronge men) fro poll to heade, was eyght and thyrtye thousande of whom ther were foure and twenty thousande, which dyd their diligēce in ꝑ werke ouer the house of the LORDE, and sixe thousande officers and Judges, and foure thousande porters, and foure thousand ꝑ songe prayses vnto the LORDE with instrumentes, which he hadde made to synge prayse withall.

And Dauid made the ordynaunce amonge the chyldrē of Leui, namely amōge Gerson, Kahath and Merari. The Gersonites were: Laedan and Simei. The chyldren of Laedan: the fyrst, Jehiel, Setam, and Joel, these thre.

The chyldren of Simei were: Salomith, Haziel and Haran, these thre. These were the chefe amonge the fathers of Laedan. These also were the chyldrē of Simei: Jahath, Sina, Jeus and Baria, these foure were Simeis chyldren also. Jahath was

the fyft, Sina the secōde. As for Jeus and Beta, they had not many chyldren, therfore were they coūted but for one fathers house.

23 The chyldren of Kahath were: Amrā. Jezehar, Hebron & Uſiell, these foure. The 24 chyldren of Amram were: Aaron & Moſes. * As for Aarō, he was separated to be sanc 25 tified for the moost holy, he and his sōnes for euer, to burne incense before the ℣ LORD and to mynister and bleſſe in the name of ℣ LORD for euermore. And the chyldrē of Mo ſes the man of God were named amonge ℣ 26 tribes of the Leuites. * The chyldren of Moſes were Gerſon, and Eliezer.

27 The chyldren of Gerſon, the fyrſte was Sebuell. The chyldren of Eliezer, the fyrſt was Rehabia: and Eliezer had none other chyldren. But the chyldrē of Rehabia were many ther ouer. The chyldren of Jezehar 28 were: Salomith the fyrſt. The chyldren of Hebron were: Jeria the fyrſt. Amaria the se conde, Jahaſiel the thirde, and Jackmeam 29 the fourth. The chyldren of Uſiel were: Mi cha the fyrſt and Jeſia the seconde.

30 The chyldrē of Merari were: Maheli & Muſi. The chyldrē of Maheli were: Eleaſar and Cis. And Eleaſar dyed, and had no sonnes but doughters. And the chyldren of 31 Cis their brethren toke thē. The chyldren of Muſi were: Maheli, Eder & Jeremoth, these thre. These are the chyldren of Leui a 32 monge their fathers houſes, and the cheſe of the fathers, which were coūted after the nombre of the names heade by heade: which executed the worke of the offices in 33 the house of the LORDE * frō thirtye yeare olde and aboue. For Dauid sayd: The LOR DE God of Iſrael hath geuen his people rest, and shall dwell at Jeruſalē for euer,

34 Amōge the Leuites also were ℣ chyldrē of Leui nōbred from thirtye yeare olde and 35 aboue, * that they neded not to beare ℣ ha bitacyon with al the veſſels of their office, but accordynge to ℣ laſt wordes of Dauid, that they shulde stōde vnder the hāde of the chyldren of Aaron, to minister in the house of the LORDE in the courte, and to the cheſes, and for purifyenge, and to all maner of 36 sanctifyeng, and to euery worke of ℣ office in the house of God. And for the shewbread 37 for the fyne floure, for the meatofferynge, for the vnleuended wafers, for the pannes, for the frienge, & for all maner of weyghte 38 and meaſure. And in ℣ mornynge to stonde for to geue thankes and to prayse ℣ LORD, and in the euenyng lykewyſe. And vpon al 39 Sabbathes, Newmones & feaſtes to offre all the burntofferynges vnto the LORDE, accordynge to the nombre and order, alway before the LORDE: to wayte vpō the Taber nacle of witnesse and of the Sanctuarye, and vpon their brethren ℣ chyldrē of Aarō, to minister in the house of the LORDE.

The. xxv. Chapter.

THis was the ordinaunce of the chyldren of Aaron. * The chyl dren of Aaron were, Nadab, Abihu, Eleaſar & Ithamar. But Nadab and Abihu dyed before their fathers, and had no chylden. And Eleaſar and Ithamar were prieſtes. And Da uid ordred thē after this maner: Sadoc out of ℣ chyldrē of Eleaſar, and Ahimelech out of the chyldren of Ithamar, accordynge to their nōbre & office. And ther were mo cheſe ſtronge men foūde amonge the chyldren of Eleaſar, then the chyldrē of Ithamar. And he ordeyned them after this maner: nameſy, sixtene out of the chyldren of Eleaſar to be rulers thorow out their fathers house, & eyght of the chyldren of Ithamar thorowe out their fathers house. Neuertheleſſe he ordeyned thē by lot, because that both the prynctipall of the chyldren of Eleaſar and Ithamar were in the Sanctuarye, & cheſe before God. And ℣ scrybe Semeia the sōne of Nethaneell one of the Leuites, wrote thē vp before the kyng, and before the rulers, & before Sadoc the prieſt, and before Ahimelech the sonne of Abiathar, and before the cheſe of the fathers amōge the prieſtes and Leuites: namely one fathers house for Eleaſar, and the other for Ithamar.

And the fyrſt lot fell vpō Joiarib, the ſe B conde vpon Jedaia, ℣ thirde vpon Harim, the fourth vpō Seorim, the fifth vpō Mal chia, & the sixte vpon Melamin, the seuenth vpon Hakoz, the eyghte vpon * Abia, the Luce. 1. 8 nynth vpon Jeſua, the tēth vpon Sechania, the eleuēth vpon Eliaſib, the twolueth vpon Jakim, the thirteenth vpon Huppa, the fourteenth vpō Jeſebeab, the fyftenth vpon Bilga, the sixtenth vpon Immer the seuententh vpon Heſir, the eyghteenth vpon Hapizez, the nyntenth vpon Bethahia, the twentyeth vpon Jeheſkell, the one and twē tyeth vpon Jachin, the two & twētyeth vpon Samuil, the thre and twentyeth vpon Dalaia, the foure and twentyeth vpō Ma aſia. This is their course after their office, to go in to ℣ house of the LORD, according to their maner vnder their father Aarō, as the LORDE God of Iſrael cōmaūded him.

C Of the chyldrē of Leui amonge the chil
dren of Amram, was Subaell. Among the
chyldren of Subaell, was Johdea. Amōge
the chyldren of Rehabia, was the fyrste Je-
sia. Amonge the Jezeharites was Selo-
moth. Amonge the chyldren of Selomoth
was Jahath. The chyldrē of Hebron were:
Jerta the fyrst, Amaria the seconde, Jeha-
siell the thyrde, Jakneam the fourth.

The chyldren of Usiell were: Micha. A-
monge the childzen of Micha was Samir.
The brother of Micha was Jesia. Amōge
the chyldren of Jesia was Zacharias. The
chyldren of Merari were: Maheli & Musi,
whose sonne was Jaesia. The chyldren of
Merari of his sonne Jaesia were: Sohā,
Sacur & Ibri. Maheli had Eleazar: for he
had no sōnes. Of Cis ỳ, chyldrē of Cis we-
re: Jerahmeel & Musi. The childrē of Mu
si were: Maheli, Eder, & Jeremoth. These
are ỳ chyldrē of ỳ Leuites thorow out the
house of theyr fathers. And the lot was cast
for them also besyde theyr brethren the chil
dren of Aaron, in the presence of kynge Da
uid and Sadoc and Ahimelech, and before
the chefe fathers amonge the prestes & Le-
uites, as well for the leest brother as for the
chefest amonge the fathers.

The.xxvi.Chapter.

I And Dauid with the chefe cap-
taynes sundred the offices a-
monge the chyldren of Asaph,
Heman and Jedithun the pro-
phetes with harpes, spalteries
and Cymbales, and they were nombred vn
to the worke accordynge to theyr office. A-
monge the chyldrē of Asaph was Sakur,
Joseph, Nethania, Asarela, childzen of As-
saph vnder Asaph which prophecied besyde
the kyng. Of Jedithun: The chyldrē of Je
dithun were Gedalia, Zori, Jesaia, Habia,
Mathithia (Simei) these sixe vnder their
father Jedithun wt harpes, whose prophe-
cyenge was to geue thankes and to prayse
the LORDE. Of Heman: The chyldren of
Heman were Bukia: Mathania, Usiel, Se
buell, Jerimoth, Hanania, Hanani, Elia-
tha, Gilthi, Romamthieser, Jasbakasa, Ma
lothi, Hothir and Mahesioth. Al these were
the chyldren of Heman the kynges Seer in
the wordes of God to lyft vp the horne, for
God gaue Heman fourtene sonnes and
thre doughters.

B All these were vnder theyre fathers As-
saph Jedithun and Heman, to synge in the
house of the LORDE with Cimbales, Psal-
teryes and harpes, accordynge to the office
in the house of God besyde the kynge. And
theyr nombre wt theyr brethren, which were
taught in the songe of the LORD (euery ma
haynge vnderstōdynge) was two hundred
and eight and foure score. And they cast the
* lottes ouer theyr office, for the leest as for
the greatest: for the master as for the scolar.

And ỳ fyrst Lot fell vpon Joseph which
was of Asaph: the seconde vpon Gedalia
with his brethrē and sonnes, of whom ther
were twolue. The third vpon Sacur with
his sonnes and brethren, of whome ther
were twolue The fourth vpon Jesri with
his sonnes and brethrē, of whom ther were
twolue. The fyfth vpō Nethania with his
sonnes and brethren, of whome ther were
twolue. The sixte vpon Bukia with his sō
nes and brethren, of whō ther were twelue.
The seuenth vpon Jesreela with his son-
nes and brethren, of whō ther were twelue.
The eyghte vpon Jesaia with his sonnes
and brethren, of whome ther were twelue.
The nyenth vpon Mathania with his so
nes and brethrē, of whom ther were twelue
The tenth vpon Simei with his sonnes &
brethren, of whome ther were twelue. The
eleuēth vpon Asraeel with his sonnes and
brethren, of whome ther were twelue. The
twolueth vpon Hasabia with his sonnes &
brethren, of whome ther were twelue. The
thirtenth vpon Subaell with his sonnes
& brethren, of whom ther were twelue. The
fourtenth vpon Mathithia with his so-
nes and brethrē, of whom ther were twelue
The fyftenth vpon Jeremoth with his so
nes and brethren, of whō ther were twelue.
The sixtenth vpon Hanania with his sonnes
and brethren, of whom ther were twelue.
The seuententh vpon Jasbekasa with his
sonnes and brethren, of whome ther were
twolue. The eyghtenth vpon Hanani with
his sonnes and brethrē, of whom ther were
twolue. The nyententh vpon Maloth wt
his sonnes and brethrē, of whom ther were
twolue. The twentyeth vpon Eliatha with
his sonnes and brethrē, of whom ther were
twolue. The one and twentyeth vpon Ho-
thir with his sonnes and brethrē, of whom
ther were twelue. The two and twentyeth
vpō Gidalthi with his sonnes and brethrē,
of whome were twolue. The thre and twen
tyeth vpon Mahesioth with his sonnes &
brethren, of whome ther were twelue. The
foure and twētyeth vpon Romamtieser wt
hys sonnes and brethren, of whome ther
were twelue.

The.xxvii.Chapter.

1 Of the ordinaunces of the dorekepers amonge the Korahites was Meselemia of the childrē of Asaph. The childrē of Meselemia were these: ꝑ fyrstborne Zacharias, the seconde Jediael, the thirde Zebadia, the fourth Jathniell, the fyfth Elam, the sixte Johanan, ꝑ seuenth Elioenai. The childrē of Obed Edom were these: ꝑ fyrstborne Semaia, the seconde Josabad, the thirde Joah, the fourth Zachur, ꝑ fifth Nethaneell, the sixte Ammiell, the seuenth Jachar, the eyght Peguilthai, for God had blessed hym. And vnto Samaia his sonne ther were sōnes borne also, which bare rule in the house of their fathers: for they were mightye valeaūt men. The childrē of Semaia were, Athni, Rephael, Obed and Elzabad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the childrē of Obed Edom. These, with their childrē & brethrē were valeaunt mē, mete for the offices, were three score and two of Obed Edō. Meselemia had childrē & brethrē which were stronge men, euen eyghtene.

2 Holla of the childrē of Merari had childrē, Simri the chefest: for ꝑ fyrstborne was not there, therfore dyd his father appoynte hym to be chefest, the seconde Helchias, the third Tebalia, the fourth Zacharias. All ꝑ childrē & brethrē of Holla were thirtene.

This is the ordinaunce of ꝑ dorekepers amonge the heades of the valeaunt men in the office beside theyr brethren, to minister in the house of the LORDE. And the lot was cast for the small as for the greate thorowe out the house of their fathers at euery dore. The lot towarde the East fell vpon Meselemia. And the lot was cast for Zacharias his sonne, which was a man of prudēt cōsell, and vnto hym it fel toward the North: But vnto Obed Edom toward the South, and to his sonnes beside the house of Esupim. And vnto Supim and Holla toward the West by the gate of Salechet in ꝑ stret of the burntofferynges, where the Tabernacles stōde together.

C Towarde the East were ther sixe of the Leuites. Towarde ꝑ north foure on to day ward. Towarde the south foure on the day season lykewyse. Beside Esupim two and two. By Parbar west ward were ther foure in the strete, and two beside Parbar. These are the ordinaunces of the dorekepers amonge the childrē of the Korahites, and childrē of Merari. Of the Leuites, was Ahia ouer ꝑ treasures of the house of God & ouer the treasures that were sanctifyed.

Of the childrē of Laedan, the childrē of ꝑ Gersonites. Of Laedan were these the heades of the fathers: namely, the Jehielites. The childrē of the Jehielites were, Sethan and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Amramites, Jezeharites, Hebronites & Uslielites, was Sebuell the sonne of Gerson the sonne of Moses, prynce ouer ꝑ treasures. His brother Eliezer had a sonne Rehabia, whose sonne was Jesaia, whose sōne was Joram, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all ꝑ treasures of the thynges that were halowed, which kynge Dauid halowed, & the princi pall of the fathers amonge the rulers ouer thousandes and ouer hūdreds, and rulers in ꝑ hoost (of warres and spoyles had they halowed it, to repayre the house of the LORDE) and ouer all that Samuell the Seyer, and Saull the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zeruia had halowed: whatsoeuer was sanctifyed, it was vnder the hande of Selomith and his brethren. Amonge the Jezeharites was Chenaia with his sōnes for the worke without ouer Israell, officers and iudges. Amonge the Hebronites was Hasabia and his brethren, valeaunt men, a thousande & seuen hundreth, ouer the offices of Israell on this syde Jordane westwarde for al maner worke of the LORDE, and to serue the kynge.

But amonge the Hebronites was Jeria the chefest amonge the Hebronites of his kynred among the fathers. And search was made amonge them, and in the fortieth yeare of kynge Dauid ther were foūde valeaunt men at Jaeser in Gilead, & theyr brethren myghtye men, two thousande and seuen hundreth principall fathers, & Dauid set them ouer the Rubenites, Gaddites and ouer the halfe tribe of Manasses for all suche busynesse as belonged vnto God and the kynge.

The.xxviii.Chapter.

THe childrē of Israell accordynge to theyr nombre, were heades of ꝑ fathers, & ouer thousandes & ouer hundreds & officers waytynge vpō ꝑ kynge, to go of & on after theyr course euery moneth

one, in all the monethes of the yeare. Euery courſe hath foure and twentye thouſande.

Ouer the firſt courſe of the firſt moneth was Jaſebeam the ſonne of Sabdiell, and vnder his courſe were foure & twenty thouſande. Of the chyldren of Phares was the pryncipall amonge all the cheke captaynes in the fyrſt moneth.

Ouer the courſe of the ſeconde moneth was Dodai the Ahohite, & Mikloth was the prynce ouer his courſe. And vnder his courſe were foure and twentye thouſande.

The thirde pryncypall captayne of the thyrde moneth, was Benaia the ſonne of Joiada ỹ preſt, and vnder his courſe were foure & twentye thouſande. * This is that Benaia the Worthye amonge thyrtye and aboue thirtye. And his courſe was vnder his ſonne Ammi Sabad. 2.Reg.23.b 1.par.12.b

The fourth in the fourth moneth was Aſahell the brother of Joab, and Sabadia his ſonne after hym, and vnder his courſe were foure and twentye thouſande.

B The fyfth in the fyfth moneth was Samehuth the Jeſrahite, & vnder hys courſe were foure and twentye thouſande.

The ſixte in the ſixte moneth, was Jra the ſonne of Ickes the Thecoite, and vnder his courſe were foure and twenty thouſande.

The ſeuenth in the ſeuēth moneth, was Helez the Pelonite of the chyldrē of Ephraim, and vnder his courſe were foure & twē tye thouſande.

The eyght, in the eyghte moneth, was Sibechai the Huzathite of the Sarchites, and vnder his courſe were foure and twentye thouſande.

The nyenth in the nyenth moneth, was Abieſer the Anathotite of the chyldrē of Jemini, and vnder his courſe were foure and twentye thouſande.

The tenth in ỹ tenth moneth, was Maherai the Nethophathite of the Serahites, and vnder his courſe were foure and twenſye thouſande.

The eleuenth in the eleuenth moneth, was Benaia the Pirgathonite of the chyldrē of Ephraim, and vnder his courſe were foure and twentye thouſande.

The twolfthe in the twolfthe moneth, was Heldai the Netophathite of Athniell, and vnder his courſe were foure and twentye thouſande.

C Ouer the trybes of Iſraell were theſe: Amonge the Rubenites was Prynce Elieſer the ſonne of Sichri. Amonge the Simeonites was Sephacia ỹ ſonne of Maacha. Amonge the Leuites was Haſabia ỹ ſonne of Kemuell. Amonge the Aaronites was Zadoc. Amonge Juda was Elihu one of Dauids brethren. Amonge Iſachar was Amri the ſonne of Michaell. Amonge Zabulon was Jeſmaia the ſonne of Obadia. Amonge Nepthali was Jeremoth the ſonne of Iſriel. Amōge the chyldren of Ephraim was Hoſea the ſonne of Aſaſia. Amonge the halfe tribe of Manaſſes was Joell ỹ ſonne of Pedaia. Amonge the halfe tribe of Manaſſes in Gilead was Jeddo the ſonne of Zacharias. Amonge Dan was Aſareel the ſonne of Jeroham. Theſe are the pryncis of the trybes of Iſraell.

But Dauid toke not the nombre of thē that were twenty yeare olde and therunder: for the LORDE had promyſed to multiplye Iſraell as ỹ ſtarres of the ſkye. Notwithſtandyng beit Joab the ſonne of Zeruia had begon to nombre them, and perfourmed it not, therfor came wrath vpon Iſraell for the ſame cauſe, therfore came not the nombre in the Cronicles of kynge Dauid.

Ouer the kynges treaſures was Azmaueth the ſonne of Adiell. And ouer the treaſures in the londe, in the cyties, villages & caſtels was Jonathan the ſonne of Vſia. Ouer the husbādmē to tyll the londe was, Ezri the ſonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wynecellers & treaſures of wyne was Sabdi the Siphimite. Ouer the oyle gardens and Molberytrees in the lowe fielde was Baall Hanan the Gaderite. Ouer the treaſure of ỹ oyle was Joas. Ouer the rule of the paſture at Saron was Sitrai ỹ Saronite. Ouer the oxen in the valleyes was Saphath the ſonne of Adlai.

Ouer the camels was Obil the Iſmaelite. Ouer the aſſes was Jehedia the Meronothite. Ouer the ſhepe was Jaſis the Hagaritte. All theſe were rulers ouer kyng Dauids goodes. Jonathan Dauids vncle was of the counſell, a wyſe man and a ſcrybe. And Jehiel, the ſonne of Hachmoni was with the kynges chyldrē. * Achitophel alſo was of the kynges cōſel. Huſai ỹ Archite was ỹ kynges frēde. After Achitophel was Joiada the ſonne of Benaia and Abiathar. As for Joab, he was the kynges chefe captayne of warre.

The.xxix.Chapter.

AND Dauid gathered vnto Ie-
rusalē all the rulers of Israell,
namely the prynces of the try-
bes, the rulers ouer the courses
which wayted vpon the kinge,
the captaynes ouer thousandes & ouer hun
dreds, the rulers ouer the goodes & cattell
of the kynge & of his sonnes, with the cham
berlaynes, warryers & valeaunt men. And
Dauid the kynge stode vp vpon his fete,
and sayd: Heare me my brethrē and my peo
ple: * I was mynded to buylde an house,
where the Arke of the conuenaunt of the
LORDE shulde rest, and a footestoole for the
fete of oure God, and prepared my self, for
to buylde. But God sayd vnto me: * Thou
shalt not buyld an house vnto my name, for
thou art a man of warre, & hast shed bloud.
* Now hath the LORDE God of Israell
chosen me out of all my fathers house, that
I shulde be kynge ouer Israell for euer: for
* Juda hath he chosen to be the prince, and
in the house of Juda amōge my fathers chyl
dren hath he had pleasur vnto me, to make
me kynge ouer all Israell: and amonge all
my sonnes (for the LORDE hath geuen me
many sonnes) he hath chosen Salomon my
sonne, to syt vpon the seate of the kyngdme
of the LORDE ouer Israell, and hath sayde
vnto me: * Salomon thy sonne shal buyld
me an house & my courtes: for I haue cho-
sen hym to be my sonne, And I wyll be his
father, and wyl stably the his kyngdom for
euer, yf he be cōstant to do after my cōmaū
dementes & lawes, as it is this daye. Now
in the syght of all Israell the cōgregacyon
of the LORDE, and in the eares of our God,
se that ye obserue & seke all the cōmaunde-
mētes of the LORD your God, that ye maye
possesse this good londe and that ye and
youre chyldren maye haue the enheritaūce
therof for euer.

And thou my sonne Salomon, knowe
thou the God of thy father, and serue hym
with all thy harte, and with a desyre of thy
soule: for the LORD searcheth all hartes, & vn
derstondeth al thoughtes & ymaginaciōs.
yf thou seke him, thou shalt fynde him: but
yf thou forsake him, he shal refuse the for e-
uer. Take hede now, for the LORDE hath
chosen the, to buylde an house to be a San
ctuary: be stronge, and make it.

And Dauid gaue Salomō his sonne a
patrone of the porche, and of his house, and
of the celles and parlers & pynnermer cham
bers, and of the house of the Mercyseate, &
of all that he had in his mynde, namely of
the courte of the LORDES house, and of all
the oratories rounde aboute the treasures
in the house of God, and of the treasures of
such thynges as were halowed, of the ordi
naūces of the prestes, & Leuites, & of al the bu
synesse of the offices in the house of the LORDE.

Gold (gaue he him) after the gold weight D
for all maner of vessels of euery office, and
all syluer ornamētes after the weight for al
maner of vessell of euery office: & weyghte
for the golden candelstyckes and goldē lā-
pes, for euery candelsticke and his lampes
his weight. Lykewyse for the siluer cādelstic
kes gaue he the weyghte to the cādelstycke &
his lāpes, accordynge as was requyred for
euery cādelstycke. He gaue golde also for the
tables of the shewbread, for euery table his
weyght: and syluer lykewyse for the syluer
tables. And pure gold for the fleshokes, ba
sens and cēsers: and for the goldē cuppes,
vnto euery cuppe his weyghte: and for the
syluer cuppes, vnto euery cup his weight:
and for the altare of incense his weyghte,
of the moost pure golde.

And a patrone of the charret of the gol- E
den Cherubyns, that they might spreade out
themselues, and couer the Arke of the con-
naūt of the LORD. Al this is geuē me in wry-
tynge of the hāde of the LORD, to make me
vnderstonde all the workes of the patrone.

And Dauid sayde vnto Salomon his
sonne: Be thou māly and strōge, and make
it, feare not, and be not faynthearted, the LOR-
DE God my God shalbe with the, and
shall not withdrawe his hande, nor fayle
the, tyll thou haue fynished euery worke for
the seruyce in the house of the LORDE. Be-
holde, the courses of the prestes and Leui-
tes to all the offices in the house of God are
with the in euery worke, and are wyllynge,
and haue wysedome to all the offices: and
so haue the prynces and all the people for
euery thynge that thou hast to do.

The.xxx. Chapter.

AND kynge Dauid sayde vnto A
all the cōgregacyō: God hath
chosen Salomō one of his son
nes, which is yet ponge and tē
der. But the worke is greate:
for it is not a mans palace, but the LORDE
Gods. yet haue I after al myne abilite pre
pared vnto the house of God, golde for the ves-
sels of golde, syluer for thē of syluer, brasse
for thē of brasse, yron for thē of yron, wood
for thē of wood, Onix stones, set Rubies, &
stones of dyuerse coloures & all precyous

stones, and Marble stones in multitude. Beſydes this, for ỹ good wyll ỹ I haue to the house of God, I haue of mine owne pro per good thre M. talētes of golde of Ophir & seuē M. talētes of pure syluer, whiche I geue vnto the holy house of God, beſyde al that I haue prepared, to ouerlaye the walles of the house, that the same which ought to be of golde, maye be of golde: and that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hāde of the craftesmen. And who is now fre wyllynge, to fyll his hande this daye vnto the LORDE?

B Then were the prynces of the fathers, ỹ prynces of the trybes of Israell, the captaynes ouer thousandes and ouer hundreds, the rulers ouer ỹ kynges buſynes fre wyllynge, and gaue to the ministracyon in the house of God fyue M. talentes of golde, & ten thousande guldens, and ten M. talētes of syluer, eyghtene M. talētes of brasse, and an hūdred M. talētes of yron. And by whō so euer were founde stones, they gaue them to ỹ treasure of the house of ỹ LORD, vnder the hande of Iehiell the Gerſonite.

And ỹ people were glad that they were fre wyllynge: for they gaue it with a good wyll (euen with all their harte) vnto ỹ LORDE. And Dauid also ỹ kyng reioyced greatly, and prayſed God, and sayde before the whole congregacyon: Prayſed be thou O LORD God of Israell oure father, vnto the belōgeth worshippe and power, glory, victory and thankes: for all that is in heauen and earth, is thyne: thyne is the kyngdom, & thou art exalted aboue al prynces. Thine are ryches and honour before ỹ, thou raygnest ouer all, in thy hande consisteth power and myght, in thy hāde is it to make euery man greate, and stronge.

C Now thanke we the oure God, & prayse ỹ name of thy glory: For who am I? What is my people? that we shulde be able with a fre wyll to offre, as this is done? For of the cōmeth all, and of thy hande haue we geuē it the: * For we are but pilgrems and straūgers before the, as were all oure fathers. & Oure lyfe vpon earth is as a shadowe, & here is no abydynge. O LORDE oure God, all this abundaūce that we haue prepared to buylde ỹ an house vnto thy name, came of thy hande, & is thine altogether. I know my God, that thou tryest the harte, and that vnfaynednesse is acceptable vnto the: ther fore haue I geuen all this with an vnfayned harte, euen with a good wyll, and now haue I had ioy to se thy people (which here are present) offer with a fre wyll vnto the. O LORDE God of oure fathers Abraham, Isaac, and Israel, kepe thou euermore such purposes and thoughtes in ỹ hartes of thy people, and prepare thou their hartes vnto the. And graunt my sonne Salomon a perfecte harte, that he maye kepe thy cōmaundemētes, thy testimonies, and thy statutes, that he maye do all, and buylde this place, which I haue prepared.

Gen.47.b Hebr.11.c & Sap.2.b and.5.b

And Dauid sayde vnto the whole congregacyon: O prayse the LORD your God. And all the cōgregacion prayſed the LORD God of their fathers, and bowed thēſelues, and worshipped the LORDE, and thē the kyng, and offred sacrifyces vnto the LORDE. And on the nexte morowe offred they burnofferynges, a M. bullockes, a M. rāmes, a M. lambes with their drynkofferynges, & plenteously offred they amonge all Israel. And they dyd eate and drynke the same daye before the LORDE with greate ioye, and made Salomon the sonne of Dauid kynge the seconde tyme, and anoynted hym to be ỹ prince for the LORDE, * and Sadoc to be ỹ preest.

* Thus sat Salomō vpon the seate of the LORDE a kynge in his fathers steade, and prospered. And all Israel obeyed hym, and all the rulers and mightie men, & all kynge Dauids chyldre submitted thēſelues vnto kynge Salomon. And the LORD made Salomon excellēt & great in the syght of al Israel, * and gaue him such a glorious kyngdome, as none had before hym ouer Israel.

So had Dauid the sonne of Isai, none bene kynge ouer all Israell. And the tyme that he was kynge ouer Israell, is fourty yeares: At Hebron raygned he seuē yeares, & at Ieruſalē thre and thirty yeares, & dyed in a good age, ful of dayes, ryches, and honoure. And Salomon his sonne was kyng in his steade.

These actes of kynge Dauid (both the fyrst and laste) beholde, they are written amonge the actes of Samuell the Seer, & amonge the actes of the prophete Nathan, and amonge the actes of Gad the Seer, with all his kyngdome, power, and tymes, which passed vnder him, both vpon Israel and vpon all the kyngdomes of the earth.

The ende of the fyrste boke of the Cronicles otherwyse called Paralipome non. The fyrst.

The secõd boke of

the Cronicles called Paralipomenon.

What this boke contayneth

Chap. i. Of the kyngdome of Salomon/ to whom the LORDE appeareth/ and Salomon maketh his prayer vnto hym.

Chap ii. How Salomon deuyseth to buylde the temple of the LORDE.

Chap iii. How he begynneth to buylde/ and after what fashion.

Chap iiii. Of the ornamentes of the temple.

Chap v. The Arke is brought in to the temple.&c.

Chap vi. Salomon speaketh vnto the people prayseth God/ and beseecheth hym to heare such as make theyr prayer in the temple.

Chap vii. The fyre commeth from heauen/ and consumeth the sacrifice. The kynge and the people offer. The LORDE appeareth vnto Salomon/ & promyseth to heare hym.

Chap viii. Salomon buyldeth cyties/ & subdueth the heythen. Of his captaynes and of his wyfe.

Chap ix. The quene of Saba bryngeth presentes vnto Salomon/ and receaueth gyftes of hym. Salomon dyeth.

Chap. x. Roboam oppressyng the people/ maketh them to fall awaye from hym.

Chap xi. The LORDE wyll not suffre Roboam kynge of Juda & Ben Jamin to fyghte agaynst Israel. He buyldeth cyties.

Chap xii. Roboam forsaketh the lawe of the LORDE. The kynge of Egipte cõmeth vpõ him. The LORDE delyuereth hym.

Chap xiii. Of Abia and Jeroboam and their warres.

Chap xiiii. xv. Of kynge Asa.

Chap xvi. Baesa commeth vp agaynst Asa/ which agreeth with hym/ therfore is he rebuked.

Chap xvii. Of the reygne of Jolaphat.

Chap xviii. Jolaphat maketh frendshippe with Achab/ and helpeth hym to fyght.

Chap xix. Jehu rebuketh Jolaphat for helpynge the vngodly. Jolaphat amendeth/ and lyueth well.

Chap xx. The Moabites and Ammonites with the Syrians and Edomites go forth agaynst Jolaphat/ which prayeth vnto God/ and he helpeth hym.

Chap xxi. Jolaphat dyeth. Joram his sonne is made kynge/ slayeth his brethren/ and forsaketh the LORDE. Edom falleth awaye from Juda. God punysheth Joram.

Chap xxii. Ochosias is made kynge/ and taketh parte with Achabs sonne.

Chap xxiii. Joiada maketh Joas kynge/ and commaundeth to slaye Atalia.

Chap xxiiii. whyle Joiada lyueth/ kynge Joas doth wel/ but after his death he forsaketh the LORDE: And because zacharias reproueth hym/ he commaundeth to stone hym to death. His owne seruauntes kyll hym vpon his bed.

Chap xxv. Of kynge Amasias/ which smyteth the Edomites. He worshippeth theyr Idols/ therfore the prophet reproueth hym. He wyll nedes fyght with the kynge of Israell/ which ouercommeth hym and taketh hym.

Chap xxvi. Of kynge Osias otherwyse called Ulias or Azarias: of his buyldynges/ & how he became leper for his presumpcyon.

Chap xxvii. Of Jonathas reygne/ of his buyldynges/ and of his warres.

Chap xxviii. Of the wycked kynge Achas.

Chap xxix. Of the vertuous kinge Ezechias and of his noble actes.

Chap xxx. Ezechias calleth the people agayne vnto the LORDE/ and putteth downe euery thynge that is set vp agaynst God.

Chap. xxxi. By the authorite of the kynge and at his commaundement/ the people put downe Idolatrye.

Chap xxxii. Sennacherib layeth sege to Jerusalem. Ezechias cõforteth the people. Sennacherib threateneth/ but the LORD delyuereth Juda. Ezechias is sycke & recouereth.

Chap. xxxiii. Of the reygne of Manasses/ and of his amendement from his wickednes. Of kynge Ammon his sonne.

Chap xxxiiii. Of the reygne & moost vertuous actes of kynge Josias & of his death.

Chap xxxv Kynge Josias kepeth the feast of Easter and appoynteth the prestes & Leuites to teache the people in the law of ỹ LORD He goeth forth agaynst the kynge of Egipte and dyeth:

Chap xxxvi. Thre monethes raygneth Joachas after whom reygneth Eliachim other wyse called Joachim: whom Nabuchodonosor carryeth vnto Babylon and in his stead reygneth Joachim his sõne which also is led awaye captyue vnto Babylon. Sedechias is made kynge & at ỹ last caryed awaye prysoner with all the people and Jerusalem destroyed.

The secõd boke of the Cronicles, otherwyse called Paralipomenon.

The fyrst Chapter.

AND * Salomon the

1.Reg.3.a. sonne of Dauid was stablyshed i his kyng dome, and the LORD his God was w him and made him exceadyng great. And Salomon spake vnto al Israel, to the captaynes ouer thousãdes and ouer hundreds, to the Judges, and to all the prynces in Israel, and to the chefest fathers, so that they wente (Salomon and the whole congregacyon with hym) vnto
1.Pa.22.c. ỹ hye place which was at Gibea: * for there was the Tabernacle of wytnesse of God,
Exo.36.b. * which Moses the seruaunt of the LORDE
2.Reg.6.a had made in the wylderneſſe. * For Dauid had brought vp the Arke of God from Kiriath Jearim, whan he had prepared for it: for he had pitched a tent for it at Jerusalẽ.
Exo.38.a. As for the brasen altare * which Bezaleel ỹ sonne of Uri the sonne of Hur had made, it was there before the habitacyon of the LORDE: and Salomon and the congregacyon sought God. And Salomon offred a thousande burntofferynges vpon the brasen altare before the LORDE that stode before the Tabernacle of wytnesse.

B In the same nyght appeared God vnto Salomõ, and sayd vnto hym: Aske, what shall I geue the? And Salomon sayd vnto God: Thou hast done great mercy vnto my father Dauid, and hast made me kyng in his steade. Now LORDE God, let the worde that thou hast promysed vnto my fa
Sap.9.a ther Dauid, be stablished, * for thou hast made me kynge ouer a people, which is as many in nombre as the dust vpon the earth. Graunte me wysedome therfore & knowlege, that I maye go out and in before this people: for who is able to iudge this great people of thyne?
3.Reg.3.b * Then sayd God vnto Salomon: For so muche as thou art so mynded, and haste not desyred ryches nor good, nor honour, nor the soules of thyne enemyes, nor longe lyfe, but hast requyred wysdome and knowlege, to iudge my people, ouer whõ I haue made ỹ kyng: Wysedome therfore & knowlege be geuen ỹ. Moreouer, ryches & good, and honoure wyll I geue the, so that suche one as thou, hath not bene before ỹ amõge the kynges, nother shalbe after the.

So came Salomon from the hye place (which was at Gibeon) vnto Jerusalẽ fro the Tabernacle of wytnesse, and raygned ouer Israel. * And Salomõ gathered hym chariottes and horsemen, so that he had a thousande and foure hundreth chariottes, and twelfe thousande horsemen: and those appointed he to be in the charriot cities, and with the kynge at Jerusalem. And ỹ kyng brought it so to passe, ỹ ther was as much syluer and gold at Jerusalem, as stones: as many Ceders, as the Wolberye trees, ỹ are in the valleys. And ther were horses brought vnto Salomon out of Egipte, & the kynges marchauntes fetched them for Keua for money. And they came vp, and brought out of Egipte a charriotte for six hundreth syluer pens, and an horse for an hundreth and fyfty. Thus brought they also vnto all the kynges of the Hethites, and to the kynges of the Syrians.

The.ii. Chapter.

AND Salomon thought to buylde an house vnto ỹ name of the LORDE, and an house for his kyngdome: and toke out thre score & ten thousande men to beare burthes, and foure score thousande that hewed tymber vpon the mount, and thre thousande and fyre hundreth ouerseers ouer them. * And Salomon sent vnto Hiram the kynge of Tyre, sayenge:
Is * thou dyddest with my father, and sendest hym Ceder trees, to buylde an house for to dwell in (euen so do thou with me also.) Beholde, I wyll buylde an house vnto the name of the LORDE my God, to sanctifie it, for to burne good incense before hym, and alwaye to prepare the shewbread, and burntofferynges in ỹ morynge and in the euenynge, on the Sabbathes & new Mones, and solempne feastes of the LORDE our God euermore for Israel.

And the house that I wyll buylde, shall be great: for our God is greater the all gods. But who is able to buylde hym an house? For heauen and the heauens of all heaues may not comprehende hym. Who am I then, ỹ I shuld buylde him an house? But onely for this intent to burne incense before hym?

Sende me now therfore a wyse man to worke with golde, syluer, brasse, yron, scarlet, purple, palow sylke, and suche one as can graue carued worke with the wyse mē that are with me in Jewry & Jerusalem, whom my father Dauid ordeyned. And sende me timber of Ceder, pyne tre, and costly wood from Libanus: for I knowe that thy seruauntes can hew tymber vpon Libanus. And beholde, my seruauntes shalbe wt thy seruaūtes, to prepare me much tymber: for the house that I wyll buylde, shalbe great and marueylous goodly.

And beholde, I wyll geue vnto ỹ carpenters thy seruauntes which hewe ỹ tymber, twenty thousande quarters, of beaten wheat, & twenty thousāde quarters of barlye, and twenty thousande battes of wyne, and twenty thousande battes of oyle.

Then sayde Hiram the kynge of Tyre by writynge, and sente it vnto Salomon: Because the LORDE loueth his people, therfore hath he made the to be kynge ouer thē. And Hiram sayd moreouer: Praysed be the the LORDE God of Israel, which made heauen and earth, that he hath geuen kynge Dauid a wyse and prudent sōne, and such one as hath vnderstandynge to buylde an house vnto the LORDE, and an house for his realme. Therfore sende I now a wyse man that hath vnderstandynge, *euen Hiram Abi (which is the sonne of a womā of ỹ doughters of Dā, & his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, palowe sylke, lynnen, purple, and to carue all maner of thynges, and to make what connyng thynge so euer is geuen hym, with thy wyse men, and with the wyse men of my lorde kynge Dauid thy father. And now let my lorde sende the wheat, barly, oyle & wyne vnto his seruauntes, accordynge as he hath sayde, and so wyll we hewe the tymber vpō Libanus, as much as thou nedest, and wyll brynge it by floters in the see vnto Japho, frō whence thou mayest brynge it vp to Jerusalem.

And Salomon nombred all the straūgers in the lande of Israel, accordynge to the nombre whan Dauid his father nombred them, and ther were founde an hundreth and fyftye thousande, three thousande and fyue hundreth. And of ỹ same he made thre score and ten thousande bearers of burthens, and foure score thousande hewers vpon the mounte, and three thousande and fyue hundreth ouerseyers, which helde the people at theyr worke.

The.iiij. Chapter.

AND * Salomon beganne to buyld the house of the LORDE at Jerusalem vpon the moūt Moria, * that was shewed vnto Dauid his father, whiche Dauid had prepared for ỹ rowme vpō the corne floore of Arnan the Jebusite. In ỹ seconde daye ỹ seconde moneth in the fourth yeare of his raygne beganne he to buylde. And so layed Salomon the fundacyon to buylde the house of God: Fyrste the length three score cubytes: ỹ bredth twēty cubytes: and the porche before the wydnesse of the house was twentye cubytes longe, but the heyght was an hundreth and twentye, and he ouerlayed it on the inside wt pure golde. 3. Reg 6. a 1. Par. 22. b

But ỹ great house syled he with Pyne tre, and ouerlayed it with the best golde, & made palme trees, and thrownewerke theron, and ouerlayed the house with precyous stones to bewtifye it. As for the golde, it was golde of Peruaim. And the balkes & postes aboue, and the walles and ỹ dores of it ouerlayed he with golde, and caused Cherubyns to be carued on the walles. B

He made also the house of the moost holy, whose length was twenty cubytes accordynge to ỹ wydenesse of the house: and the bredth of it was twētye cubytes lykewyse, and he ouerlayed it with the best golde by sixe hundreth talentes. And for nayles he gaue fyftye sycles of golde in weyght, and ouerlayed the chambers with golde. He made also in the house of the moost holy, two Cherubins of carued worke, and ouerlayed them with golde: and the length on ỹ wynges of the Cherubins was twenty cubytes, so that one wynge had fyue cubites, and touched the wall of the house: and the other wynge had fyue cubytes also, & touched the wynge of the other Cherub.

Euen so had one wynge of the other Cherub fyue cubytes lykwyse, and touched the wal of the house: and his other wynge had fyue cubytes also, and touched the wynge of the other Cherub: so that these wynges of the Cherubins were spred out twenty cubytes wyde. And they stode vpon theyr fete, and theyr face was turned towarde ỹ house. C

He made a vayle also of palowe sylke, scarlet, purple and lynē worke, & made Cherubyns theron. * And before the house he made two pylers fyue and thyrtye cubytes longe, and the knoppes aboue theron, fyue cubytes. And he made thrownewerke for 1. Reg. 7. a

the quere, and put it aboue vpō the pylers: and made an hundreth pomgranates, and put them on the wrythen worke. And he set vp the pilers before the temple, the one on the ryght hande, and the other on ꝑ left: and that on the ryghte hande called he Jachin, & it on the leste hande called he Boas.

The.iiii. Chapter.

3 HE made a brasē altare also, twenty cubytes longe, and twēty cubytes brode, and ten
3.Reg.7. cubites hye.* And he made a moltē lauer tē cubytes wyde from the one syde to the other roūde about, and fyue cubytes hye. And a meetlyne of thyrtye cubytes myghte comprehende it aboute. And ymages of bullockes were vnder it. And aboute the lauer (whiche was ten cubytes wyde) ther were two rowes of knoppes, that were molten withall.

It stode so vpon the bullockes, that thre were turned towarde the North, thre towarde the West, thre towarde ꝑ South, and thre towarde the East, and the lauer aboue vpon them, and all theyr hynder partes were on the inside. The thycknesse of it was an hāde bredth, and the edge of it was lyke the edge of a cuppe, and as a floured rose. And it conteyned thre thousande battes.

1.Reg.7. * And he made ten kettels, wherof he set fyue on the ryghte hande and fyue on the lefte, to washe in them suche thynges as belonged to the burntofferynge, that they myghte thrust them therin: but the lauer (made he) for ꝑ priestes to wash in.

8 Ten golden candelstickes made he also as they ought to be, and set them in the temple: fyue on the ryght hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the ryghte hande, and fyue on the leste. And made an hundreth basens of golde. He made a courte lykewyse for the prestes, and a great court, and dores in the court, and ouerlayed the dores with brasse. And the lauer set he on the ryghte syde towarde the south east. And Hiram made cauldrons, shouels, and basens.

So Hiram kynished the worke which he made for kynge Salomon in the house of God: namely the two pylers with ꝑ roūdels and knoppes aboue vpon both the pilers, and both the wrythen ropes to couer both the roūdels of the knoppes aboue vpon the pilers, and the foure hundreth pomgranates on both the wrythen ropes, two rowes of pomgranates on euery rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

He made the stooles also and the kettels vpō the stooles, and a lauer, and twelf bullockes ther vnder. And pottes, shouels, & hokes, and all theyr vessels made Hiram Abif of pure metall for kynge Salomō vnto the house of the LORDE. In the coast of Jordane dyd the kynge cause them to be molten in thick earth betwene Suchoth & Zaredatha.

And Salomon made all these vessels which were so many, that ꝑ weyght of the metall was not to be sought out. And Salomon made al the ornamentes for ꝑ house of God: namely the goldē altar, the tables, and ꝑ shewbreads theron, the cādelstickes with theyr lampes of pure golde, to burne before the Quere accordynge to the manner: and the floures and the lampes and the snoffers were of golde, and all these were of pure golde.

And the knyues, basens, spones & pottes, were of pure golde. And the intraunce & his dores within vnto the Moost holy, and the dores of ꝑ house of the temple were of golde. Thus was al the worke fynished which Salomon made in the house of the LORDE.

The.v. Chapter.

AND * Salomon brought in 1
all that his father Dauid had sanctified, namely, syluer and golde, and all maner of ornamentes, and layed them in the
treasures of the house of God. * Then gathered Salomon all the Elders in Israell together, all the heades of the trybes, princes of the fathers amonge the children of Israell vnto Jerusalem, to bringe vp the Arke of the conuenaunt of ꝑ LORDE out of the cytie of Dauid, that is Sion. And ther resorted vnto the kynge all the men of Israell at the feaste, that is in the seuenth moneth, and al the Elders in Israel came.

And the Leuites toke the Arke, and brought it vp with the tabernacle of wytnesse, and all ꝑ holy vessels that were in the tabernacle: and the prestes and Leuites brought them vp. As for kynge Salomon and all the congregacyon of Israel ꝑ was gathered vnto hym before the Arke, they offred shepe and oxen, so many, that no man coulde nombre nor reken them.

Thus the prestes brought the Arke of
the conuenaunt of ꝑ LORDE vnto hir place
in the quere of the house, euē in to ꝑ Moost
holy vnder the wynges of the Cherubins,
so that the Cherubins spred out theyr wyn
ges ouer the place of the Arke: and the Che
rubins couered the Arke & the staues ther-
of from aboue. And the staues were so lōge
that ꝑ knoppes of them were sene from the
Arke before the quere, but on the outsyde
were they not sene. And it was there vnto
this daye. * And ther was nothynge in the
Arke, saue the two tables, whiche Moses
put therin at Horeb, whā the LORDE made
a conuenaunt with the chyldren of Israel,
what tyme as they were departed out of E
gipte.

And whan the prestes wente out of the
Sanctuary (for al ꝑ prestes that were foūd
sanctified them selues, because the courses
were not kepte) the Leuites with all those
that were vnder Asaph, Heman, Iedithun
and theyr chyldren and brethren, beyng clo
thed in lynnen, songe with Cymbales, psal
teries and harpes, and stode towarde the
eastparte of the altare, and an hūdreth and
twentye prestes with them, which blewe vā
trompettes. And it was, as ꝑ one dyd trō-
pet and synge, as though a voyce had bene
herde of praysynge and geuynge thankes
vnto the LORDE.

And whan the voyce arose from ꝑ trō-
pettes, cymbales and other instrumentes
of musick, and from praysynge the LORDE,
(because he is gracyous, & because his mer
cy endureth for euer) the house of the LOR-
DE was fylled on the vnsyde with a cloude,
so that the prestes coulde not stande to mi-
nister for the cloude: for the glorye of the
LORDE fylled the house of God.

The. vi. Chapter.

Then sayde * Salomon: The
LORDE sayde, that he wolde
dwell in a darck cloud: I haue
buylded an house to be an ha-
bitacyon vnto the: and a seate,
that thou mayest dwell there for euer. And
the kyng turned his face, and blessed al the
cōgregacyō of Israel: for ꝑ whole cōgrega
cyon of Israel stode, and he sayde: Praysed
be ꝑ LORDE God of Israel, which promised
by his mouth vnto my father Dauid, & w
his hande hath fulfylled it, whan he sayde:
Sence the tyme that I brought my peo-
ple out of the lande of Egipte, I haue cho-
sen no cyte in al ꝑ trybes of Israel, to bupld
an house for my name to be there, nother
haue I chosen ony man to be prynce ouer
my people of Israel. * But Ierusalē haue 2.Reg.7.c
I chosen, for my name to be there: and Da
uid haue I elected, to be prynce ouer my peo
ple of Israel.

And whan my father Dauid was myn B
ded to buylde an house vnto ꝑ name of the
LORDE God of Israel, the LORDE sayd
vnto Dauid my father: Where as thou
wast mynded to buylde an house vnto my
name, thou haste done well: howbeit thou
shalte not buylde the house, but thy sonne
whiche shall come out of thy loynes, shall
buylde the house vnto my name.

Thus hath the LORDE now perfour
med his worde, ꝑ he spake: for I am come
vp in my father Dauids steade, and syt vp
pon the seat of Israel, euen as the LORDE
sayd, and haue buylded an house vnto the
name of the LORDE God of Israel, and in
it haue I put the Arke, wherin is the con-
uenaunt of the LORDE, which he made wā
the chyldren of Israel.

And he stode before the altare of ꝑ LOR C
DE in the presence of the whole congregacy
on of Israel, and spred out his handes: for
Salomon had made a brasen pulpit, and
set it in the myddes of the court, fyue cubyt
tes longe, and fyue cubytes brode, and thre
cubytes hye: vpō the same stode he, and fell
downe vpon his knees in ꝑ presence of the
whole congregacyon of Israell, and helde
out his handes towarde heauen and sayd:

* O LORDE God of Israell, ther is no 3.Reg.8.a
God lyke the, nother in heauen nor vpon
earth, thou that kepest conuenaunt & mer-
cy for thy seruaūtes, that walke before the
with al theyr hart. Thou hast kept promes
with my father Dauid thy seruaunt: With
thy mouth thou saydest it, & with thy hande
hast thou fulfylled it, as it is come to passe
this daye. Now LORDE God of Israel,
make good vnto my father Dauid thy ser-
uaunt that which thou hast promysed hym
& sayd: Thou shalt not wante a man before
me, to syt vpō the seate of Israel: yf thy chyl
dren kepe theyr waye, so that they walke in
my lawe, lyke as thou haste walked before
me: Now LORDE God of Israel, let thy
worde be verified, which thou hast promy-
sed vnto Dauid thy seruaunt.

For thynkest thou ꝑ God in very dede D
dwelleth amonge men vpon earthe * Be- Esa.66.a.
holde, the heauen and ꝑ heauens of all hea Iere.23.b.
uens maye not contayne the: how shuld the Actu.7.c
this house do it, which I haue buylded.

But turne the vnto ꝑ prayer of thy seruaũt, and to his supplicacyon (O LORDE my God) that thou maiest heare the thankesgeuynge and prayer, which thy seruaunt maketh before the, so that thyne eyes be open ouer this house daye and nyght, euen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare ꝑ prayer, whiche thy seruaunt shall make in this place. Heare now therfore the intercession of thy seruaũt and of thy people of Israel: what so euer they shall desyre in this place, heare thou it from the place of thy habitacyon, euen from heauen: and whã thou hearest it, be mercyfull.

3.Reg.8.c. Exod 22.b * Whan ony mã synneth agaynst his neyghboure, and an oth be put vpon hym which he ought to swear, and the oth commeth before thyne altare in this house, thẽ heare thou from heauen, and se that thy seruaunt haue right: so that thou rewarde the vngodly, and recompẽce hym his waye vpon his owne heade, and to iustifie ꝑ ryghteous, and to geue hym accordynge to his ryghteousnesse.

℣ Whan thy people of Israell is smytten before they enemyes (whyle they haue synned agaynst the) and yf they turne vnto the & knowlege thy name, & make they prayer and intercession before ꝑ in this house, thẽ heare thou them from heauen, and be mercyfull vnto the synne of thy people of Israel: and bringe them agayne into the lande, that thou hast geuen them & they fathers.

3.Reg.17.a * Whan the heauen is shut vp, so that it rayne not (for so muche as they haue synned agaynst the) & yf they make they prayer in this place, and knowlege thy name, & turne from they synnes (whan thou haste brought them lowe) heare thou them then in heauen, and be mercyfull vnto the synne of thy seruauntes, and of thy people of Israel, that thou mayest teache them ꝑ good waye wherin they shulde walke, and let it rayne vpon thy lande which thou haste geuen thy people to possesse.

Whan a derth, or pestilence, or drouth or blastynge, or grethopper or caterpiller, is in the londe: Or whan they enemye layeth sege to they portes in the lande, or whan ony other plage or disease happeneth, who so euer then maketh his prayer or peticyon amonge ony maner of men, or
℣ amonge all thy people of Israel, yf ony mã fele his plage and disease, & spreadeth out his handes vnto this house, heare thou thẽ
2Mac.1.b from heauen, euen frõ the * seat of thy habitacyon, and be mercyfull: and geue euery mã accordynge to al his wayes, in so muche as thou knowest his harte (for thou alone knowest the hart of the chyldren of men) that they maye feare the, and walke in thy wayes, as lõge as they lyue in the lande which thou hast geuen vnto our fathers.

* And whan ony straũger which is not of thy people of Israel, commeth out of a farre contre because of thy great name, and mightie hande, and outstretched arme, and commeth to make his prayer in this house, heare thou hym then from heauen, euen out of the seate of thy habitacyõ: and do al that which that straunger calleth vpon the for, all the nacyons vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how this house which I haue builded, is named after thy name.

Whan thy people go forth to the battayll agaynst they enemyes, the waye that thou shalt sende them, and shall praye vnto the * towarde the waye of this cytie which thou hast chosen, and towarde the house which I haue buylded vnto thy name, heare thou then they prayer and peticyon frõ heauen, and helpe them to they ryght.

Whã they synne agaynst the (for there is no man that synneth not) and thou be wroth at them, and geue them ouer before they enemyes, so that they carry them away captyue in to a contre farre or nye, and yf they turne within they harte in ꝑ lande where they are preſoners, and so conuert, and make they intercessyõ vnto the in the lande of they captiuite, and say: We haue synned, and done amysse, and haue dealt vngodly: and so turne them selues vnto the with all they hart and with all they soule in the lãde of they captiuite, wherin they are preſoners: and make they prayer towarde the waye of they owne lande, which thou gaueſt vnto they fathers, and towarde the cytie which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou they prayer and supplicacyon from heauen, euen frõ the seate of thy dwellynge, and helpe them to they ryght, and be mercyful vnto thy people that haue synned agaynst the. My God, let thyne eyes now be open, and let thyne eares geue hede vnto prayer in this place. * Aryse now O LORDE God vnto thy restynge place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed in health, and let thy saynctes reioyce ouer this good

LORDE God, turne not awaye the face of thyne anoynted: thynke vpon the mercyes of thy seruaunt Dauid.

The. vii. Chapter.

AND whā Salomō had ended his prayer, ther fell a fyre from heauen, and consumed ꝑ burnt offerynge & the other offerynges. And the glory of ꝑ LORDE fylled the house, so that the prestes coulde not go in to ꝑ house of ꝑ LORDE, whyle the glorye of ꝑ LORDE fylled ꝑ LORDES house. And al ꝑ chyldrē of Israell sawe ꝑ fyre fall downe, & the glorye of the LORDE ouer the house: & they fell on theyr knees with theyr faces to the grounde vpon the pauement, and worshipped, and gaue thankes vnto the LORDE, because he is gracyous, and because his mercy endureth for euer. As for the kynge and all the people, they offred before the LORDE.

For kynge Salomō offred two & twenty thousande bullockes, and an hundreth thousande and twenty thousand shepe, and so both the kynge and all the people dedicated the house of God.

But the prestes stode in theyr watches, & the Leuites with the musical instrumētes of the LORDE, which kinge Dauid had caused to make for to geue thankes vnto ꝑ LORDE, (because his mercy endureth for euer) with psalmes of Dauid thorow theyr hāde. And the prestes blewe trompettes ouer against them, and all Israel stode.

And Salomon halowed ꝑ middelmost court, which was before the house of ꝑ LORDE, for there prepared he the burntofferynges and the fat of the thankofferynges. For the brasen altare ꝑ Salomon made, myght not conteyne all the burntofferynges, and the fat.

* And at the same tyme helde Salomō a feast seuen dayes longe, & all Israel with hym a very great congregacyon, from Hemath vnto the ryuer of Egipte, and on the eyght daye helde he a conuocacion. For the dedicacyō of ꝑ altare helde they seuē dayes, and the feast seuen dayes also.

But on the thyrde and twentyeth daye of the seuenth moneth he let the people go vnto theyr tētes ioyfull and with mery hartes because of al the good, that the LORDE had done vnto Dauid, vnto Salomon, and to his people of Israel.

* Thus fynished Salomon the house of the LORDE, & the kynges house, & al ꝑ came in his harte to make in ꝑ house of the LORDE, & in his owne house, prosperusly. And the LORDE appeared vnto Salomō in the nyght season, and sayd vnto hym: I haue herde thy prayer * & chosen this place vnto my selfe for an house of sacryfice. 2.Par.6.a

Beholde whā I shut the heauē so that it rayne not, or commaunde the greshopper to consume the lande, or cause a pestilēce to come amonge my people, to humble my people, which is named after my name: & yf they praye, and seke my face, and turne frō theyr euel wayes, thē wyl I heare them from heauen, and wyll forgeue theyr synne, & heale theyr lāde. So shal myne eyes now be opē, and mine eares shalbe attente vnto prayer in this place. Thus haue I now chosē this house, & sanctified it, that myne name maye be there for euer: and myne eyes & my harte shall alwaye be there.

And yf thou walke before me, as thy father Dauid walked, so that thou do al that I commaunde the, and kepe myne ordinaūces and lawes, thē wyll I stablyshe the seat of thy kyngdome, accordynge as I promysed thy father Dauid, & sayd. * Thou shalt not wante a man to be lorde ouer Israel. 2.Reg.7.a

But yf ye turne backe and forsake myne or dynaunces and commaundementes which I haue layed before you, and go youre waye, and serue other goddes, and worshyp them, thē wyl I rote you out of my land that I haue geuen you: & this house which I haue sāctified vnto my name, wyl I cast awaye out of my presence, and geue it ouer to be a byworde & fabel amonge al nacyōs. And euery one that goeth by, shalbe astonnyed at this hye house, and shall hysse at it, and saye: * Wherfore hath the LORDE dealt thus vnto this lande & with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of theyr fathers (whiche brought them out of the lande of Egipte) and haue cleued vnto other goddes, and worshipped them, and serued them: therfore hath he brought all this euel vpon them. Domus reade: them. Deu.29.b Iere.22.b.

The. viii. Chapter.

AND * after twenty yeares (wher in Salomō buylded the house of the LORDE and his owne house) he buylded the cyties also whiche Hiram gaue vnto Salomon, and caused the chyldren of Israel to dwell therin. And Salomon wente vnto Hemath Zoba, and made it stronge. 3.Reg.9.a.

and buylded Thadmor in the wylderneſſe, and al the corne cyties which he buylded in Hemath. He buylded the vpper and lower Bethoron lykewyſe, ſo that they were ſtōge cyties with walles, portes and barres. And Baclath. And al the corne cyties which Salomon had, and all the cyties of the charrettes and of the horſemen, and all that Salomon had luſt to buylde, both at Jeruſalē and vpon Libanus, and in all the lande of his dominion.

8 All the remnaunt of the people of the Hethites, Amorites, Pherezites, Heuites & Jebulites, which were not of the chyldren of Iſrael, & their chyldrē which they had lefte behynde them in the lāde, (whō ẏ chyldrē of Iſrall had not vtterly deſtroied) thoſe dyd Salomō make tributaries vnto this daye. As for the chyldren of Iſrael, Salomon made no bondmē of them vnto his worke, but they were men of warre, and chefe captaynes, and ouer his charrettes and horſemen. And the chefe of kynge Salomons officers were two hundreth and fyfty, which ruled the people.

9 And Salomō cauſed Pharaos doughter to be fetched vp out of ẏ cytie of Dauid, in to the houſe that he had buylded for her. For he ſayd: My wyfe ſhal not dwel in the houſe of Dauid the kynge of Iſraell, for it is ſanctified, in as much as the Arke of the LORDE is come into it.

10 Then offred Salomō burntofferynges vnto the LORDE vpon the LORDES altare, which he had buylded before ẏ porche

Nu.28. euery one vpon his daye to offer after * the commaundement of Moſes, on the Sabbathes, new Moones and at ẏ appoynted

Exo.23.b. ſeaſons of the yeare, euen * thre tymes, namely in the feaſt of vnleuended bread, in ẏ feaſt of wekes, & in ẏ feaſt of Tabernacles.

11 And he ſet ẏ preſtes in order to their miniſtracyon * accordynge as Dauid his father had appoynted, & the Leuites in their offices, to geue thankes & to miniſter in the preſence of the preſtes, euery one vpon his daye. And the dorekepers in their courſes, euery one at his dore, for ſo had Dauid the man of God commaunded.

12 And they departed not from the kinges commaundement ouer the preſtes and Leuites in euery matter and in the treaſures. Thus was all Salomons buſyneſſe made ready, from the daye that the foundacyon of the LORDES houſe was layed, tyll it was fynyſhed, ſo that the houſe of the LORDE was all prepared.

13 * Then went Salomō vnto Exion Geber, and vnto Eloth by the Seeſyde in the lande of Edomea. And Hirā ſent hym ſhippes by his ſeruauntes which had knowledge of the See, & they wente with Salomons ſeruauntes vnto Ophir, and fetched from thence foure hundreth and fyfty talentes of golde, and brought it vnto kynge Salomon.

The.ix.Chapter.

AND * whan the quene of tych Arabia herde the fame of Salomon, ſhe came with a very great treyne to Jeruſalē (with camels ẏ bare ſpyces & golde, & precyous ſtones) to proue Salomō with darke ſentences. And whan ſhe came vnto Salomon, ſhe ſpake vnto hym all that ſhe had deuyſed in hir mynde. And ẏ kynge told her all hir matters, and Salomon had no thynge in ſecrete, but he tolde it her.

2 And whā ẏ Quene of tych Arabia ſaw the wyſedome of Salomon, and the houſe that he had buylded, the meates of his table, the dwellinges of his ſeruauntes, ẏ offices of his miniſters and their garmētes, and his butlers and their apparel, and his parler where he wente vp in to the houſe of the LORDE, ſhe could no longer refrayne. And ſhe ſayde vnto the kynge: It is true ẏ I haue herde in my lāde of thy behauoure and of thy wyſedome: howbeit I wold not beleue their wordes, tyll I came my ſelfe, and ſawe it with myne eyes; and beholde, the halfe of thy great wyſedome hath not bene tolde me: ther is more in the then the fame that I haue herde. Happye are thy men, and happye are theſe thy ſeruauntes, that alwaye ſtande before the, and heare thy wyſedome. Prayſed be the LORDE thy God, whiche had ſuche pleaſure vnto the, that he hath ſet ẏ vpō his ſeate to be kynge vnto the LORDE thy God. Becauſe thy God loueth Iſrael, to ſet them vp for euer, therfore hath he ordeyned the to be kynge ouer them, that thou ſhuldeſt mantayne iuſtice and equyte.

3 And ſhe gaue the kynge an hundreth & twentye talentes of golde, & very much ſpycery & precious ſtones. Ther were no ſuch ſpyces as theſe ẏ the Quene of tych Arabia gaue vnto kynge Salomon. And Hirams ſeruauntes & the ſeruauntes of Salomon which brought golde frō Ophir, brought coſtly tymber alſo & precyous ſtones.

4 And of the ſame coſtly tymber dyd

lomõ cause to make stayers in the house of the LORDE, and in the kynges house, and harpes & plaiteries for the musicias. Ther was no suche tymber sene before in the lãde of Juda. But kynge Salomon gaue the Quene of tyche Arabia all that she desyred & ared, & muche more then she had brought vnto the kynge. And she returned, & departed into hir lande with hir seruauntes.

The golde that was brought vnto Salomon in one yeare, was fyre hundreth and fyre & thre score talentes, besydes ỳ the chapmen and marchauntes brought. And al the kynges of the Arabians, and the lordes in the lande brought golde & syluer vnto Salomõ. Of the which kynge Salomõ made two hũdreth speares of beatẽ golde, so that fyre hundreth peces of beaten golde came vpon one speare: and thre hundreth shyldes of beaten golde, so that thre hundreth peces of beaten golde came to one shylde: and the kinge put them in the house of the wood of Libanus.

D And the kynge made a great seate of yuery, and ouerlayed it with pure golde: & the seate had fyre steppes, and a footestole of gold fastened vnto the seate, & it had two leanynge postes vpon both the sydes of the seate, & two lyons stode besyde the leanyng postes, and ther stode twelfe lyons vpõ the fyre steppes on both ỳ sydes. In al realmes hath not such one bene made.

And all kynge Salomons drynkynge vessels were of golde, and all the vessels of the house of the wood of Libanus, were of pure gold: for syluer was rekened nothyng in Salomons tyme. For the kynges shippes went vpon the see with the seruauntes of Hiram, and came once in thre yeare, and brought golde, syluer, yuery, apes and pecokes.

Thus was kyng Salomõ greater thẽ al the kynges vpon earth, in ryches & wysdome. And al ỳ kynges of the earth desyred (to se) Salomons face, & to heare his wysdom, which God had geuẽ him in his hart. And they brought him yearly euery mã his present: Jewels of syluer and gold, raymẽt harnesse, spyces, horses and mules.

E *And Salomõ had foure thousãd charretheses, and twelfe thousande horsemen, & put thẽ in the charretecities, and with the kynge at Jerusalẽ. And he was lorde ouer all the kynges from the water vnto ỳ lãde of the Philistines, and to the coast of Egipt And the kynge brought it so passe, that ther was as muche syluer at Jerusalem as stones & as many Ceders, as ther were Wolbery trees in the valleys. And ther were horses brought vnto hym out of Egipte, & out of all contrees.

What more ther is to say of Salomõ, both of his fyrst and of his last, beholde, it is wrytten in the Cronicles of the prophete Nathan, and in the prophecies of Ahia of Silo, and in the actes of Jeddi the Seyer against Jerobam the sonne of Nebat. And Salomon reygned at Jerusalem ouer all Israel foure yeares. And Salomon fel on slepe with his fathers, and was buryed in ỳ cytie of Dauid his father. And Roboã his sonne was kynge in his steade.

The. x. Chapter.

ROboam * went vnto Sichem: for all Israell was come vnto Sichem, to make hym kynge. And whã Jeroboã ỳ sõne of Nebat herd ỳ, which was in Egipt (* whether he was fled for kinge Salomõ) he came agayne out of Egipte. And they sent for hym and called hym. And Jeroboã came with al Israel, & spake to Roboã, and sayd: Thy father made our yock greuous, make thou lyghter now ỳ hard bondage of thy father, & the heuy yocke ỳ he layed vpõ vs, & we wyl submytte our selues vnto the. He sayde vnto them: Come to me agayne ouer thre dayes. And ỳ people went their waye. 1. Re. 12. 3. Re. 11. g.

And Roboã the kynge ared coũsell at the Elders, which had stande before Salomon his father whyle he lyued, & he sayde: What is your counsell, that I maye geue this people an answere? They spake vnto hym, & sayd: If thou be louynge vnto this people, & deale gently with thẽ, & geue thẽ good wordes, thẽ shall they alwaye be obedient vnto the. Neuertheless he forsoke the counsel of the Elders ỳ they had geuẽ him, & toke coũsel at the yonge mẽ, which were growen vp with hym, & stode before hym. And he sayd vnto them: What is your coũsel, ỳ we maye answere this people, whiche haue spokẽ vnto me, & sayd: Make our yock lyghter, that thy father layed vpõ vs? The yongemen that were growen vp vnto hym, spake vnto hym, & sayd: Thus shalte thou saye vnto the people, that haue talked with the & spoken: Thy father made our yock to heuy, make thou our yocke lyghter. Thus shalt thou saye vnto them: My lytle fynger shalbe thicker thẽ my fathers loines. If my father hath layed an heuy yock vpõ you, I B C

wyl make your yocke the moze. My father chastened you with scourges, but I wyll beate you with scorpions.

Now whan Jeroboam and all the people came to Roboam on the thyrde daye (according as the kynge sayd: Come to me agayne on the thyrde daye,) the kynge gaue them an harde answere. And Roboam the kynge forsoke the counsel of the elders, and spake vnto them after the yonge mens counsel, and sayd: yf my father haue made your yocke heuy, I wyll make it yet heuyer. My father chastened you with scourges, but I wyll beate you with scorpions. Thus the kynge folowed not the peoples mynde: for so was it determined of God, ℣ the LORDE
3.Reg.11.c myght stablysh his worde, * which he spake by Ahia of Silo, vnto Jeroboā ℣ sonne of
D Nebat. But whan all Israel sawe that the kynge wolde not cōsente vnto them, ℣ people answered the kynge & sayd: What porcyon haue we the in Dauid, or inheritaūce in the sonne of Isai? Let euery man of Israel get hym to his tente. Loke thou now to thy house Dauid. And al Israel went vnto theyr tentes, so ℣ Roboā raygned but ouer the chyldren of Israel ℣ dwelt in ℣ cyties of Juda. And Roboā ℣ kynge sent forth Adoram the rentgatherer, but the chyldre of Israel stoned him to death. And kyng Roboā strengthed hymselfe vpon his charrette, to flye vnto Jerusalē. Thus fell Israel away from the house of Dauid vnto this daye.

The.xi. Chapter.

A
3.Re.12.c. AND * whan Roboam came to Jerusalē, he gathered together the house of Juda and Ben Jamin (euen an hundreth & foure score thousande chosen men of armes) to fyght agaynst Israel, that they myght brynge the kyngdome agayne vnto Roboam. But the worde of the LORDE cam to Semaia the mā of God, & sayd: Speake to Roboam the sonne of Salomō kynge of Juda, and to all Israel that are in Juda & Ben Jamin, and saye: Thus sayeth ℣ LORDE: ye shall not go vp, nor fyghte agaynst your brethre: let euery mā go home againe, for this is my dede. They herkened vnto the wordes of the LORDE, & went not forth agaynst Jeroboam. As for Roboam, he dwelt at Jerusalem, and buylded vp the stronge cyties in Juda, namely Bethleem: Etan, Tekoa, Bethzur, Socho, Adullam, Gath, Marela, Siph, Adoraim, Laches, Aseka, Zarega, Aialon, and Hebron (which were the fensed cyties in Juda and Ben Jamin) and he made them stōge, and set gouernoures therin, and prouyded them of victuayles, oyle and wyne, and in al cyties prepared ℣ shyldes and speares, and made them verye stronge. And Juda and Ben Jamin were vnder hym.

The prestes and Leuites also came in to hym out of all Israel and from all ℣ borders therof. And lefte theyr suburbes & possession, and cam to Juda vnto Jerusalem: * for Jeroboā and his sonnes expelled the that they shulde not execute the office of the presthode vnto the LORDE. * But for hym selfe he founded prestes to the hye places, & to felde deuels and calues, which he caused to make. And after them came ther out of al the trybes of Israel, which gaue their hartes to seke the LORDE God of Israel, and came to Jerusalem for to offre vnto the LORDE God of theyr fathers. And so strengthed they the kyngdome of Juda, & mantained Roboam the sonne of Salomon thre yeare longe: for they walked in ℣ way of Dauid and Salomon thre yeares.

And Roboā toke Mahelath the doughter of Jeremoth the sōne of Dauid to wyfe & Abihail ℣ doughter of Eliab the sonne of Isai, which bare hym these sonnes: Jeus, Semaria and Saham. * After her toke he Maecha the doughter of Absalom, which bare hym Abia, Athai, Sila & Selomith. But Roboam loued Maecha the doughter of Absalom better then all his wyues & concubynes: for he had eyghtene wyues & thre score concubynes, and begat eyght and twenty sōnes, and thre score doughters. And Roboam set Abia the sonne of Maecha in the heade and prynce amonge his brethren: for he thought to make hym kynge: for he was wyse, and more myghtye then all his sonnes in al the contrees of Juda and Ben Jamin and in all the stronge cyties. And he gaue them plenteousnes of foode, and begat many wyues.

The.xii. Chapter.

BUt whan the kingdome of Roboam was confirmed and stablysshed, he forsoke the lawe of the LORDE and all Israel with hym. * And in the fyfth
peare of Roboā went Sisack the kynge of Egipte vp against Jerusalem (for they had transgressed against the LORDE) with a thousande and two hundreth charrettes, & sixty thre score thousande horsemen, & the people

were innumerable that came with him out of Egipte, Libya, Suchim & out of Ethiopia, & he wanne the stroge cyties that were in Juda, and came to Jerusalem.

Thē came Semaia ꝑ prophet vnto Roboam & to the rulers of Juda (whiche were gathered together at Jerusalē for Sisack) & sayd vnto thē: Thus sayeth the LORDE: ye haue lefte me, therfore haue I lefte you also in Sisacks hāde. Then ꝑ rulers in Israel with the kynge submitted them selues and sayd: The LORDE is ryghteous.

3 But whan the LORDE sawe that they humbled them selues, the worde of the LORDE came to Semaia, and sayd: They haue humbled them selues, therfore wyll I not destroye them, but I wyl geue them a lytle delyueraunce, that my indignacyon fal not vpō Jerusalem by Sisack: for they shalbe subdued vnto hym, that they maye knowe what it is to serue me, and to serue ꝑ kyngdomes of the worlde.

Thus wente Sisack the kynge of Egipte vp to Jerusalem, and toke the treasures in the house of the LORDE, and ꝑ treasures in the kynges house, and caryed al awaye, and toke ꝑ shyldes of gold *that Salomō caused to make: in stead wherof kyng Roboam made shyldes of stele, and cōmytted them vnto the chefe footmē, which kept the dore of the kynges house. And as ofte as the kynge went in to the house of ꝑ LORDE, the footmen came & bare thē, & brought them agayne in to the footmens chamber. And for so much as he submytted himselfe, the wrath of the LORDE turned from him, so that all was not destroyed: for ther was yet some good in Juda.

C Thus was Roboam the kynge stablyshed in Jerusalem, and raygned. One and foure yere olde was Roboam whā he was made kynge, and raygned seuentene yeare at Jerusalem in the cytie, *which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naema an Ammonitysse: and he dyd euell, and prepared not his hart to seke the LORDE.

These actes of Roboam, both fyrst and last, are writtē in ꝑ actes of Semaia ꝑ prophet, and of Iddo ꝑ Seyer, and are noted, and so are the warres that Roboā & Jeroboam had together as longe as they lyued And Roboam fell on slepe with his fathers and was buryed in the cytie of Dauid, and Abia his sonne was kynge in his steade.

The xiii. Chapter.

IN *the eyghteth yeare of kyng Jeroboam, was Abia kyng in Juda, and raygned thre yeare at Jerusalem. His mothers name was Michaia ꝑ doughter of Uriel of Gibea. And ther was warre betwene Abia and Jeroboam. And Abia prepared hymselfe to ꝑ battayll with foure hundreth thousande stronge chosen men of warre. But Jeroboā made hymselfe ready to fyght agaynst hym with eyght hūdreth thousande chosen men of strength. 3.Re.15.a

And Abia gat hym vp vpō the hyl Zemaraim, which lyeth vpon mount Ephraim, & sayd: Herken vnto me thou Jeroboā and al Israel: knowe ye not that the LORDE God of Israell hath geuen Dauid the kyngdome of Israel for euer, vnto hym & his sonnes wt a Salt cōuenaūt? But Jeroboam the sonne of Nebat ꝑ seruaūt of Salomon Dauids sonne, gat hym vp and fell awaye from his lorde. And ther resorted vnto hym vagabundes & chyldren of Belial, and haue strengthed them selues agaynst Roboam the sonne of Salomon: for Roboam was but ponge & of a fearfull hart, and coulde not resist them.

Now thynke ye to set youre selues agaynst the kyngdome of the LORDE amōge the sōnes of Dauid? for so much as ther is so great a multitude of you, & haue the goldē calues *that Jeroboā made you for gods? *Haue ye not expelled ꝑ prestes of the LORDE the chyldren of Aaron and ꝑ Leuites? & haue made you prestes of your owne, euen as the people of the landes? Who so euer commeth to fyll his hande wt a ponge bullocke and seuen rammes, shalbe preste vnto them that are not goddes. B 3.Re.12.b 2.Pa.11.b

But with vs is the LORDE our God, whom we forsake not: and the prestes ꝑ mynister vnto the LORDE, the chyldren of Aaron and the Leuites in theyr busynes, & euery morynge and euery euenynge kyndle they the burntofferynges vnto the LORDE, and the swete incense, and prepare the shewbread vpon the pure table, and the golden candelsticke with his lampes, to be kyndled euery euenynge: for we wayte vpon the LORDE our God.

As for you, ye haue forsaken hym. Beholde, God is the captayne of oure hoost, and with vs are his prestes, and the *blowynge trompettes, to trompe agaynst you. ye chyldren of Israell, fyghte not agaynst the LORDE God of your fathers: for ye shal not prosper. C Nu.10.a

Neuertheleſſe Jeroboam made a preuy watch in euery ſyde, to come vpon them behynde, ſo that they were before Juda, and the preuye watche behynde. Now whan Juda turned them, beholde, ther was battayll before them and behynde. Thē cryed they vnto the LORDE, & the prieſtes trompeted wt the trōpettes, & whā euery man in Juda gaue a ſhoute, God plaged Jeroboam & Iſrael before Abia & Juda. And the chyldren of Iſrael fled before Juda, & God gaue them in to theyr handes, ſo that Abia and his people dyd a great ſlaughter vpō them, and ther fell wounded of Iſrael fyue hundreth thouſande choſen men.

D Thus were the chyldren of Iſrael ſubdued at ỹ tyme, but ỹ chyldrē of Juda were cōforted, for they put theyr truſt in the LORDE god of their fathers. And Abia folowed vpon Jeroboam, & wanne cyties frō hym, Bethel with ỹ vyllages therof, Jeſana wt hir vyllages, and Ephron wt the villages therof, ſo that Jeroboam came nomore to ſtrength, as longe as Abia lyued. And the LORDE ſmote hym that he dyed.

Now whan Abia was ſtrengthed, he toke fourtene wyues, & begat two & twētye ſonnes and ſixtene doughters. What more ther is to ſaye of Abia, and of his wayes & his doynges, it is wrytten in the ſtorye of ỹ prophet Jddo. And Abia fell on ſlepe with his fathers, and they buryed hym in ỹ cytie of Dauid: and Aſa his ſonne was kynge in his ſteade. In his tyme was the lande in reſt ten yeares.

The.xiiii. Chapter.

A ND *Aſa dyd that which was 3.Re.15.b. good and rycht in the ſight of the LORDE his God, and put awaye the ſtraunge altares, & the hye places, and brake the pilers, and hewed downe ỹ groues, & ſayde vnto Juda, that they ſhuld ſeke the LORDE God of theyr fathers, and to do after ỹ law and commaundementes. And the hye places and Idols put he awaye out of al the cities of Juda: and the kyngdome had reſt before hym. And he buylded ſtronge cyties in Juda, whyle the lande was in quietnes, and whyle ther was no warre agaynſte hym in the ſame yeares: for the LORD gaue hym reſt.

B And he ſayd vnto Juda: Let vs buylde vp theſe cyties, & fenſe them rounde about with walles and towres, with portes & barres, whyle the lande is yet with vs: for we haue ſought the LORDE our God, and he hath geuen vs reſt on euery ſyde. So they builded, and it went proſperouſly with thē. And Aſa had an hooſt of men which bare ſhyldes and ſpeares, out of Juda thre hundreth thouſande, & out of Ben Jamin two hundreth and foure ſcore thouſande, ỹ bare ſhyldes and coulde ſhute with bowes, all theſe were myghtye ſtronge men.

But Serah the Moryan came out & gaynſt them with an hooſt of a thouſande tymes a thouſande, and with thre hundreth charrettes, and came vnto Mareſa. And Aſa wente forth agaynſt hym. And they prepared them ſelues to the battayll in ỹ valley Zephata beſyde Mareſa. And Aſa called vpon the LORDE his God, and ſayde: *LORDE, it is no differēce with the, to helpe by fewe or by many. Helpe vs O LORDE our God, for our truſt is in the, and in thy name are we come forth agaynſt this multitude. LORDE oure God, let noman preuayle agaynſt the.

And the LORDE ſmote ỹ Moryans before Aſa & before Juda, ſo ỹ they fled. And Aſa wt the people ỹ was by hym, folowed vpon thē vnto Gerar. And ỹ Moryās fell, ſo that none of thē remayned alyue, but were ſmyttē before ỹ LORDE & before his hoſt. And they caryed exceadynge muche ſpoyle frō thence. And he ſmote al ỹ cyties about Gerar, for a fearfulneſſe of ỹ LORDE came vpon thē. And they ſpoyled al ỹ cyties, for ther was much ſpoyle in them. They ſmote the tētes of ỹ cattel alſo, & toke many ſhepe and camels, & came agayne to Jeruſalem.

The.xv. Chapter.

AND the ſpyrete of God came vpon Aſarias the ſōne of Obed which went forth vnto Aſa, & ſayd vnto hym: Heare me Aſa and al Juda and Ben Jamin: The LORDE is with you, whyle ye are wt hym: and yf ye ſeke hym, he wylbe founde of you. But yf ye forſake hym, he ſhal forſake you alſo. Neuertheleſſe ther ſhalbe many dayes in Iſraell, that * ther ſhalbe no true God, no prieſt to teache, and no lawe. And whan they turne in theyr trouble vnto the LORDE God of Iſraell, and ſeke hym, he ſhalbe founde. At that tyme ſhall it not be well with hym that goeth out & in: for there ſhal be great byroures vpon all them that dwell on the earth. For one people ſhall ryſe to ſmyte another, one cyte another: for God ſhall vexe them with al maner of trouble.

But be ye stronge, and let not youre hande be feble: for youre worke hath his rewarde.

B Whan Asa herde these wordes, and the prophecyenge (of Asarias the sonne of Obed ꝑ prophet,) he toke a corage vnto him, and put awaye the abhominacyons out of all the londe of Juda and Ben Jamin, and out of the cytyes that he had wonne vpon mount Ephraim: & renewed ꝑ LORDES altare, whiche stode before the porche of the LORDE. And all Juda and Ben Jamin gathered themselues together, and the straungers with them out of Ephraim, Manasses and Simeon: for ther fell many vnto hym out of Israell, whan they sawe that ꝑ LORDE his God was with hym. And they resorted vnto Jerusalem in the thyrde moneth of the fyftenth yeare of the raygne of Asa, & the same daye offered they vnto the LORDE of the spoyle that they had broughte, seuen hundreth oxen and seuen thousande shepe.

C And they entred in to the conuenaunt, that they wolde seke the LORD God of their fathers, with all theyr harte and with all theyr soule. And who soeuer wolde not seke the LORDE God of Israell, shulde dye, both small and greate, both man and woman: & they sware vnto ꝑ LORD with loude voyce, with shoutynge, with trompettes, and with hawmes. And al Juda were glad ouer the othe: for they had sworne with al their harte and they soughte hym with a whole wyll: & he was founde of them, and the LORD gaue them rest on euery syde.

D And Asa the kynge put downe his mother Maecha from the mynistracyon, that she hadde founded in the groue vnto Mipleseth, and Asa roted out hyr Mipleseth and dyd beate it in sunder, and burnte it by the broke Cedron. But the hye places were not put downe out of Israel, yet was the harte of Asa perfecte as longe as he lyued. And loke what his father hadde halowed, and that he hym selfe had halowed, he broughte it in to the house of God, syluer, golde, and ornamentes. And ther was no warre vnto the fyue and thyrtyeth yeare of the raygne of Asa.

The.xvi. Chapter.

IN the sixe and thyrtyeth yeare of ꝑ raygne of Asa * went Baesa the kynge of Israell vp agaynst Juda, and buylded Rama, to let Asa the kynge of Juda, that he shulde not go out & in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, & sent it vnto Benadad the kyng of Syria, which dwelt at Damascon, and caused to saye vnto hym: Ther is a conuenaunt betwene me and the, betwene my father and thy father, therfore haue I sent the syluer and golde, that thou mayest breake the cōuenaunt with Baesa the kynge of Israell, that he maye departe fro me.

Benadad herkened vnto kyng Asa, and sent his hooste agaynst the cytyes of Israell, which smote Eion, Dan and Abell Maim, and all the corne cityes of Nephtali. Whā Baesa herde that, he lefte of frō buyldynge Rama, and ceassed from his worke. But kynge Asa toke all Juda vnto hym, and caryed away the stones and tymber from Rama (wherwith Baesa buylded) and he buylded Geba and Mizpa withall.

At the same tyme came Hanani the Seer vnto Asa the kynge of Juda, and sayde vnto hym: Because thou hast trusted vnto the kyng of Syria, and not put thy trust in the LORDE thy God, therfore is the power of the kynge of Assiria escaped thy hand. B

* Were not the Moryans and Lybians a great multitude wᵗ exceadynge many chariottes and horsmen? yet gaue the LORDE them in to thy hāde, whā thou diddest put thy trust in hym: for the eyes of the LORDE loke rounde aboute all londes, to strengthe them that are in hym with all theyr harte. Thou hast done vnwyselp, therfore shalte thou haue warre from henceforth. But Asa was wroth at the Seyer, and put hym in prison: for he murmured wᵗ hym ouer this thynge. And Asa oppressed certayne of the people at the same tyme. 2.par.14.8

Theſe actes of Asa both fyrst and last, behold, they are written in the boke of ꝑ kynges of Juda and Israell. And Asa was diseased in his fete in the nyne and thyrtyeth yeare of his raygne, & his sycknesse increased. * Nother soughte he the LORDE in his syckenes, but trusted vnto Physicias. Thus fell Asa on slepe with his fathers, and dyed in the one and fortyeth yeare of his raygne & was buryed in his owne sepulcre whiche he had caused to be graue for hym selfe in ꝑ cytye of Dauid. And they layed hym vpon his bed, which was fylled with swete odoures and all maner of spyces (made after the Apotecaries crafte) and they made a very greate burnynge. C Eccl.38.b

The.xvii. Chapter.

AND Josaphat his sonne was kyng in steade, & wared mighty against Israell. And he put men of warre in all ỹ stronge cities of Juda, and set officers in the lãde of Juda, and in the cyties of Ephraim, which Asa his father had wonne. And the LORDE was with Josaphat: for he walked in the olde wayes of his father David and sought not Balaim, but the God of his father, and walked in his cõmaundementes, and not after the workes of Israel: therfore dyd the LORDE stablyshe the kyngdome in his hande. And all Juda gaue presentes vnto Josaphat, and he had greate ryches and worshyp. And whan his harte was coraged in the wayes of the LORDE, he put downe styll the hye places and groues of Juda.

B In the thirde yeare of his raygne sente he his prynces, Benhaill, Obadia, Zacharias, Nethaneell and Michaia, to teach in the cyties of Juda: and with them the Leuites: Semaia, Nethania, Hebadia, Asahel, Semiramoth, Jonathan, Adonia, Tobia and Tob Adonia, and with thẽ the prestes Elisama and Joram. And they taught in Juda, & had the boke of lawe of the LORDE with thẽ, and wente aboute in all the cyties of Juda, and taught the people.

And the feare of the LORDE came vpõ all the kyngdomes in ỹ contrees that laye aboute: Juda, so ỹ they fought not agaynst Josaphat. And the Philistynes brought presentes and tribute of syluer vnto Josaphat. And the Arabians brought hym seuẽ thousande and seuen hundreth rãmes, and seuen thousand and seuen hundreth hegoates. Thus increased Josaphat, and grewe euer greater. And he buylded castels & corn cytyes in Juda. And dyd muche in the cytyes of Juda, and had valeaunt and mighty men at Jerusalem.

C And this was ỹ ordinaunce thorow out ỹ house of theyr fathers, which were rulers ouer the thousandes in Juda: Adna a captayne, and wt hym were thre hundreth thousande mightye men. Nexte vnto hym was Johanan ỹ chefe, and with hym were two hundreth and foure score thousande. Nexte hym was Amasia the sonne of Sichri ỹ frewyllynge of the LORD, and with hym were two hũdreth thousande valeaunt men. Of the chyldren of Ben Jamin was Eliada a myghtye man, and with hym were two hũdreth thousande readye with bowes & shyldes. Nexte vnto hym was Josabad, & with hym were an hundreth and four score thousande harnessed mẽ of warre. All these wayted vpon the kynge, besydes those that the kynge had layed in the stronge cyties throw out all Juda.

The.xviii.Chapter.

AND Josaphat had greate ryches and worshyppe, and made frendshyppe with Achab. * And after two yeares went he downe to Achab vnto Samaria. And Achab caused many shepe and oxen to be slayne for hym and for ỹ people that were with hym. And he counsell him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israell sayde vnto Josaphat the kynge of Juda: Go with me vnto Ramoth in Gilead. He sayde vnto hym: I am as thou, & my people as thy people, we wyll go with the vnto the battayll.

But Josaphat sayde vnto the kynge of Israell: Axe counsell (I prayethe) this day at the worde of the LORDE. And the kyng of Israel gathered the prophetes together, euen foure hũdreth men, and sayd vnto them: Shall we go to the battayll vnto Ramoth in Gilead, or shal I let it alone? They sayde: Go vp, God shall delyuer it in to the kynges hande. But Josaphat sayde: Is ther not yet one prophete of the LORD here, that we maye axe at hym? The kynge of Israell sayde vnto Josaphat: Ther is yet one man, at whome we maye axe at the LORDE: but I hate hym, for he prophecyeth neuer good, but alwaye euell, namely Micheas the sonne of Jemla. Josaphat sayde: Let not the kynge saye so. And the kynge of Israell called one of his chamberlaynes, and sayd: Bringe hither soone Micheas ỹ sonne of Jemla.

And the kynge of Israel, and Josaphat the kynge of Juda, sat eyther of them vpõ his seate, arayed in theyr garmentes. Euen in the place at the doore of the porte of Samaria sat they, and al the prophetes prophecyed before them. And Sedechias ỹ sonne of Cnaena had made hym hornes of yron, & sayde: Thus sayeth the LORDE: With these shalte thou pusshe at the Syrians: tyll thou bringe them to naught. And al the prophetes prophecyed lyke wyse, and sayde: Go vp vnto Ramoth in Gilead, & thou shalte prospere, and the LORDE shall delyuer it in to the kynges hande.

And the messaunger that went to call Micheas, spake vnto hym, and sayde: Be

hold, the wordes of the prophetes are with one accorde good before the kynge: let thy worde (I praye the) be as one of theyrs, and speake thou good also. But Micheas sayd: As truly as the LORDE lyueth, loke what my God sayeth vnto me, that will I speake. And whan he came to the kynge, the kynge sayde vnto hym: Micheas, shuld we go vnto Ramoth in Gilead to ỹ battayll, or shuld we let it alone? He sayde: Go vp and ye shal prospere. It shalbe geuen you in your handes. But ỹ kynge sayd vnto him: I charge the yet agayne, ỹ thou tell me not hynge the but the truth in the name of the LORDE.

C Then sayde he: I sawe all Israel scatteryd abrode vpon the mouñtaynes, as ỹ shepe that haue no shepherde. And the LORDE sayde: Haue these no lorde? Let euery one turne home agayne in peace. Then sayde ỹ kynge of Israell vnto Josaphat: Dyd not I tel the, that he wolde prophecye me no good, but euell?

And he sayde: Therfore heare ye ỹ word of the LORDE: * I sawe the LORDE syt vpō his seate, and all the hooste of heauen stondynge at his righte hande and at his lefte. And the LORDE sayd: Who will deceaue Achab the kynge of Israell, that he maye go vp and fall at Ramoth in Gilead? And whā one sayde thus, another so, ther came forth a spryte and stode before the LORDE, and sayde: I will deceaue hym. The LORDE sayde vnto hym: Wherewith? He sayde: I will go forth & be a false spryte in ỹ mouth of all his prophetes. And he sayde: Thou shalt deceaue hym, and shalt be able: go thy waye, and do so. Beholde now, * the LORDE hath geuē a false spryte in the mouth of all these thy prophetes, and the LORDE hath spoken euell agaynst the.

D Then stepte forth Sedechias the sonne of Chaena, and smote Micheas vpon the cheke, and sayde: Which waye is the spryte of the LORDE departed fro me, to speake thorow the? Micheas sayde: Beholde, thou shalt se it, whā thou cōmest in to the vnmost chamber to hyde the. But the kynge of Israell sayde: Take Micheas, and let hym remayne with Amon the ruler of the cytye, & with Joas the sonne of Melech, and saye: Thus sayeth ỹ kynge: Put this man in prison, and fede him with breade and water of trouble, tyll I come agayne in peace. Micheas sayd: yf thou cōmest agayne in peace then hath not the LORDE spoken thorow me. And he sayde: Herken to all ye people.

E So the kynge of Israel, and Josaphat the kynge of Juda went vp vnto Ramoth in Gilead. And the kynge of Israell sayde vnto Josaphat: Chaunge thy clothes and came to the battaill in thyne arraye. And the kynge of Israell chaunged his rayment, & came in to the battayll. But the kynge of Syria had cōmaunded ỹ rulers of his charrettes: ye shall fight nother agaynst small nor greate, but onely agaynst the kynge of Israell.

Now whan the rulers of the charrettes sawe Josaphat, they thought: It is ỹ kyng of Israell, and they wente aboute to fighte agaynst hym. But Josaphat cryed, and the LORDE helped hym. And God turned the from hym: for whan the rulers of the charrettes saw that it was not the kynge of Israell they turned backe from hym. But a certayne man bended his bowe harde, and shot the kynge of Israel betwene the mawe and the longes. Thē sayde he vnto his charretman: Turne thyne hande, and carye me out of the hooste, for I am woūded. And the battayll was sore the same daye. And the kynge of Israell stode vpon his charret agaynst the Syrians vntyll the euenynge, & dyed whan the sonne wente downe.

The. xix. Chapter.

BVt Josaphat the kynge of Juda A came home agayne in peace vnto Jerusalem. And Jehu ỹ sonne of Hanani the Seyer wente forth to mete hym, and sayd vnto kinge Josaphat: Shuldest thou so helpe the vngodlye, and loue them that hate the LORDE? And for this cause is the wrath vpon the from the LORDE: neuerthelesse ther is some good founde in the, that thou haste put the groues out of the londe and hast prepared thyne harte to seke God.

So Josaphat abode at Jerusalem.

* And he wente agayne amonge ỹ peo- B
ple, from Berseba vnto mount Ephraim, & 2. par. 17. b
brought them agayne vnto the LORDE God of theyr fathers. And he set iudges thorowe out the londe, in all the stroge cytyes of Juda, and a certayne in euery cytye. And sayd vnto the iudges: Take hede what ye do: for ye execute not the iudgment of man, but of the LORDE, and he is with you in iudgmēt: therfore let the feare of the LORDE be with you, and beware, and do it: for with the LORDE oure God ther is no vnryghteousnesse, nor respecte of personnes, nor acceptynge of gyftes.

And at Jerusalē dyd Josaphat ordeyne C

certayne of the Leuites and prestes, and of the awncyēt fathers of Israell for the iudgment of the LORD, and ouer the matter of ꝑ lawe, and cause them to dwel at Jerusalē, and cōmaunded them, and sayde: Se that ye do thus in the feare of the LORDE, in kaythfulnesse and in a perfecte harte. In all causes that come vnto you from youre bre thren (which dwell in their cytyes) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shall enfourme them, that they synne not agaynste the LORDE, and so the wrath to come vpon you and youre brethrē. Do thus, and ye shall not offende.

Beholde, Amaria the prest is cheke ouer you in all causes of the LORDE: so is Sebadia the sonne of Ismael prynce in the house of Juda in all the kinges matters: ye haue officers lykewyse the Leuites before you. Take a good corage vnto you, and be doynge, and the LORDE shalbe with the good.

The.xx.Chapter.

AFter this came the chyldren of Moab, the chyldren of Ammō, and certayne of Amanim with them, to fight agaīst Josaphat And they came and tolde Josaphat, and sayde: Ther cōmeth a great multitude agaynste the from beyonde the See of Siria: and beholde, they are at Hazezon Thamar, that is Engaddi.

And Josaphat was afrayed, and set his face to seke the LORDE, and caused a fast to be proclamed in all Juda. And Juda came together to seke the LORDE. And out of all the cytyes of Juda came they to seke ꝑ LORDE. * And Josaphat stode amonge the congregacyō of Juda & Jerusalē in the house of the LORD before the new courte & sayde.

2.par.6.c

O LORDE God of our fathers, art not thou God in heauen, and hast dominion in all the kyngdomes of the heythen? And in thy hande is strength and power, and ther is no man that can withstōde the. Hast not thou oure God expelled the inhabiters of this londe before thy people of Israel? and hast geuen it vnto the sede of Abraham thy louer for euer: so that they haue dwelt in it, and haue buylded the a Sanctuarye vnto thy name therin, and sayde: * yf ther come ony plage, swearde, iudgement, pestilence, or derth vpon vs, we wyll stonde before this house, euen before the (for thy name is in this house) and wyll crye vnto the in our trouble, and thou shalte heare, & shalt saue vs. Beholde now, the chyldren of Ammon of Moab, and they of mount Seir, whome * thou woldest not suffre the chyldren of Israell to go, whan they went out of the londe of Egypte, but they were fayne to depart frō thē, and not to destroye them: and behold, they deale contrarely with vs, and come to thrust vs out of ꝑ enheritāce that thou hast geuē vs in possession. O our God, wylt thou not iudge them? For in vs is no strength to withstāde this great multitude that cōmeth agaynst vs. We know not what we shulde do, but oure eyes loke vnto the. And all Juda stode before ꝑ LORDE, with theyr childrē, wyues and sonnes.

2.par.7.c

But vpon Jehaziel the sonne of Zacharias, the sonne of Benaia, the sonne of Jehiell, the sonne of Mathania the Leuite of the chyldren of Assaph, came the spyrit of ꝑ LORDE in the myddes of the cōgregacyon, and sayd: Geue hede all thou Juda, and ye inhabiters of Jerusalem, and thou kynge Josaphat: Thus sayth the LORD vnto you: Be not ye afrayed, nor feare ye this great multitude: for it is not ye ꝑ fyght, but God. Tomorow shal ye go down vnto them: and ye shal fynde them by the broke: And beholde they go vp by Cis, & ye shal fynde them before ꝑ wyldernesse of Jeruell: for ye shall not fight in this cause. Do ye but steppe forth, & stande, and se ꝑ health of the LORDE that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorow go ye forth agaynst them, and the LORDE shall be with you.

Then Josaphat bowed hymselfe with his face to the earth, and all Juda, and the inhabiters of Jerusalem fell before ꝑ LORDE and worshypped the LORDE. And the Leuites of the chyldren of the Kahathites and of the chyldren of the Corahites arose to prayse the LORDE God of Israell with loude voyce on hye. And they gat them vp early in the morynge, and wente forth by ꝑ wyldernesse of Thekoa.

And whan they were goynge out, Josaphat stode, and sayd: Herken vnto me O Juda, and ye inwellers of Jerusalē: Put youre trust in the LORDE your God, and ye shalbe safe: and geue credence vnto his prophetes, and ye shall prosperr. And he gaue counsell vnto the people, and appoynted the syngers vnto the LORDE, and them that gaue prayse in the bewtye of the holynes, to go before the harnessed men, and to saye: O geue thankes vnto the LORDE, for hys mercye endureth for euer. And whanne they beganne to geue thanks

and prayse, * the LORDE caused the hynder watche that was come agaynste Juda, to come vpon the chyldrẽ of Ammon, Moab, and them of mount Seir, and they smote them. Then stode the chyldren of Ammon and Moab agaynst them of mount Seir to damne them, and to destroye them. And whan they had destroyed them, of mount Seir, one helped another to destroye them selues also. And whan Juda came to Mispã vnto the wyldernesse, they turned them warde the multitude, & beholde, the dead bodies laye vpõ the earth, so that none was escaped.

And Josaphat came with his people to deuyde the spoyles of them. And they founde amonge them so much goodes and rayment and precious Jewels (which they toke from them) that they coulde not beare them. And three dayes were they deuydinge the spoyle, for it was so much. On ỹ fourth daye came they together in to the valley of blessyng: for there blessed they the LORDE. Therfore is the place called the valleye of blessynge vnto this daye.

So euery man of Juda and Jerusalem turned backe agayne, and Josaphat before them, to go to Jerusalem with ioye: for the LORDE had geuen them gladnesse on their enemyes. And they entred in to Jerusalem with psalteries, harpes and trompettes vn to the house of the LORDE. And ther came a feare of God ouer all the kyngdomes in the londes, whan they herde that the LORD had fought agaynst the enemyes of Israel. Thus was the kyngdome of Josaphat in quietnes, and God gaue hym rest on euery syde.

* And Josaphat raygned ouer Juda, & was fyue and thyrtye yeare olde whan he was made kynge, & raygned fyue & twentie yeare at Jerusalẽ. His mothers name was Asuba the doughter of Silhi. And he walked in the waye of his father Asa, and departed not a syde from doynge that whiche was right in the sight of the LORD: sauyng that the hye places were not put downe, for the people had not yet prepared their harte vnto God of their fathers. What more ther is to say of Josaphat, both the fyrst and the last, beholde it is wrytten in the actes of Jehu the sonne of Hanani, which he noted vp in the boke of the kynges of Israell.

* Afterwarde dyd Josaphat the kynge of Juda agre with Ahasia the kynge of Israell, which was vngodly in his doynges. And he agreed with hym to make shyppes, for to go vpon the see. And they made the shyppes at Ezeon Gaber. But Eliezer the sonne of Dodana of Maresa prophecyed a gaynst Josaphat, and sayde: Because thou hast agreed with Ahasia, therfore hath the LORDE broken thy workes. And so the shyppes were brokẽ, & might not go vpõ ỹ See.

The. xxi. Chapter.

A

AND * Josaphat fell on slepe with his fathers, and was buryed with his fathers in the cytye of Dauid, and Joram his sonne was kyng in his steade. 3.Re.22.8
And he had brethrẽ the sonnes of Josaphat Azaria, Jehiell, Zacharias, Azaria, Michaell and Sephatia. All these were the chyldren of Josaphat kyng of Juda. And their father gaue thẽ many gyftes of syluer, and golde and Jewels, with stronge cytyes in Juda. But the kyngdõ gaue he vnto Joramã: for he was the fyrst borne.

But whã Joramã cam vp ouer his fathers kyngdome, & had gotten the power of it * he slewe all his brethren with the sweard, and certayne rulers also in Israell. * Two and thyrtye yeare olde was Joram whã he was made kynge, and raygned eyght yeare at Jerusalem, and walked in the waye of the kynges of Israell, euen as the house of Achab dyd (for Achabs doughter was his wyfe) and he dyd that which was euell in ỹ sight of the LORDE. Judic.9.a 4.Re.8.a

B

Neuertheless the LORDE wolde not destroye the house of Dauid, for the cõuenaũt sake, * which he made with Dauid, and according as he had sayde, ỹ he wolde geue hym and his chyldren a lanterne for euermore. 2.Reg.7.a

* At the same tyme fell the Edomites awaye from Juda, and made a kynge ouer themselues: for Joram had gone ouer with his captaynes and all the chartettes with hym, and had gotten hym vp in the nighte season, and slayne the Edomites on euery syde, and the rulers of the chartettes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna away from hym also: because he forsoke the LORDE God of his fathers. He made hye places also on the mountaynes in Juda, & caused them of Jerusalẽ to go awhorynge, and deceaued Juda. 4.Re.8.a

C

But ther came a wrytynge vnto hym from the prophete Elias, sayenge: Thus sayeth the LORDE God of thy father Dauid: Because thou haste not walked in ỹ wayes

of thy father Josaphat, nother in ỹ wayes of Asa the kynge of Juda, but walkest in the waye of the kynges of Israell, and makest Juda and them of Jerusalem to go a whorynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fathers house, which were better thē thou. Beholde, the LORDE shall smyte the with a greate plage on thy people, on thy childzen, and thy wyues, and on all thy substaūce. But thou thy selfe shalt haue much sycknesse in thy bowels, tyll thy bowels go forth from daye to daye for very payne.

So the LORDE raysed vp agaynst Jorā the spzete of the Philistines, and Arabiās, which lye beside the Morians, & they went vp in to Juda, and waysted it, and caryed awaye all the substaunce that was founde in the kynges house, and his sonnes, and his wyues, so ỹ ther was not one sonne left hym, saue Joahas his ynogest sōne. And after all this dyd the LORDE smyte him in his bowels, with such a sycknesse as coulde not be healed. And whyle that endured frō day to daye, whan the tyme of two yeares was erpyred, his bowels wente from hym with his sycknesse, and he dyed in euell diseases.

And they made not a burnyng ouer him as they dyd vnto his fathers. Two & thyrtye yeare olde was he whan he was made kynge, and raygned eyght yeare at Jerusalem, and walked not well. And they buried hym in the cytye of Dauid, but not amōge the sepulcres of the kynges.

The.xxii.Chapter.

4.Reg.8.b. 2.par.22.b

And * they of Jerusalem made Ochosias his ynogeste sonne kynge in his steade: * for the men of warre that came with the hoost of the Arabians, had slayne all the fyrst, therfore raygned Ochosias the sonne of Jozam kynge of Juda. Two and forty yeare olde was Ochosias whan he was made kyng, and raygned one yeare at Jerusalē. His mothers name was Athalia the doughter of Amri. And he walked also in ỹ wayes of the house of Achab: for his mother entysed hym so that he was vngodly. Therfore dyd he euell in ỹ syght of the LORDE, euen as the house of Achab: for they were his coūselgeuers after his fathers death, to destroye him, and he walked after theyr counsell.

And he wente with Jozam the sonne of Achab kynge of Israell, to the battayll vn Ramoth in Gilead, agaynst Hasael ỹ kyng of Syria. But the Syrians smote Jo so that he turned backe to be healed at Jezreell: for he had woundes that were gyu hym at Rama, whan he fought with Ha ell the kynge of Syria. And O the sonne of Jozam kynge of Juda wen downe to vyset Jozam the sonne of Ach at Jesreell, which laye sycke: For it was dey ned of God vnto Ochosias, ỹ he shuld come to Jozam, and so to go forth with Jo ram agaynste Jehu the sonne of Syrnsi * whome the LORDE had anoynted to roo oute the house of Achab.

How whan Jehu wolde be auenged the house of Achab, he founde certayne rulers of Juda, and the childzen of Ochos brethren which serued Ochosias, & he slew them. * And he sought Ochosias, and they ouertoke hym, whā he had hyd hym at Sa maria: and he was brought vnto Jehu which slewe hym, and they buryed hym, for they sayd: He is ỹ sonne of Josaphat, that sought the LORDE with all his harte. So ther was no mā more of the house of Ochos sias that might be kynge.

* Whan Athalia the mother of Ochos sias sawe that hyr sonne was dead, she ros her vp, and destroyed all the kinges seed of the house of Juda. But Josabeath the kynges sister toke Joas the sonne of Ochosias and stale hym awaye from amonge ỹ kynges childzen that were slayne, and put hym wt his norse in a chāber. Thus Josabeath kynge Jozams doughter the wyfe of Joiada the prest hyd hym frō Athalia, so that he was not slayne: for she was Ochosias sister. And he was hyd with thē in the house of God sire yeares, for so much as Athalia was quene in the londe.

The.xxiii.Chapter.

But * in the seuenth yeare Joiada bolde, and toke the rulers ouer hūdreds: namely Asaria the sōne of Jeroham, Ismael the sonne of Johanan, Asaria the sonne of Obed, Maasia ỹ sonne of Adaia, and Elisaphat the sonne of Zichri with hym, in to the conuenaunt: & they wente aboute in Juda, and brought the Lu uites together out of al the cytyes of Juda, and the cheke fathers of Israell, to come in to Jerusalē. And all the cōgregacion made a cōuenaūt with the kynge in the house of God, And he sayd vnto them: Beholde, the kynges sōne shalbe kyng, * euē as ỹ LORDE spake concernynge the childzen of Dauid.

This it therfore that ye shall do: The thyrde parte of you that entre on the Sabboth, shalbe amonge the prestes and Leuites, which are dorekepers at ỹ thresholdes, and one thyrde parte in the kynges house, & one thyrde parte at the fundament porte. But all the people shalbe in the courtes of the house of the LORDE, and that noma go in to the house of the LORDE, excepte ỹ prestes and Leuites that mynister there, they shall go in: for they are halowed. And let al the people watte vpon the LORDE. And the Leuites shall get them rounde aboute the kynge, euery one with his weapen in his hãde. And who so els goeth in to the house, let hym dye. And they shalbe with the kyng whan he goeth out and in.

* And ỹ Leuites & al Juda dyd as Joiada ỹ prest had cõmaunded, and euery one toke his mẽ ỹ entred on the Sabbath, with those ỹ went of on the Sabbath: for Joiada ỹ prest suffred not those two companies to parte asunder. And Joiada ỹ prest gaue the captaynes ouer hundred speares & shyldes, & kynge Dauids weapẽs, which were in the house of God, & set all the people eue ry one with his weapen in his hande, frõ ỹ right corner of the house, vnto the lefte corner of the altare, & to the houseward about the kynge. And they brought forth the kynges sonne, & set the crowne vpon his head, and gaue hym the * wytnesse, & made hym kynge. And Joiada with his sonnes anoin ted hym, and sayd: God saue the kynge.

But whã Athalia herde ỹ noyse of the people that rãne together & praysed ỹ kyng she went forth to ỹ people in to the house of the LORDE, and loked: & beholde, the kynge stode in his place at the intraunce, and the rulers and trompetters about the kynge: & all the people of ỹ lande were glad, & blewe the trompes, & ther were singers that could playe with all musicall instrumentes. But she rente hir clothes, and sayd: Sedition, sedition. Neuertheles Joiada ỹ prest gat hym forth with the captaynes ouer hundreds and rulers of the hoost, and sayd vnto them: Bynge her forth betwene the walles, and who soeuer foloweth her, shalbe slayne with the swearde: for the prest had cõmaunded, that she shulde not be slayne in ỹ house of the LORDE. And they layed hãdes on her. And whan she came at the intrasice of the horsgate of ỹ kynges house, they put her to death there.

And Joiada made a cõuenaũt betwene hym & all the people, & the kynge, that they shulde be the people of ỹ LORDE. Thẽ went all the people in to the house of Baal, & destroied it, & brake downe his altares & ymages, and slewe Mathã ỹ prest of Baal, before ỹ altare. And Joiada appoynted the officers in ỹ house of the LORDE amonge the prestes & Leuites * whõ Dauid had ordeyned for the house of ỹ LORDE, to offer burnt sacrifices vnto the LORDE, as it is writtẽ in the * lawe of Moses, with ioye & songes made by Dauid. And the porters set he at the gates of the house of the LORDE, that none shulde entre, which were defiled with ony maner of thynge. 1.pa.24.25 Num.28.

And he toke ỹ captaynes ouer hũdreds & the myghtye men & lordes of the people, and all the people of the lande, & brought ỹ kynge downe frõ the house of the LORDE, and brought hym thorow the hye porte of the kynges house, & caused the kyng to syt vpõ the seate royall. And all ỹ people of the lande were glad, and the cytie was at rest. But Athalia was slayne with the swearde.

The. xxiiii. Chapter.

A Joas * was seuen yeare olde whan he was made kynge, and raygned fortye yeare at Jerusalem. His mothers name was Zibea of Berseba And Joas dyd that which was ryght in ỹ syghte of the LORDE, as longe as Joiada the prest lyued. And Joiada gaue hym two wyues, and he begat sonnes & doughters. 4.Re.12.a

Afterward deuysed Joas to renew ỹ house of the LORDE, and gathered together ỹ prestes and Leuites, and sayd vnto them: Go forth vnto all the cyties of Juda, & gather the money of all Israel, to repayre ỹ house of your God yearly, and do it ryght soone: but the Leuites made no haist.

Then the kynge called Joiada the principal, and sayd vnto hym: Why lokest thou not vnto the Leuites, that they bynge in from Juda and Jerusalem, * the collectyõ which Moses the seruaunt of the LORDE appoynted to be gathered amonge Israell for the Tabernacle of wytnes? For that vngodly Athalia and hir sõnes haue waysted the house of god: and al that was halowed for the house of the LORDE, haue they bestowed on Baalim. Ex.30.b.c

* Then cõmaunded the kynge to make a chest, & to set it without at the intraunce of the house of the LORDE: and caused it to be proclamed in Juda and Jerusalem, that they shulde bynge in to the LORDE: the 4.Re.12.b

collecçyon, which Moses ỹ ſeruaũt of God appoynted vnto Iſrael in the wyldernesse. Then were all the rulers glad, and ſo were all the people, and brought it, and caſt it in to the cheſt, tyll it was full.

And whan the tyme was ỹ the Leuites ſhuld bringe the Arke at ỹ kynges cõmaũdement (whã they ſawe ỹ ther was muche money therin) then came ỹ kynges ſcrybe, & he ỹ was appoynted of the chefe preſt, & emptyed the cheſt and caryed it againe into his place. Thus dyd they euery day, ſo that they gathered much money together. And the kynge & Ioiada gaue it vnto ỹ worke-maſters of ỹ houſe of ỹ LORD, & they hyred maſons & carpẽters to repayre ỹ houſe of ỹ LORDE, and men that coulde worke in yron and braſſe, to repayre ỹ houſe of the LORD.

C And the labourers wrought, ſo ỹ the repayringe in the worke went forwarde thorow theyr hande, and they ſet the houſe of God in his bewyre, and made it ſtronge. And whan they had perfourmed this, they brought the reſydue of ỹ money, before the kinge and Ioiada, wherof ther were made veſſels for the houſe of the LORDE, veſſels for the miniſtracyon and burntofferynge, ſpones and ornamẽtes of gold and ſyluer. And they offred burntofferynges alway in the houſe of the LORDE, as longe as Ioiada lyued.

And Ioiada ware olde, and had lyued longe ynough, and dyed, and was an hundreth and thyrtye yeare olde whan he dyed: and they buried him in the cytie of Dauid, amonge the kynges, becauſe he had done good vnto Iſrael, and towarde God & his houſe. And after ỹ death of Ioiada, came ỹ rulers in Juda, & worſhipped the kynge.

D Then cõſented the kynge vnto thẽ. And they forſoke the houſe of the LORDE God of theyr fathers, & ſerued the groues & ymages. Thẽ came ỹ wrath of the LORDE vpon Juda & Ieruſalem becauſe of this treſpaſſe of theyrs. yet ſent he prophetes vnto them, that they ſhulde turne vnto the LORDE, & they teſtified vnto them: but they wold not heare.

Mat.23.c. And the ſpryte of God came vpon * Zachary the ſonne of Ioiada the preſt, which ſtode ouer ỹ people, & ſayd vnto thẽ: Thus ſayeth God: Wherfore do ye trãſgreſſe the cõmaũdementes of the LORDE, which ſhall 1.par.15.a. not be to your proſperite: for * ye haue forſaken ỹ LORDE, therfore ſhal he forſake you. Neuertheleſſe they cõſpyred agaynſt him, & ſtoned hym at the kynges cõmaundement in the court of the houſe of the LORDE. Ioas the kynge thought not on the mercy that Ioiada his father had done for hym, but ſlewe his ſõne. Notwithſtandyng whã he dyed, he ſayd: The LORDE ſhal loke vpon it, and requyre it.

And whã the yeare was gone about, the power of the Syrians wente vp, & came to Juda & Ieruſalẽ, and deſtroyed the rulers in the people, & ſent al the ſpoyles of them to the kinge at Damaſcõ. For the power of the Syrians came but wt a few mẽ, yet gaue the LORDE a very great power in to theyr hãde, becauſe they had forſaken the LORDE God of theyr fathers. They executed iudgment alſo vpon Joas. And whã they departed frõ hym, they left him i great ſickneſs.

* Neuertheles his ſeruaũtes cõſpyred gaynſt hym (becauſe of ỹ bloude of the chyldre of Ioiada ỹ preſt) & ſlewe hym vpon his bed, & he dyed, & they buryed hym in the cytie of Dauid, but not amõge the ſepulchres of the kynges. They that cõſpyred againſt hym, were theſe: Sabad the ſõne of Semath ỹ Ammonitiſſe, and Iozabad the ſonne of Simrith the Moabitiſſe. As for his ſonnes, & the ſũme that was gathered vnto hym, and the buildyng of the houſe of God beholde, they are wrytte in the ſtorye in the boke of the kynges. And Amaſias his ſonne was kynge in his ſteade.

The.xxv.Chapter.

Fyue and twenty yeare olde was Amaſias whan he was made kynge, and raygned xxix and twenty yeare at Ieruſalẽ. His mothers name was Joadi of Ieruſalem. And he dyd ỹ which was right in the ſyght of the LORDE, but not with a whole hart. Now whan his kyngdom was in ſtrẽgth, he ſlew his ſeruaũtes which had ſlayne the kynge his father. But theyr children ſlewe he not, for ſo is it wrytten in the boke of the law of Moſes, * where the LORDE cõmaundeth, and ſayeth: The fathers ſhall not dye for the chyldren, nother ſhal the chyldren dye for the fathers, but euery one ſhall dye for his owne ſynne.

And Amaſias brought Juda together, and ſet them after the fathers houſes, ouer the rulers ouer thouſandes & ouer hundreth amonge al Juda and Ben Jamin. And numbred them from twenty yeare olde & aboue, and founde of thẽ thre hundreth thouſand choſen men, which were able to go forth to the warre, and caryed ſpeares and ſhyldes.

And out of Israel appointed he an hūdreth thousande stronge men of warre for an hūdreth talentes of syluer.

But ther came a mā of God vnto him, and sayde: O kynge, Let not the hoost of Israel come wt the: for the LORDE is not with Israel, nother with al the chyldrē of Ephraim. For yf thou cōmest to shewe thy boldnes in ỹ battail, God shal make ỹ to fall before thyn enemyes. For God hath power to helpe, & to cause for to fal. Amasias sayd vnto the mā of God: What shalbe done then wt the hundreth talentes ỹ I haue geuē the souldyers of Israel? The mā of God sayd: The LORDE hath yet more thē this to geue the. So Amasias separated out the men of warre whiche were come to hym out of Ephraim, ỹ they shulde departe vnto theyr place. Thē ware they wrath very whote agaynst Juda, & they wente agayne vnto theyr place in wrothfull displasure. And Amasias strēgthed hymselfe, and caryed out his people, & wente forth into the Salt valley, and smote ten thousande of the chyldrē of Seir.

And the chyldrē of Juda toke ten thousande of the same, whō they brought vp to the toppe of a mountayne, & cast thē downe headlonges from the toppe of the moūt, so that they al to barst in sunder. But the chyldren of yme of warre whom Amasias had sent away agayne (that they shulde not go to the battayl with his people) fell in to the cyties of Juda, from Samaria vnto Bethhoron, and smote thre thousande men, and toke much spoyle.

And whan Amasias came agayne from the slaughter of the Edomites, he brought the goddes of the chyldren of Seir, & made them his goddes, & worshipped before them and brent incense vnto them. Thē was the LORD very wroth at Amasias, and sent vnto hym a prophete, which sayde vnto hym: Why seketh thou the goddes of the people, which could not delyuer theyr folke frō thy hande? And whan he talked with hym, the kynge sayd vnto hym: Haue they made the of the kinges cōsell? Cease, why wilt thou be smytten? Then ỹ prophet ceassed & sayd: I perceaue, that the LORDE is mynded to destroye the, because thou hast done this, & hearkenest not vnto my counsell.

And Amasias the kynge of Juda toke cōsell, & sent vnto Joas ỹ sōne of Joahas the sonne of Jehu kynge of Israel, sayeng: Come, let vs se one another. But Joas the kynge of Israell sent sent vnto Amasias ỹ kynge of Juda, sayenge: The hawthorne in Libanus sent vnto the Cedre tre in Libanus, sayēg: Geue thy doughter vnto my sonne to wyfe. But a wylde beast in Libanus rāne ouer the hawthorne, and trode it downe. Thou thynkest: Beholde, I haue smytten the Edomites, therfore is thyne harte proude to boast. Now byde at home: why stryuest thou after myschefe, ỹ thou mayest fall and Juda with the? Judi.9.a 4.Esd.4.b

Neuertheless Amasias cōsented not: for so was it brought to passe of God, that they myght be geuen in to the handes of the enemyes, because they sought ỹ goddes of the Edomites. Then went Joas the kynge of Israel vp, and they sawe one another, he & Amasias the kynge of Juda, at Bethshemes which lyeth in Juda. But Juda was smytten before Israell, and they fled euery one vnto his tent.

And Joas the kynge of Israel toke Amasias the kynge of Juda, ỹ sōne of Joas the sonne of Joahas, at Bethshemes, and brought hym to Jerusalē, & brake downe ỹ wall of Jerusalem, frō ỹ porte of Ephraim vnto ỹ corner porte, euen foure hūdreth cubites longe: & toke with hym al the golde, & syluer, & al the ornamentes that were foūde in the house of God with Obed Edom, and in the treasures in ỹ kynges house, and the chyldren to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, lyued after the death of Joas the sonne of Joahas kynge of Israel fyftene yeare.

What more ther is to saye of Amasias (both the fyrst & last) behold, it is written in ỹ boke of ỹ kinges of Juda & Israel. And frō the tyme forth ỹ Amasias departed frō the LORD, they cōspyred agaynst hym at Jerusalē. But he fled vnto Lachis. Then sent they after hym vnto Lachis, & slewe hym there. And they brought hym vpon horses and buried him beside his fathers in ỹ cities of Juda. 4.Re.14.b

The.xxvi. Chapter.

Then * all the people of Juda toke Osias, which was sixtene yeare olde, & made hym kynge in stead of his father Amasias, he buylded Eloth, & brought it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. * Sixtene yeare old was Osias whā he was made kyng, and raygned two & fyfty yeare at Jerusalem. His mothers name was Jechalia of Jerusalem. And he dyd ryght in ỹ syght, 4.Re.14.a 4.Re.15.a

of the LORDE, as his father Amasias had
4.Re.12.a done, * and sought God as lõge as Zacharias lyued, which taught in the visyons of God: & as longe as he sought the LORDE, God made hym to prospere.

For he went forth, and fought agaynst the Philistynes, & brake downe the walles of Gath, and the walles of Jabne, and the walles of Asdod, and buylded cyties about Asdod, & amõge the Philistines. For God helped hym agaynst ỹ Philistines, agaynst the Arabiãs, agaynst them of Gurbaal, & agaynst the Meunites. And ỹ Ammonites gaue Osias presẽtes, & his name came into Egipte: for he was exceadynge stròge. And Osias buylded towres at Jerusalem vpon the cornerporte, and on the valley gate, and on other corners, & made them stronge. He buylded castels also in the wyldernesse, and dygged many welles: for he had many cattel, both in the medowes and in ỹ playnes: husbandmen also and wyngardeners on ỹ mountaynes and on Carmel: for he delyted in husbandrye.

B And Osias had an hoost of mẽ of warre goynge forth to the battayl, which were nõ bred vnder the hãde of Jeiel the scrybe & of Maesa the officer, vnder ỹ hande of Hanania of the kynges rulers. And the nombre of ỹ chefe fathers amonge the stronge men of warre, was two thousande and fyue hundreth. And vnder the hãde of the hoost thre hundreth thousaunde, and seuen thousãde and fyue hundreth mete for the battayll, in the strength of an armye to helpe the kyng agaynst the enemyes. And Osias prepared
e.11.2 for al the hoost, shildes, speares, helmettes, brestplates, bowes, and slyngstones. And at Jerusalẽ he made ordinaunce cõyngly, to be vpon the towres and in the pynnacles to shute arowes & great stones. And ỹ fame of hym came farre abrode, because he was specyally helped, tyll he became myghtye.

C And whan his power was great, his hart arose to his owne destruccyon: for he trespassed agaynst the LORDE his God, and wente in to the tẽple of the LORDE, to burne
2.Pa.7.a incense vpon the altare of incense. But * Asarias ỹ prest went after hym, & foure score prestes of ỹ LORDE with hym, valeaũt mẽ, & withstode kynge Osias, & sayd vnto him:
Nu.18.a * It belõgeth not vnto thyn office (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euen vnto ỹ chyldren of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shalbe no worshippe vnto the before God the LORDE.

And Osias was wroth and had a censure in his hande. * And whyle he murmured with the prestes, the leprosy sprange vp of his forehead in the presence of ỹ prestes in the house of the LORDE before the altare of incense. And Asarias the chefe prest turned his heade towarde hym, and so dyd all the prestes, and behold, he was leper in his forehead. And they put hym out from thẽce: yee he made haist hym selfe to go forth, for his plage came from the LORDE. Thus became Osias ỹ kynge a leper vnto his death and dwelt full of leprosy in a fre house: for he was put out of ỹ house of ỹ LORDE. But Jotham his sonne had the ouersyght of the kynges house, & iudged ỹ people in ỹ lande.

What more ther is to say of Osias (both fyrst and last) Esay the sonne of Amos hath written it. And Osias fell on slepe with his fathers, & they buryed hym with his fathers in the pece of grounde beside ỹ kynges sepulcres: for they sayd: He is leprous. And Jotham his sõne was kynge in his stede.

The.xxvii.Chapter.

IOtham * was fyue and twenty yeare olde whan he was made kynge, & raygned sixtene yeare at Jerusalem. His mother was Jerusa the daughter of Sadoc: and he dyd ryght in the syght of the LORD, as dyd Osias his father: sauyng that he went not in to ỹ tẽple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of ỹ LORDE, and on the wall of Ophel buylded he much, & buylded the cyties vpon the mountaines of Juda, and in the woodes buylded he castels and towres.

And he fought with the kinge of ỹ children of Ammon, & ouercame them, so that the chyldren of Ammon gaue hym the same yeare an hũdreth talẽtes of syluer, ten thousande quarters of wheate, & ten thousande of barlye. So much dyd the chyldren of Ammon geue hym also in the seconde & thyrde yeare. Thus became Jotham myghty, for he gyded his waies before ỹ LORDE his God.

What more ther is to saye of Jotham, all his warres, and his wayes, behold, it is wrytten in ỹ boke of the kynges of Israel and Juda. Fyue & twentye yeare olde was he whan he was made kynge, and raygned sixtene yeare at Jerusalem. And Jotham fell on slepe with his fathers, and they buryed him in the cytie of David, and Achas his sonne was kynge in stede.

The.xxviii. Chapter.

Achas* was twenty yeat olde
2.Re.16.a whan he was made kynge, & raygned sixtene yeare at Jerusalem, and dyd not that which was ryght in the syght of the LORDE, as dyd Dauid his father, but walked in the wayes of the kynges of Israell, and made molten ymages vnto Baalim, & burnt incense in the valley of the chyldren of
2.Re.16.b Hennõ* & burnt his owne sõnes in the fyre after the abominacõs of ỹ Heythen, whõ ỹ LORDE expelled before the chyldren of Israel. And he dyd sacrifice & burnt incense vpõ the hye places & vpon the hilles, & amonge all grene trees.

7.a *Therfore dyd the LORDE his God deliuer hym in to ỹ hande of ỹ kynge of Syria, so that they smote hym, and caryed awaye a great multitude of his men presoners, and brought them to Damascon. He was geuen also vnder ỹ hãde of the kynge of Israel, so that he dyd great slaughter vpon hym. For Pecah the sonne of Romelia smote in Juda an hundreth & twenty thousande in one daye (which all were valeaũt men) eñ because they had forsakẽ ỹ LORD God of theyr fathers. And Sichri a myghtye mã of Ephraim slewe Maseia ỹ kynges sõne, & Asrikam the pynce of ỹ house, & Elkana the nexte vnto the kynge. And the chyldren of Israel caryed of theyr brethren presoners two hundreth thousande, wemen, sõnes and doughters, and toke a great spoile from them, and brought the spoyle vnto Samaria.

B But euen there was ther a prophete of the LORDE, whose name was Obed, which went out to mete the hooste that cam to Samaria, & sayd vnto them: Beholde, because the LORDE God of your fathers is wroth at Juda, therfore hath he geuen them ouer in your handes: but ye haue slayne them so abhominably, that it is come vnto heauen. Now thynke ye to subdue ỹ chyldren of Juda and Jerusalem, to be bondmẽ and bondmaydens vnto you. Is not this a trespasse then ỹ you agaynst the LORDE your God? Herken now vnto me, & sende the presoners hence agayne, whom ye haue caryed away from your brethren: for the wrath of ỹ LORDE is fearce ouer you.

Then gat vp certayne of ỹ chefe of the chyldren of Ephraim, Asarias the sonne of Johanan, Barachias the sõne of Mesillemoth, Ezechias the sonne of Sallum, and Amasa the sonne of Hadlai, agaynst them that came from the battayll, and sayd vnto them: ye shall not brynge the presoners in hyther, for your mynde is but to make vs to trespasse before the LORDE, to make our synnes and offẽces greater: for the trespasse is to much already, and the wrath is fearce ouer Israel. So the hooste lefte ỹ presoners and the spoyle before the rulers and before the whole congregacyon.

C Then stode vp ỹ men (which now were rehearsed by name) and toke the presoners, and as many as were naked amõge them, clothed they vỹ the spoyles, & decke them, & put shues vpon theyr fete, and gaue thẽ to eate and drynke, and anoynted them, & caryed them vpon asses (as many as were feble) and brought them to Jericho to ỹ Palme cytie vnto theyr brethren, & came agayn to Samaria. * At the same tyme sent kyng
4.Re.16.b Achas vnto the kynge of Assur, that they shulde helpe hym. And the Edomites came agayne, and smote Juda, and caryed some awaye captiue. The Philistynes also fel in to the cities in the playne, & toward ỹ south parte of Juda, & wanne Beth Semes, Ialon, Gederoth, & Socho with the villages therof, Timna with the villages therof, & Ginso with ỹ villages therof, & dwelt therin. For the LORD subdued Juda for Achas sake ỹ kynge of Juda, because he made Juda naked, and rebelled agaynst the LORDE And Teglatphalasser the kynge of Assur came agaynst hym, and beseged hym, & he was not myghtye ynough for hym.

D For Achas spoyled the house of ỹ LORDE, and the kynges house, and of ỹ rulers, to geue vnto ỹ kinge of Assur, but it helped hym not. Moreouer kynge Achas trespassed yet more agaynst ỹ LORDE euen in his trouble, & dyd sacrifice vnto the goddes of them of Damascõ, which had smittẽ hym, & sayd: The goddes of the kynges of Syria helpe them, therfore wyll I offre vnto them, that they may helpe me also, where as the same yet were a fall vnto hym and to all Israel.

And Achas gathered ỹ vessels of ỹ house of God together, and brake ỹ vessels in the house of God, & * shut ỹ dores of ỹ house of
2.Pa.29.a the LORDE, and made him altares in al corners at Jerusalem, and euery where in the cyties of Juda made he hye places to burn incense vnto other goddes, & prouoked the LORDE God of his fathers vnto wrath.

What more ther is to saye of hym and of all his wayes (both fyrst and last) behold, it is wrytten in the boke of the kynges of Juda and Israel. And Achas fell on slepe

with his fathers, and they buryed hym in the cytie of Jerusalē: for they brought him not amonge the sepulcres of the kynges of Israel. And Ezechias his sonne was kyng in his steade.

The.xxix.Chapter.

4.Kin.18.a Ezechias * was fyue and twēty yeare olde whan he was made kynge, and raigned nyne & twē ty yeares at Jerusalē. His mothers name was Abia ꝑ dought ter of Zacharye. And he dyd ꝑ which was ryght in the syght of ꝑ LORDE, as dyd his
2.Par.28.d father Dauid. * He opened ꝑ doores of the house of ꝑ LORDE in ꝑ fyrst moneth of the fyrst yeare of his raigne, & made thē strōge, and brought in ꝑ prestes & Leuites, and ga thered them together vnto the Easte strete and sayd vnto them: Herkē vnto me ye Le uites, sanctifye your selues now ꝑ ye maye halowe ꝑ house of the LORDE God of your fathers, and put fylthynes out of the Sāc tuary: for our fathers haue trespassed, and done ꝑ which was euell in the syght of the LORDE our God, & haue forsakē him. For they turned theyr faces frō the habitacyon of the LORDE our God, & turned theyr backes on it, & shut the doores of the porch, and put out the lampes, & burnt no incēse, and offred no burntsacrifices in the Sanctuary vnto the God of Israel.

25 Therfore is the wrath of the LORDE come ouer Juda and Jerusalem, & he hath geuen them ouer to be scatered abrode, desolate, & to be hyssed at, as ye se with youre eyes. For beholde, euen for the same cause fel our fathers thorow the sweard, our sonnes, doughters, & wyues were caried away captyue. Now am I mynded to make a cō uenaūt wt the LORDE God of Israell, that he may turne away from vs his wrath & indignacyon. Now my sōnes, be not ye negli
Num.18.a gent: * for the LORDE hath chosen you to stonde before hym, and to be his ministers and to burne incense vnto hym.

Thē rose the Leuites: Mahath ꝑ sōne of Amasai, and Joel the sonne of Asaria of the chyldren of the kahathites. Of ꝑ chyldren of Merari: Cis the sonne of Abdi, and Asaria the sōne of Jehaleleel. Of the chyldren of the Gersonites: Joah the sonne of Simma, & Eden the sonne of Joah. And of the childrē of Elizaphan: Simri & Jeiel. And of the chyldrē of Asaph: Zachary and Mathania. And of the chyldren of Hemā: Jehiel & Simei. And of the chyldren of Jedithun: Semaia and Usiel.

And they gathered theyr brethren toge ther, and were sanctified, and went in ac cordynge to the kynges cōmaundement & the worde of the LORDE, to clense the house of the LORDE. And the prestes entred wt in ꝑ house of the LORDE to purifye, and put out al the vnclennes ꝑ was foūde in ꝑ tem ple of the LORDE, in the courte of the LOR DES house: and the Leuites toke it vp, & ca ryed it out in to the broke Cedrō. The fyrst daye of the fyrst moneth beganne they to sanctifie them selues, and on the eyght day of the moneth wente they in to the porch of the LORDE, and halowed the house of the LORDE eyght dayes, and kynyshed it on ꝑ sixtenth daye of the fyrst moneth.

And they went in to the kyng Ezechias and sayd: We haue clensed all the house of the LORDE, the altare of burntofferynges, and al his vessels, ꝑ table of the shewbred and all the apparell therof: and al the ornamentes that kynge Achas cast awaye wt he was kynge, what tyme as he transgressed, those haue we prepared and halowed. Beholde, they are before the altare of the LORDE.

Then the kynge Ezechias gat hym vp early, and gathered together the Elders of the cytie, & went vp vnto the house of ꝑ LOR DE, and they brought seuen bullockes, seue rammes, seuen lābes, and seuen begoats, to be the synofferynge, for the Sāctuary, & for Juda. And he spake vnto the prestes the chyldren of Aaron, that they shulde offer vpon the altare of the LORDE.

So they slewe the bullockes, and the prestes toke the bloude, and sprēkled it vpon the altare: & slewe the rammes, & sprā kled the bloude vpon ꝑ altare: and slewe the lambes and sprenkled the bloude vpon the altare. And the goates to the synofferynge brought they before the kynge and the congregacyon, and layed theyr handes vpon them: & the prestes slewe them, and sprenkled theyr bloude vpō the altare to make at tonement for all Israel: for the kynge cōmā ded to offer burntsacrifices and synofferynges for all Israel.

And he set the Leuites in ꝑ house of the LORDE with cymbales, psalteries and har pes, * as Dauid had commaunded, & Gad the kynges Seyer, and the prophet Nathā for it was the commaundement of the LOR DE by his prophetes. And ꝑ Leuites stode with the musicall instrumentes of Dauid, and the prestes with the trompettes. And

Ezechias cōmaunded them to offre burnt-sacrifyces vpon the altare. And aboute the tyme that the burntsacrifice beganne to be offred the songe of the LORDE begāne also, and the trompettes, and dyuerse instrumēts of Dauid the kynge of Israell and all the cōgregacyon gaue prayse and thākes. And the songe of the Musicias, and ỹ blowynge of the trōpetters, endured all tyll the burntofferynge was fynyshed.

Now whan the burntofferyng was performed, the kynge and all they that were with hym, bowed thē selues, & gaue prayse and thankes. And Ezechias the kynge wt the rulers cōmaūded the Leuites to prayse the LORDE with the songes of Dauid and Asaph the Seyr. And they gaue prayse tyl they were ioyfull, and they bowed themselues, and worshypped.

f And Ezechias answered & sayde: Now haue ye fylled youre handes vnto the LORDE kepte forth, and brynge hither the sacrifyces and thankofferynges vnto the house of the LORD. And the cōgregacion brought sacrifyces and thankofferynges and euery man of a free wyllynge hart brought burnt offerynges. And the nombre of the burntofferynges that the congregacyon broughte, was thre score bullockes and ten, an hundreth rammes, and two hundreth lambes, and all these for the burntofferynge vnto the LORDE, and they sanctifyed fyue hundreth bullockes, and thre thousande shepe.

But the prestes were to few, and coulde not plucke of the skynnes of all the burntofferynges, therfore toke they theyr brethrē the Leuites, tyll the worke was fynyshed, & tyll the prestes were halowed (for the Leuites are easier to be halowed thē the prestes) and many of ỹ burntofferynges were with the fat of the thankofferynges and drynkofferynges to the burnt sacrifyces. Thus was the mynistracyon of the house of the LORDE prepared. And Ezechias reioyced with all the people, that they were prepared with God: for it was done ryghtly.

The.xxx.Chapter.

AND Ezechias sent into all Israell and Juda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Jerusalem, to kepe Easter vnto the LORD God of Israell. And the kynge helde a cōsell with his rulers, and all the congregacyon at Jerusalem, * to kepe Passeouer in the seconde moneth: for at that tyme they coulde not kepe it, because the prestes were not sāctified ynough, & the people were not yet come together at Jerusalē. And it pleased the kynge well, and all the congregacyon. And they appoynted it to be proclamed thorowe out all Israell from Berseba vnto Dan, that they shulde come to kepe Passeouer vnto the LORDE God of Israel: for they were not many that kepte it as it is wrytten. Num.9.b

And the postes wente with the letters from the hande of the kyng and his rulers thorow out all Israell and Juda, at ỹ kynges cōmaundement, and sayde: ye chyldrē of Israell, turne you vnto the LORDE God of Abraham, Isaac and Jacob, and he shal turne to the escaped, which are lefte ouer amonge you from the hande of the kynge of Assur: and be not ye as youre fathers and brethren, which rebelled agaynst the LORD God of theyr fathers, and he gaue thē ouer in to desolacyon as ye se youre selues. Be not ye hardnecked now as were youre fathers, but offre youre hande vnto the LORDE, and come to his sanctuarye, whiche he hath sanctifyed for euer, and serue the LORDE youre God, and so shall the indignacyō of his wrath turne awaye from you. For yf ye turne vnto the LORD, thē shall your brethren and chyldren haue mercy in the sight of them, which holde thē in captyuyte, that they may come agayne in to this lōde: for ỹ * LORDE youre God is gracyous & mercyfull, and shall not turne awaye his face from you, yf ye conuerte vnto hym. B Exo.34.a

And the postes wente from one cytye to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne, yet were ther some of Asser & Manasses, and of Zabulon, that submitted themselues, and came to Jerusalem. And the hande of God came in to Juda, so that he gaue them one harte to do after the cōmaundement of the kynge and the rulers at the worde of ỹ LORDE. And ther came together vnto Jerusalem a greate people, to kepe the feast of vnleuended bread in the seconde moneth, a very greate congregacyon. C

And they gat them vp, and put downe the * altares that were at Jerusalem, and all the incense put they away, and cast it in to the broke Cedron, and slewe the Passeouer on the fourtenth daye of the seconde moneth. And the prestes and the Leuites were 2.par.28.b

ashamed, and halowed them selues, and brought the burntofferynges to the house of the LORDE and stode in theyr ordinaūce, as it was accordynge, after the law of Moses the man of God. And the prestes sprenkled the bloude from the hande of the Leuites: for ther were many in the congregacyō which were not sanctifyed, therfore dyd the Leuites kyll Passeouer for thē which were not clensed, that they myghte be sanctifyed vnto the LORDE.

D Ther were many people also of Ephraim, Manasses, Issachar and Zabulō, which were not cleane, but dyd eate ꝑ Easter lābe not as it is wrytte, for Ezechias prayed for them, and sayde: The LORD, which is gracious, shalbe mercyfull vnto all them that prepare theyr hartes vnto God, to seke the LORDE God of theyre fathers, though they be not clensed after the holye purificacyon.

And the LORDE herde Ezechias, and healed the people. Thus the chyldren of Israell that were founde at Jerusalem, helde the feast of vnleuended breade seuen dayes wt greate ioye. And the Leuites & prestes prayse the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hartely vnto all the Leuites, whiche had good vnderstōdynge in the LORD, and they dyd eate the feast seuen dayes, & offred thankofferynges, and gaue thankes vnto the LORDE God of theyr fathers.

E And all the congregacyon deuysed to kepe the feast yet other seuen dayes, and so they helde it those seuendayes also with ioye: *for Ezechias ꝑ kyng of Juda gaue an heaueofferynge for the congregacyon, euē a thousande bullockes, and seuen thousād shepe. But ꝑ rulers gaue an heaueofferyng for the congregacyon, euen a thousand bullockes, and ten thousand shepe. And many of the prestes sanctifyed themselues.

2.Pa.36.a

And the whole congregacyon of Juda reioyced, the prestes and Leuites, and all the congregacyon came out of Israell: and the straungers that were come out of the londe of Israell, and they that dwelt in Juda, and greate ioye was ther at Jerusalem: for sence the tyme of Salomon ꝑ sonne of Dauid the kynge of Israell, was ther no such (ioye) at Jerusalem. And the prestes and Leuites stode vp and blessed ꝑ people, and theyr voyce was herde, and theyr prayer came in to his holy habitacyon in heauē.

The.xxxi.Chapter.

AND whan al this was fynyshed all the Israelites ꝑ were founde in the cyties of Juda, went out and *brake ꝑ pylers, and hewed downe ꝑ groues, and brake downe the hye places and altares out of al Juda, Ben Jamin, Ephraim and Manasses tyll they had destroyed them. And all ꝑ chyldren of Israel wente agayne euery man to his possessiō vnto theyr cyties.

But Ezechias set the prestes and Leuites in theyr ordinaūces, euery one after his office, both the prestes and Leuites, for the burntsacrifyces & thankofferynges, to mynister, to geue thankes and prayse in the gates of the hoost of the LORDE. And the kyng gaue his porcyon of his substaunce for the burntofferynges in the mornynge and euenynge, and for ꝑ burntofferinges of ꝑ Sabbath, and of the new mone, and of the festes, *as it is wrytte in the law of ꝑ LORD.

And he spake vnto the people which dwelt at Jerusalem, that they shulde geue porcyōs vnto the prestes and Leuites, that they myght the more stedfastly endure in the lawe of the LORDE. And whan the worde came forth, the chyldren of Israell gaue many fyrst frutes of corne, wyne, oyle, hony, & all maner increase of the felde, & brought in much of all maner tythes. And the chyldren of Israell and Juda which dwelt in the cytyes of Juda, brought the tythes also of oxen and shepe, and the tythes of such thynges as were sanctifyed, which they had halowed vnto the LORDE their God, and made here an heape, & there an heape. In the thyrde moneth beganne they to laye vpon heapes, and in the seuēth moneth dyd they fynyshe it.

And whan Ezechias & the rulers went in, and sawe the heapes, they praysed the LORDE, and his people of Israell. And Ezechias axed the prestes and Leuites concernynge the heapes. And Azaria the hyest the chefe in the house of Sador, sayde vnto hym: Sence the tyme that they beganne to brynge the heaueofferynges in to the house of the LORD, we haue eaten, and are satisfyed, and yet is ther lefte ouer: for the LORD hath blessed his people, therfore is this heape lefte ouer. Thē cōmaunded the kynge that they shulde prepare chestes in the house of the LORDE. And they prepared them, & put in the heaueofferynges, & tythes and thynges which was halowed faythfully.

And the ouersight of the same had Chonania the Leuite, and Simei his brother

the seconde, and Jehiell, Asasia, Naglath, Asabell, Jerimoth, Josabad, Eliell, Jesma chia, Maharth and Benaia, ordeyned of the hãde of Chananta & Simei his brother, according to the cõmaundement of kynge Ezechias. But Asaria was prynce in the house of God, And Core the sonne of Jemna the Leuite ỹ porter of the Eastgate was ouer the frewyllynge gyftes of God (which was geuẽ for heauenly offeryuges vnto ỹ LORDE) and ouer ỹ moost holy. And vnder his hande were, Eden, Miniamin, Jesua, Semaia, Amaria & Sachania in the cityes of ỹ preistes vpõ credẽce, that they shulde geue vnto their brethrẽ accordyng to their courses, to the leest as to the greatest.

D And vnto thẽ that were coũted for men chyldren from thre yeare olde and aboue, amonge all them that went in to the house of the LORDE, euery one vpon his daye to their office in their attendaunces after their courses. And they that were rekened for preistes in the house of their fathers, and ỹ Leuites from twentye yeare & aboue, in their attendaunces after their courses. And they that were rekened amonge their chyldren, wyues, sonnes, and doughters among the whole congregacyon: for that whiche was halowed sanctifyed they vpõ credẽce. Ther were men also named by name amonge Aarons chyldren the preistes vpon the feldes of the suburbes in all the cytyes, that they shulde geue portyons vnto all the men children amonge the preistes, and to all thẽ that were nombred amonge the Leuites.

Thus dyd Ezechias in all Juda, & dyd that whych was good, right, and true in the sight of the LORDE his God. And in al the busynes that he toke in hande concernynge the seruyce of the house of God, according to the lawe and cõmaundement, to seke his God, that dyd he with all his harte, & therby prospered he well.

The.xxxii. Chapter.

After these actes and faythfulnesse came * Sennacherib the kynge of Assur, and went in to Juda, and pitched before the stronge cytyes, and thought to winne them vnto hym. And whan Ezechias sawe that Sennacherib came, and that his face stode to fyght agaynst Jerusalem, he deuysed wt his rulers and myghtye mẽ, to stoppe the waters of the welles that were without the cyte, and they helped him: and ther gathered together a greate people, & couered all the welles and water brokes in the myddes of the londe, and sayd: Lest the kynges of Assur fynde muche water whan they come. And he toke a corage vnto him, and buylded all the welles where they were in decaye, and made towres theron, and buylded yet another wall without, & strẽgthed Millo in ỹ cytye of Dauid. And made muche ordinaunce and shyldes, and set cap taynes of warre ouer the people.

And gathered them vnto hym vpon the B brode strete by the gate of the cytye, & spake hartely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kynge of Assur, nor all the multitude ỹ is with hym: for ther is one greater with vs then with hym. With hym is a * fleshly Iere.17.b arme, but with vs is the LORDE oure God, to helpe vs, & to fighte for vs. And ỹ people trusted vnto the wordes of the Ezechias kynge of Juda.

* Afterwarde sent Sennacherib ỹ kyng 4.Re.18.c of Assur his seruauntes vnto Jerusalẽ (for he lay before Lachis, and all his hoost with hym) to Ezechias the kynge of Juda, and to all Juda that was at Jerusalẽ, sayenge: Thus sayeth Sennacherib the kynge Assur: Wherin put ye your trust ye that dwel in the beseged Jerusalem: Ezechias deceaueth you, that he maye delyuer you vnto death, honger and thyrst, and sayeth: The LORDE oure God shall delyuer vs from the hãde of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altares, and sayde vnto Juda and Jerusalem: Before one altare shall ye worshyppe, and burne incense theron?

Knowe ye not what I and my fathers C haue done to all the people in the londes? Haue the goodes of the Heythen in the londes bene able to delyuer their contres fro my hande? What is he amonge al the goddes of these Heythen (whome my father dãned) that was able to deliuer his people fro my hande? that your God shuld be able to delyuer you fro my hande. Therfore let not Ezechias now deceaue you, and let him not persuade you ony suche thynge, and beleue hym not. For yt no god of all the Heythen and kyngdomes might delyuer his people fro my hãde, and from the hande of my progenitours, then shall not youre goddes be able to delyuer you fro my hande.

His seruauntes also spake yet more agaynst the LORDE God, and agaynst his seruaunt Ezechias. And he wrote a letter to blaspheme the LORDE God of Israell, and

spake of hym, and sayde: Lyke as the goddes of the Heythen in theyr lōdes haue not bē able to delyuer theyr people fro my hāde euen so shall not the God of Ezechias delyuer his people fro my hande.

D And they cryed with loude voyce in the Jewysh langage vnto the people of Jerusalem that were vpon the wall, to make thē fearefull and to be fayntharted, that they myght wynne the cytye. And they spake agaynst ỹ God of Jerusalē, euen as agaynst the goddes of ỹ nacions vpon earth, which were but the wozkes of mens handes.

But contrary wyse the kynge Ezechias and the prophete Jsaye the sonne of Amos prayed and cryed vnto heauen. And ỹ LORDE sent an angell, whiche destroyed all the myghtye men of the hoost, and the prynces and rulers in the tentes of the kynge of Assur, so that he departed agayne with shame
4.Re.19.b in to his owne lond. * And whan he went in to his gods house, they that came of his owne bodye, slew him there with ỹ sweard: Thus the LORD, helped Ezechias and thē at Jerusalem, out of the hande of Sennacherib the kynge of Assur, and of all other, and mayntayned thē frō all on euery syde: so that many broughte presentes vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And Afterwarde was he exalted in the syghte of all Heythen.

C * At the same tyme was Ezechias dead
4.Re.20.a sycke, and he prayed vnto the LORDE which
Esai.38.a made hym promes, and gaue hym a wonder token. But Ezechias recompensed not accordynge as was geuē vnto hym, for his hart was lyfted vp: therfor came the wrath vpon him, and vpon Juda and Jerusalem. Neuertheles Ezechias humbled hymselfe because his hart had bene exalted, with thē at Jerusalē, therfore came not the wrath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greate ryches and worshippe, and made him treasures of syluer, golde, precious stones, spyces, shyldes, and all maner costly vessell, and corne houses for ỹ increace of corne, wyne & oyle, and stalles for all maner cattell, and foldes for the shepe, and buylded hym cytyes, and had many cattel of shepe and oxen: for God gaue hym very much good.

F It is the same Ezechias that couered ỹ hye water condyte in Gihon, and conueyed it vnder on the west syde of the cytye of Dauid: for Ezechias prospered in all his workes. But whan the interpreters the chefe of Babilon were sent vnto him, to aske counsell at hym (concernynge the wonderlode that had happened in the londe) God left hym * to be tempted, that it might be knowē whatsoeuer was in his harte.

What more ther is to saye of Ezechias, and of his mercyfulnes, beholde, it is wryten in the vysyon of the prophete Esay the sonne of Amos, and in the boke of the kynges of Juda and Jsrael. And Ezechias fell on slepe with his fathers, and they buryed hym ouer the sepulcres of the children of Dauid, and all Juda and they of Jerusalem dyd him worshyppe in his death. Manasses his sonne was kynge in ỹ steade.

The.xxxiii.Chapter.

Manasses was twelue yeare olde whā he was made kynge and raygned fyue and fyfty yeare at Jerusalē, and dyd ỹ which was euell in the syghte of the LORDE (euen after the abhominacions of the Heythen, whome the LORDE expelled fore ỹ children of Jsrael) and turned backe, and buylded the hye places, (* which his father Ezechias had broken downe) and set vp altares vnto Baalim, & made grouē, and worshypped all the hoost of heauē, and serued them. He buylded altares also in the LORDES house, wherof the LORD had sayde * At Jerusalem shall my name be for euer. And vnto all the hoost of heauē buylded he altares in both the courtes in the house of the LORDE. And in the valley of the sonne of Hennon caused he his owne sones to go thorowe the fyre, and chose dayes, and regarded by dyscryenge, and witches, & hanted soothsayers and expounders of tokens, and dyd much that was euell in the syghte of the LORDE to prouoke hym vnto wrath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house at Jerusalem which I haue chosen out of all the trybes of Jsrael, wyl I set my name for euer, and wyll nomore let the foote of Jsrael remoue from the loude that I appointed for theyr fathers, so farre as they take hede to do all that I haue cōmaunded them in all the lawe, statutes & ordinaunces by Moses. But Manasses deceaued Juda and the of Jerusalē so that they dyd worse then the Heythen, whome the LORDE destroyed

before the chyldren of Israell. And ỹ LORD spake vnto Manasses and his people, and they regarded it not.

Therfore dyd the LORDE cause the rulers of the hoost of ỹ kyng of Assur to come vpon them, whichtoke Manasses presoner with bōdes, and bounde him with cheynes, and broughte hym vnto Babylon. * And whā he was in trouble, he made intercessiō before the LORDE his God, and humbled hymselfe greately before the God of his fathers, and prayed and besought hym. Thē herde he his prayer, & brought him agayne to Jerusalem to his kyngdome. And Manasses knewe that the LORDE is God.

Afterwarde buylded he ỹ vttemost wall of the cytye of Dauid, on the westsyde of Gihon by the broke, and at the intraunce of ỹ Fyshgate, & rounde aboute * Ophell, and made it very hye. And layed captaynes in the stronge cytyes of Juda, and put awaye the straunge goddes and Idols out of the house of the LORDE, & all the altares which he had buylded vpon the mount of ỹ house of the LORDE, and in Jerusalem, and caste thē out of the cytye, and buylded the altare of the LORDE, and offred slayne offerynges and thankofferynges theron, and cōmaunded Juda, that they shulde serue the LORD God of Israell. Neuertheless though the people offred vnto the LORDE their God, yet offred they vpon the hye places.

What more ther is to saye of Manasses and of his prayer to his God, and the wordes of ỹ Seyers that spake vnto hym in ỹ name of the LORD God of Israell, behold, they are amonge the actes of the kinges of Israell. And his prayer and intercessyon, & all his synne and offence, and the rowmes wherin he buylded the hye places & groues and founded ydols, afore he humbled hym selfe, beholde, they are wrytten among the actes of the Seyers. And Manasses fell on slepe with his fathers, and they buryed him in his house. And Amon his sonne was kynge in his steade.

Two and twentye yeare olde was Amō whan he was made kynge, & raygned two yeare at Jerusalē, and dyd euel in the sight of the LORDE, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made, & serued them. Yet dyd not he humble hymselfe before the LORDE, as Manasse his father had submytted himselfe: but Amon trespassed euer more and more. And his seruaūtes conspyred agaynst hym, and slewe hym in his house. Then smote the people in ỹ lōde all them that had conspyred agaynst kynge Amon. And the people in the londe made Josias his sonne kyng in his steade.

The. xxxiiii. Chapter.

IOsias * was eyght yeare olde whā he was made kynge, and raygned one and thyrtye yeare at Jerusalē, & dyd that whiche was right in the sight of ỹ LORDE, and walked in the wayes of Dauid his father, and turned not asyde, nother to the ryghte hande nor to the lefte. For in ỹ eyght yeare of his raygne whan he was yet but a chylde, he beganne to seke the God of his father Dauid: and in the twolueth yeare beganne he to clense Juda and Jerusalem from ỹ hye places, and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before hym, and the ymages that were theron hewed he downe. And the groues, and carued Idols, and molten ymages brake he in peces, and made thē to dust, and scattered it vpon the graues of them that had offred vnto thē. And the bones of the prestes brent he vpon the altares, and so clesed he Juda and Jerusalem, and in the cytyes of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernesses on euery syde. And whan he had broken downe the altares and groues, and smytten the Idols in peces, and hewed downe all the ymages in all the londe of Israell, he came agayne to Jerusalem.

* In the eyghteenth yeare of his raygne whan he had clensed ỹ londe and the house, he sent Saphan the sonne of Asalia & Maaseia the Shreue of the cytye, and Joath the sonne of Joahas the Chaūceler, to repayre the house of the LORD his God. And they came to Helchias the hye preste, & ther was delyuered vnto them: the moneye that was brought vnto the house vp God, which the Leuites (that kepte the tresholdes) had gathered, of Manasses, Ephraim, and of all ỹ residue in Israell, and of all Juda & Ben-Jamin, and of them that dwelt at Jerusalem, and they delyuered it vnto the handes of the workmen in the house of the LORDE, and gaue it vnto those that wroughte in ỹ house of the LORDE, where it was in decaye that they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber for the balkes in the houses, which the kynges

had destroyed. And the men laboured faithfully in the worke.

C And ouer them were ordeyned, Jahath and Obadia the Leuites of the chyldren of Merari, Zachary and Mesullam of ỹ chyldren of the Kahathites, to further ỹ worke, and they were all Leuites that coulde play vpon instrumentes. But ouer them ỹ bare burthes and furthered all maner of worke in al the offices, there were scrybes, officers and doorekepers of ỹ Leuites. And whā they toke out the money that was brought vnto the house of the LORDE, Helchias the prest founde the boke of the lawe of the LORDE geuen by Moses. And Helchias answered,
4.Mo 22.b and sayde vnto Saphan the Scrybe: * I haue founde the boke of the law in ỹ house of the LORDE. And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge, & brought the kynge word agayne, and sayde: All that was geuen vnder the handes of thy seruaūtes, that make they: and the money that was founde in the house of the LORDE, haue they gathered together, and delyuered it vnto the officers, & to the workmen. And Saphan the Scrybe tolde the kynge, and sayde: Helchias ỹ prest hath delyuered me a boke.

D And Saphan red therin before ỹ kynge And whan the kynge herde the wordes of ỹ lawe, he rente his clothes. And the kyng cōmaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scrybe, and Asaia the kynges seruaunt, and sayde: Go youre waye, aske councell at the LORDE for me and for the remnaunt in Israel, and for Juda, cōcernyng these wordes of ỹ boke ỹ is foūde. For great is the indignacyon of the LODRE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do accordynge as it is wrytte in this boke. Then went Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wyfe of Sallum ỹ sōne of Thecoath the sonne of Hasra the keper of the clothes, which dwelte at Jerusalē on the other syde, & they spake this vnto her.

E And she sayde vnto them: Thus sayeth the LORDE God of Israell: Tell the man ỹ sent you vnto me, Thus sayeth the LORDE: Beholde I wyll brynge plages vpon this place and the inhabiters therof, euen all ỹ curses whiche are wrytten in the boke, that was red before the kynge of Juda: because they haue forsaken me, and brent incense vnto other goddes, to prouoke me with all the workes of theyr hādes. And myn indignacyon shall go forth vpon this cyte, & shall not be quenched,

And after this maner shall ye saye vnto the kynge of Juda, that sent you to aske counsell at the LORDE: Thus sayeth the LORDE God of Israel cōcernynge the wordes that thou hast herde: Because thyne harte is moued, and because thou hast hūbled thyselfe in the sight of God, whan thou herdest his wordes agaynst this place, and the inhabiters therof, and hast submytted thyselfe before me, and rent thy clothes, and wepte before me, therfore haue I herde ỹ, sayeth the LORDE. Beholde, I wyll gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so that thyne eyes shall not se all the euell that I wyll brynge ouer this place and the indwellers therof. And they brought the kynge worde agayne.

* Thē sent the kynge, and caused all the Elders in Juda and Jerusalem to come together. And the kynge went vp into the house of the LORDE, and all the men of Juda & inhabiters of Jerusalē, the prestes, the Leuites, and all the people both small and great: and all the wordes in the boke of the couenaunt that was founde in the house of the LORDE, were red in theyr eares. And the kynge stode in his place, and made a couenaunt before the LORDE, that they shulde walke after the LORDE, to kepe his cōmaundemētes, his testimonies, and his statutes with all theyr harte and with all theyr soule, to do accordynge vnto all the wordes of the couenaunt that are wrytten in this boke.

And there stode all they that were found at Jerusalem and in Ben Jamin. And the inhabiters of Jerusalem dyd accordyng to ỹ cōuenaūt of God ỹ God of theyr fathers. And Josias put away all ỹ abhominacyons out of all the londes that were the chyldren of Israell, and caused all them that were founde in Israell, to serue the LORDE theyr God. * As longe as Josias lyued, departed they not from the LORDE the God of theyr fathers.

The.xxxv.Chapter.

AND * Josias kepte Passeouer vnto the LORDE at Jerusalē, and slewe the Passeouer on the fourtenth daye of the fyrst moneth, & set the prestes in their offices, and strengthed thē to theyr ministracyon in the house of the LORDE, and spake vnto the Leuites that taught in all Israel,

and were ſanctified vnto the LORDE: Put the holy Arke in the houſe that Salomon ꝑ ſone of Dauid kyng of Iſrael dyd buyld. a ye ſhall beare it nomore vpon youre ſhulders. Se that ye ſerue now the LORDE youre God, and his people of Iſraell, and prepare the houſe of youre fathers in your courſes, as it was appoynted by Dauid the kynge of Iſrael, and by Salomon his ſonne: and ſtonde in the Sanctuarye after the courſe of the fathers houſes amonge youre brethren the chyldren of the people. And after the courſe of the fathers houſes amonge the Leuites, and kyll Paſſeouer, ſanctifye and prepare youre brethrẽ, ꝑ they maye do accordynge to the worde of ꝑ LORDE by Moſes.

b And Joſias gaue lãbes and yonge kydes which were males, to ꝑ heaueofferynge for the comunety (all to the Paſſeouer for euery one that was founde) in the nombre thyrtye thouſande, and thre thouſande oxẽ, all of the kynges good. And his prynces of theyr owne good wyl gaue to the heaueofferynge for the people, and for the prieſtes & Leuites (namely, Helchias, Zacharye and Jehiell the prynces in the houſe of God amonge the prieſtes) for the Paſſeouer, two thouſande and fire hundreth: and thre hundreth oxen. But Chanania, Semaia, Nathaneel and his brethren, Gaſabia, Jeiel & Joſabad the cheke of the Leuites, gaue the Leuites to the heaueofferyng for the Paſſeouer, fyue thouſande ſhepe, and fyue hundreth oxen.

Thus was the Gods ſeruyce prepared, and the prieſtes ſtode in theyr place, and the Leuites in theyr courſes accordynge to the kynges commaundement. And they kylled the Paſſeouer, & the prieſtes toke it of theyr handes, and ſprenkled it: and the Leuites toke the ſkynnes of them, and remoued the burntofferinge ther from, to geue it amõge the partyons of the fathers houſes in the multitudes of theyr congregacyon to offre vnto the LORDE, * as it is wrytten in the boke of Moſes. Euen ſo dyd they with the oxen alſo. And they dreſſed the Paſſeouer at the fyre accordynge to the lawe. And ſuch ſpyche was halowed, dreſſed they in pottes, kettels, and pãnes, and made haſte to the comune people. Afterwarde prepared they for them ſelues alſo and for ꝑ prieſtes: For the prieſtes the chyldren of Aaron were occupyed in the burntofferynges and fat vntyll the nyght. Therfore muſt the Leuites prepare for them ſelues and for ꝑ prieſtes the chyldren of Aaron.

And the ſyngers the chyldren of Aſaph c ſtode in theyr place (accordyng to * Dauids 1 pa.26.27 commaundement) and Aſaph and Heman, and Jeduthun the kynges Seyer, and the porters at al the gates. And they departed not from theyr office. For the Leuites theyr brethren prepared for them. Thus was all the Gods ſeruice prepared the ſame daye, that the Paſſeouer myght be kept, and the burntſacrifices offred vpon the altare of ꝑ LORDE, accordyng to the commaundemẽt of kynge Joſias.

So the chyldren of Iſraell that were at hande, helde Paſſeouer at that tyme, and ꝑ feaſt of vnleuended bread, ſeuen dayes. Sence the tyme of Samuel the prophet, was no Paſſeouer kept in Iſrael lyke this: and no kynge in Iſrael had holden ſuche a Paſſeouer as Joſias dyd, and the prieſtes, Leuites, all Juda, and ſuch as were fouñde of Iſrael, and the inhabiters of Jeruſalẽ. In the eyghteth yeare of the raygne of Joſias was this Paſſouer kepte.

After this, whan Joſias had prepared d the houſe, Necho the kyng of Egipte went vp to fyght agaynſt Carcamis beſyde Euphrates. And Joſias wente forth agaynſt hym. But he ſent meſſaungers vnto hym, ſayenge: What haue I to do with the e kynge of Juda? I am not come now agaynſt the, but I fyghte agaynſt another houſe: & God hath ſayde, that I ſhall make haſte. Ceaſſe frõ God which is with me, ꝑ he deſtroye the not. Neuertheleſſe Joſias turned not his face from hym, but prepared hymſelfe to fyght with hym, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fyght with him vpon the playne beſyde Mageddo. But the archers ſhot at kynge Joſias. And the kynge ſayd vnto his ſeruauntes: Cary me awaye, for I am ſore wounded. And his ſeruauntes toke hym frõ the charret, & caryed hym vpon his ſecond charret, and brought hym to Jeruſalem. And he dyed, and was buryed amonge the ſepulcres of his fathers.

And all Juda and Jeruſalem mourned for Joſias, and Jeremy bewayled Joſias, and all the ſyngynge men & wemen, ſpake theyr lamẽtacyons ouer Joſias vnto this daye, and made a coſtume therof vnto this daye. Beholde, it is wrytten alſo amonge the lamentacyons. What more ther is to ſaye of Joſias, and his merry accordyng to the ſcripture in the lawe of the LORDE,

and of his actes (both fyrst and last) behold it is wrytte in the boke of the kynges of Israel and Juda.

The.xxxvi. Chapter.

A
4.Re.23.f. 2.Esd.1.d.
And * the people of ỹ lāde toke Joahas the sonne of Josias, & made hym kyng in his fathers steade at Jerusalem. Thre and twenty yeare olde was Joahas whan he was made kynge, & raygned thre monethes at Jerusalem. For the kynge of Egipte deposed hym at Jerusalem, and cō demned the lande in an hundreth talentes of syluer, and one talent of golde. And the kynge of Egipte made Eliachim his brother kynge ouer Juda and Jerusalem, and turned his name Joachim. But Necho toke his brother Joahas, and caryed hym into Egipte.

Fyue and twentye yeare olde was Joachim whan he was made kynge, & raygned eleuē yeare at Jerusalem, and dyd ỹ which was euell in the syght of the LORDE his
4.Re.24.a God. * And Nabuchodonosor the kynge of Babilon went vp agaynst hym, and boūde hym with cheynes, to carye hym vnto Babilon. And Nabuchodonosor brought certayne vessels of the house of the LORDE vnto Babilon, and put them in his temple at Babilon. What more ther is to saye of Joachim, & of his abhominacyons which he dyd, & that were founde in hym, beholde, they are wrytten in the boke of the kynges of Israel & Juda. And Joachim his sonne was kynge in his steade.

B
Eyght yeare olde was Joachym whan he was made kynge, and raygned thre monethes and ten dayes at Jerusalem, & dyd that which was euel in the syght of ỹ LORDE. But whan the yeare came about, Nabuchodonosor sent thyther, and caused him be fetched vnto Babilon with ỹ costly vessels and Jewels of the house of the LORDE, and made Zedechias his brother kynge ouer Juda and Jerusalem.

Jere.52.a
4.Re.24.b
* One and twentye yeare olde was Zedechias whan he was made kynge, & raygned eleuen yeare at Jerusalē, and dyd that which was euel in the syght of the LORDE his God, and submytted not hymself before the face of ỹ prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor ỹ kynge of Babilon (which had taken an oth of hym by God) and was stiffnecked, and hardened his hart that he shulde not conuerte vnto ỹ LORDE God of Israel. And all the chefe amonge the prestes, and the people, multiplied theyr synnes, accordynge to all the abhominacyons of the Heythen, and defyled the house of the LORDE, which he had sanctified at Jerusalem.

C
* And the LORDE God of theyr fathers sent vnto them early by his messaungers (for he spared his people & his habitacyon) but they laughed the messāgers of God to scorne, and despysed his wordes, & had his prophetes in derision, so longe tyll ỹ indignacion of the LORDE increased ouer his people, and ther was no remedye of healynge.

* For he brought the kynge of the Caldees vpon them, and caused for to slaye all theyr yonge men with the sweard in the house of theyr Sanctuary, and spared nother yōg man nor virgin, nother aged nor grandfather, but gaue them all in to his hande. And all the vessels in ỹ house of God, great and small, the treasures in the house of the LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilō. And they burnt ỹ house of God, and brake downe the wall of Jerusalem, and al the palaces ther of burnt they with fyre, so that all the costly ornamentes of it were destroyed.

And loke who escaped the sweard, him caryed he away vnto Babilon, and they became his seruauntes, and the seruauntes of his sonnes, tyl the Persians had ỹ empyre.

* that the worde of the LORDE by the mouth of Jeremy myght be perfourned, euen tyll the lande had ynough of hir Sabbathes: for all the tyme of the desolacyon had it Sabbath, vntyl the seuenty yeares were fulfylled.

* But in the fyrst yeare of Cirus ỹ kyng of Persia (that the worde of the LORDE spoken by the mouth of Jeremy myght be fulfylled) the LORDE raysed vp the spirite of Cyrus the kynge of Persia, that he caused it be proclamed thorow out all his empyre and by writynge also, sayenge: Thus sayeth Cyrus the kyng of Persia: The LORDE God of heauen hath geue me al ỹ kyngdomes in the lande, and hath commaunded me to buylde hym an house at Jerusalem in Juda. Who so euer now amonge you is of his people, the LORDE his God be with hym, and let hym go vp.

The ende of the seconde boke of the Cronicles, called Paralipomenon.

The fyrst boke of

Eldras.

What this boke contayneth

Chap. i. Cyrus (otherwyse called Cozes) the kynge of Perſia geueth the Jewes lycēce to go agayne to Jeruſalem/and to buylde it

Chap ii. The nombze of them that went vp from Babilon vnto Jeruſalem.

Chap iii. The people reloze to Jeruſalem/ the preſtes buylde the altare/kepe the feaſtes and ſacrifices/& prepare to buylde ỹ temple.

Chap iiii. The heythen wolde buylde with them: and becauſe they are not ſuffred/therfore laboure they (with theyr counſell and letters) to hynder the buyldynge of the temple.

Chap v. In this tyme prophecyed Aggeus & zachary. The officers of the heythen kozbyd the buyldynge/and hynder it.

Chap vi. Darius reneweth the cōmaundement of Cyrus/and geueth the Jewes lycēce to buylde the temple.

Chap vii. Artarerſes ſendeth Eldras to Jeruſalem with a charge vnto the officers beyonde the water.

Chap viii. The nombze of them that wente vp with Eldras vnto Jeruſalem.

Chap. ix. Eldras is ſozy that the people haue myxte them ſelues with the heythenith wemen.

Chap x. They make a conuenaunt to put awaye theyr heythenith wyues.

The fyrſt Chapter.

IN * the fyrſte yeare of Cyrus kynge of Perſia (that ỹ wozde of the LORDE ſpoken * by the mouthe of Jeremy myght be fulfylled) the LORDE ſtered vp the ſpyrite of Cyrus kyng of Perſia, that he cauſed it be proclamed throzow out all his empyre, pee and by wrytynge alſo, ſayenge: Thus ſayeth Cyrus the kynge of Perſia: The LORDE God of heauen hath geuen me all the kyngdomes in ỹ lāde *and hath commaunded me to buyld hym an houſe at Jeruſalem in Juda. Who ſo euer now amonge you is of his people, the LORDE his God be with hym, and let him go vp to Jeruſalem in Juda, and buylde the houſe of the LORDE God of Iſrael. He is the God that is at Jeruſalem. And who ſo euer remayneth yet in ony maner of place (where he is a ſtraunger) let the mē of his place helpe hym with ſyluer and golde, with good and cattell of a good frewyl, foz the houſe of God at Jeruſalem. Eſa.45.a.

Then gat vp the pryncipall fathers of Juda and Ben Jamin, and the preſtes and Leuites, and al they whoſe ſpyrite God had rayſed to go vp, and to buylde the houſe of the LORDE at Jeruſalē. And all they that were aboute them, ſtrengthed theyr hande with veſſels of ſyluer and golde, with good and cattel, and Jewels, beſydes that which they gaue of theyr owne frewyl. And kyng Cyrus brought forth the veſſels of ỹ LORDES houſe, *which Nabuchodonoſor had taken out of Jeruſalē, and put in his gods houſe. But Cyrus the kynge of Perſia brought them forth by Mithredath ỹ treaſurer, and nombred them vnto Seſpazar the prince of Juda. And this is the nombze of them: thyrtye baſens of golde, & a thouſande baſens of ſyluer, and nyne and twentye knyues, thyrtye cuppes of golde, and of other ſyluer cuppes foure hūdreth and ten, and of other veſſels a thouſande. So that all the veſſels both of gold and ſyluer, were fyue thouſande and foure hundreth. Seſbazar brought them all vp, with them that came vp out of the captiuite of Babilō vnto Jeruſalem. 2.par.36.a Dan.1.a

The.ii. Chapter.

THeſe are the chyldrē of ỹ lande that wente vp out of captiuite (whom Nabuchodonoſor the kynge of Babilon had caryed awaye vnto Babilon) & came agayne to Jeruſalem and in to Juda, euery one vnto his cytte, and came with Zozobabel, Jeſua *Nehemias, Seraia, Reeleia Mardachai, Bilſā, Miſpar, Begeuai, Rehum and Baena. This is now the nombze of the men of the people of Iſrael: The chyldrē of Phares, two thouſande, an hundreth, and two and ſeuenty: the chyldren of 2.Eſd.2.a

Sephatia, thre hundreth & two and seuentye: the chyldren of Arath, seuen hundreth and fyue and seuentye: the chyldren of Pathath Moab amonge the children of Jesua Joab, two thousande, eyght hundreth and twelfe: the chyldren of Elam, a thousande, two hundreth and foure and fyftye: the children of Sathu, nyne hundreth, and fyue and foztye: the chyldren of Sacai, seuen hundreth and thre score: the chyldren of Bani, fire hundreth and two and foztye: the chyldren of
B Bebai, fire hundreth and thre and twentye: the chyldren of Asgad, a thousande two hundreth and two and twentye: the chyldren of Adonicam, fire hundreth and fire and fiftye: the chyldren of Bigeuai, two thousand and fire and fyftye: the chyldren of Adin, foure hundreth and foure and fyftye: the chyldre of Ater of Ezechias, eyght and nynetye: the chyldren of Bezai, thre hundreth and thre and twentye: the chyldren of Jozath, an hundreth and twelfe: the chyldren of Hasum, two hundreth and thre and twentye: the chyldren of Gibbar, fyue and nynetye: the chyldren of Bethleem, an hundreth and thre and twentye: the men of Netopha fire and fyftie: the men of Anathot, an hundreth and eyght and twentye: the chyldren of Asmaueth, two and foztye: the chyldren of Kiriath Arim, Caphira and Beeroth, seuē hundreth and thre and foztye: the chyldre of Rama and Gaba, fire hundreth and one and twentye: the men of Michmas, an hundreth and two and twentye: the men of Bethell and Ai, two hundreth and thre and twentye:
C the chyldren of Nebo, two and fyftye: the chyldren of Magbis, an hundreth and fire and fyftye: the chyldre of the other Elam a thousande, two hundreth and foure and fyftye: the chyldren of Harim, thre hundreth and twentye: the chyldren of Lodhadid & Ono, seuen hundreth and fyue and twentye, the chyldren of Jericho, thre hundreth and fyue and foztye: the chyldre of Senaa, thre thousande, fire hundreth and thyztye.

The prestes: The chyldren of Jedaia of the house of Jesua, nyne hundreth and thre and seuentye: the chyldren of Immer, a thousande and two and fyftye: the chyldren of Pashur, a thousande and two hundreth, and seuen and foztye: the chyldre of Harim, a thousande and seuentene.

The Leuites: The chyldren of Jesua and Cadmiel of the chyldren of Hodauia, foure and seuentye. The syngers, the chyldren of Asaph, an hundreth and eyght and twentye. The chyldren of the dozekeperes: The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldren of Hatita, and the chyldren of Sobai: altogether an hundreth and nyne and thyztye.

The Nethinims: The chyldren of Ziha, the chyldren of Hasupha, the chyldren of Tabaoth, the chyldre of Ceros, the children of Sicha, the chyldre of Padō, the chyldre of Lebana, the chyldre of Hagaba, the chyldre of Icub, the chyldre of Hagab, the chyldre of Silai, the chyldren of Hanan, the chyldren of Giddel, the chyldre of Gahar, the chyldren Reaia, the chyldren of Rezin, the chyldren of Necuba, the chyldren of Galan, the children of Usa, the chyldren of Passeah, the children of Bessai, the chyldren of Asna, the chyldren of Meunim, the chyldren of Nephusim, the chyldren of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Hazeluth, the chyldren of Pechur, the chyldren of Harsa, the chyldren of Barcom, the chyldren of Sissera, the chyldren of Thamah, the chyldren of Nesiah, the chyldren of Hatipha.

The chyldren of Salomons seruantes: The chyldren of Sotai, the children of Sophereth, the chyldren of Peruda, the children of Jaela, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatia, the chyldren of Hattill, the chyldren of Pochereth of Zebaim, the children of Ami. All the Nethinims and the chyldren of Salomons seruauntes were altogether, thre hundreth and two and nyentye.

And these wente vp also: Michel, Thelath, Thel, Harso, Cherub, Addō and Immer. But they coulde not shewe theyr fathers house nor theyr sede, whether they were of Israel. The chyldren of Delaia, the chyldren of Tobias, the chyldren of Nehoda, fire hundreth and two and fyftye.

And of the chyldren of the prestes: The chyldren of Habaia, the chyldren of Hacom, the chyldren of Barsillai, which toke one of the doughters of *Barsillai the Gileadite to wyfe, and was counted amōg the same names: these soughte the regyster of theyr byrth, and founde none, therfore were they put from the presthode. And Hathirsatha sayde vnto them, that they shulde not eate of the moost holy, tyll there rose vp a prest with the *lyghte and perfectnesse.

The whole congregacyon as one man, was two and foztye thousande, thre hundreth and thre score: beside theyr seruātes

and maydens, of whō ther were sene thou-
sande, thre hundreth and seuen and thyrty.
And they had two hundreth syngynge men
and wemen, seuen hundreth & sixe and thir-
tye hoses, two hundreth and fyue and fo-
rtye mules, foure hundreth and fyue & thy-
rtye camels, and sixe thousande, seuen hun-
dreth and twentye asses.

And certayne of the chefe fathers, whā
they came to the house of the LORDE at Je-
rusalem, they were well mynded vnto the
house of God, ỹ it shulde be set in his place,
and gaue after their abilite vnto the trea-
sure of the worke, one and thre score thou-
sande guldens and fyue thousande poūde
of syluer, and an hundreth prestes garmen
tes. So the prestes and the Leuites, & cer-
tayne of the people, and the syngers, & the
porters, and the Nethinims dwelt in their
cyties, and all Israel in their cyties.

The.iii. Chapter.

AND * whā the seuenth moneth
came, & the chyldren of Israel
were now in their cyties, the
people came together euē as
one mā, vnto Jerusalem. And
ther stode vp Jesua the sonne of Josedec &
his brethren the prestes, and Zorobabel the
sonne of Salathiel and his brethre, & bupl
ded the altare of the God of Israel, to offer
burntofferynges theron, as it is wrytten in
the lawe of Moses the mā of God, and the
altare set they vpon his sokettes (for ther
was a fearfulnes amonge them because of
the nacyōs and landes) and offred burntof
ferynges theron vnto the LORDE * in ỹ mor
nynge and at euen. And helde the feast of
Tabernacles * as it is wrytten, and offred
burntsacrifices dayly after the nombre as
accordynge was, euery daye his sacrifice.
Hereward the dayly burntofferynges also,
and of the new Moones and of al the feast
dayes of the LORDE that were halowed, &
all maner of free wyllyng offerynges, which
they dyd of their owne free wyll vnto the
LORDE.

* Vpon the fyrst daye of the seuenth mo
neth beganne they to offer burntsacrifices
vnto the LORDE. But the fundacyon of the
temple of the LORDE was not yet layed.
Neuertheiesse they gaue money vnto ỹ ma
sons and carpēters, and meate and drynke
and oyle vnto them of Zidon and of Tire,
to bringe thē Cedre tymbre from Libanus
by see vnto Joppa, accordynge to the cō
maūdement of Cyrus the kynge of Persia.

In the seconde yeare of their comminge
vnto the house of God at Jerusalem in the
second moneth, beganne Zorobabel ỹ sōne
of Salathiel, and Jesua the sonne of Jose
dec, and the remnaunt of their brethren the
prestes and Leuites, and all they that were
come out of the captiuite vnto Jerusalem,
and appoynted the Leuites from twentye
yeare olde and aboue, to se that the worke of
the house of the LORDE went forwarde.
And Jesua stode with his sonnes and bre-
thren, and Cadmiel with his sōnes, and the
chyldren of Juda, to further the workmen
of the house of God, namely the chyldren of
Henadad with their chyldren and their bre-
thren the Leuites.

And whan the buylders layed the fun- C
dacyon of the temple of the LORDE, the pre-
stes stode in their araye, with trompettes.
And the Leuites the chyldren of Asaph wt
cymbales, to prayse the LORDE * with the 1.Par.17.b
dytie of Dauid kynge of Israel. And they
sange together, geuynge prayse and thank-
es vnto ỹ LORDE, because he is gracyous,
and because his mercy endureth for euer
vpon Israell. And all the people shouted
loude in praysynge the LORDE, because the
fundacyon of the house of the LORDE was
layed. Neuertheiesse many of the olde pre-
stes & Leuites and aūcyent fathers, which
had sene the house afore in his fundacion,
and this was now before their eyes, wepte
loude. But many shouted with ioye, so that
the noyse gaue a great sounde, in so muche
that the people could not knowe the ioyful
sounde for the noyse of the weyynge in the
people: for the people shouted loude, so that
the noyse was herde farre of.

The.iiii. Chapter.

BUt * whan the aduersaries of I
Juda and Ben Jamin herde, 3.Esd.5.g.
that the chyldren of the capty-
uite buylded the temple vnto
the LORD God of Israel, they
came to Zorobabel and to the pryncipal fa
thers, and said vnto them: We wyl buylde
with you: for we seke the LORDE your God
lyke as you do. And we haue done sacrifice
vnto him, * sence ỹ tyme ỹ Assar Hadon the 4.Re.17.a
kynge of Assur brought vs vp hyther. But
Zorobabel and Jesua & the other auncient
fathers of Israel, answered them: It is not
mete for vs and you to buylde the house
of our God, but we wyl buyld alone vnto ỹ
LORDE God of Israel, * as Cyrus ỹ kynge 1.Esd.1.a
of Persia hath commaunded vs.

Then the folke of the lande hyndered the
people of Juda, and made them afrayed to
buylde, and hyred counselers against them
and hyndered theyr deuyse, as longe as Cy
rus the kynge of Persia lyued, vntyll the
raygne of Darius kynge of Persia. But
whan Ihasuerus was kynge, in the begyn
nynge of his raygne wrote they vnto hym
a complaynte agaynst the of Juda and Je
rusalem.

B And in the tyme of Artarerses, wrote Bi
sellam, Mithridath, Tabeell and the other
of theyr counsell vnto Artarerses the kyng
of Persia. But the scripture of ỹ letter was
wrytten in the Syrias speche, and was in-
terpretated in the langage of the Syrians.
Rehum the chaunceler, & Simsai ỹ scrybe,
wrote this letter agaynst Jerusalem to Ar-
tarerses the kynge:

We Rehum the chaūceler, and Simsai
the scribe, & other of the coūsell of Dina, of
Aphatsath, of Tarpiat, of Persia, of Arach
of Babilon, of Susan, of Deha, and of, Elā
4.Re.17.a and other of the people * whom the great &
noble Asnaphar brought ouer, and set in ỹ
cyties of Samaria, and other on this syde
the water, and in Canaan. And this is the
sūme of the letter that they sent vnto kynge
Artarerses.

C Thy seruauntes the men on this syde ỹ
water and in Canaan. Be it knowē vnto ỹ
kynge, that the Jewes which are come vp
from the to vs vnto Jerusalē in to that sedi
cious & wicked cytie, buyld ỹ same, & make
vp the walles of it, & bynge it out of ỹ fun
dacion. Be it knowē now therfore vnto the
kynge, ỹ yf this cytie be buylded & ỹ walles
made vp agayne, thē shal not they geue try
bute, tol, and yearly costume, and theyr de-
uyse shall do the kynge harme. But now ỹ
we all are therby which destroyed the tem-
ple, we wold no longer se the kynges disho
nour. Therfore sent we out, and caused the
kynge to be certified therof: That it maye
be sought in the Cronicles of thy progeni-
tours, and so shalte thou fynde in the same
Cronicles, and perceaue, that this cytie is
seditious & noysome vnto kynges and lon
des, and that they cause other also to rebell
of olde, and for the same cause was this cy
tie destroyed. Therfore do we certifie the
kyng, that yf this cytie be buylded, and the
walles therof made vp, thou shalte kepe
nothynge on this syde the water by reason
of it.

D Then sent the kynge an answere vnto
Rehum the chaūceler, and Simsai ỹ scrybe
and to the other of theyr counsel that dwell
in Samaria, & vnto the other beyonde the
water. Peace and salutacyon. The letter
which ye sent vnto vs, hath ben openly re
before me, & I commaūded to make search:
and it is founde, that this cytie of olde hath
made insurrecyon agaynst kynges, & hath
that vprour and rebellion hath bene com-
mytted therin. Ther haue bene myghty
kinges also at Jerusalem, which haue rai-
ned ouer all that is beyonde the water, and
toll, trybute and yearly costume was gey
vnto them. Do ye now after this commaū
dement, forbyd the same men, that the cyte
be not buylded, tyll I haue geuen commaū
dement. Take hede now that ye be not ne-
gligent herin, lesse ỹ kyng haue harme ther
thorow.

Now whan kynge Artarerses letter
was red before Rehum the chaunceler and
Simsai the scrybe and theyr counsell, they
went vp in all the haist to Jerusalem vnto
the Jewes, and forbad them with the arme
and auctorite. Thē ceassed the worke of the
house of God at Jerusalem, and continued
so vnto the seconde yeare of Darius kyng
of Persia.

The.v.Chapter.

THe * prophetes, Aggeus and
Zachary the sonne of Jdo, 1.Es.5.a
prophecied vnto the Jewes ỹ
were in Juda and Jerusalem,
in the name of the God of Is-
rael. * Then gat vp Zorobabell the sonne
of Salathtel, and Jesua the sonne of Jo-
dec, and beganne to buylde ỹ house of God
at Jerusalem, and with thē the prophets
of God which strēgthed them. At the same
tyme came to them Thathnai the debite in
this syde the water, and Sethar of Bosai,
and theyr counselers, and sayde thus vnto
them: Who cōmaunded you to buylde this
house, and to make vp the walles therof?
Then tolde we them the names of the me,
that made this buyldynge. But the eye of
they God came vpon the Elders of ỹ Je-
wes, that they were not inhybite, tyll ỹ mat-
ter was brought before Darius, & tyll then
came a wrytynge therof agayne.

This is the sūme of ỹ letter that Thath
nai the debite on this syde the water, & Se
thar of Bosai, and theyr counselers of Ap-
harsath (which were on this syde the wa-
ter) sent vnto kynge Darius. And these are
the wordes that they sent vnto hym: Vnto
Darius the kynge, all peace. Be it knowē

vnto the kynge, that we came in to Jewry to the house of ỳ greate God, which is buyld ded with all maner of stone, & balckes are layed in the walles, and ỳ worke goeth fast forth, & prospereth in theyr handes. Neuertheles we axed the Elders and sayde vnto them: Who hath cõmaunded you to buyld this house, and to make vp ỳ walles therof? We axed theyr names also, ỳ we myght certifye the, and haue wrytten the names of the men that were theyr rulers.

But they answered vs with these wordes, and sayde: We are the seruauntes of ỳ God of heauen and earth, and buylde the house that was buylded many yeates ago, which a greate kynge of Jsraell buylded and set vp. Howbeit whan our fathers prouoked the God of heauen vnto wrath, * he gaue them ouer in & the hande of Nabuchodonosor the kynge of Babylon the Caldee, which brake downe this house, and caryed the people awaye vnto Babylon.

C * Neuertheles in the fyrst yeare of Cyrus the kynge of Babylon, the same kynge Cyrus cõmaunded to buylde this house of God: for the vessels of golde and the syluer in the house of God, which Nabuchodonosor toke out of the temple at Jerusalẽ, and brought them in to the temple at Babylon, those dyd Cyrus the kynge take out of the temple at Babylon, * and delyuered them vnto Sesbazar by name, whome he made Debite, & sayde vnto hym: Take these vessels, go thy way and bryngе them vnto the temple at Jerusalem, and let the house of God be buylded in his place. Then came ỳ same Sesbazar, and layed the fundacion of the house of God at Jerusalem. Sence that tyme hath it ben in buyldyng, and yet is it not fynyshed. ỳf it please ỳ kynge now let ther be searche made in the kynges treasure house which is at Babilon, whether it haue ben kynge Cyrus cõmaũdement, that the house of God at Jerusalẽ shuld be buylded: and sende vs the kynges mynde cõcernynge the same.

The.vi. Chapter.

Then * cõmaunded kynge Darius, that search shulde be made in the library of the kynges treasure house, whiche laye at Babylon. So at Egbathanis in a castell that lyeth in the londe of ỳ Medes, ther was founde a boke, and in it was ther an acte wrytten after this maner: In ỳ fyrst yeare of kynge Cyrus, cõmaunded the same kynge Cyrus to buylde the house of God at Jerusalem, in the place where the sacrifyce is made, and to laye the fundacyon to beare thre score cubites height, and thre score cubytes bredth, and thre walles of all maner of stones, and one wall of tym tymber, and the expences shalbe geuen of the kynges house. And the golden and syluer vessell of the house of God (which Nabuchodonosor toke out of the temple at Jerusalem, and brought vnto Babylon) shall be restored agayne, ỳ they maye be brought vnto the temple at Jerusalẽ to theyr place in to the house of God.

Get you farre from them therfore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, & your counselers which are beyonde the water. Let them worke in the house of God, that the Debyte of the Jewes and theyre elders maye buylde the house of God in his place. J haue cõmaunded also, what shalbe done to the Elders of Juda for ỳ buyldynge of the house of God, that ther shall dylygently be taken of the kynges goodes, euen of the rentes beyõde the water, and geuen vnto the men, & that they be not hyndered. B

And yf they haue nede of calues, lãbes, or goates for the burntofferynge vnto the God of heauen, wheate, salt, wyne & oyle, after ỳ costume of the prestes at Jerusalẽ, ther shalbe geuen them daylye as is accordynge: and se that this be not done neglygently, that they may offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his chyldren. This cõmaũdement haue J geuen. And what man so euer he be ỳ altereth these wordes, ther shall a balke be taken from his house, and set vp, and he shalbe hanged theron, & hys house shalbe prysed for the dede doynge.

But the God that dwelleth in heauen, C destroye all kynges and people, that put to theyr hande to altere and to breake downe the house of God at Jerusalem. J Darius haue cõmaunded ỳ this be dilygẽtly done.

Then Thathnai the Debyte beyonde ỳ water, and Setharof Bosen with their coũselers (to whome kynge Darius had sente) dyd theyr dyligence. And the Elders of the Jewes builded, and they prospered thorow the prophecyenge of Aggeus the prophet & Zacharye the sonne of Jddo: and they buylded, and set vp the worke, accordyng to the cõmaundement of the God of Jsraell, and after the cõmaũdemẽt of Cyrus, Darius & Artaxerses kynges of Persia. And they per-

fourmed the house vnto the thyrde daye of the moneth Adar, that was the sixte yeare of the raygne of kynge Darius.

2.par.7.a * And the chyldren of Israell, the prestes, the Leuites, and the other chyldren of the captyuite helde ỹ dedicacyon of ỹ house of God with ioye, and offered at the dedicacyon of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferynge for all Israell, twolue hegoates, accordynge to the nombre of the trybes of Israell, and set the prestes in theyr courses, and the Leuites in theyr offices, to mynister vnto God whiche is at Ierusalem, as it is wrytte in the boke of Moses.

And the chyldren of the captyuite helde Passeouer vpon the fourtenth daye of the fyrst moneth: for the prestes & Leuites had purifyed themselues, so that they were all cleane as one man, and kylled Passeouer for all the chyldren of the captiuyte, and for theyr brethren the prestes, and for themselues. And the chyldrē of Israell which were come agayne out of captiuite, and all such as had separated themselues vnto thē frō the fylthynesse of the heythē in the lōde to seke the LORD God of Israel: dyd eate and helde the feast of vnleuended breade seuen dayes with ioye: for the LORDE had made them glad, and turned the harte of ỹ kynge of Assur vnto thē, so that theyr hādes were strēgthed in the worke of the house of God which is the God of Israell.

The.vii.Chapter.

1.Esd.8.a After * these actes in the raygne of Artarerses kynge of Perisa, ther wente vp from Babylon, Esdras the sonne of Serata, ỹ sonne of Asaria, ỹ sonne of Helchias, the sonne of Sallū, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, ỹ sōne of Asaria, the sōne of Meraioth, ỹ sonne of Serahia, ỹ sonne of Vsi, ỹ sonne of Buki, the sonne of Abisua, the sonne of Phineas, ỹ sonne of Eleasar, ỹ sōne of Aaron ỹ chefe prest, which was a quicke scrybe

Esa.30.a in the lawe of Moses, * which the LORDE God of Israell dyd geue. And the kynge gaue hym all that he requyred, accordynge to the hande of the LORD his God vpō him.

And ther wente vp certayne of the chyldren of Israel, and of the prestes, and of the Leuites, of the syngers, of the porters, and of the Nethinims vnto Ierusalem, in the seuēth yeare of kynge Artarerses. And they came to Ierusalē in the fyfth moneth, that is the seuenth yeare of the kynge. For vpon the fyrst daye of the fyrst moneth, dewyld he to go vp from Babylon: and on ỹ fyrst daye of the fyfth moneth came he to Ierusalem, accordynge to the good hāde of God vpon hym: For Esdras prepared his harte to seke the lawe of the LORDE, and to do it, and to teache the precepte and iudgement in Israell.

And this is the summe of the letter, that ỹ kynge Artarerses gaue vnto Esdras the prest, the scrybe, which was a teacher in the wordes of the LORDE and of his statutes ouer Israell. Vnto Esdras the prest & scrybe in the lawe of the God of heauen, peace and salutacyon. I haue cōmaūded that all they of the people of Israel, and of the prestes & Leuites in my realme which are minded of theyr owne good wyll to go vp to Ierusalē, that they go wt the, beynge sent of ỹ kynge and of the seuē lordes of the counsell, to vyset Juda and Ierusalem, accordynge to the lawe of God, which is in thy hande: And that thou shuldest take with the, syluer and golde, which ỹ kynge and the lordes of his counsell geue of theyr owne good wyll vnto the God of Israell (whose habitacyon is at Ierusalem) and all the syluer and golde that thou canst fynde in al the contre of Babylon: with it that the people and prestes geue of theyr owne good wyll vnto ỹ house of God at Ierusalem.

Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meatofferynges and drynkofferynges, to be offered vpon the altare of ỹ house of your God at Ierusalē. And loke what lyketh the & thy brethrē to do wt the remnāt of ỹ money, ỹ do after the wyl of your God. And the vessels that are geuen the for the ministracyon in the house of thy God, thou delyuer thou before God at Ierusalem.

And what soeuer thynge more shalbe defull for the house of thy God, which is necessary for the to spende, let the same be geuen out of the kynges chamber. I kynge Artarerses haue cōmaunded all the treasurers beyonde the water, that loke what soeuer Esdras the prest and scrybe in the lawe of the God of heauē, requyreth of you, that ye fulfyll the same dilygently, vntyll an hundreth talentes of syluer, and tyll an hundreth quarters of wheate, and tyll an hundreth battes of wyne, and tyll an hundreth bates of oyle, & salt without measure. What so euer belongeth to the lawe of the God

heauen, let the same be done with diligence for the house of the God of heauen, that ther come no wrath vpon the kynges realme and his chyldren.

D And knowne be it vnto you, that ye shal haue no auctorite to requyre tarynge and costume, and yearly rentes vpon ony of the prestes, Leuites, syngers, porters, Nethinims and ministers in ỹ house of this God. But thou Esdras (after the wysedom of thy God that is in thy hande) set thou iudges & arbiters, to iudge all the people that is beyonde Iordane, euen all such as know the lawe of thy God: and thé that know it not, those le that ye teach. And whso euer wyll not dilygently fulfyll the lawe of thy God, and the kynges lawe, shall haue his iudgement for the dede, whether it be vnto death, or to be banished, or to be condéned in good or to be put in prison.

Prayse d be the LORDE God of oure fathers, whiche so hath ensyred the kynges harte to garnyshe the house of God at Ierusalem: and hath enclyned his mercy vnto me in the presence of the kynge, and his counsellers, and before all the kynges hye estates. And I was conforted (according to the hande of the LORDE my God ouer me) and so gathered I the heades of Israell to gether, that they myght go vp with me.

The.viii.Chapter.

I Esd.1. THese are * the heades of their fathers ỹ were named, whiche went vp with me from Babylon, what tyme as kyng Artaxerses raygned. Of ỹ chyldré of Phinees, Gersō: of ỹ chyldré of Ithamar, Daniel: of ỹ childré of Dauid, Hattus: of ỹ chyldren of Pareos, Zachary, & the mé chyldren nombred with hym, an hundreth and fyftye: Of the chyldren of Pahath Moab, Elioenai the sonne of Serahia, and with hym two hundreth men chyldren.

Of the chyldren of Sechania, the sonne of Jehasiell, and with hym thre hundreth men chyldré. Of the children of Adin Ebed, the sonne of Jonathan, and with hym fyfty men children. Of the chyldren of Elam, Jesaia the sonne of Athalia, and with hym seuentye men chyldren. Of the chyldré of Sephatia, Sebadia the sonne of Michaell, & with hym foure score men chyldren.

Of the chyldren of Joab, Obadia the sonne of Jehiel, and with him two hundreth and eyghtene men chyldren. Of the chyldré of Selomith, the sonne of Josiphia, and with hym an hundreth and thre score mé childré.

Of the chyldren of Bebai, Zachary the B
sonne of Bebai, and with hym eyght & twe tye men chyldren. Of the chyldré of Isgad, Johanan the yongest sonne, and with hym an hundreth and ten men chyldren. Of the last chyldren of Adonicam, and these were their names: Eliphelet, Jeiell & Semaia, and with them thre score men chyldren. Of the chyldré of Bigenai, Uthai and Sabud and with them seuen men chyldren. And I gathered them together by the water that runneth to ward Aheua, and there abode we thre dayes.

And whan I loked amonge the people and the prestes, I founde no Leuites there. Then sent I Eliezer, Ariel, Semaia, Elnathan, Jarib, Elnathan, Nathe, Zacharye and Mesullam the rulers, and Joiarib and Elnathan the teachers: and those sent I vnto Iddo the chefeste at Casiphia, that they shulde fetche vs mynysters for the house of oure God, & I tolde them what they shulde saye vnto Iddo and to his brethren the Nethinims at Casiphia.

And (according to the good hande of C
oure God vpō vs) they brought vs a wyse mā frō amonge the chyldren of Maheli the sonne of Leui, the sonne of Israell, euē Serebia with his sonnes and brethren, eyghtene. And Hasabia, and with him Jesaia of the chyldren of Merari, with his brethren and their sonnes, twentye. And of the Nethinims, whome Dauid and the princes gaue to mynistre vnto the Leuites, two hūdreth and twentye, all named by name.

*And euen there at the water beside Ahe- 3. Esd. 8. b
ua, caused I a fastynge to be proclamed, ỹ we myght humble oure selues before oure God, to seke of hym a ryghte waye for vs, & oure chyldren and all oure substaunce. For I was ashamed to requyre of ỹ kynge, soudyers and horsmen, to helpe vs against the enemye in the waye. For we had sayde vnto the kynge: The hande of our God is for the best vpon all them that seke hym, and his violence and wrath vpon all them that forsake him. So we fasted, and sought this at oure God, and he herde vs.

And I toke out twolue of the chefe prē- D
tes, Serebia and Hasabia, and ten of their brethré wt thé, and weyed thé there ỹ syluer & golde and vessels for the heaueofferyng vnto the house of our God, which ỹ kynge, and the lordes of his counsell and princes, and all Israell that were at hande, had geuen to the heaueofferyng: and there weyed

them vnder theyr hande fyre hundreth & fyfty talentes of syluer, and in syluer vessell an hundreth talentes, and in golde an hundreth talentes, twenty cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: ye are holy vnto the LORDE, therfore are the vessels holy also, & so is the syluer and golde that is geuen of a good wyll vnto the LORDE God of oure fathers: Watche ye therfore and kepe it, tyll ye wepe it downe before ỹ chefe prestes and Leuites, and awncyent fathers of Israell at Jerusalem in the chestes of the house of the LORDE. Then toke the prestes and Leuites the weyed syluer and golde and vessell, to bryngе it to Jerusalē vnto the house of oure God.

B So we brake vp, from the water of Ahena on the twolueth daye on ỹ fyrst moneth, to go vnto Jerusalem: and the hāde of oure God was vpon vs, and delyuered vs from the hande of the enemyes and preuye waytynges by the waye. And we came to Jerusalem, and abode there thre dayes. But on ỹ fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hāde of Meremoth the sonne of Urias the prest, and wt hym Eleasar the sōne of Phineas, and with thē Josabad the sōne of Jesua, and Noadia the sonne of Benui the Leuites, accordynge to the nombre and weight of euery one. And the weyghte was all wrytten vp at the same tyme.

And the chyldrē of the captyuite, whiche were come out of prison, offered burntofferynges vnto the God of Israel: twolue bullockes for all Israell, fyre and nyentye rāmes, seuen and seuētye lambes, and twolue goates for a synofferynge, all to the burntofferynge of the LORDE. And they delyuered the kynges cōmyssion vnto the kynges officers, and to the Debytes on this syde water. And they promoted the people and the house of God.

The.ix. Chapter.

A When al this was perfourmed, ỹ rulers cam to me, and sayd: The people of Israell, and the prestes, and Leuites are not separated from the nacyons in ỹ londes as touchynge theyr abhominacyōs namely of the Cananites, Hethites, Pherezites, Jebusytes, Ammonites, Moabites, Egyptyās, and Amorites. * For they haue taken the doughters, of the same, and theyr sonnes, and haue myxte the holy sede with the nacions in the londes: and the hande of the rulers and lordes of counsell hath bene pryncipall in this trespalle.

Dtne.7.a and.12.d Josu.23.c Judic.3.a

Whā I herde this, I rente my clothes and my rayment, and pluckt out the herr of my heade and of my beerd, and sat mournynge. And ther resorted vnto me all suche as feared ỹ LORD God of Israel because of ỹ great transgressiō. And I sat mournyng vntyll the euenynge sacrifice. And about the euenynge sacrifyce I rose vp fro my heuynes, and rente my clothes and my rayment, and fell vpō my knees, and spred out my handes vnto the LORDE my God, and sayde:

My God, I am ashamed, and dare not lyfte vp myne eyes vnto the my God: for oure wickednesses are growne ouer our heade, and oure trespalles are waxen great vnto the heauen. Sence the tyme of our fathers haue we bene in greate trespalle vnto this daye, * and because of our wyckednesses haue we and our kynges & prestes bene delyuered in to the hande of the kynges of the nacyons, in to the swearde, in to captyuite, in to spoyle, and in to cōfusion of face, as it is come to passe this daye.

But now is ther a litle and sodane grace come from the LORDE our God, so that some of vs are escaped, that he myght geue vs a nayle in his holy place, that our God maye lighte oure eyes, and geue vs a lytle lyfe in our bōdage. For we are bonde men, and oure God hath not forsaken vs thoughe we be bondmen, and hath enclyned mercy vnto vs in the syght of the kynges of Persia, that they shuld geue vs lyfe, and promote the house of oure God, and to set vp the desolacion therof, and to geue vs and hedge in Juda and Jerusalem.

O oure God what shal we saye now after this? that we haue forsaken thy commaundementes, which thou hast cōmaunded by thy seruauntes the prophetes, and sayde: The londe wherin ye shall come to possesse it, is an vncleane londe through the fylthynesse of the people of the londes, in theyr abhominacions wherwith they haue made it full of vnclennesse on euery syde. * Therfore shall ye not geue youre doughters vnto theyre sonnes, and theyr doughters shall ye not take vnto youre sonnes, & seke not their peace & welth for euer, that ye may be stronge, and enioye the good in the londe, and that ye and youre chyldren may haue the enheritaunce of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes and great treſpaſſe) thou oure God haſt ſpared oure wickednelles, and haſt geuē vs a delyuerāūce as it is come to paſſe.

Is for vs, we haue turned backe, and haue let go thy cōmaundementes, to make contracte with the people of the abhominacyons. Wilt thou then be wroth at vs, tyll we be vtterly conſumed, ſo that nothynge remayne, & tyll ther be no delyueraunce? O LORDE God of Iſrael, thou art righteous, for we remayne yet eſcaped, as it is this day. Beholde, in thy preſence are we in oure treſpaſſe, for because of it is ther no ſtondynge before the.

The.x. Chapter.

AND whan Eſdras prayed after this maner, knowleged, wept, and lay before ỹ houſe of God, ther reſorted vnto hym oute of Iſrael a very greate congregacyon of men and wemen, and chyldren: for the people wepte very ſore. And Sachania the ſonne of Jehiell one of the chyldren of Elam, anſwered and ſayde vnto Eſdras: We haue treſpaſſed agaynſt the LORD our God, in that we haue take ſtraunge wyues of all the people of the lande. Now ther is no hope yet in Iſraell concernynge this, therfore let vs make a conuenaunt now vnto our God, that we ſhall put awaye all the wyues (and ſuch as are borne of thē) accordynge to the counſell of the LORDE, and of thē that feare ỹ cōmaundemēt of oure God, that we maye do accordynge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comforte, and do it.

Then roſe Eſdras, and toke an oth of ỹ rulers prieſtes, and Leuites, and of al Iſrael, that they ſhulde do accordynge to this worde: and they ſwore. And Eſdras ſtode vp before the houſe of God, and went in to the chamber of Johanan the ſonne of Eliaſab. And whan he came thether, he dyd eate no breed and drancke no water: for he mourned becauſe of the tranſgreſſyon of thē that had ben in captiuyte.

And they cauſed a proclamacyon be made throwout Juda and Jeruſalem, vnto all the chyldre which had bene in captiuyte, that they ſhulde gather thēſelues together vnto Jeruſalē: And that whoſoeuer came not within thre dayes accordynge to the decree of the rulers and Elders, all his ſubſtaūce ſhulde be forfeted, and he put out frō the congregacyon of the captyuite.

Then all the men of Juda and Ben Jamin gathered themſelues together vnto Jeruſalem in thre dayes, that is on the twentyeth daye of the nyenth moneth: and all ỹ people ſat in the ſtrete before the houſe of God, and trembled becauſe of the matter, and for ỹ rayne. And Eſdras the prieſt ſtode vp, and ſayde vnto them * ye haue tranſgreſſed, that ye haue take ſtraunge wyues, to make the treſpaſſe of Iſraell yet more: cōfeſſe now therfore vnto the LORDE God of your fathers, and do his pleaſure, and ſeparate your ſelues from the people of ỹ lōde, and from the ſtraunge wyues. Thē anſwered all the congregacyon, and ſayde with loude voyce: Let it be done as thou haſte ſayde. But the people are many, and it is a rayny wether, and they can not ſtonde here without, nother is this a worke of one day or two, for we are many that haue offended in this tranſgreſſyon. Let vs appoynte oure rulers therfore in all ỹ congregacyon, that all they which haue taken ſtraunge wyues in oure cytyes, maye come at the tyme appoynted, and the Elders of euery cytye and their iudges with thē, tyll the wrath of our God becauſe of this matter be turned away from vs.

Then were appoynted Jonathan the ſonne of Aſahell and Jehaſia the ſonne of Thecua ouer this matter. And Meſullam and Sabthai the Leuites helped thē. And the chyldren of the captyuyte dyd euen ſo. And Eſdras the prieſt, and the auncyent fathers, thorowe the houſe of theyr fathers, and all that were nowe rehearſed by name ſeparated themſelues, and ſat them downe on the fyrſt daye of the tenth moneth, to examen this matter. And on the fyrſte daye of the fyrſte moneth brought they the matter to a concluſyon concernynge al the men that had taken ſtraunge wyues.

And amonge the chyldren of the prieſtes ther were men founde ỹ had taken ſtraūge wyues, namely amonge the chyldren of Jeſua the ſonne of Joſedec and of his brethre, Maeſeia, Eliezer, Jarib and Godolia And they gaue their handes there vpō, that they wolde put away theyr wyues: and for their treſpaſſe offeryng to gene a ramme for theyr treſpaſſe. Amonge the chyldren of Immer, Hanani and Sabadia. Amonge the chyldrē of Harim: Maeſeia, Elia, Semaia Jehiell, and Uſia. Amonge the chyldren of Paſhur: Eltonai, Maeſeia, Iſmael, Nethaneel,

neel, Josabad, and Eleasa. Amonge the Leuites, Josabad, Simei and Celaia, He is that Celita, Pethahia, Juda and Eleasar. Amonge the syngers, Eliasib. Amonge the porters, Sallum, Telem, and Uri.

Of Israell. Amonge the chyldzen Pareos, Ramia, Jesia, Malchia, Melamin, Eleasar. Malchia, and Benaia. Amonge the chyldzen of Elam, Mathania, Zachary, Jehiell, Abdi, Jeremoth, and Elia. Amonge the chyldzen of Sathu, Elioenai, Eliasib, Mathania, Jeremoth, Sabad, and Aziza. Amonge the chyldzen of Bebai, Johanan, Hanania, Sabai, and Athlai. Amonge the chyldzen of Bani, Meslullam, Malluch, Adaia, Jasub, Seal, and Jeremoth. Amõge the chyldzen of Pahath Moab, Idna, Chelal, Benaia, Maasea, Mathania, Bezaleel, Benui, and Manasse. Amonge the chyldzé of Harim, Eliezer, Jesia, Malchia, Semaia, Simeon, Ben Jamin, Malluch, and Samaria. Among the chyldzen of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Jeremai, Manasse, and Simei. Amonge the chyldzé of Bani, Maedai, Amram, Uuell, Benaia, Bedia, Chelui, Naia, Meremoth, Eliasib, Mathania, Mathnai, Jaesau, Bani, Benui, Simei, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, and Joseph. Amonge the chyldzé of Nebo, Jeiel, Mathithia, Sabad, Sebina, Jeddai, Joel, and Benaia. All these had taken strãge wyues. And amõge ỳ same wyues ther were some, ỳ had bozne chyldzen.

The ende of the fyrst boke of Eldzas.

The seconde boke

of Eldzas, otherwyse called the boke of Nehemias.

What this boke conteyneth.

Chap i. Nehemias mourneth foz the captiuyte of the people.

Chap ii. Nehemias optayneth licence of the kynge Artexerses (otherwyse called Artha-sat tha) to go vnto Jerusalem.

Chap iii. Of buyldynge the cytye.

Chap iiii. The officers go about to hynder the buyldynge. The Jewes watch and pzepayze themselues to buylde and to fyght.

Chap v. Nehemias repzoueth vsury.

Chap vi. The officers go about to kyll Nehemias.

Chap vii. The nombze of them that bopne from Babylon.

Chap viii. In the feaste of the Tabernacles readeth Eldzas the boke of the law.

Chap ix. The lawe is red before the people which are exhozted vnto godynesse.

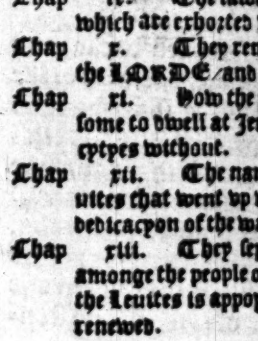
Chap x. They renewe the cõmaunt with the LORDE and seale it.

Chap xi. How the people are fumbred, some to dwell at Jerusalem and some in the cytyes without.

Chap xii. The names of the prestes and Leuites that went vp with Zozobabell. Of the dedicacyon of the wall at Jerusalem.

Chap xiii. They separate the straungers bi amonge the people of God. The pozyon of the Leuites is appoynted and the Sabaoth renewed.

The fyrst Chapter.



THese are the actes of Nehemias the sonne of Hachalia. It hapned in the moneth * Chislen in the twentyeth peare, ỳ I was in the castell at Susan: and Hanani one of my bzethzen came with certayne men of Juda: & I axed them howe the Jewes ỳ that were delyuered and escaped from the captyuite, and how it went at Jerusalem. And they sayde vnto me: The remnaunt of the captyuite are there in the londe in great myskoztune & rebuke. * The walles of Jerusalem are bzoken downe, and the ports therof are bzent with fyze.

Whan I herde these wozdes, I sate me downe and wept, and mourned two dayes, and fasted and pzayed before ỳ God of heuen, and sayde: O LORDE God of heuen thou greate and terrybie God, * that kepest cõuenaunt and mercy foz them that loue the and obserue thy cõmaundementes: let thyn eares marke, and let thyne eyes be open, that thou mayest heare the prayer of thy seruaunt, which I praye now before the daye and nyght foz the chyldzen of Israell thy seruauntes, and knowlege the synnes of the chyldzen of Israel, which we haue synned agaynst the.

And I and my fathers house haue synned also. We haue bene cozrupte vnto the, in that we haue not kepte the cõmaundementes, statutes and lawes, which thou cõmandedest thy seruaũt Moses. Remember I pray the bzaũce the wozde ỳ thou cõmaundedest thy seruaunt Moses, and saydest: * ye shall

gelle, thē wyll I scater you abrode āmōge the nacyons. But yf ye turne vnto me, and kepe my commaundementes and do them: though ye were cast out vnto the vtteremost part of heauen yet wyll I gather you from thence, and bringe you from thence, euē vn to the place, that I haue chosē for my name to dwel there. They are thy seruaūtes, and thy people, whom thou hast delyuered thorow thy great power and myghtye hande. O LORDE, let thyne eares marke ỹ prayer of thy seruaūt and the prayer of thy seruaūtes, whose delyre is to feare thy name, & let thy seruaunt prosperе this daye, & graunt hym mercy in ỹ sight of this mā: for I was the kynges butler.

The.ij. Chapter.

1 IN the moneth * Nisan of the twentyeth yeare of kynge Artaxerses, whan the wyne stode before hym, I toke vp ỹ wyne, and gaue it vnto the kynge, & I was heuy in his presence. Then sayd the kynge vnto me: Why lokest thou so sadly? Thou arte not sicke, ỹ is not ỹ matter, but thou art heuy harted. Neuertheles I was sore afrayed, & sayd vnto ỹ kyng: God saue the kynges lyfe for euer, shulde I not loke sadly? the cytie of my fathers burial lyeth waist, and ỹ portes therof are consumed wt fyre. Then sayd the kynge vnto me: What is then thy requeste? Then made I my prayer vnto ỹ God of heauē, and sayd vnto the kynge: yf it please the kynge, & yf thy seruaunt be fauoured in thy syght, I beseke the sende me in to Juda vnto ỹ cytie of my fathers burial, that I may buylde it.

2 And the kynge sayd vnto me, and so dyd the quene that sat by hym: How longe shall thy iourney cōtinue, & whā wylt thou come agayne? And it pleased ỹ kynge to sēde me: & I set hym a tyme, & said vnto ỹ kynge: yf it please the kynge, let hym geue me letters to the debites beyonde the water, that they maye conueye me ouer, tyl I come in to Ju dea: and letters vnto Asaph the lorde of the kynges wood, ỹ he may geue me wood for beames to ỹ gates of the palace, which are harde on ỹ house & harde on ỹ walles of ỹ cytie, & for ỹ house ỹ I shall entre into. And the kynge gaue me accordynge to the good hande of God vpon me. And whā I came to the debites beyonde ỹ water, I gaue thē the kynges letters. And the kynge sent cap taynes and horsemen with me.

3 But whan Sanaballath the Horonite, & Tobias the seruaunt of the Ammonites herde that, it greued them sore, ỹ ther was come a mā which sought ỹ welth of ỹ chyldren of Israel. And whan I came to Jerusalē, & had bene there thre dayes, I gat me vp in ỹ nyght season, & a fewe men wt me: For I tolde no mā what my God had geuē me in my harte to do at Jerusalem: & ther was not one beast wt me, saue it that I rode vpon. And I rode by night vnto the valley porte before the dragon well, & to the doūg porte, & cōsydered ỹ walles of Jerusalem ỹ were broken downe, & the portes therof consumed with ỹ fyre. And I went ouer vnto ỹ well porte, & to the kynges condyte, & ther was not rowme for my beast, that it coulde go vnder me. Thē went I on in the nyghte by ỹ broke syde, & cōsydered ỹ wal, & turned backe & cam home agayne to ỹ valley port.

D And ỹ rulers knew not whether I wēt, or what I dyd: for hitherto had I not tolde the Jewes & the prestes, ỹ counselers & the rulers, & the other ỹ laboured in ỹ worke, & I sayd vnto thē: ye se the myserye ỹ we are in, how Jerusalē lyeth waist, & how the gates therof are burnt with fyre: come, let vs buylde vp ỹ walles of Jerusalē, ỹ we be no more a rebūke. And I tolde them of ỹ good hande of my God which was vpō me: And the kynges wordes that he had spoken vnto me. And they sayd: Then let vs get vp. And we buylded, & they hādes were strēgthed to good.

But whā Sanaballat the Horonite, & Tobias the seruaūt of ỹ Ammonites, & Gosem the Arabiā herde it, they laughed vs to scorne, & despysed vs, & sayd: What is this that ye do? Wyll ye fall awaye agayne frō the kynge? Then answered I them, & said: The God of heauen shall cause vs to prosperе: for we his seruauntes are gotte vp, & are buyldynge. As for you, ye haue no porcyō nor rycht, nor remēbraūce in Jerusalē.

The.iij. Chapter.

AND Eliasib the hye prest gatte I hym vp with his brethren ỹ prestes, and buylded ỹ shepegate. They halowed it, and set vp ỹ dores of it, euē vnto the tower Mea halowed they it, namely vnto the * tower of Hananeel. Nexte vnto hym buylded the men of Jericho. And besyde hym buylded Sachur the sonne of Imri. But the fyshporte dyd the chyldren of Sanaa buyld, they couered it, and set on the dores, lockes and barres of it. Nexte vnto hym

* Jere.31.f
Zacha.14.b

buylded Meremoth the sone of Uria ꝑ sone of Hacoz. Nexte vnto hym buylded Mesul lam ꝑ sonne of Barachias ꝑ sonne of Mesesabeel. Nexte vnto him buylded Sadoc ꝑ sonne of Baena. Nexte vnto hym buylded they of Thecoa. But theyr great men put not theyr neckes to ꝑ seruice of theyr lorde.

B The Oldgate buylded Joiada ꝑ sonne of Passeah, & Mesullā ꝑ sone of Besodaia: they couered it, & set on the dores, lockes & barres of it. Nexte vnto them buylded Melacia of Gibeon, & Jadon of Mozono, men of Gibeō and of Mispa, for the seate of the debyte on this syde the water. Nexte vnto hym buylded Usiel the sonne of Harhaia ꝑ goldsmyth. Nexte vnto him buylded Hanania the Apoticaries sonne, & they repayred Jerusalē vnto ꝑ brode wal. Nexte vnto him buylded Rephaia the sonne of Hur, the ruler of the halfe quarter of Jerusalem. Nexte vnto hym buylded Jedaia the sonne of Harumaph, ouer agaynst his house. Nexte vnto hym buylded Hattus the sonne of Hasabema. But Malchia the sonne of Harim, & Hasub the sonne of Pahath Moab builded the other pece, & the tower besyde ꝑ fornace. Nexte vnto hym buylded Sallū the sonne of Halohes the ruler of the halfe quarter of Jerusalem, and his doughters.

C The valley gate buylded Hanum, & the cytesins of Sanoah. They buylded it, & set on the dores, lockes & barres therof, and a thousand cubytes on ꝑ wall, vnto ꝑ doūge porte. But the doūgeporte buylded Malechia the sonne of Rechab, ꝑ ruler of ꝑ fourth parte of the bynyardes: He buylded it, and set on the dores, lockes & barres therof. But the welgate buylded Sallum the sonne of Calhose, the ruler of ꝑ fourth parte of Mispa: He buylded it, & couered it, & set on the dores, lockes, & barres therof, & the wal vnto the pole of Syloy by the kynges garden, vnto the steppes ꝑ go downe from the citie of Dauid. After hym buylded Nehemia ꝑ sone of Isbuke, the ruler of ꝑ halfe quarter of Bethzur, vntyll the other syde ouer against the sepulcres of Dauid, & to the pole Isuia, & vnto the house of the myghtye.

D After hym buylded the Leuites, Rehum the sone of Bani. Nexte vnto hym buylded Hasabia ꝑ ruler of the halfe quarter at Kegila in his quarter. After him builded their brethren, Benai the sonne of Henadab, the ruler of the halfe quarter of Kegila. After hym builded Eser the sonne of Jesua the ruler of Mispa, the other pece harde ouer against the harnesse corner. After hym buylded Baruc the sone of Sabai ꝑ other pece worshipfully & costly, frō the corner vnto ꝑ dore of ꝑ house of Eliasib ꝑ hye preest. After hym buylded Meremoth ꝑ sone of Uria the sonne of Hacos the other pece, frō the dore of Eliasibs house, vnto the ende of ꝑ house of Eliasib. After hym buylded ꝑ preestes, the men of the contre. After hym buylded Benjamin & Hasub ouer against theyr house. After thē buylded Asaria ꝑ sonne of Maseia the sone of Anania nexte vnto his house. After hym buylded Benui ꝑ sone of Henadad the other pece from the house of Asaria vnto the turnynge, and vnto the corner.

After hym builded Palal the sone of Usai, ouer against the corner & the hye tower which lyeth out ouer frō ꝑ kinges house, be syde the court of the prison. After hym Pedaia ꝑ sone of Pareos. (As for the Nethinims they dwelt in Ophel, vnto the watergate, towarde the East where ꝑ tower lyeth out.) After hym buylded they of Thecoa other pece ouer against the great tower, lyeth outwarde, & vnto the wal of Ophel.

But from the horsegate forth buylded preestes, euery one ouer against his house. After thē buylded Sadoc ꝑ sone of Immer ouer against his house. After hym buylded Semaia ꝑ sonne of Sachania the keper at the eastgate. After hym buylded Hanania the sone of Selemia, and Hanum ꝑ sone of Zelaph ꝑ sixt, ꝑ other pece. After hym buylded Mesullā the sonne of Berechia ouer against his chest. After hym buylded Malchia ꝑ goldsmythes sone, vntyl ꝑ house of Nethinims, and of the marchantes ouer against the counsel gate, and to the parler in the corner. And betwene the parler of ꝑ corner vnto the shepegate buylded the goldsmythes and the marchauntes.

The.iiij.Chapter.

But whan Saneballat hard that we buylded the wall, he was wroth, & toke great indignacyon & mocked the Jewes & sayd before his brethren and myghty mē of Samaria: What do ꝑ impotent Jewes? shal they be thus suffred? shall they offre? shall they perfourme it in one day? shal they make ꝑ stones whole agayn that ar broke to dust, & burnt? And Tobias ꝑ Ammonite besyde him sayd: Let the buyldon, yf a fore go vp, he shall breake downe theyr stony wall. Heare O thou our God, how we are despysed, turne they? shame vpon they? owne heade, ꝑ thou mayest gyue

them ouer in to despysynge in the lande of
they; captiuite. Couer not they; wickednes
and put not out they; synne fró thy presẽce:
for they haue pzouoked the buylders. ¶ Yet
buylded we the wall, and ioyned it whole
together, vnto the halfe heyght. And ỹ peo-
ple were well mynded to laboure.

B But whan Saneballat, and Tobias, &
the Arabians, and Ammonites, & Asdodi-
tes herde, that the walles of Jerusalẽ were
made vp, & that they had begõne to stoppe
vp the gappes, they were very wzoth, & cõ-
spyred altogether, to come & fyght agaynst
Jerusalem, and to make an hynderaunce
therin. Neuertheless we made oure prayer
vnto our God, & set watchmen vpon ỹ wal
daye and nyght ouer agaynst thẽ. And Ju-
da sayde: The strength of the bearers is to
feble, & ther is to much dust, we are not able
to buylde on the wal. And our aduersaries
thought: They shall not knowe nother se,
tyll we come in the myddes amonge them,
and slaye them, and hynder the wozke. But
whan the Jewes that dwelt besyde them,
came out of al the places where they dwelt
about vs, & told vs as good as ten tymes,
then set I the people after they; kynredes
by they; swearde, speares & bowes beneth
in the lowe places behynd the wall, & loked
and gat me vp, & said vnto the chefe men &
rulers, and to the other people: Be not ye a
frayed of them, thynke vpon ỹ great LOR-
DE which ought to be feared, & fyghte for
your brethren, sonnes, doughters, wyues, &
houses. Neuertheless whan oure enemyes
herde ỹ we had gotte wozde of it, God bzou
ght they; counsel to naught, & we turned al
agayne to the wall, euery one vnto his la-
bour. And fró ỹ tyme forth it came to passe
that ỹ halfe parte of the yonge men dyd the
labour, & the other halfe parte helde ỹ spea-
res, shyldes, bowes, & brestplates, and ỹ ru-
lers stode behynde all the house of Juda,
which buylded on the wall, & bare burthes,
from those that laded them. With one hãde
dyd they the wozke, and with the other held
they the weapen. And euery one that buyl-
ded, had his sweard girded by his side, & so
buylded they. And the trompettes stode be-
syde me.

And I sayd vnto the prynceppall mẽ, and
rulers, and to ỹ other people: The wozke is
great & large, & we are separated vpon the
wall one farre from another. Loke in what
place now ye heare the noyse of ỹ trompe, re
syge ye thyther vnto vs. * Our God shall
fyght for vs, & we wyll be labourynge in ỹ
wozke. And the halfe parte of them helde ỹ
speares fró ỹ mozmyngesprynge, tyl ỹ starr-
es came forth. And at ỹ same tyme sayd I
vnto ỹ people: Euery one abyde wt his ser-
uaũt at Jerusalẽ, ỹ in the nyghte season we
may geue attẽdaũce to ỹ watch, & to labour
on the daye tyme. As for me & my brethren,
and my seruauntes, & the men of the watch
behynde me, we put neuer of our clothes, so
much as to washe our selues.

The.v.Chapter.

AND ther arose a great cõplaint A
of ỹ people, & of they; wyues &
gaynst they; brethrẽ ỹ Jewes.
And ther were some that sayd:
our sonnes & doughters are to
many, let vs take corne for them, and eate,
that we maye lyue. Some sayd: Let vs set
our lãdes, vynyards and houses to pledge
& take vp corne in the derth. But some said:
Let vs borowe money of the kynge vpõ v-
sury for our landes & vynyardes. Now are
our brethrens bodies as our owne bodies,
& they; chyldrẽ as our chyldrẽ: els shuld we
subdue our sonnes & doughters vnto bon-
dage, & some of our doughters are subdued
alredy, and no strength is ther in our han-
des, and other men shall haue oure landes
and vynyardes.

But whan I herde they; cõplaynte and
such wozdes, it displeased me sore, & I adui
sed so in my mynde, that I rebuked the cou
selers, & the rulers, & sayd vnto thẽ: * Wyll Deu.23.a
ye requyre vsury one of another? And I
brought a great cõgregacyon agaynst thẽ,
and sayd vnto them: We (after our abilite)
haue bought our brethrẽ the Jewes, which
were solde vnto the Heythẽ. And wyl ye sell
your brethren, whom we haue bought vn-
to vs? Then helde they they; peace, & could
fynde nothynge to answere.

And I sayd: It is not good that ye do, B
Ought ye not to walke in the feare of God,
because of the rebuke of the Heythen oure
enemyes? I and my brethren, & my seruaũ-
tes haue lent thẽ money & corne: but as for
vsury, let vs leaue it. Therfore ỹ same dayes
se that ye restore them they; landes agayn,
they; vynyardes, oylegardẽs, and houses,
and the hundreth parte of the money of the
corne, wyne, & oyle ỹ ye haue wõne of thẽ.
Thẽ sayd they: We wyl restore thẽ again, &
wil requyre nothing of thẽ, & wil do as thou
hast spokẽ. And I called ỹ prestes, & toke an
oth of thẽ, ỹ they shulde do so. And I shoke
my lappe, & sayd: God shake out euery mã

after ỳ ſame maner frō his houſe & laboure that mayntayneth not this woꝛde: euē thus be he ſhaken out, and voyde. And all the cōgre gacyon ſayd: Amen, & prayſed ỳ LORD. And the people dyd ſo.

C * And from the tyme forth that it was 2. Eſd. 2. 8. commytted vnto me to be a debite in ỳ lāde of Juda, namely from the twētieth yeare, vnto the two and thirtieth yeare of kynge Artarerſes (that is twelfe yeare) J and my bꝛethꝛen lyued not of ſuche ſuſtenaunce as was geuen to a debite: foꝛ the olde debites that were befoꝛe me, had bene chargeable vnto the people, and had taken of thē bꝛead and wyne, and foꝛty ſycles of ſyluer: yee & theyꝛ ſeruauntes had oppꝛeſſed the people. But ſo dyd not J, & that becauſe of the feaꝛ of God. J laboured alſo in the woꝛke vpon the wall, and bought no lande. And all my ſeruauntes came thether together vnto the woꝛke. Moꝛeouer ther were at my table an hundꝛeth & fyftye of the Jewes & rulers, which came vnto me frō amonge ỳ Heythē that are aboute vs. And ther was pꝛepared me dayly an ore, & ſixe choſen ſhepe, & bꝛydes, & euer once in ten dayes a great ſūme of wyne. yet requyꝛed not J the lyuinge of a debite: foꝛ ỳ bondage was greuous vnto 2. Eſd. 13. c the people. * Thynke vpon me my God vn to the beſt, accoꝛdynge to all that J haue done foꝛ this people.

The. vi. Chapter.

JAnd whan Saneballat, Tobi as and Goſem the Arabian, & the other of our enemyes herd, that J had buylded the wall, & that ther were no mo gappes therin (how be it at ỳ ſame tyme had J not hanged the doꝛes vpō the gates) Saneballat and Goſem ſent vnto me, ſayeng: Come and let vs mete together in ỳ vyllages vpon the playne of the cytie Ono. Neuertheleſſe they thought to do me euell. Notwithſtandynge J ſent meſſaungers vnto them, ſayenge: J haue a great buſynes to do, J can not come downe. The woꝛke ſhulde ſtande ſtyll, yf J were negligent, and came downe to you. Howbeit they ſent vnto me as good as foure tymes after the ſame maner. And J gaue the ſame anſwere.

B Then ſent Saneballat his ſeruaūt, vnto me the fyfth tyme, with an open letter in his hande, wherin was wꝛitten: Jt is tolde the Heythen, & Goſem hath ſayde it, ỳ thou & the Jewes thynke to rebell: foꝛ the which cauſe thou buyldeſt the wal, & wylt be their kynge in theſe matters, and haſt oꝛdeyned the pꝛophetes to pꝛeache of the at Jeruſalē, and to ſaye: He is kynge of Juda.

Now ſhall this come to the kynges eares: come now therfoꝛe, and let vs take our coūſel together. Neuertheleſſe J ſent vnto hym, ſayeng: Ther is no ſuch thynge done as thou ſayeſt: thou haſt fayned it out of thyne owne hart. Foꝛ they were all myn ded to make vs afrayed, and thought: They ſhal withdꝛawe theyꝛ hādes frō the woꝛke, that they ſhall not laboure. Howbeit J ſtrengthed my hande the moꝛe.

And J came vnto ỳ houſe of Semaia C ſonne of Delaia the ſōne of Mechetabeel, & he had ſhut hym ſelfe within, & ſayd: Let vs come together into ỳ houſe of God, mi vnto ỳ myddes of ỳ tēple, & ſparre ỳ doꝛes of the temple: foꝛ they wyll come to ſlaye ỳ, yee euen in the nyght wyl they come to put the death. But J ſayd: Shulde ſuch a man flye? Shulde ſuch a mā as J am, go in to ỳ temple, to ſaue his lyfe? J wyll not go in.

Foꝛ J perceaued, that God had not ſent hym: yet ſpake he pꝛophecye vpō me, neuertheleſſe Tobias and Saneballat had hyred hym foꝛ money. Therfoꝛe toke he ỳ money, that J ſhulde be afrayed, and ſo to do and ſynne, that they myght haue an euel report of me, to blaſpheme me. My God thynke thou vpon Tobias and Saneballat, accoꝛdyng vnto theſe theyꝛ woꝛkes, and of ỳ pꝛophet Noadia, & of the other pꝛophetes, that wolde haue put me in feare.

And the wall was fynyſhed on ỳ fyue & twētyeth daye of the moneth, * Elul, in the & fyftye dayes. And whan all our enemyes herde therof, al the Heythē that were about vs, were afrayed, & theyꝛ cozage fayled them: foꝛ they perceaued, that this woꝛke cam of God. And at ỳ ſame tyme were ther many of the chefe of Juda, whoſe letters went in to Tobias, & from Tobias vnto them. Fur ther were many in Juda ỳ were ſworne in to hym: foꝛ he was the ſōne in lawe of Sechania the ſōne of Arah, & his ſōne Johanā had the doughter of Meſullam the ſōne of Barachia, and they ſpake good of hym be foꝛe me, and told him my woꝛdes. And To bias ſent letters, to put me in feare.

The. vii. Chapter.

NOw whan we had builded the wal, J hanged on the doꝛes, ỳ thepoꝛters, ſyngers and Le vites were appoynted. And J com maunded my bꝛother Hanani, and Hanania the ruler of the palace at Je-

ualem:for he was a faythfull man, & feared God more then dyd many other, and I sayd vnto them: Let not the gates of Jerusalē be opened vntyl the Sonne be whote. And whyle they are yet stādyng in ỹ watch the dores shalbe shut and barred. And there were certayne cytesyns of Jerusalem appoynted to be watchmen, euery one in his watch, and aboute his house. As for ỹ cytie it was large of rowme, and great, but the people were fewe therin, & the houses were not buylded.

And my God gaue me in my hart, that I gathered together the princypall men & the people, to nōbre thē, and I founde a register of theyr nombre, * which came vp afore out of the captiuite (whom Nabuchodonosor the kynge of Babilon had caryed awaye) & dwelt at Jerusalē & in Juda, euery one vnto his cytie, and were come with Zorobabel, Jesua, Nehemias, Asaria, Raamia, Naheman, Mardochai, Bilsan, Mispereth, Bigeuai, Nehum and Baena.

This is the nōbre of ỹ men of ỹ people of Israel. The childrē of Pareos were .ii. thousande, an hūdreth & two & seuenty: the children of Sephatia, thre hūdreth & two & seuenty: ỹ childrē of Arah, fyue hūdreth & two & fyfty: ỹ childrē of Pahath Moab amōge the children of Jesua & Joab, .ii. thousande eyght hūdreth, & eyghtene: the childrē of Elam, a thousand, two hūdreth, & foure & fyfty: ỹ children of Sathu, eyght hundreth & fyue & fortye: ỹ childrē of Sacai, seuē hundreth & thre score: ỹ childrē of Bānī, fyue hūdreth, & eyght & fortye: ỹ children of Bebai, fyue hūdreth & eyght & twenty: ỹ children of Asgad, .ii. M. thre hūdreth & two & twentye: the children of Adonicā, fyue hūdreth & thre score: the children of Bigeuai, two thousād and seuen and thre score: the children of Adin, fyue hūdreth & fyue & fyfty: the childrē of Ater of Ezechias, eyght and nyentye.

The children of Hasum, thre hūdreth & eyght & twentye: the children of Bezai, thre hundreth & foure & twenty: ỹ childrē of Hareph, an hūdreth & twelfe: ỹ children of Gibeon, fyue & nyenty: ỹ mē of Bethlee & Netopha, an hūdreth & eyght & foure score: ỹ mē of Anathot, an hundreth & eyght & twenty: the men of Beth Asmaueth, two & fortye: ỹ men of Kiriath Jearim, Caphira and Beeroth, seuen hundreth and thre and fortye: ỹ men of Rama and Gaba, fyue hūdreth and one and twentye: the men of Michmas, an hundreth and two & twenty: the men of Bethel and Ai, an hundreth and thre & twēty: the men of Nebo, an hundreth & two & fyfty: the children of the other Elam, a thousande, two hundreth and foure & fyfty: the children of Haram, thre hundreth & twēty: the children of Jericho: thre hundreth and fyue and fortye: the children of Lodhadid and Ono, seuen hundreth and one and twelfe: the children of Senaa, thre thousand, nyne hundreth and thyrtye.

The prestes: The childrē of Jedaia of the house of Jesua: nyne hundreth and thre and seuenty: the children of Immer, a thousande and two and fyfty: the children of Pashur, a thousande, two hūdreth & seuen and fortye: the children of Harim, a thousande and seuentene.

The Leuites: The childrē of Jesua of Cadmiel amonge the children of Hodua, foure & seuenty. The syngers: The childrē of Asaph, an hundreth & eyght and fortye. The porters were: The children of Sallū the children of Ater, the childrē of Talmō, the children of Acub, the children of Hatita, the children of Sobai, altogether an hūdreth and eyght and thyrtye.

The Nethinims: The childrē of Ziha, the children of Hasupha, ỹ children of Tabaoth, the childrē of Ceros, the childrē of Sia, the children of Padon, ỹ children of Libana, ỹ children of Hagaba, ỹ childrē of Salmai, ỹ children of Hanan, the children of Giddel, the children of Gahar, ỹ childrē of Reaia, the children of Rezin, ỹ children of Necoda, the children of Gasā, ỹ children of Usa, the children of Phaleah, ỹ children of Besai, ỹ children of Megunim, the children of Nephusim, ỹ children of Bachuc, the children of Hacupha, ỹ children of Harhur, the children of Bazlith, the children of Mehida, the children of Harsa, the children of Barcos, the children of Sisera, ỹ children of Thamah, the children of Neziah, ỹ children of Hatipha.

The childrē of Salomons seruauntes were: The children of Sotai, ỹ children of Sophereth, the children of Perida, ỹ children of Jaela, ỹ children of Darcō, ỹ children of Giddel, the children of Sephatia, the children of Hatil, ỹ childrē of Pochereth of Zebaim, the childrē of Amō. All the Nethinims & the childrē of Salomons seruauntes were thre hundreth and two and nyentye.

And these went vp also: Mithel, Mela, Thel, Harsa, Cherub, Addon, Immer: but they coulde not shewe their fathers house, nor their sede, whether they were of Israel.

the chyldren of Delaia, the chyldren of Tobia, and the chyldren of Necoda, were fyre hundreth & two & foretye. And of the prestes were the chyldren of Habaia, the chyldre of Hacoz, the chyldre of Barsillai, which toke one of the doughters of Barsillai ꝑ Gileadite to wyfe, and was named after theyr name. These sought the register of theyr generacyon, and whan they founde it not, they were put from the prysthode. And Hathirsatha sayd vnto them, that they shuld not eat of the mooste holy, tyll ther came vp a prest with the lyght and perfectnesse.

F The whole congregacyon as one man, was two and foretye thousand thre hundreth, and thre score: beside theyr seruauntes and maydes, of whom ther were seuē thousand, thre hundreth and seuen and thyrtye. And they had two hundreth and fyue and foretye syngynge men and wemen, seuen hundreth and fyre and thyrtye horses, two hundreth and fyue and foretye mules, foure hundreth and fyue and thyrty camels, fyre thousand seuen hundreth and twentye asses.

And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, fyfty basens, fyue hundreth and thyrtye prestes garmentes. And some of the chefe fathers gaue vnto the treasure of the worke, twēty thousande guldens, two thousande and two hūdreth pounde of syluer. And the other people gaue twentye thousande guldens, and two thousande pounde of syluer, and seuen and thre score prestes garmentes. And the prestes & Leuites, the porters, the syngers, and the other of ꝑ people, & the Nethinims and all Israel dwelt in theyr cyties.

The.viij. Chapter.

A NOw whan the seuenth moneth drue nye, and ꝑ chyldren of Israel were in theyr cyties, all the people gathered them selues together as one mā vpon ꝑ strete before the watergate, and sayd vnto Esdras the scrybe, that he shulde fetch the boke of ꝑ lawe of Moses, which the LORDE commaūded Israel. * And Esdras the prest brought Deu.31.c 4.Re.23.a the lawe before the congregacyon both of men and wemen, and of all that coulde vnderstande it, vpō the fyrst daye of the seuēth moneth, & red therin in the strete that is before the watergate, frō the lyght morynge vntyll the noone daye before men and wemen and suche as coulde vnderstāde it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scrybe stode vpon an hye pulpit of wood, which they had made for the preachynge, & beside hym stode Mathithia, Sema, Anania, Uria, Helchias, and Maseia on ꝑ tyght hande: And on his lefte hande stode Pedaia, Misael, Malchia, Hasum, Hasbadana, Zachary and Mesullam.

And Esdras opened the boke before al ꝑ people, for he stode aboue al ꝑ people. And whan he opened it, all the people stode by. And Esdras praysed the LORDE the great God. And all the people answered Amen, Amen, with theyr handes vp and bowed them selues, & worshipped the LORDE with theyr faces to the grouñde. And Iesua, Bani, Serebia, Iami, Acub, Sabthai, Hodeia, Maseia, Celita, Azaria, Iosabad, Hanā, Plaia & the Leuites, caused ꝑ people to gene hede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God distinctly and plancly, so that men vnderstode the thynge that was red. And Nehemias (which is Hathirsatha) and Esdras the prest and scrybe, and the Leuites ꝑ caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE your God, be not ye sory therfore, and wepe not. For all the people wept, whē they herde the wordes of the lawe.

Therfore sayd he vnto them: * Go your waye, and eat the fat, and drynke the swete, and sende parte vnto them also that haue not prepared them selues: for this day is holy vnto our LORDE, be not ye sory therfore: for the ioye of the LORDE is your strength. And the Leuites stylled all the people, and sayd: Holde your peace, for the daye is holy, vexe not ye your selues. And all the people wente theyr waye to eat and drynke, and to sende parte vnto other, and to make great myrth, for they had vnderstand the wordes that were declared vnto them.

And on the nexte day were gathered together the chefe fathers amonge al the people, & the prestes & Leuites, vnto Esdras ꝑ scrybe, that he shulde teache them the wordes of the lawe. And they founde wryttē in lawe, * how that the LORDE had cōmaūded by Moses, that the chyldrē of Israel shulde dwell in bothes in the feast of the seuenth moneth. And so they caused it be declared & proclamed in al theyr cyties, & at Jerusalē, sayeng: Go vp to the mount & fetch Olyue braunches, Pynebraūches, Myrtebraūches, Palmebraūches, & braūches of thicke trees, to make bothes as it is wrytten.

And the people wente vp, and fetched them, and made them bothes, euery one vpon the rofe of his houſe, and in their courtis, and in the courtes of the houſe of God, and in the ſtrete by the Watergate, and in the ſtrete by the Ephraims porte. And all ỹ congregacyon of them that were come agayne out of the captyuite, made bothes, & dwelt therin: for ſence ỹ tyme of Joſua the ſonne of Nun vnto this daye, had not the chyldren of Iſrael done ſo, and ther was very great gladneſſe. And euery daye from the fyrſt daye vnto the laſt, red he in ỹ boke of the lawe of God. And ſeuen dayes helde they the feaſt, and on the eyght daye the gathrynge together, accordynge vnto the maner.

The.ix. Chapter.

IN the foure and twentyeth day of this moneth came the chyldren of Iſrael together with faſtynge and ſackclothes, and earth vpon them, and ſeparated the ſede of Iſrael from all the ſtraunge chyldren, and ſtode and knowleged theyre ſynnes, and the wyckednelles of their fathers, and ſtode vp in theyr place, and red in the boke of the lawe of the LORDE theyr God foure tymes on the daye, & they knowleged, and worſhipped the LORD their God foure tymes on the daye. And the Leuites ſtode an hye, namely Jeſua, Bani, Cadmiell, Sebania, Buni, Serebia, Bani, & Chenani, and cryed loude vnto the LORDE their God. And ỹ Leuites, Jeſua, Cadmiell, Bani, Haſabenia, Serebia, Hodia, Sebania, Pethahia, ſayde: Stonde vp, prayſe ỹ LORDE oure God for euer: and let thākes be geuen vnto the name of thy glorye, which exalteth all thankeſgeuynge and prayſe, LORDE, thou art alone, thou haſt made heauen, and the heauen of all heaues, with all their hoſt, the earth and all that therin is, ỹ See and all that is therin: thou geueſt lyfe vnto all, and the hoſt of heauen bowe themſelues vnto the. * Thou arte ỹ LORD God, that haſt choſen Abram, and broughte hym out of Ur in Chaldea, * and called hym Abraham, and founde his harte faythfull before the, * and madeſt a conuenaunt with hym to geue vnto his ſede the londe of the Cananites, Hethites, Amorites, Phereſites, Jebuſites, & Girgoſites, and haſt made good thy wordes: for thou art ryghteous. * And haſt conſydered the myſery of oure fathers in Egypte, & herde theyr cōplaynte by the reed See, and ſhewed tokens & wonders vpon Pharao, and on all his ſeruauntes, and on all his people of his londe: for thou kneweſt that they were prelūptuous and cruell agaynſt thē, and ſo madeſt thou the a name as it is this day. And ỹ reed See partedeſt thou in ſunder before them, ſo that they wente thorow the myddes of ỹ See drye ſhod: and theyr perſecuters threweſt thou in to the depe as a ſtone, in the mightye waters, and leddeſt them on the daye tyme in a cloudy pyler, & on the night ſeaſon in a pyler of fyre, to ſhew them light in the waye that they wente. Some red de: hem.

C * Thou cameſt downe alſo vpon mouñt Sinai, and ſpakeſt vnto them from heauē, and gaueſt them righte iudgementes, true lawes, good cōmaundemētes and ſtatutes, and declared vnto them thy holy Sabbath and cōmaunded them preceptes, ordinaunces, and lawes, by Moſes thy ſeruaūt: and * gaueſt them breade from heauen whan they were hongrye, * and brought forth water for thē out of the rocke whan they were thyrſtye: * and promyſed thē that they ſhuld go in, and take poſſeſſyon of ỹ londe, where ouer thou haddeſt lyfte vp thyne hande for to geue them. Exo. 19. 20. Deu. 4. b Exo. 16. a Nu. 20. b Gene. 22. c

Neuertheleſſe our fathers were proude & hardnecked, ſo that they folowed not thy cōmaundementes, and refuſed to heare, and were not myndefull of the wonders ỹ thou dyddeſt for them: but became obſtinate and headye, in ſo much that they turned backe to theyr bondage in theyr diſobedience. But thou my God forgaueſte, and walt gracyous, mercyfull, pacyent, and of great goodneſſe, and forſakeſt them not. * And though they made a molten calfe (and ſayde: This is thy God, that broughte the out of the londe of Egypte) and dyd greate blaſphemyes, yet forſakeſte thou them not in the wyldernelſe, accordynge to thy greate mercye. * And the cloudy pyler departed not from them on the daye tyme to lede them the waye, nother the pyler of fyre in ỹ night ſeaſon, to ſhewe them lyght in the way that they wente. Exo. 32. b Exo. 13. b

D And thou gaueſt them thy good ſpyrete to enfourme them, * and withheldeſt not thy Manna from their mouth, * & gaueſt them water whan they were thyrſtye. Forty yeares longe madeſt thou prouyſyon for them in the wyldernelle, ſo that they wanted nothyng: * theyr clothes wared not olde, and theyr fete ſwelled not. And thou gaueſt thē kyngdomes and nacyōs, and partedeſt thē Exo. 16. f Exo. 17. a Deut. 8. a

accordynge to theyr possessions, so that they
Nu. 21. b possessed * ꝑ londe of Sihon kynge of Hes-
bon, and the londe of Og the kynge of Ba-
Gen. 22. c san. * And theyr childrē multiplyedest thou
as the starres of heauē, and broughtest thē
in to the londe wherof thou haddest spoken
vnto theyre fathers, that they shulde go in
to it, and haue it possessyon.

And the children wente in, and possessed
Ios. 2. 3. 4 the londe, * & thou subduedest before thē ꝑ
inhabiters of the londe, euen the Canan-
ites, and gauest them in to theyr hande, and
theyre kynges and the people of the londe,
that they myghte do with them what they
wolde. And they wanne theyr stroge cytyes
and a fat londe, and toke possession of hou-
ses ꝑ were full of all maner of goodes, wel-
les dygged out, vynyardes, oylgardens, &
many frutefull trees: and they dyd eate and
were fylled, and became fatte, and lyued in
welth thorow thy greate goodnesse. Neuer
theles they were disobedient, and rebelled
3. Re. 18. b agaynst the, & cast thy lawe behynde theyr
backes, * and slewe thy prophetes (whiche
exhorted them so earnestly, that they shulde
conuerte vnto the) and dyd greate blasphe
myes. Therfore gauest thou them ouer in
to the hāde of theyr enemies that vexed thē.

¶ And in the tyme of theyr trouble they
cryed vnto the, and thou herdest them from
heauen: and thorow thy greate mercy thou
gauest thē sauecours, which helped thē out
of the hande of theyr enemyes. But whan
they came to rest, they turned backe agayne
to do euell before the: therfore lefte-test thou
them in the hande of theyr enemyes, so that
they had the dominion ouer them. So they
conuerted, and cried vnto the, and thou her
dest them from heauen, and many a tyme
hast thou delyuered them accordyng to thy
greate mercy, and testifyed vnto them, that
they shulde turne agayne vnto thy lawe.

Notwithstondynge they were proude, &
herkened not vnto thy cōmaundementes,
but synned in thy lawes (which a mā shuld
do, and lyue in them) and turned theyr shul
der awaye, and were stykenecked, and wolde
not heare. And many yeares dyddest thou
forbeare them, and testifyed vnto them tho
row thy spyrite, euen by the office of thy pro-
phetes, and yet wolde they not heare. Ther
fore gauest thou them in to the hāde of the
nacyons in the londes. But for thy greate
mercies sake thou hast not vtterly cōsumed
them, nother forsaken them: for thou arte a
gracyous and mercyfull God.

¶ Now oure God, thou greate God, migh
tye and terryble, thou that kepest cōuenaū
and mercye, regarde not a lytle all the tra-
uaylle that hath happened vnto vs, & oure
kynges, prices, prestes, prophetes, fathers
and al thy people, sence the tyme of the kyn
ges of Assur vnto this daye. Thou art righ
teous in all that thou hast brought vpō vs:
for thou hast done tyght. As for vs, we ha-
ue ben vngodly, and our kynges, princes,
prestes and fathers haue not done after thy
lawe, nor regarded thy cōmaundementes,
& thy earnest exhortacyons wherwith thou
hast exhorted them, and haue not serued the
in theyr kyngdome, and in thy great goo-
des that thou gauest thē, and in the large
and plēteous londe whiche thou gauest thē
to good, and are not conuerted from theyr
wycked workes. Beholde, therfore are we
in bondage this day: yee euen in the londe
that thou gauest vnto our fathers, to enioy
e the frutes and goodes therof, beholde,
there are we bonde men. And greate is the
increase of it vnto the kynges, whom thou
hast set ouer vs because of our synnes, and
they haue dominion ouer oure bodyes and
cattell, and we are in greate trouble.

And in all this made we a sure couenaunt, and wrote it, and let oure princes, Leuites and prestes seale it.

The.x. Chapter.

THe sealers were: Nehemias
(that is) Hathirsatha the sone
of Hachalia and Sedechias,
and Serata, Asaria, Jeremy,
Phashur, Amaria, Melchia,
Hattus, Sebania, Malluch, Harim, Mere
moth, Obadia, Daniel, Ginthun, Baruch
Mesullam, Abia, Meiamin, Maasia, Bil
gai, and Semaia: these were prestes.

The Leuites were: Jesua the sone of
Asania, Binui amonge the chyldren of He-
nadad, Cadmiell. And theyr brethren: Se-
chania, Hodia, Celita, Plaia, Hanan, Mi-
cha, Rehob, Hasabia, Sachur, Serebia,
Sebania, Hodia, Bani, and Beninu. The
heades of ꝑ people were: Pareos, Pahath
Moab, Elam, Sathu, Bani, Buni, Asgad
Adonia, Bigeuai, Adin, Ater, Hezechias, A
sur, Hodia, Hasū, Bezai, Hariph, Anathot,
Neubai, Magpias, Mesullam, Helir, Me-
sesabeel, Sadoc, Jaddua, Plaria, Hanan,
Anaia, Hosea, Hanania, Hasub, Holohes,
Pilha, Sobek, Rehum, Hasabna, Maasia
Ahia, Hanan, Anan, Malluch, Harim, and
Baena.

And the other people the, prestes, Leui-

ns, Porters, syngers, the Nethinims, and all they that had separated theselues frō the people in the londes vnto the lawe of God, with theyr wyues, sonnes and doughters, as many as coulde vnderstonde it, & theyre lordes that had rule of thē, receaued it for their brethren.

B *And they came to sweare, and to bynde themselues with an oth to walke in Gods lawe, which was geuen by Moses the seruaunt of God, that they wolde obserue and do accordynge vnto all the cōmaundements, iudgmentes and statutes of the LORD our God, * and that we wolde not geue oure doughters vnto the people in ỹ londe, nother to take theyr doughters for our sonnes. * And yf the people of ỹ londe brought ware on the Sabbath, and all maner of vytaylles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. * And that we wolde let ỹ seuenth yeare be free concernynge all maner of charge.

C And we layed a statute vpō our selues, to geue yearly the thyrde parte of a Sycle to the ministracyon in ỹ house of our God, namely to the shewbreade, to ỹ daylie meat offerynge, to the daylye burntofferynge of the Sabbathes, of the newmones & feaste dayes, and to the thynges that were sanctified, and to the synofferynges, to reconcyle Israell with all, and to all the busynesse in the house of oure God.

And we cast the lot amonge the prestes, Leuites & the people, for ỹ offerynge of the wood, to be brought vnto the house of oure God from yeare to yeare, after the houses of our fathers, that it might be burnt at tymes appoynted, vpon the altare of the LORDE oure God, as it is wrytten in the lawe: & yearlye to bynge ỹ fyrstlynges of our lōde, and the fyrstlynges of oure frutes of all trees yeare by yeare, vnto the house of ỹ LORDE: and the fyrstlynges of oure sonnes, and of our cattell, as it is wrytte in the lawe: and the fyrstlynges of oure oren & of our shepe, that we shulde bynge all this to the house of oure God vnto the prestes that ministre in the house of our God: and that we shuld bynge the fyrstlinges of oure dowe, and of our heaueofferynges, and the frutes of all maner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of our God. And the tythes of our londe vnto the Leuites, that the Leuites myghte haue the tythes in all ỹ cytyes of oure ministracion.

And the preste the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites, so that ỹ Leuites shall bynge vp the tythes of theyr tythes vnto ỹ house of our God, to ỹ chest in the treasure house. For the chyldren of Israel, and the chyldrē of Leui shall bynge vp the heaueofferynges of ỹ corne, wyne and oyle vnto the chestes, there are the vessels of the Sāctuary, and the prestes that mynister, and the porters and syngers, that we forsake not the house of oure God.

The.xi. Chapter.

A AND the rulers of the people dwelt at Jerusalem. But the other people cast lottes therfor so that amonge ten, one parte went to Jerusalem in to the holy cytye to dwell, and nyne partes in the cytyes. And the people thanked all the men that were wyllynge to dwell at Jerusalē.

These are the heades of the londe that dwelt at Jerusalē. In the cytyes dwelt Juda euery one in his possessyon that was in theyre cytyes, namely Israell, the prestes, Leuites, the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Ben Jamin.

* Of the chyldren of Juda: Athaia the sonne of Usia, the sonne of Zachary, ỹ sōne of Amaria, the sonne of Sephatya, ỹ sonne of Mahelaleell, of the chyldren of Phares. And Maeseia the sonne of Baruch, ỹ sonne of Chall Hose, the sonne of Halaia, ỹ sonne of Idaia, the sonne of Joiarib, the sonne of Zachary, the sonne af Silont. All the chyldren of Phares that dwelte at Jerusalem, were foure hundreth eyghte and thre score valeaunt men. 1.par.xc.a

* These are the chyldren of Ben Jamin: B Sallu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Colaia, the sonne of Maeseia, the sonne of Ithiell, the sonne of Jesaia. And after hym Sabai, Sallai: nyne hundreth and eyghte and twentye. And Joell the sonne of Sichri had the ouersight of them: and Juda ỹ sonne of Hasnua ouer the seconde parte of the cytye. 1.par.ix.b

* Of the prestes ther dwelt: Jedaia the sonne of Joiarib, Jachin. Seraia the sōne of Helchias the sonne of Mesullam, ỹ sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prynce in the house of God, and his brethren that perfourmed ỹ worke in the house: of whome ther were eyght hūdreth and two and twentye. And Adaia the 1.par.ix.b

sonne of Jeroham, the sonne of Plalia, the sonne of Amzi, the sonne of Zacharye, the sonne of Pashur, and his brethren, chefe amonge the fathers: of whom ther were two hundreth and two and fortye. And Amassai the sonne of Asarell, the sonne of Ahusai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeaunt men, of whom ther were an hundreth and eyght and twenty. And theyr ouerseyer was Sabdaiell the sonne of Gedolim.

C * Of the Leuites: Semaia the sonne of
1.par.10.b Hasub, the sonne of Asrikam, the sonne of Hasabia, the sone of Bunni: And Sabthai and Josabad of the chefe of the Leuites, in the outward busynesse of the house of God. And Mathania the sonne of Micha, ꝑ sone of Sabdi, the sonne of Assaph, whiche was the pryncipall to begynne the thankesgeuynge vnto prayer. And Bacbuchia the seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sone of Jeduthun. All the Leuites in the holy cytye were two hundreth and foure and
1.par.10.c foure score. * And the porters Acub & Talman, and theyr brethren that kepte the portes, were an hundreth and two and seuentye. Is for the residue of Israel, the prestes and Leuites, they were in all the cytyes of Juda, euery one in his inheritaunce.

And the Nethinims dwelt in Ophell: & Zipha and Gispa belonged vnto the Nethinims. The ouerseyer of ꝑ Leuites at Jerusalē, was Usi ꝑ sone of Bani, ꝑ sone of Hasabia, ꝑ sone of Mathania, ꝑ sone of Micha.

D Of the chyldren of Assaph ther were syngers aboute ꝑ busynes in the house of God for it was the kynges cōmaundement concernynge thē, that the syngers shulde deale kaythfully, euery daye as accordynge was.

And Pethaia, the sonne of Meselsabeell of the chyldren of Serah the sonne of Juda was nerte the kynge in all matters concernynge the people. And the chyldrē of Juda that were without in the townes of their londe, dwelt some at Kiriath Arba, and in the vyllages therof: and at Dibon, and in the villages therof: and at Cabzeell, and in the vyllages therof: and at Jesua, Molada, Bethphalet, Hazarsual, Berseleba and in theyr villages: and at Siclag and Mochona, and in theyr vyllages: And at Enrimmon, Zarega, Jeremoth, Sanoah, Adullā and in theyr vyllages: At Lachis, and in ꝑ feldes therof: At Aseka, and in the villages therof: and dwelt from Berseleba vnto ꝑ valleye of Hynnom.

And the chyldren of Ben Jamin of Geba, dwelt at Michmas, Aia, Bethel and in theyr vyllages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Zeboim, Neballat, Lod, Ono and in the carpenters valleye. And certayne of the Leuites that had porcyons in Juda, dwelt in Ben Jamin.

The.xij. Chapter.

These are the prestes and Leuites that wente vp with Zorobabell the sonne of Sealthiel and with Jesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Hattus, Sechania, Rehū, Meremoth Iddo, Ginthoi, Abia, Meamin, Maadia, Bilga, Semaia, Joiarib, Jedaia, Sallu, Amok, Helchias and Jedaia. These were the heades amonge the prestes & theyr brethren in the tyme of Jesua. The Leuites were these: Jesua, Bennui, Cadmiell, Serebia, Juda and Mathania, ouer the offyce of the thankesgeuynge, they and theyr brethren: Bacbuchia and Unni, and theyr brethren, were aboute them in the watches.

Jesua begat Joachim. Joachim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chefe fathers amōge the prestes: namely of Seraia was Meraia, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was Johanan, of Malluch was Jonathan, of Sebania was Joseph, of Harim was Adna, of Meraioth was Helcai, of Iddo was Zachary, of Ginthon was Mesullam, of Abia was Sichri, of Miniamin Moadia was Pilthai, of Bilga was Sammua, of Semaia was Jonathan, of Joiarib was Mathnai, of Jedaia was Uzi, of Sallai was Callai, of Amok was Eber, of Helchias was Hasabia, of Gedaia was Nathaneell.

And in the tyme of Eliasib. Joiada, Johanan and Jaddua, were the chefe fathers amonge the Leuites, and the prestes wrytten vnder the raygne of Darius the Persian. The chyldren of Leui the pryncipall fathers were wrytten in the Cronicles, vnto the tyme of Johanan the sonne of Eliasib. And these were the chefe amonge the Leuites, Hasabia, Serebia, and Jesua the sonne of Cadmiell, & their brethren ouer against thē, to geue prayse & thākes, accordynge as Dauid ꝑ man of God had ordeyned it, one watch ouer agaynst another. Mathania,

Bachuchia, Obadia, Meſullam, Talmon and Acub were porters in the watch at the tresholdes of the gates. These were in the tyme of Joiachim ꝑ sonne of Jesua ꝑ sonne of Josedec, and in the tyme of Nehemias ꝑ Dehyte, and of the prest Esdras the scrybe.

C Jnd in the dedicacyon of the wall at Jerusalem, were the Leuites sought out of all their places, that they might be brought to Jerusalem, to kepe the dedicacyon in gladnesse, with thākesgeuynges, with synging, with Cymbales, Psalteries & harpes. And the chyldren of the syngers gathered themselues together from the playne contre aboute Jerusalem, and from the villages of Nethophati, and from the house of Gilgal, and out of ꝑ felde of Gibea and Asmaueth: for the syngers had buylded them villages aboute Jerusalem. Jnd the prestes and Leuites purifyed them selues, and clensed the people, the gates, and the wall.

Jnd I caused the prynces to go vp vpō the wall, and appoynted two great queres of thākesgeuynge, which wente on ꝑ right hande of the wall towarde the Doūgate, and after them wente Hosaia, and halfe of the prynces of Juda, and Asaria, Esdras, Mesullam, Juda, Ben Jamin, Semaia, & Jeremy: and certayne of the prestes chyldrē with trompettes, namely ZacharY ꝑ sonne of Jonathan, the sonne of Semaia, ꝑ sōne of Mathania, the sonne of Michaia, the sonne of Sachur, the sonne of Assaph, and his brethrē, Semaia, Asareell, Milalai, Gilalai, Maai, Nathaneell, and Juda, & Hanani, with the musycall instrumētes of Dauid the man of God.

D Jnd Esdras the scrybe before them towarde the Wellgate, and they wente vp ouer agaynste them vpon the steppes of the cyte of Dauid at the goyenge vp of ꝑ wal to the house of Dauid, vnto the watergate Eastwarde.

The other quere of thākesgeuinge wēte ouer agaynst them, and I after them, and the halfe parte of the people vpon the wal, towarde the Fornacegate vpwarde, vntyll the brode wal, and to the porte of Ephraim and to the Oldgate, and to the Fyshgate, & to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. Jnd in ꝑ prisongate stode they styll: & so stode ꝑ two queres of thākesgeuyng of ꝑ house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maesaia, Miniamin, Michaia, Elioenai, ZacharY, Hanania, with trompettes, & Maeseia, Semaia, Eleasar Usi, Johanan, Malchia Elam, and Aser. And the syngers songe loude, and Jesrahia was the ouerseyer.

Jnd the same daye were ther greate sacrifyces offred, and they reioyced: for God had geuen the great gladnesse, so that both the wyues and chylderen were ioyfull, and ꝑ myrth of Jerusalem was herde farre of. E

Jt the same tyme were ther men appoited ouer the treasure chestes (wherin were the heaueofferynges, the fyrstlynges, & the tythes) that they shulde gather them out of the feldes aboute the cytyes, to distrybute them vnto the prestes and Leuites accordynge to the lawe: for Juda was glad of ꝑ prestes, and Leuites, that they stode & wayted vpon the office of theyr God, and the offyce of the purificacyon. Jnd the syngers & porters stode after the commaundement of Dauid and of Salomon his sonne: * for 1.par. 24. and. 25.
in the tyme of Dauid and Assaph, were the cheke syngers founded, and the songes of prayse and thankesgeuynge vnto God. Jn the tyme of Zorobabel and Nehemias, dyd all Jsrael geue porcyons vnto the syngers and porters, euery daye his porcyon, & they gaue thynges halowed vnto the Leuites: and the Leuites gaue thynges ꝑ were sanctifyed, vnto the chyldren of Aaron.

The.xiii.Chapter.

AND what tyme as the boke of Moses was red in the eares of the people, ther was founde wrytten therin, * that the Am- Deu.23.a
monites and Moabites shuld neuer come in to ꝑ cōgregacyon of God, because they mette not the chyldren of Jsrael with breade and water, * and hyred Bala- Nu.22.a
am agaynst them, that he shuld curse them: Neuertheles our God turned the curse into a blessyng. Now whan they herde ꝑ law, they separated from Jsraell euery one that had mixte hymselfe therin. And before this had the prest Eliasib delyuered the chest of the house of our God vnto his kynsmā Tobia: for he had made hym a great chest, and there had they afore tyme layed ꝑ meatofferynges, frankencense, vessell, and the tythes of corne, wyne, and oyle, (accordynge to the cōmaūdement geuen to the Leuites, syngers and porters) and the heaueofferynges of the prestes.

But in al this was not J at Jerusalem B
for in the two and thyrtyeth yeare of Artaxerses kynge of Babylon, came J vnto the kynge, and after certayne dayes optayned

J licence of the kynge to come to Jerusalem. And J gat knowlege of the euell that Eliasib dyd vnto Tobia, in ỹ he had made hym a chest in ỹ courte of the house of God, and it greued me sore, and J cast forth all ỹ vessels of Tobias house out of ỹ chest, and cõmaunded them to clense the chest. And thither brought J agayne the vessels of the house of God, the meatofferinge and the incense.

And J perceaued, that the porcyons of the Leuites were not geuen them, for the which cause the Leuites and syngers were fled, euery one to his londe for to worke. Then reproued J the rulers, and sayde: Why forsake we the house of God? But J gathered them together, and set thẽ in their place. Then broughte all Juda the tythes of corne, wyne and oyle vnto the treasure. And J made treasurers ouer the treasure, euen Selemia ỹ preest, and Sadoc ỹ scribe: and of ỹ Leuites Pedaia, and vnder their C hande Hanan the sonne of Sachur ỹ sonne of Mathania: for they were counted faythfull, and their office was, to distrybute vnto their brethren. * Thynke vpon me O 2.Esd.5.a my God here in, and wype not out my mercy, that J haue shewed on the house of my God, and on the offices therof.

At the same tyme saw J some treadyng wyne presses on the Sabbath, and bryngynge in clusters, and asses laden with wyne, grapes, fygges, and bryngynge all maner of burthes vnto Jerusalẽ, vpõ the Sabbath daye. And J rebuked them earnestly ỹ same daye that they solde ỹ vitayles. Ther dwelt men of Tyre also therin, which brought fyshe and all maner of ware, and solde on the Sabbath vnto the children of Juda and Jerusalem. Then reproued J the rulers in Juda, and sayde vnto them: What euell thynge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plage vpon vs and vpõ this cytye? And ye make the wrath more yet vpon Jsrael, in that ye breake the Sabbath.

D And whan the portes of Jerusalẽ were drawen vp before the Sabbath, J cõmaunded to shut ỹ gates, and charged that they shuld not be opened tyl after the Sabbath: and some of my seruauntes set J at the gates, that ther shulde no burthen be brought in on the Sabbath daye. Then remayned the chapmẽ and marchauntes once or twyce ouer nighte without Jerusalem with all maner of wares. Then reproued J thẽ sore, and sayde vnto thẽ: Why tarye ye all nyght about the walle? yf ye do it once agayne, J wyll laye handes vpon you. From ỹ tyme forth came they nomore on the Sabbath. And J sayde vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halowe ỹ Sabbath day. Thynke vpon me (O my God) concernynge this also, and spare me accordynge to thy great mercye.

And at ỹ same tyme saw J Jewes, that maryed wyues of Asdod, Ammon and of Moab, and their chyldren spake half in ỹ speache of Asdod, and coulde not speake in the Jewysh lãguage, but by ỹ tunge might a man perceaue euery people. And J reuyled them, and cursed them, and smote certayne men of them, and plucte thẽ by and toke an oth of them by God: * ye shall not gene youre doughters vnto their sonnes, nother shall ye take their doughters vnto youre sonnes, or for youre selues. * Dyd not Salomon the kynge of Jsrael synne therin and yet amõge many heythen was ther no kynge lyke hym, and he was dere vnto his God, and God made hym kynge ouer all Jsrael, and yet dyd the outlandish wemen cause hym for to synne. Haue we yu herde of this, that ye do such great euell, to trespasse agaynst our God with outlandish wemen?

And one of the chyldren of Joiada ỹ sonne of Eliasib the hye preste, had made contracte with Saneballath the Horonite: but J chaced hi fro me. O my God, thynke thou vpon thẽ ỹ are quyte of the preesthode, and haue defyled the conuenaunt of ỹ preesthode and of the Leuites. Thus clensed J them from all suche as were outlandysh, and appoynted the courses of the preestes and Leuites, euery one to his office, and to offre ỹ wood at tymes appointed, and the fyrst frutes. Thynke thou vpon me (O my God) for the best.

The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemias.

The fyrst parte of the boke of Hester.

What this boke contayneth

Chap. i. Ahasuerus maketh a great feast to his lordes and princes/ calleth for Vasthi ꝑ quene/ she commeth not/ therfore is she depo sed from the kyngdome.

Chap. ii. Amonge the doughters/ Hester plea seth the kynge. Mardocheus geueth the kyng warnynge of his harme.

Chap. iii. Aman is great with ꝑ kynge/ ha teth Mardocheus ꝑ wyl not worshippe him/ and cõmaundeth to slaye al the Iewes.

Chap. iiii. Great heynes amõge the Iewes.

Chap. v. Hester cõmeth before the kynge/ and bydeth hym and Aman to a feast. Aman ma keth a galowe for Mardocheus.

Chap. vi. Mardocheus is recompensed for his frendshippe shewed vnto the kynge.

Chap. vii. Hester prayeth for hir people/ Amã is hãged on the galowe that he had prepared for Mardocheus.

Chap. viii. The kynge geueth Amãs house to the quene/ and at hir request he causeth A mans wrytynges to be called agayne.

Chap. ix. Amans sõnes are hanged also/ and many enemyes slayne. The Jewes kepe a ioy full feast.

Chap. x. Of the auctorite of Mardocheus vn der the kynge.

The fyrst Chapter.

IN the tyme of Ahasuerus which rayg ned frõ Jndia vnto Ethiopia, ouer an hũ dreth & seuen & twen tye lãdes, what tyme as he sat on his seate royall in the castel of Susan in the thyrde yeare of his raygne, he made a feast vnto all his princes and ser uauntes, namely vnto the myghtye men of Persia and Media, to the debites & rulers of his contrees, that he myght shewe the no ble riches of his kyngdome, & the glorious worshippe of his greatnesse, many dayes longe, euen an hũdreth & foure score dayes.

And whan these dayes were expyred the kynge made a feast vnto al the people ꝑ were in the castell of Susan, both vnto greate and small seuen dayes longe, in the courte of the garden by the kynges palace: where ther hanged whyte, reed, and palowe clothes, fastened with coardes of lynnen and scarlet in syluer rynges, vpõ pylers of mar blestone.

The benches were of golde and syluer, B made vpon a pauement of grene, whyte, ya lowe and blacke marble. And the drynke was caryed in vessels of golde, & ther was euer chaũge of vessell. And ꝑ kynges wyne was much accordynge to the power of the kynge. And noman was appoynted what he shulde drynke: for the kynge had cõmaũ ded al the officers of his house, that euery one shulde do as it lyked hym. And ꝑ quene Vasthi made a feast also for ꝑ wemẽ in the palace of Ahasuerus. And on the seuenth daye whan the kynge was mery of ꝑ wyne he cõmaũded Mehumã, Bisitha, Harbona, Bigtha, Abagtha, Sethar and Charcas, ꝑ seuen chamberlaynes (that dyd seruice in ꝑ presence of kynge Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he myght shewe the people and princes hir kayrenesse: for she was bewtyfull. But the quene Vasthi wold not come at the kynges worde by his chamberlaynes. Thẽ was the kynge very wroth, and his indignacyon kyndled in hym.

And the kynge spake to the wyse men C that had vnderstandynge in the ordynaun ces of the lande (for ꝑ kynges matters must be handled before all suche as haue know lege of the lawe and iudgement: And the nerre vnto hym were: Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seuen princes of the Persi ans, and Meedes, which sawe the kynges face, and sat aboue in the kingdome,) what lawe shulde be execute vpon the quene Va sthi, because she dyd not accordynge to the worde of the kynge by his chamberlaynes. Then sayde Memuchan before the kynge and the princes: The quene Vasthi hath not onely done euel agaynst the kynge, but also agaynst al the princes, and all the peo ple in all the landes of kynge Ahasuerus: for this dede of the quene shall come abrod vnto all wemen, so that they shall despyse theyr husbandes before theyr eyes, and shal saye: The kynge Ahasuerus commaun ded Vasthi the quene to come before hym, but she wolde not. And so shall the prin- D cesses in Persia and Media saye lykewyse vnto all the kynges princes, whan they heare of this dede of the quene, thus shall ther aryse despytefulnesse and wrath ynoughe. ¶ If it please the kynge, let ther go forth a kyngly commaundement

from hym, and let it be wrytten accordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kyng Ahasuerus, and let the kynge geue the kyngdome vnto another that is better the she.

And that this wrytynge of the kynge which shalbe made, be publyshed thorowe out all his empyre (which is great) that all wyues maye holde theyr husbandes in honoure, both amonge great and small.

This pleased the kyng and the princes: and the kynge dyd accordyng to the worde of Memuchan. The were ther letters sent forth in to all the kynges lãdes, in to euery lande accordynge to the wrytynge therof, & to euery people after theyr language, that euery mã shuld be lorde in his owne house. And this caused he to be spoken after ỹ language of his people.

The.ii. Chapter.

After these actes whan the displeasure of kynge Ahasuerus was layed, he thoughte vpon Vasthi, what she had don, and what was concluded concernynge her. Then sayd the kynges seruauntes: Let ther be layre yõge virgins soughte for the kynge, and let the kynge appoynt ouerseers in al the lãdes of his empyre, that they may brynge together all fayre yonge virgins vnto the castel of Susã to the wemens buyldynge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the wemen, and let hym geue them theyr apparel. And loke which damsell pleaseth the kynge, let her be quene in Vasthis steade. This pleased the kynge, and he dyd so.

In the castell of Susan ther was a Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Simei, the sõne of Cis, the sõne of Iemini: whiche was caryed awaye from Ierusalem, * whan Iechonias the kynge of Juda was ledde awaye, (whome Nabuchodonosor the kinge of Babylon caryed awaye) and he norysshed Hadassa (that is Hester) his vncles doughter: for she had nother father nor mother, and she was a fayre and bewtyfull damsel. And whan hir father and mother dyed, Mardocheus receaued her as his owne doughter.

Now whan the kynges commaundement and commyssion was publyshed, and many damsels were brought together vnto the castell of Susan vnder the hande of Hegai, Hester was taken also vnto the kynges house vnder the hande of Hegai the kepar of the wemen, and the damsell pleased hym, and she founde grace in his syghte. And he put her with hir maydens in ỹ best place of the wemens buyldynge. And Hester shewed it not vnto hir people and kynred: for Mardocheus had charged her, that she shulde not tell it. And Mardocheus walked euery daye before the court of the wemens buyldynge, that he myght knowe how Hester dyd, and what shulde become of her.

And whan the appoynted tyme of euery damsell came that she shulde come to the kynge Ahasuerus, after that she had ben twelfe monethes in the deckynge of the wemen (for theyr deckyng must haue so much tyme, namely sixe monethes with Balme and Myrre, and sixe monethes with good spyces, so were the wemen bewtified) then wente ther one damsell vnto the kinge, and what so euer she requyred, that must be geuẽ her to go with her out of the wemens buyldynge vnto the kynges palace. And when one came in the euenynge, the same went from hym on the morowe in to the seconde house of wemen, vnder the hande of Shasgas the kynges chamberlayne, which kept the concubynes. And she must come vnto the kynge nomore, excepte it pleased the kynge, and that he cauled her to be called by name.

Now whan the tyme came of Hester the doughter of Abihail Mardocheus vncle, (whõ he had receaued as his owne doughter) that she shulde come to the kynge, she required nothynge but what Hegai the kynges chamberlayne the kepar of the wemen sayd.

And Hester founde fauoure in the syght of all them that loked vpon her. And Hester was taken vnto kynge Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seuenth yere of his reygne.

And the kynge loued Hester aboue all the wemen, and she founde grace and mercy in his syghte before all the virgins: and he set the quenes crowne vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a great feast vnto all his princes and seruauntes (which feast was because of Hester) and let the landes in quyetnesse, and gaue royall gyftes.

And whã the virgins were gathered together the seconde tyme, Mardocheus

4. Re. 24.

to the kynges gate. And as yet had not Hester shewed hir kynred and hir people, accordynge as Mardocheus had bydde her: for Hester dyd after the worde of Mardocheus, lyke as whā he was hir tutoure. At ye same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theres which kepte the dore, were wroth, and sought to laye theyr handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the king therof in Mardocheus name. And whan inquisicyon was made, it was founde so. And they were both hanged on a tre: & it was wrytten in the Cronicles before the kynge.

The.iii. Chapter.

After these actes dyd the kynge promote Aman ye sone of Amadathai ye Agagite, & set hi hye, & set his seat aboue all ye prynces ye were wt hym. And all the kynges seruaūtes that were in the gate, bowed theyr knees, & dyd reuerēce vnto Amā: for the kynge had so cōmaūded. But Mardocheus bowed not the kne, & worshipped hym not. Thē the kynges seruaūtes which were in ye kinges gate, said vnto Mardoche us: Why trāsgressest ye the kynges cōmaūdement? And whan they spake this daylye vnto hym, & he folowed thē not, they tolde Aman, that they myght se whether Mardocheus matters wold endure: for he had told thē that he was a Jewe. And whā Aman sawe, ye Mardocheus bowed not ye kne vnto hym, nor worshipped hym, he was ful of indignacyon, & despyed ye he shuld laye hāde onely on Mardocheus (for they had shewed hym ye people of Mardocheus) but he sought to destroye the people of Mardocheus, all the Jewes that were in the whole empyre of Ahasuerus.

In the fyrst moneth ye is ye moneth * Nisan in ye twelueth yeare of kynge Ahasuerus, was ther occasyō & opportunite sought by Aman, frō one daye to another, & from ye same moneth vnto ye twelueth moneth, that is the moneth * Adar. And Aman said vnto kynge Ahasuerus: Ther is a people scattered abrode & dispersed amonge al people in all the landes of thyne empyre, & theyr lawes contrarye vnto all people, & they do not after ye kinges lawes, nother is it ye kynges profyte to suffer thē after this maner. If it please ye kyng, let hym wryte, that they may be destroyed, and so wyl I weye downe ten thousande talētes of siluer, vnder ye handes of the workmen, to be brought in to the kynges chamber. Thē toke ye kynge his ringe from his hande, and gaue it vnto Aman ye sone of Amadathai the Agagite the Jewes enemye. And the kynge sayd vnto Aman: Let the syluer be geuen the, & that people also, to do withall what pleaseth the.

C Then were the kynges scrybes called on the thirtenth daye of the fyrst moneth, & ther was wrytten (accordynge as Aman cō maūded) vnto the kynges princes, & to the debites euery where in the landes, & to the captaynes of euery people in the contrees on euery syde, accordynge to the wrytynge of euery nacyon, & after theyr language in the name of kynge Ahasuerus, and sealed with the kinges ringe. And the wrytynges were sent by postes in to all the kynges landes, to rote out, to kyll, and to destroye all Jewes both yonge and olde, chyldren & wemen in one daye (namely vpō the thirtenth daye of ye twelfeth moneth, which is the moneth Adar) and to spoyle theyr goodes.

This was the summe of the wrytyng, ye ther shuld be a cōmaundement geuen in all landes, to be publyshed vnto all people, ye they shulde be ready agaynst the same day. And the postes wente in all the haist accordynge to ye kynges cōmaūdement. And in ye castell of Susan was the commaundemēt deuysed. And the kinge and Aman sat and dranke. But the cytie of Susan was disquieted.

The.iiii. Chapter.

A When Mardocheus perceaued all that was done, he rente his clothes, & put on a sackcloth, & asshes, & wente out in to ye myddes of the citie, and cried loude and lamentably, and came before the kynges gate: for ther myght no man entre with in the kinges gate, that had a sackcloth on. And in all landes and places, as farre as ye kynges worde and commaundement extended, ther was great lamentacyon amonge the Jewes, and many fasted, wepte, mourned, and laye in sackclothes and in asshes. So Hesters damsels, and hir chamberlaynes, came and tolde it her. Then was the quene exceadyngly astonnyed. And she sent rayment, that Mardocheus shulde put thē on, and laye the sackclothe from hym.

But Mardocheus wolde not take them.
Then called Hester Hathach one of the kyn
ges chãberlaynes (whiche stode before her)
and gaue hym a commaundement vnto
Mardocheus, that he myght knowe what
it were, and wherfore he dyd so. So Ha-
thach went forth to Mardocheus vnto the
strete of the cytte, which was before the kyn
ges gate.

B And Mardocheus tolde hym of al that
had happened vnto hym, and of the sũme
of syluer that Aman had promysed to weye
downe in the kynges chamber because of ỹ
Jewes for to destroye them, and he gaue
hym the coppe of the commaundemẽt, that
was deuysed at Susan to destroye them, ỹ
he myght shewe it vnto Hester, & to speake
to her, & charge her, that she shulde go in to
the kynge, and make hir prayer and suppli
cacyon vnto hym for hir people.

And whan Hathach came in, and tolde
Hester the wordes of Mardocheus, Hester
spake vnto Hathach, and cõmaunded him
to saye vnto Mardocheus: All the kynges
seruauntes, and the people in the landes of
the kynge knowe, that who so euer cõmeth
within the court vnto the kynge, whether
it be man or woman, which is not called, ỹ
commaundement is that the same shal dye
immediatly, excepte the kynge holde out ỹ
golden cepter vnto him, that he maye lyue.
As for me, I haue not ben called to come in
to the kynge now this thyrtye dayes.

C And whan Mardocheus was certified
of Hesters wordes, Mardocheus bad saye
agayne vnto Hester: Thynke not to saue
thyne owne lyfe, whyle thou arte in the kyn
ges house before all Jewes: for yf thou hol
dest thy peace at this tyme, then shall ỹ Je-
wes haue helpe and delyueraunce out of a-
nother place, and thou & thy fathers house
shalbe destroyed. And who knoweth whe-
ther thou arte come to the kyngdome for
this tymes sake? Hester bad geue Mardo-
cheus this answer: Go thou thy waye then,
and gather together all the Jewes that are
foũde at Susan, and fast ye for me, that ye
eate not and drynke not in thre dayes, no-
ther daye nor nyghte. I and my dameselis
wyll faste lykewyse, and so wyll I go in to
the kynge contrarye to the commaunde-
ment: yf I perysshe, I perysh. So Mardo-
cheus wente his waye, and dyd al that He-
ster had commaunded hym.

The.v. Chapter.

AND on the thyrde daye put
ster on hir royall apparell, and
stode in the courte of ỹ kynges
palace within ouer against ỹ
kynges house. And the kyng
sat vpon his royall seate in the kynges pa-
lace ouer against the dore of the house. And
whan the kynge sawe Hester the quene sto
dynge in the courte, she founde grace in his
syghte. And the kynge helde out the golden
cepter in his hande toward Hester. So He-
ster stepte forth, and touched the toppe of ỹ
cepter. Then sayd ỹ kinge vnto her: What
wylt thou quene Hester? and what requy-
rest thou? are euen the halfe of the empyre,
it shalbe geuen the. Hester sayd: yf it plese
the kynge, let the kynge & Aman come this
day vnto the banket that I haue prepared.
The kynge sayde: Cause Aman to make
haist, that he maye do as Hester hath sayd.

Now whã the kynge & Aman came to ỹ
the banket ỹ Hester had prepared, the kyng
sayd vnto Hester whã he had dronke wyne:
Hester, what is thy peticyon? it shalbe gy-
the. And what requyrest thou? euen the half
of the empyre, it shalbe done.

Then answered Hester and sayd: My pe-
ticyon and desyre is, yf I haue foũde grace
in the syght of the kynge, and yf it plese ỹ
kynge to geue me my peticyon, and to fo-
fyll my request, then let the kynge & Aman
come to the banket that I shall prepare for
them, and so wyll I do to morow as ỹ kyng
hath sayd.

Then wente Aman forth the same dye
toyfull and mery in his mynde. And whan
he sawe Mardocheus in the kynges gate,
that he stode not vp & kneled before hym, he
was full of indignacyon against Mardo-
cheus. Neuertheles he refrayned himself,
& whã he cam home, he sent & called for his
frẽdes, & Seres his wyfe, & tolde them the
glorye of his ryches, & the multitude of his
chyldren, altogether how the kyng had pro-
moted hym so greatly, & how that he was
taken aboue the princes and seruauntes of
the kynge. Aman sayd moreouer: yea Hes-
ter the quene let no man come with the kyng
vnto the banket that she hath prepared, ex-
cepte me, and tomorowe I am bydden vn-
her also with the kynge. But in all this am
I not satisfyed as longe as I se Mardo-
cheus the Jewe syttynge in ỹ kynges gate.
Then sayd Seres his wyfe and all his fri-
des vnto hym: Let them make a galowe of
fyfftye cubites hye, & tomorow speake thou
vnto the kynge, that Mardocheus may

hanged theron, yf thou cõmest merely with the kynge vnto ỹ bancket. Aman was well content withall, and caused a galowe to be prepared.

The.vi. Chapter.

THe same nyght could not the kynge slepe, and he cõmaũded to bryng the Cronicles and storyes: which whã they were red before ỹ kynge, they happened on ỹ place where it was wrytte, how Mardocheus had tolde, that ỹ kynges two chãberlaynes (which kept ỹ tresholdes) sought to laye hãdes on kynge Ihasuerus. And ỹ kynge sayde: What worshyppe and good hane we done to Mardocheus therfore? Then sayd the kynges seruauntes that ministred vnto hym. There is nothynge done hym. And the kynge sayde: Who is in ỹ courte? (for Amã was gone in to the court without, before the kynges house, that he might speake vnto ỹ kynge to hange Mardocheus on ỹ tre, that he had prepared for hym.) And the kynges seruauntes sayd vnto hym: Beholde, Aman stõdeth in ỹ court. The kynge sayde: Let hym come in. And whan Aman came in, the kynge sayde vnto hym: What shall be done vnto ỹ man, whõ the kynge is disposed to bringe vnto worshyppe? But Aman thought in his harte: Whome shulde the kynge els be glad to bringe vnto worshyppe, but me? And Amã sayde vnto the kynge: Let the man vnto whome the kynge is disposed to do worshyppe, be brought hether, that he maye be arayed with the royall garmentes whiche the kynge vseth to weare: and ỹ horse that the kyng rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be delyuered vnder the hande of one of ỹ kynges princes, that he maye araye the man withall (whom the kynge is disposed to honoure) & carye hym vpon the horse thorow the strete of the cytie & cause it to be proclamed before him: Thus shall it be done to euery man, whõ the kyng is disposed to honoure.

The kynge sayde: Make hayste, & take (as thou hast sayde) the rayment & the horse and do euen so with Mardocheus ỹ Jewe that syteth before the kynges gate, and let nothynge fayle of all that thou hast spoke. Then toke Aman the rayment and ỹ horse, and arayed hym, and broughte hym on horsbacke thorow the strete of ỹ cytye, and proclamed before hym: Euen thus shall it be done vnto euery man whome the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Amã gat hym home in all the hayst, mournynge with bare heade, and told Seres his wyfe, and all his frendes, euery thynge that had happened hym. Then sayde his wyse men and Seres his wyfe vnto hi: yf it be Mardocheus of the sede of the Jewes, before whome thou hast begonne to fall, thou cãst do nothyng vnto hym, but shalt fall before hym. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make hayste to come vnto the bancket that Hester had prepared.

The.vii. Chapter.

AND whan the kynge & Aman came to the bancket that quene Hester had prepared, the kynge sayde vnto Hester on the secõde day whan he had dronken wyne: What is thy peticyon quene Hester, that it maye be geuẽ ỹ? And what requyrest thou? yee are euen halfe of the empyre, & it shall be done. Hester the quene answered & sayd: yf I haue founde grace in thy syghte (O kynge) and yf it please the kynge, then graũte me my lyfe at my desyre, and my people for my peticyons sake: for we are solde to be destroyed, to be slayne, and to perysh. And wolde God we were solde to be bonde men and bondewemen, then wolde I holde my tunge, so shulde not the enemye be so hye to the kynges harme. The kynge Ahasuerus spake and sayd vnto quene Hester: What is he that? Or where is he that darre presume in his mynde to do suche a thynge after that maner? Hester sayd: The enemy & aduersary is this wycked Aman.

As for Aman, he was exceadingly afrayed before the kynge and the quene. And the kynge arose from the bancket and from the wyne in his displeasure, and wente in to ỹ palace garden. And Aman stode vp, and besought quene Hester for his lyfe: for he saw that ther was a myschaunce prepared for hym of the kynge already.

And whan the kynge came agayne out of the palace garden in to the parler where they had eaten, Aman had layed hym vpon the bed that Hester sat vpon. Then sayde ỹ kynge: wyll he force the quene also besyde me in the house? As soone as ỹ worde went out of the kynges mouth, they couered Amans face. And Harbona one of the chamberlaynes that stode before the kyng, sayd:

Beholde, ther stondeth a galowe in Amãs house fyftye cubytes hye, which he had made for Mardocheus, that spake good for the kynge. The kynge sayde: Hange hym theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath stylled.

The. viii. Chapter.

¶ The same daye dyd kynge Ahasuerus geue the house of Amã the Jewes enemy, vnto quene Hester. And Mardocheus came before the kyng: for Hester tolde how that he belonged vnto her. And the kynge put of his fynger ryng, whiche he had taken from Aman, and gaue it vnto Mardocheus. And Hester set Mardocheus ouer ỹ house of Aman. And Hester spake yet more before the kynge, and fell downe at his fete, and besought hym, that he wold put awaye the wyckednes of Aman the Agagite, and his deuyce that he had ymagyned agaynst the Jewes. And ỹ kynge held out the golden cepter vnto Hester. Then rose Hester, and stode before the kynge, and sayde: yf it please the kynge, and yf I haue founde grace in his syght, and yf it be conuenient for the kynge, and yf I be accepted in his sight, thẽ let it be wrytte, that the letters of the deuyce of Aman the sonne of Amadathat the Agagite, maye be called agayne: which letters he wrote, to destroye ỹ Jewes in all the kynges landes. For howe can I se the euell that shall happẽ vnto my people? and howe can I loke vpon the destruccyon of my kynred.

Then sayde the kynge Ahasuerus vnto quene Hester, and to Mardocheus ỹ Jewe: Beholde, I haue geuen Hester the house of Aman, and hym haue they hanged vpon a tre, because he layed hãde vpon the Jewes. Wryte ye now therfore for the Jewes, as it lyketh you in the kynges name, and seale it with the kynges ryng (for the wrytynges that were written in the kynges name, and sealed with ỹ kynges ryng, durst no man dysanulle.) Then were the kynges scrybes called at the same tyme in ỹ thirde moneth, Mayo that is the moneth Siuan, on the thre and twentyeth daye.

¶ And it was wrytte (as Mardocheus cõmaunded) vnto the Jewes and to the prynces, to the Debtyes & captaynes in the londes from India vntyll Ethiopia, namely, an hundreth and seuẽ and twentye londes, vnto euery one accordynge to ỹ wrytynge therof, vnto euery people after their speche and to the Jewes accordynge to their tynge and language.

And it was wrytten in the kynge Assuerus name, and sealed with the kynges ryng. And by postes that rode vpon swyfte ponge Mules, sent he the wrytynges. Also in the kynge graunted the Jewes (in what cytyes so euer they were) to gather themselues together, and to stonde for their lyues, for to rote out, to slaye, & to destroye all the power of the people and londe that wold trouble them, with childre and wemẽ, and to spoyle their good vpon one daye in all londes of kynge Ahasuerus, namely vpon the thirtenth day of the twolueth moneth, which is the moneth Adar.

The summe of the wrytynge was, how ther was a cõmaundement geuen in all londes to be publyshed vnto al the people that the Jewes shuld be ready agaynst that day to auenge themselues on theyr enemyes. And the postes that rode vpon the mules made hayst with all spede, accordynge to the kynges worde: and the cõmaundemẽt was deuyled in the castell of Susan.

As for Mardocheus, he wente out from the kynge in ropall apparel of yalowe and whyte, and with a greate crowne of golde, beynge arayed with a garment of lynnen and purple, and the cytye of Susan reioyced and was glad: but vnto the Jewes there was come lighte & gladnesse, and ioye and worshyppe. And in all londes and cytyes, to what places so euer the kynges worde & cõmaũdemẽt reached, ther was ioye myrth, prosperite and good dayes amonge the Jewes: in so muche ỹ many people in the londe became of the Jewes beleue, for the feare of the Jewes came vpon them.

The. ix. Chapter.

IN the twolueth moneth, that is the moneth Adar, vpon the thyrtenth daye, which the kynges worde and cõmaundement had appoynted, that it shuld be done, euen vpon the same daye that the enemyes shulde haue destroyed the Jewes, to haue oppressed them, it turned contrary wyse: euen that the Jewes shulde haue their enemyes. Then gathered the Jewes together in their cytyes within all the londes of kynge Ahasuerus, to laye hande on such as wolde do thẽ euell, and none could withstõde thẽ: for the feare of thẽ was come ouer al people. And al ỹ rulers in the lan-

princes and Debytes, and officers of
the kyng promoted the Jewes: for the feare
of Mardocheus came vpō them. For Mar
docheus was greate in the kynges house,
and the reporte of hym was noysed in all
landes, how he increased and grewe.

Thus the Jewes smote all theyr enemy
es with a sore slaughter, and slewe and de-
stroyed, and dyd after theyr wyll vnto such
as were theyr aduersaries. And at ỳ castell
of Sulan slewe the Jewes and destroyed
fyue hundreth men: and slew Parsandatha
Dalphon, Aspatha, Poratha, Adalia, Ari-
datha, Parmastha, Arissai, Aridai, Vaiesa-
tha, the ten sōnes of Aman, the sonne of A-
madathai the enemy of the Jewes: but on
his goodes they layed no hādes. At ỳ same
tyme was the kynge certyfyed of the nōbre
of those that were slayne at the castel of Su
lan. And the kynge sayde vnto quene Hes-
ter: The Jewes haue slayne and destroyed
fyue hunderth men at the castell of Sulan,
and the ten sonnes of Aman: What shall
they do in ỳ other lōdes of the kyng? What
is thy petycyon, that it maye be geuen the?
and what requyrest thou more to be done?
Hester sayde: yf it please the kynge, let hym
suffre the Jewes tomorow also to do accor
dynge vnto this dayes cōmaūdement, that
they maye hange Amans ten sonnes vpon
the tre. And the kyng charged to do so, and
the cōmaūdement was deuysed at Sulan,
and Amans ten sonnes were hanged. And
the Jewes gathered themselues together
at Sulan, vpon the fourteenth daye of the
moneth Adar, and slewe thre hundreth men
at Sulan, but on theyr goodes they layed
no handes.

Is for the other Jewes in the kynges lō
des they came together, and stode for theyr
lyues, and gat rest from theyr enemies: and
slewe of theyr enemyes fyue & seuenty thou-
sand, howbeit they layed no hādes on their
goodes. This was done on the thirteenth
daye of the moneth Adar, and on the four-
teenth daye of the same moneth rested they,
which (daye) they ordeyned to be a daye of
feastynge and gladnesse. But the Jewes at
Sulan were come together both on ỳ thir-
teenth day, and on the fourteenth, and on the
fyftenth daye they rested, and the same day
ordeyned they to be a day of feastynge and
gladnes. Therfore the Jewes that dwelt
in the vyllages and vnwalled townes, or-
deyned the fourtheenth daye of the moneth
Adar, to be a day of feastynge and gladnes
and one sent gyftes vnto another.

And Mardocheus wrote these actes, &
sent ỳ wrytynges vnto all the Jewes that
were in all the londe of kynge Ahasuerus,
both nye and farre, that they shulde yearly
receaue and holde ỳ fourteenth and fyftenth
day of the moneth Adar, as ỳ dayes wherin D
the Jewes came to rest from theyr enemies
and as a moneth wherin theyre payne was
turned to ioye, and theyr sorowe in to prof-
perite: that they shulde obserue the same as
dayes of welthe and gladnesse, and one to
sende giftes vnto another, and to distribute
vnto the poore.

And ỳ Jewes receaued it that they had
begōne to do, and that Mardocheus wrote
vnto them: how that Aman the sonne of A
madathai the Agagite all the Jewes ene-
mye, had deuysed to destroye al the Jewes,
and caused the lot to be cast for to put thē in
feare, and to bringe them to naughte: and
how Hester went and spake to the kynge, ỳ
thorow letters his wycked deuyce (whiche
he ymagyned agaynst the Jewes) might be
turned vpon his owne heade, & how he and
his sonnes were hanged on the tre. For the
which cause they called this day Purim af
ter ỳ name of ỳ lot, accordyng to all ỳ wor-
des of this writtyng, & what they thēselues
had sene, & what had happened vnto thē.

And the Jewes set it vp, and toke it vpō C
them and theyr sede, and vpon all suche as
ioyned thēselues vnto thē, that they wolde
not mysse to obserue these two dayes year-
ly, accordynge as they were wrytten and ap
poynted how that these dayes are not to be
forgotten, but to be kepte of chylders chil-
dren amonge all kynreds in all londes and
cyties. They are ỳ dayes of Purim, which
are not to be ouerslypt amonge the Jewes,
and the memorialL of them ought not to pe
rysshe from theyr sede.

And quene Hester the doughter of Abi-
haill and Mardocheus the Jewe, wrote vh
all auctorite, to confyrme this seconde wryt
tynge of Purim, and sente the letters vnto
all the Jewes in the hundreth and seuen &
twentye londes of the empyre of Ahasue-
rus, with frendly and faythfull wordes, to
cōfirme these days of Purim, in theyr tyme
appoynted, accordynge as Mardocheus
the Jewe and Hester the quene had ordey-
ned, concernynge them: lyke as they vpon
their soule, and vpon theyr sede had cōfir-
med the actes of the * fastynges and of hit *.
cōplaynt. And Hester commaunded to sta-
blysshe these actes of this Purim, and to
wryte them in a boke.

Hester.i.

The.i.Chapter.

AND the kynge Ahasuerus layed tribute vpon the londe, and vpon the Iles of the Sea. As for all the worke of his power and auctoryte, and the greate worshyppe of Mardocheus, whiche the kynge gaue hym, beholde, it is wrytten in the Cronicles of the kynges of Media and Persia. For Mardocheus the Iewe was

The.x.Cha

the seconde nexte vnto kynge A
and greate amõge the Iewes
accepted amonge the multi-
tude of hys brethren,
as one that se-
keth the
welth of his
people, and speaketh
the beste for
al his se-
de.

¶ The ende of the fyrst parte of
the boke of Hester.

Job

The boke of Job,

The summe of this boke.

Chap. i. ii. The prolperyte of Job / and howe God gruch Satan power ouer his body & goodes / which he is content with all.

Chap iii. The fleshe can not suffer: and here is described the nature of the vnpacyent man / that grudgeth agaynst ỹ iudgement of god.

Chap. iiii. Jobs frendes comforte hym / and geue his sinnes the blame of his punishmẽt.

Chap v. That no man is without synne. A prayse of the almyghtynesse and loupnge kyndnesse of God.

Chap vi. Job excuseth his owne vnpacyency / layeth ypocrysie to his frendes charge / and layeth they are but dyssemblers.

Chap vii. A frendly contencyon that Job maketh with God shewynge the myserable lyfe and trauayle of man.

Chap viii. Baldad reproueth Job. The nature of ypocrytes.

Chap ix. All men are synners in the syght of God / and ryghtuousnesse commeth only of hym. he pumysheth also whom he wyll.

Chap x. No man is without synne / nother may ony man escape the hande of God.

Chap xi. Sophar reproueth Job of synne: and for so muche as no man maye withstonde God / he bydeth hym be pacyent.

Chap xii. All thynges come of the myghty ordynaunce of God. The wycked haue better dayes then the godly.

Chap xiii. Job speaketh as he thynketh / reproueth the ypocrysie of his frendes / and commeneth the wysdome of God.

Chap xiiii. The myserable lyfe of man.

Chap xv. xvi. No man is innocent before God. The condemnacyon of the vngodly.

Chap xvii. Job declareth his mysery.

Chap xviii. Baldad reproueth Job as vngodly / and sheweth the punishment of the wycked.

Chap xix. Job sheweth his myserable estate / and reproueth his frendes / in that they intende his payne.

Chap xx. Punyshment of the proude / vngodly and ypocrytes.

Chap xxi. Wicked men haue prolperyte in this worlde. God punysheth accordynge to his owne wyll.

Chap xxii. They tell Job / that his punyshment commeth for his synnes.

Chap xxiii. xxiiii. Job defendeth his innocency.

Chap xxv. No man is innocent before God.

Chap xxvi. Job mocketh his frendes / because they go about to proue the thynge that he denyeth not. The power of God.

Chap xxvii. God punysheth vs not accordynge to our merytes / but is mercyfull & sparyth ones the vngodly. Agayn / he chastyseth the good tyrannes (as Job was) with aduersite

Chap xxviii. The wysdome and forknowlege of God.

Chap xxix. The prolperyte that Job was in afore his innocencye and good dedes.

Chap xxx He complaynyeth of his mysery: howe the ygnorant and symple people laugh hym to scorne

Chap xxxi. He rehearseth his innocent lyfe.

Chap xxxii. Jobs frendes are angry / and forsake hym.

Chap xxxiii. God punysheth for synne / yet heareth he a meke prayer.

Chap xxxiiii. Job withstondeth the wordes of them / which saye that the wycked onely are punysshed.

Chap xxxv Job is reproued for holdynge hym selfe ryghteous.

Chap xxxvi. An argument that God punysheth no man except he haue deserued it.

Chap xxxvii. The power of God is here declared. Job is reproued.

Chap xxxviii. xxxix. xl. xli. The forknowlege and wysdome of God.

Chap xlii. Jobs frendes are reproued / and he hymselfe is restored to his prolperyte agayn

The boke of Job.

The.xxii. Chapter.

THer was a mã in the londe of * Hus called Job: an innocẽt and vertuous man, such one as feared God, and eschewed euell. This man had seuen sõnes, & thre doughters. * His substaũce was, vii. M. shepe, iii. M. Camels, v. C. yock of oxen, v. C. she asses, and a verye great housholder: so that he was one of the moost pyncypal men amonge all them of the East contre. His sonnes now went on euery man, and made bandettes: one day in one house, another day in another, and sent for theyr thre systers to eate & drynke with them. So whã they had passed ouer the tyme of theyr banketting rouñd about, Job sent for them, & clensed them agayne, rose vp early, and offered for euery one a burntoffering. For Job thought thus per aduẽture my sonnes haue done some offence, & haue ben vnthankful to God in theyr

* Ezech. 14.d

* Job. 42.d.

hartes. And thus dyd Job euery daye.

B * Now vpon a tyme, whan the seruaũ
Job. 2. a. tes of God came and stode before ỹ LORD,
Sathan came also amonge them. And ỹ
LORDE sayde vnto Sathan: frõ whẽce
commest thou? Sathan answered ỹ LOR
1. Pet. 5. b DE, and sayde: * I haue gone aboute the
londe, and walked thorowe it.

Then sayd the LORDE vnto Sathã:
hast thou not cõsydered my seruaunt Job,
how that he is an innocent and vertuous
man: such one as feareth God, & eschueth
euell, and that ther is none lyke hym in ỹ
londe? Sathan answered and sayde vnto
the LORDE: Doth Job feare God for
naught? hast thou not preserued hym, hys
house, and al hys substaũce on euery syde?
hast thou not blessed the workes of his hã
des? Is not hys possession encreased in the
londe? But laye thyne hande vpon hym a
lytle, touche once all that he hath, and (I
holde) he shall curse the to thy face. And ỹ
LORDE sayde vnto Sathan: lo, all that
he hath, be in thy power: only vpõ himself
se ỹ thou lay not thyne hond. Then wente
Sathan forth from ỹ LORDES presence.

C Now vpon a certayne daye, whan hys
sonnes and doughters were eatynge, and
drinkynge wyne in theyr eldeste brothers
house, ther came a messaunger vnto Job,
and sayde: Whyle the oxen were a plow-
ynge, and the asses goynge in the pasture
beside them: the Sabees came in violent
ly, and toke them, al awaye: yee they haue
slayne the seruauntes with the sweard, and
I onely ranne my waye, to tell the.

And whyle he was yet speakynge, ther
came another, and sayde: The fyre of God
is fallen from heauen, it hath consumed, &
burnt vp al the shepe and seruauntes: and
I onely ranne my waye, to tell the. In the
meane season whyle he was yet speaking,
ther came another, & sayde: The Caldees
made thre armyes, and fell in vpon the ca-
mels, which they haue caried awaye, yee &
slayne the seruauntes with the sweard: &
D I only am gotten away, to tel the. Whyle
he was speakynge, ther came yet another,
& sayde: Thy sonnes & doughters were ea
tynge & drinkyng wyne in theyr eldest bro
thers house, & sodenly ther came a mighty
great wynd out of the South, & smote the
iiii. corners of the house: whiche fell vpon
thy children, so that they are dead: and I
am gotten awaye alone, to tel the.

Then Job stode vp, and rente hys clo
thes shaued his head, fell downe vpon the
ground, worshipped, and sayde: * Naked
came I out of my mothers wombe, naked
shal I turn thither agayn. The LORD
gaue, & ỹ LORD hath take awaye (the LOR
DE hath done his pleasure) now blessed be
the name of the LORDE. * In all
thinges dyd Job not offende, nor murmu
red foolyshly agaynst God.

The.ii. Chapter.

IT * happened also vpõ a time
that whan the seruauntes of
God came and stode before the
LORDE, Sathan came also
amonge them, and stode before
hym. And the LORDE sayde vnto Sathã:
From whence commest thou? Sathan an
swered, and sayd: * I haue gone about the
londe, and walked thorowe it.

Then sayde the LORDE vnto Sa-
than: Haste thou not consydered my ser-
uaunt Job, how that he is an innocent &
vertuous man, suche one as feareth God,
and eschueth euell, and that ther is none
lyke him in the londe? But thou mouedst
me agaynst him, to punish him: yet is it in
vayne, for he continueth styll in hys god-
lynesse.

Sathan answered the LORDE, and
sayde: Skynne for skynne, yee a man wil
geue al that euer he hath, for hys life. But
laye thyne hande vpon hym, touche hym
once vpon the bone and flesh, and (I hold)
he shall curse the to thy face. Then sayde
the LORDE vnto Sathan: lo, there hast
thou him in thy power, but spare his life.

So wente Sathan forth from the LOR
DE, and smote Job with marueylous
sore byles, from ỹ sole of the foote vnto hys
crowne: so that he sat vpon the ground in
the asshes, and scraped of the etter of his so
res with a potsherde.

Then sayd hys wyfe vnto hym: * Dost
thou yet continue in thy perfectnesse? cur-
se God, and dye. But Job sayde vnto her:
Thou speakest lyke a foolysh woman.
Seyng we haue receaued prosperyte at ỹ
hande of God, wherfore shulde we not be
content with aduersyte also? * In al thes
thynges dyd not Job synne with his lippes.

Now whã Jobs frendes herd of al yron
ble, ỹ happened vnto him, ther cam they al
thre, euery one frõ his owne place: namely,
Eliphas the Themanite, Baldad the Su
hite, and Sophar the Naamathite.

For they were agreed together to come,
to shew their compassion vpon hym, &

mynde hym. So whe they lyfte vp their eyes a farre of, they knewe hym not.

Then cried they, and wept: then eue ry one of them rente his clothes, & spryncke led dufte vpon theyr heades in the ayre. They sat them downe by him also vpon ꝓ grounde. vii. dayes, and. vii. nightes. No ther was ther ony of them that spake one worde vnto him, for they sawe that his payne was very greate.

The.iii. Chapter.

AFter thys opened Job hys mouth, and cursed his daye, and sayde: lost be that daye, wherin I was borne: and the night, in te which it was said: ther is a manchild conceaued. The same daye be turned to darknesse, and not regarded of God from aboue, nother he shyned vpō with lyght: but be couered with darknesse, and the shadowe of death. Let the dimme cloude fall vpō it, and let it be lapped in with sorowe. Let the darknesse ouercome that nyght, let it not be rekened amonge the dayes of the yeare, nor counted in the monethes. Desypsed be ꝓ night and discommended: let them that curse ꝓ daye, geue it theyr curse also, euen those ꝓ be ready to rayse vp Leuiathan. Let ꝓ starres be dimme thorow darknesse of it. Let it looke for lyght, but let it se none, nother ꝓ eyelyde vp of the fayre morninge: because it shut not vp the wombe that bare me, nor hyd these sorowes from myne eyes.

B Alas, why died I not in ꝓ byrth? Why dyd not I perish, as soone as I came out of my mothers wombe? Why let they me vpō theyr knees? Why gaue they me suck with theyr pappes? Then shulde I nowe haue lyen still, I shulde haue slepte, & ben at rest: lyke as the kinges & lordes of the earth, whiche buylde them selues speciall places: As the princes that haue greate substaunce of golde, and theyr houses full of syluer. O that I vtterly had no beynge or were as a thynge borne out of tyme (ꝓ is put abyde) nother as ponge chyldren, which neuer sawe the lyght. There must the wycked cease from their thanny, there such as are wery shoulde be at rest: there are those lyuers out fre, which haue ben in prison, so that they heare nomor the voyce of the oppressour. There are smal and greate: the seruaunt is he that is fre frō his master.

C Wherfore is the lyght geuen, to him ꝓ is in myserye, and lyfe vnto the, that haue heuy hartes? (Which long for death, and it commeth not: for yf they might fynde theyr graue, they wolde be marueylous glad, as those that dygge vp treasure) To the man whose waye is hyd, whiche God kepeth backe from hym.

D This is the cause, that I syghe before I eate, and my roarynges fall out lyke a water stoude. For the thynge that I feared is come vpon me: and the thynge ꝓ I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in reste? And now commeth such myserye vpon me.

The. iiii. Chapter.

THe answered Elyphas of Theman, and sayde vnto hym: yf we begynne to comune wt the, peraduenture thou wilt be myscontent, but who can withold hymselfe from speakynge? Beholde, thou hast ben a teacher of many, and hast comforted the weery handes.

Thy wordes haue set vp those ꝓ were fallē, thou hast refreshed the weake knees, But now that the plage is come vpon the thou shrynkest away: now ꝓ it hath touched thyselfe, thou art faynt harted. * Where is now thy feare of God, thy stedfastnesse, thy pacience, and the perfectnesse of thy lyfe? Consyder (I praye the) who euer perished, beyng an innocent? Or when were ꝓ godly destroyed? As for those that plowe wyckednesse (as I haue sene my self), * & sowe myschefe, they reape ꝓ same. For whā god bloweth vpon them, they perysshe, and are destroyed thorowe the blaste of his wrath. The roaryng of the lyon, the crieng of the lyoneesse, and the teth of the lyons whelpes are broken. The greate lyon perysheth, because he can get no praye, and the lyons whelpes are scatred abrode.

Gala. 6.a.

B Ther is spoken vnto me a thynge in counsell, whiche hath geuen a terrible sounde in myne eare * wyth a vysyon in the nyghte, whan men are fallen a slepe. Suche feare, and drede came vpon me, that all my bones shoke. And whan the wynde passed ouer by me, the heeres of my flesshe stode vpright.

Dani. 10.c

Then stode ther one before me, whose face I knewe not: an ymage ther was, and the wether was styll so that I herde this voyce: * Shall a mā be more clene then he that made him? * Behold he hath

Job. 25.a. Ps. 142.a. Roma. 3.b. 1 Ioh. 1.b. 2 Pet. 2.b.

founde vnfaythfulnesse among his owne seruauntes, and proude disobedience amonge his angels.

How muche more then shall they (that dwell in houses of claye, whose fundacyō is but earth) be motheaten? They shall be destroyed from the mornyng vnto the euenynge: yee they shall perysshe or euer they be aware: and be taken awaye so cleane, that none of them shall remayne, but be dead, or euer they be aware of it.

The.v.Chapter.

C Name me one els, yf thou canst fynde ony, yee loke aboute yf vpon ony of the holy men.

As for the foolysshe man, displeasure kylleth him, and anger slayeth the ygnoraunt. * I haue sene my selfe, when the foolysh was depe roted, that his bewty was sodenly destroyed: yf his chyldren were without prosperyte or helth: that they were slayne in the dore, & no man to delyuer the: * that his harueste was eaten vp of the hongry: that the weaponed man had spoyled it, and that the thyrsty had dronke vp his ryches. It is not the earth that bryngeth forth trauayl, nother cōmeth sorowe out of the grounde: but it is man that is borne vnto mysery, lyke as the bryde for to flye.

B But now wyl I speake of the LORDE, & talke of God, which doth thynges, that are vnsearchable, & maruaylous wout nō ber: * Which geueth rayne vpon yf earth, & poureth water vpon al thynges: * which setteth vp them of lowe degre, & sendeth prosperyte to those that are in heuynesse: Whiche destroyeth the deuyces of the sotyl, so that they are not able to perfourme the thynges yf they take in honde: * which compasseth yf wyse in theyr owne craftynesse, & ouerthroweth the coūsell of yf wycked: In so much yf * they runne into darknesse by fayre day, & grope about them at the noone day, lyke as in the nyght.

* And so he delyuereth the poore from the swearde, from theyr mouth, & from the honde of the cruell, that the poore maye haue hope, and that the mouth of the oppressour may be stopped.

C * Beholde happy is yf man, whom God punysheth: therfore, despyse not thou the chastenyng of the almighty. * For though he make a wounde, he geueth a medicyne agayne: though he smyte, his honde maketh whole agayne.

He delyuereth the out of syx troubles, so that in the seuenthe there can no harme touche the. In the myddest of hunger he saueth the from deathe: & whan it is warre from the power of the swearde.

He shal kepe the from yf perilous tonge, so yf whan trouble cōmeth, thou shalt not nede to feare. In destruccyon & derth thou shalt be mery, * & shalt not be afrayde for the beastes of the earth: But yf cattell in the londe shal be cōfederate with the, and the beastes of the felde shal geue the peace.

yee thou shalt se yf thy dwellynge place shall be in rest, thou shalt beheld thy habitaūce, and be nomore punished for synne. Thou shalt se also yf thy sede shal encrease, & that thy posteryte shal be as the grasse vpon the earth. Thou shalte come to thy graue i a fayre age, like as yf corne of ayre are brought into the barne in due season. Lo, this is the matter, as we ouer selues haue proued by experience. Therfore mar yf thou hear e it, take better hede to thy sel.

The.vi.Chapter.

IOb answered & sayd: O that my misery were weyed, my punishment layed in yf balances: for then should it be poyse then the sonde of yf se. This is yf cause, yf my wordes are so swolle.

For the almyghty hath shot at me with his arowes, whose indignacyō hath dronke vp my spyrite, & the terryble feares of God fyght agaynste me. * Doth the wylde asse roare whan he hath grasse? Or crieth yf oxe whā he hath fodder ynough? May a thyng be eaten vnsealoned, or wout salte? Or what tayst hath yf whyte wtin yf yolk of an egge? The thynges that somtyme I myght not awaye withal, are now my meate for hunger sorow: O that I myght haue my petycyō that God wolde graūt me the thyng that I longe for: That he wold begyn & breake me: that he wolde let his hande go & bore me downe. Then should I haue some cōfort, yee I wolde despyse him in my payne, that he should not spare: for I wil not be ageynst the wordes of the holy one.

What power haue I to endure? Or what is myne ende, yf my soule myght be patient? Is my strength yf strength of stones? Or is my flesshe made of brasse? Am I able to helpe my selfe? Is not my strength gone fro me, lyke as yf one wolfe a good bede fro his frende, and forsoke the feare of God? Myne owne brethren passe ouer by me as

the waterbroke, ỹ hastly rūneth thorowe
Psa.58.a ỹ valleys.* But they that feare the whore
wolf, the snow shal fall vpon them.
Whan theyr tyme tōmeth, they shall be
destroyed & perysshe: & whan they be set on
fyre, they shal be remoued out of theyr pla-
ce: for the pathes ỹ they go in, are croked:
they hast after vayne thynges, and shall
perysh. Consyder ỹ pathes of Theman, &
the wayes of Saba, wherin they haue put
theyr trust. Confounded are they that put
ony confydence in them. For whan they
came to optayne the thynges that they lo-
ked for, they were brought to confusyon.
Euen so are ye also come vnto me: but
now ỹ ye se my misery, ye are afrayed. Did
I desyre you, to come hyther? Or to geue
me ony of your substaūce? To delyuer me
from the enemyes hande, or to saue me frō
the power of the myghty? Teache me & I
will holde my tunge: and yf I do erre,
shewe me wherin.
Wherfore blame ye then ỹ wordes, that
are wel & truely spoken? which of you can
reproue them? Sayenge onely that ye are
redy to check mens sayenges, & can speake
many wordes in the wynde. ye falle vpon
the fatherlesse, & go aboute to ouerthrowe
your owne frende. Wherfore, loke not
only vpon me, but vpon your selues, whe-
ther I lye or no. Turne in to your owne
selues (I pray you) be indifferent iudges,
and consyder myne vngyltynesse, whether
ther be ony vnrightreousnesse in my tung,
or vayne wordes in my mouth.

The.vii.Chapter.

IS not the lyfe of man vpon
earth a very battayle? Are not
his dayes, like the dayes of an
hyred seruaunt? For lyke as a
bonde seruaūt desyreth ỹ shadowe, & as the hyrelyng wolde fayne haue
an ende of his worke: Euen so haue I la-
boured whole monethes long (but i vain:)
and many a carefull nyght haue I tolde.
* Whā I layed me downe to slepe, I sayd:
O whā shal I ryse? Agayne, I longed sore
for the nyght. Thus I am full of sorow,
tyll it be darke. My flesh is clothed w̄ wor
mes, fylthynes & dust, my skynne is wythe
red, & croupled together: * my dayes passe
ouer more spedely, thē a weeuer can weeue
out his webbe, & are gone or I am aware.
O remembre that my lyfe is but a wynde,
& that myne eye shal nomore se ỹ pleasures
therof, yee & that none other mans eye shal
se me ony more. For yf thou fasten thyne
eyes vpō me, I come to nought as a cloud
is consumed & vanyshed away, euen so he
that goeth downe to hell cōmeth nomore
vp, nor turneth agayne into his house, no-
ther shall his place knowe him ony more.
Therfore I wyll not spare my mouthe, B
but wyll speake in ỹ trouble of my spyrete,
in ỹ bytternesse of my mynde wyl I talke.
Am I a see, or a whalfysh, that thou kepest
me so in prison? Whan I thynke my bed
shal comforte me, I shall haue some refre-
shyng by talkyng to my selfe vpō my cou-
che: * Thē troublest thou me w̄ dreames, Dani. 2.a
& makest me so afrayed thorowe vysions,
that my soule wysheth rather to be han-
ged, and my bones to be dead.
I can se no remedy, I shal lyue nomore:
O spare me thē, for my days are but vayn.
What is man that thou hast him in suche
reputacion, and settest so muche by him?
* Thou takest diligent care for him, & and Mat.6.c
sodenly doest thou trye him. & Deu.2.a
Why goest thou not from me, nor lettest Genes.22.a
me alone, so longe tyll I swalowe downe
my spetle? I haue offended, what shal I do
vnto the O thou preseruer of men? Why
hast thou made me to stonde in thy way, &
am so heuy a burthen vnto my selfe? Why
doest thou not forgeue me my synne?
Wherfore takest thou not away my wic-
kednesse? Behold, now must I slepe in the
dust: and yf thou seekest me to morow in the
mornynge, I shal be gone.

The.viii.Chapter.

THē answered Baldad ỹ Suhi A
te, & sayd: How lōge wylt thou
talke of suche thynges? howe
longe shall thy mouth speake
so proude wordes? Doth god
peruerte the thyng ỹ is lawful? Or doeth
the almighty destroy the thyng ỹ is ryght?
* Whan thy sonnes synned agaynst him, Job.1.a
dyd no he punysh thē for theyr wickednes?
* yf thou woldest now resort vnto god by Deu.30.a
tymes, & make thyne humble prayer to the
almighty: yf thou woldest lyue a pure and
a godly lyfe: shulde he not awake vp vnto
ỹ immediatly, & geue the ỹ bewty of rygh-
teousnesse agayn? In so much, that wherin
so euer thou haddest lytle afore, thou shul-
dest now haue great abundaūce. Enquere
of them that haue ben before ỹ, search dili-
gently among thy forefathers. Namely ỹ
we are but of yesterday, and consyder not,
* ỹ oure dayes vpon earth are but a very Psa.143.a

shadowe. They shall shewe the, they shall tel the, yee they wil gladly confesse ỹ same.

B Maye a russhe be grene without moystnesse: maye the grasse growe without water? No: but (or euer it be shot forth, and or euer it be gathered) it wythereth, before ony other herbe. Euen so goeth it with all them, that forget God: and euen thus also shal the ypocrites hope come to naught. His confidence shalbe destroyed, for he trusteth in a spyders webbe.

He leeneth vpon his house, but he shall not stonde: he holdeth him fast by it, yet shall he not endure. Oft tymes a thing doth florish, and men thynke that it maye abyde the Sonneshine: it shooteth forth the braunches in his garden, it taketh many rotes, in so much that it is like an house of stones. But yf it be taken out of his place, euery man denieth it, sayenge: I know the not. Lo, thus is it with him, that reioyceth in his own doinges: and as for other, they growe out of the earth.

Beholde, God will not cast awaye a vertuous man, nother wil he helpe the vngodly. Thy mouth shall he fill with laughinge, and thy lippes with gladnesse. They that hate the, shalbe confounded, ād the dwellynges of the vngodly shal come to naught.

The.ix. Chapter.

A Ps.142.a Rom.3.b. Job.4.b. 33.b. 25.a. IOb answered, and sayde: As for that* I know it is so of a treuth, ỹ a man compared vnto God, can not be iustified. yf he will argue with him, he shall not be able to answere him vnto one amonge a thousande. He is wyse of harte, and mightie in strēgth. Who euer prospered, ỹ toke parte against him? He translateth ỹ mountaynes, or euer they be aware and ouerthoroweth them in his wrath. He remoueth the earth oute of hyr place, ỹ hyr pilers shake withall. He commaundeth ỹ Sonne, and it riseth not: he closeth vp the starres, as it were vnder a signet. He him self alone sprædeth out the heauens, and goeth vpon ỹ wawes of ỹ see. He maketh the waynes of heauen, the ☞ Orion, the * vii. starres and the secrete places of the south. He doth great thinges, such as are vnsearcheable, yee & wōders wout nōbre.

Orion for clere a star in ỹ south. which the hebrue cal Iacobs steffe. Amos.5.a

yf he came by me, I might not loke vpon him: yf he went his waye, I shuld not perceaue it. yf he be haysty to take ony thinge awaye, who will make him restore it againe? * Who wil say vnto him: What doest thou? He is God, whose wrath no man maye withstonde: but the proude all must stoupe vnder him. How shall I then answere him: or what wordes shall I fynde out against him? yee though I be righteous, yet will I not geue him one worde againe, but meekely submitte myself to my iudge. All be it ỹ I call vpon him, & he heare me, yet am I not sure, ỹ he hath herde my voyce: he troubleth me so with tempest, and woundeth me out of measure without a cause. He will not let my spirite be in rest, but filleth me with bitternesse.

yf men wil speake of strength, he is the strongest of al: yf men will speake of righteousnesse, who darre be my recorde? yf I will iustifie my self, mine own mouth shall condemne me: yf I will put forth my self for a perfecte man, he shal prone me a wicked doer: For that I shuld be an innocent, my cōscience knoweth it not, yee I my life am wery of my life.

This one thinge will I saye: he destroieth both the righteous and vngodly. And though he slate sodenly with the scourge, yet laugheth he at ỹ punishment of the innocent. As for the worlde, he giueth it ouer in to the power of the wicked, such as the rulers be, wherof al londes are full. Is it not so? where is ther ony, but he is suche one?

*My dayes haue ben more swifter then a runner: they are gone sodenly, and haue not sene no good thing. They are passed away as the shippes that be good vnder sayle, as the Aegle that haisteth to the praye. Whan I am purposed to forget my complaintinges to chaunge my countenaunce, and to comforte myself: then am I afraid of al my workes, for I know, thou wilt not rest not an euel doer. yf I be thē a wicked one, why haue I laboured in vayne? Though I washed myself with snow water, & made mine hādes neuer so clean, yet shuldest thou dippe me in ỹ myre, & mine owne clothes shulde defyle me. For he ỹ I must geue answer vnto, & with who I go to lawe is not a man as I am. Nother is ther ony dayes mā to reproue both the parties, or lay his hāde betwixte vs. Let him take his rod away fro me, yee let him make me more afraid of him, & then shal I answere him without ony feare. For as longe as I am in such fearfulnesse, I can make no answere: And why? it greueth my soul to liue.

Euertheleſſe, nowe will I put
forth my wordes: I wil ſpeake
out of the very heuineſſe of my
ſoul, & wil ſaie vnto god: O do
not cõdemne me, but ſhew me
ꝓ cauſe, wherfore thou iudgeſt me on this
maner. Thinkeſt thou it well done, to op-
preſſe me, to caſte me of (beinge a worke of
thy handes) & to maintaine ꝓ councell of ꝓ
vngodly? Haſt thou fleſhy eyes thẽ, or doeſt
thou loke as man loketh? Are thy daies as
ꝓ daies of man, & thy yeares as mans yea-
res: that thou makeſt ſuch inquiſition for
my wickednelle, & ſearcheſt out my ſinne:
where as (notwithſtonding) thou knoweſt
ꝓ I am no wicked perſon, & ꝓ ther is no mã
able to deliuer me out of thine hãd. * Thy
handes haue made me, & faſhioned me al-
together round about, wilt thou then deſ-
troye me ſodẽly? O remẽbre (I beſeke the)
how ꝓ thou madeſt me of ꝓ moulde of the
earth, & wilt bringe me to earth agayne.
Haſt thou not milked me, as it were
milke, & turned me to cruddes lyke cheſe?
Thou haſt couered me with ſkinne & fleſh
& ioyned me together with bones, and
ſinnues. Thou haſt graũted me lyfe, and
done me good: & the diligent hede ꝓ thou
takeſt vpon me, hath preſerued my ſpyrete.
Though thou hydeſt theſe thynges in
thyne hart, yet am I ſure, that thou remẽ-
breſt the all. Wherfore dyddeſt thou kepe
me, whan I ſynned, and haſt not cleanſed
me fro myne offence? yf I do wickedly, wo
is me therfore: yf I be righteous, yet dar
I not lyft vp my heade: ſo full am I of con
fuſion, and le myne owne miſery.
Thou huntеſt me out (beinge in heyu-
neſſe) as it were a Lyon, and troubleſt me
out of meaſure. Thou bringeſt freſh wyt-
neſſes agaynſt me, thy wrath increaſeſt
thou vpon me, very many are the plages,
ꝓ I am in. * Wherfore haſt thou brought
me out of my mothers wombe? O that I
had periſhed, & that no eye had ſene me, yf
they had caried me to my graue, as ſoone
as I was borne, then ſhulde I be now, as
though I had neuer bene.
Shall not my ſhorte life come ſoone to
an ende? O holde the fro me, let me alone,
that I may eaſe my ſelf a litle afore I go
thither, ſtõ whẽce I ſhal not turne again:
Namely, to that londe of darkneſſe & ſha-
dow of death: yee in to ꝓ darck clowdy lõd
and deadly ſhadow, where as is no order,
but terrible feare as in the darkneſſe.

The.xii. Chapter.

Then anſwered Sophar the
Naamathite, & ſaide: Shuld
not he that maketh many wor
des, be anſwered? Shuld he ꝓ
babbleth much, be cõmended
therin? Shuld mẽ geue eare vnto ꝓ onely?
Thou wilt laugh other men to ſcorne, and
ſhal no body mocke ꝓ againe? Wilt thou
ſay vnto god: The thing ꝓ I take in hand,
is perfect, & I am clene in thy ſight? O that
god wold ſpeake, & opẽ his lippes againſt
the, ꝓ he might ſhewe the (out of his ſecrete
wyſdome) how manifolde his lawe is: thẽ
ſhuldeſt thou knowe, that God had forgot
ten the, becauſe of thy ſinnes.
Wilt thou fynde out God with thy ſe-
kinge? wilt thou attaine to the perfectneſſe
of the Almightie? He is hyer then heauen,
what wilt thou do? Deper thẽ hel, how wilt
thou thẽ know him? His length exceadeth
ꝓ length of ꝓ earth, & his breadth the bredth
of the ſee. Though he turne al thinges vp
ſyde down, cloſe them in, or thruſt them to
gether, who darre check him therfore?
* For it is he, ꝓ knoweth the vanite of
men: he ſeith their wickednelle alſo, ſhulde
he not then conſider it? A vayne body eral
teth himſelf, and the ſonne of man is like a
wilde aſſes foale. yf thou haddeſte now a
right harte, & liftedeſt vp thine handes to-
warde him: yf thou woldeſt put awaye the
wickednelle, which thou haſt in hande, ſo
that no vngodlynelle dwelt in thy houſe:
Then mighteſt thou lyfte vp thy face wp-
thout ſhame, then ſhuldeſte thou be ſure,
and haue no nede to feare.
Then ſhuldeſt thou forget thy miſery,
and thinke no more vpon it, than vpon the
waters ꝓ runne by. Then ſhulde thy lyfe
be as cleare as the noone daye, and ſpring
forth as ꝓ morninge. Then mighteſt thou
haue comforte, in the hope that thou haſt:
& ſlepe quietly, whan thou art buried. Thẽ
ſhuldeſt thou take thy reſt, and no man to
make the afrayed: yee many one ſhulde ſet
much by the. As for the eyes of the vngod
ly, they ſhal be conſumed, and not eſcape:
their hope ſhalbe miſery & ſorow of mind.

The.xii. Chapter.

So Job anſwered, and ſayde:
Then (no doute) ye are the mẽ
alone, and wyſdome ſhall pe-
riſh wt you. But I haue vnder
ſtõding as wel as ye, and ame
no leſſe thẽ ye. yee who knoweth not theſe
thynges? Thus he that calleth vpon God,

and whom God heareth, is mocked of hys neghbour: the godly and innocent man is laughed to scorne. Godlynesse is a lyghte despysed in the hartes of the ryche, and is set for them to stomble vpon.

The houses of robbers are in wealth & prosperyte, & they that maliciously medle agaynst God, dwel without care: yee God geueth al thynges rychely wyth his hand.

B Aske the cattell, and they shall enfourme the, the foules of the ayre, and they shal tel the: Speake to the earth, and it shal shewe the: Or to the fyshes of ỹ see, and they shall certifye the. What is he, but he knoweth, that the hande of the LORDE made all
Sap 3.a. these: * In whose hande is the soule of e-
very lyuynge thinge, and the breth of all
Job 34.a men. * Haue not the eares pleasure in hea
ringe, and the mouth in tastynge ỹ thing
Job.3 2.b. that it eateth: * Amonge olde personnes
ther is wysdome, and amonge the aged is
Understondynge. Yee with God is wysdō,
and strength, it is he that hath counsell, &
foreknowlege. * If he breake down a thing
Esay.22.b who can set it vp agayne? * yf he shutte a
Apoc. 3.b thinge, who wyll open it? Beholde, yf he
Esa. 30.a witholde ỹ waters, they dry vp: yf he let
thē go, they destroye the earth. With hym
is strength & wysdome: he knoweth both
the deceauer, and hym that is deceaued.

C He carieth away ỹ wyse men, as it were
a spoyle, and bringeth the iudges oute of
theyr wyttes. He lowseth the gyrdle of kyn
ges, and gyrdeth theyr loynes wt a bonde:
he ledeth away the preistes in to captiuite,
2.Ma.13.c & turneth the myghtie vp syde down. * He
Exec.14.d taketh the verite trō out of the mouth, and
disapoynteth the aged of theyr wysdō. He
poureth out confusyon vpon princes, and
cōforteth them that haue ben oppressed.
Luce.12.a * Loke what lyeth hyd in darknesse, he de-
clareth it openly: & ỹ very shadow of death
bringeth he to light. He both increaseth the
people, and destroyeth them: He maketh
them to multiplie, and driueth thē awaye.
He chaungeth the harte of the princes and
kynges of the earth, and disapoynteth thē:
so that they go wandrynge out of ỹ waye,
and grope in the darke without lyght, stac
kerynge to and fro lyke dronken men.

The.xii. Chapter.

LO, all this haue I sene wyth myne eye, herde wt myne care, and vnderstōde it. Loke what ye knowe, ỹ same do I knowe also, nother am I inferior vn
to you. Neuertheles I am purposed to talke with the Almightie, and my desyre is to comune with God. As for you, ye are workmasters of lyes: & vnprofytable phy-
sicians altogether. Wolde God ye kept
youre tunge, * that ye myght be taken for
wise men. Therfore heare my wordes, and
ponder the sentence of my lyppes. Will ye
make answere for God with lyes, and rea-
sone him with deceate? Will ye accepte the
personne of God, and intreate for hym?
Shal that helpe you, whan he calleth you
to rekeninge? Thinke ye to begyle hym as
a man is begiled? Punish you shal he, and
reproue you, yf ye do secretly accepte his
personne. Shall he not make you afrayed,
whan he sheweth himselfe? Shall not his
terrible feare fall vpon you? youre remem-
braunce shalbe lyke the duste, and youre
pryde shalbe turned to claye.

Holde youre tunges now, and let me
speake, for ther is some thinge come in to
my minde. Wherfore do I beare my flesh
in my teth, * and my soule in myne han-
des? Lo, ther is nother cōforte nor hope for
me, yf he will slaye me. * But yf he shal
and reproue myne owne waies in his sight,
he is euen the same ỹ maketh me whole.
And why? ther maye no hypocryte come
fore him. Heare my wordes, and ponder
sayenges wt youre eares. Behold, though
sentence were geuen vpon me, I am sure
to be knowē for vngodly. What is he, that
will go to lawe with me? For yf I holde
my tunge I shal dye. Neuertheles graunt
me. ii. thinges, and then will I not hyde
my self from the.

Withdraw thine hande fro me, & let
not the fearfull drede of the make me afray
ed. And then sende for me to the lawe, that
I maye answere for my self: or els, let me
speake, and geue thou the answere. How
greate are my mysdedes and synnes? Let
me knowe my transgressions and offen-
ces. Wherfore hidest thou thy face, and ho-
dest me for thine enemie? Wilt thou be so
cruell and extreme vnto a flyenge leaf, and
folowe vpon dry stubble? that thou layest
so sharply to my charge, and wilt bringe
vndo me, * for the sinnes of my youthe?
* Thou hast put my foote in the stockes, &
thou lokest narowly vnto all my pathes, &
markest the steppes of my fete: where as I
(notwithstondinge) muste consume as a
foule carion, and as a cloche that is moth
eaten.

The.xiiii. Chapter.

1 Man that is borne of a wom-an,
hath but a shorte tyme to lyue,
and is ful of diuerse miseries.
2 He commeth vp, and falleth a
waye lyke a floure. He flyeth
as it were a shadowe, & neuer cõtinueth in
one estate. Thinkest thou it now wel done
to open thyne eyes vpon such one, and to
bringe me before the in iudgement? Who
can make it cleane, that commeth of an vn
cleane thynge? No body. The dayes of mã
are shorte, the nombre of his monethes are
knowne onely vnto the. Thou hast apoyn
ted hym his bondes, he can not go beyond
them. Go from hym, that he maye reste a
lytle: vntyll hys daye come, wich he loketh
for, lyke an hyrelynge doth.

3 yf a tre be cut downe, ther is som ho-
pe yet that it will sprout, and shute forth
the braunches agayne: For though a rote
be waxen olde and dead in the ground, yet
whan the flocke getteth the sent of water,
it will budde, and bringe forth boughes,
lyke as whan it was fyrst planted. But as
for a man, whan he is dead, perished, & con
sumed awaye, what becommeth of him?
4 The floudes whan they be dryed vp, and
the ryuers when they be emptye, are fylled
agayne therowe the flowynge waters of y
see: but whan man slepeth, he ryseth not a-
gayne, * vntyll the heauen perish: he shal
not wake vp, nor ryse out of hys slepe. O y
thou woldest kepe me, and hyde me in the
hell, vntyll thy wrath were stylled: and to
appoynt me a tyme, wherin thou mightest
remembre me. Maye a dead man lyue a-
gayne? * All the dayes of this my pylgry
mage am I lokynge, when my chaunging
shall come, yf thou woldest but call me, I
shulde obey the: * only despise not y wor-
ke of thyne owne hondes.

C For thou hast nombred all my goyn-
ges, yet be not thou to extreme vpon my
synnes. Thou hast sealed vp myne offen-
ces, as it were in a bagge: but be mercifull
vnto my wickednesse. The moũtaynes fal
awaye at the last, the rockes are remoued
out of theyr place, the waters pearse tho-
rowe the very stones by lytle and lytle, the
floudes do washe awaye the grauell and
earth: Euen so destroyest thou the hope of
man in lyke maner. Thou preuaylest a-
gaynst hym, so that he passeth away: thou
chaungest hys estate, and puttest him frõ
the. Whether hys chyldren come to wor-
shyppe, or no, he can not tell: And yf they
be men of lowe degre, he knoweth not.
Whyle he lyueth, his flesshe must haue tra-
uayle: and whyle the soule is in hym, he
must be in sorowe.

The.xv. Chapter.

1 Then answered Eliphas y Thema-
nyte, and sayde: Shulde a wise mã geue such an answere
(as it were one that shake in y wynde) and fyll hys stomacke
with anger? Thou reprouest with wordes
that are nothyng worth: and speakest the
thynge, wich cã do no good. As for shame,
thou hast set it aside, els woldest thou not
make so many wordes before God: but thy
wickednesse teacheth thy mouth, & so thou
hast chosen the a crafty tunge. Thine own
mouth cõdemneth the, and not I: yee thine
owne lyppes shape y an answere. Art thou
the fyrste man, that euer was borne? Or
wast thou made before y hylles: hast thou
herde the secrete counsell of God, that all
wysdome is to lytle for the? What know-
est thou, that we knowe not? What vnder
stondest thou, but we can the same? Wyth
vs are olde & aged men, yee suche as haue
lyued longer then thy forefathers.

2 Dost thou nowe regarde the com-
forte of God? but thy wicked wordes wyll
not suffre the. Why doth thyne hart make
the so proude? Why stondest thou so great
ly in thyne owne conceate? Where vnto
loke thyne eyes, that thy mynde is so puft
vp agaynst God, and lettest suche wordes
go out of thy mouth? What is a man, that
he shulde be cleane? What hath he (which
is borne of a woman) wherby he myght be
knowe to be ryghteous? * Behold, he hath Iob. 4. b.
founde vnfaythfulnesse amonge his own 2. Pet. 2. d.
sayntes: yee the very heauẽs are vncleane
in hys syght. How muche more then an ab
hominable and vyle man, which drinketh
wickednesse lyke water? I wyll tell the,
heare me: I wyll shewe the a thyng, that I
know: which wyse men haue tolde, & hath
not ben hyd from theyr fathers: vnto whõ
onely the londe was geuen, that no straun
ger shulde come amonge them.

C * The vngodly despayreth al y dayes Eccl. 4. b.
of hys lyfe, and the nombre of a tyrauntes
yeares is vnknowe. A fearfull sounde is
euer in hys eares, and when it is peace, yet
feareth he destruccyon: He beleueth neuer
to be delyuered out of darknesse, y sweard
is alwaye before his eyes. When he goeth
forth to get hys lyuynge, he thynketh pla-
nely, that the daye of darknesse is at hand.

Sorow and carefulnesse make hym afrayed, and compasse hym rounde aboute, lyke as it were a kinge with his hoost ready to the battayll. For he hath stretched out his hande agaynst God, and armed hymselfe agaynst the Almightye. He runneth proudly vpon hym, and wyth a styf necke fyghteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykynge. Therfore shall his dwellynge be in desolate cyties, and in houses whiche noman inhabiteth, but are become heapes of stones.

D He shall not be ryche, nother shall his substaunce continue, nor encrease vpon earth. He shal neuer come out of darknesse the flame shall drye vp his braunches, & the blaste of the mouth of God shall he be taken awaye. He will nother applie hymselfe to faythfulnesse nor treuth, so sore is he deceaued with vanyte.

He shal perysh afore his tyme be worne out, and his hande shall not be grene. He shal be pluckte of as an vnfrutefull grape from the vyne, and shall let his floure fal, as the olyue doth. For the congregacion of ypocrytes is vnfrutefull, and the fyre shall consume the houses of suche, as are
Esa. 7. b. gredy to receaue gyftes. * He conceaueth
Esa. 59. a trauayle, he beareth myschefe, and his body bringeth forth deceate.

The.xvi.Chapter.

IOb answered, and sayde: I haue oftymes herde suche thynges. Wilerable geuers of comforte are ye, all the sort of you. Shall not thy vayne wordes come yet to an ende? Or hast thou yet ony more to saye? I coulde speake, as ye do also. But wold God, that your soule were in my soules steade: then shulde I heape vp wordes against you, and shake my heade at you. I shulde comforte you wt my mouth, and release youre payne with ỹ talkynge of my lyppes. But what shall I do? For all my wordes, my sorowe wyl not ceasse: and though I holde my tunge, yet wyll it not departe fro me. And now that I am full of payne, and al that I haue destroyed (whereof my wyncles beare wytnesse) ther stondeth vp a dissebler to make me answere with lyes to my face. He is an
Iob. 19. b. enemye at me, he hateth me, and gnasheth
Mat. 27. b. vpon me wyth hys teth. Myne enemye
Mar. 14. g stoureth vpon me with his eyes.

B They haue opened their mouthes wide vpon me, * and smytten me vpon ỹ cheke despytefully, they haue taken them selues thorow myne adulterye. God hath geuen me ouer to the vngodly, and delyuered me in to the hondes of the wicked. I was late ryme i wealth, but sodeyly hath he brought me to naught. He hath taken me by the necke, he hath rente me, and ferme, as it were a marck for him to shute at. He hath compassed me round aboute with his dartes, he hath wounded my loynes, and not spared. My bowels hath he powred vpon the grounde. He hath geuen me one wounde vpon another, and is fallen vpon me lyke a giaunte. I haue sowed a sackecloth vpon my skynne, and lye wyth my strength in the duste.

My face is swollen with weepynge, & myne eyes are wark dymme. Howbeit there is no wyckednesse in my hondes, and my prayer is cleane. O earth, couer not my bloud, and let my crienge find no rowme. For lo, my witnesse is in heauen, and he ỹ knoweth me, is aboue in the heyghte. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body myghte pleate with God, as one man doth with another, yet the nombre of my yeares are come, and I must go the waye from whence, I shall not turne agayne.

The.xvii.Chapter.

MY breth fayleth, my dayes are shortened, I am harde at deathes doze. I haue deceaued no man, yet must myne eye continue in heynesse. O deliuer me, & set me by the, who shall then be able to thrust my hondes together? Thou hast withholden their hartes from vnderstondinge, therfore shall they not be let vp on hye. He promyseth his frendes part of his good, but hys owne chyldren spende it. He made me as it were a byword of ỹ common people, I am his yestinge stocke among them. My countenaunce is heuy for very anger, and the membres of my body are become lyke a shadow. Vertuous men therfore shal wel consydre this, and the innocent shall take parte against the ypocrite.

The righteous will kepe his waye, & he ỹ hath cleane handes, wil euer be stronger and stroger. As for you, turne you, & get you hence, for I can not se one wyse man amõg you. My dayes are past, my thoughtes are vanished awaye, wich haue bered myne harte, chaungynge the nyghte into

day, and ꝑ light in to darkneſſe. Thoug I labo̱ neuer ſo muche, yet the graue is my houſe, and I muſt make my bedde in the darcke. I call corꝛuption my father, and ꝑ wo̱mes call I my mother and my ſyſter. What helpeth then my longe tarynge? Or who wyll fulfyll the thynge, ꝑ I loke for? All that I haue, ſhall go downe in to the ꝓt, and lye with me in the duſt.

The.xviii.Chapter.

THen anſwered Baldad ꝑ Suhite, and ſayde: whan wyll ye make an end of youꝛ wo̱des? Marke well, and conſido̱e, we wyll ſpeake alſo. Wherfo̱ are we coũted as beaſtes, and reputed ſo vyle in youꝛe ſyght? Why deſtroyeſt thou thyſelf with angeꝛ? Shal the earth be fo̱ſake ꝑ ſtones remoued out of theyr place be cauſe of the? Shal not the light of the vngodly be put out? yee the flame of hys fyꝛe ſhal not burne. The lyght ſhalbe darke in hys dwellynge, and hys candle ſhalbe put out with hym. Hys preſumptuous goynges ſhal be kepte in, and his owne councel ſhal caſt him downe. Fo̱ his fete ſhalbe take in the net, & he ſhal walke in the ſnare. His foote ſhalbe holden in the trappe, and the thyrſte ſhal catch him. The ſnare is layd fo̱ hym in the grounde, and a pytfall in the waye.

Feartulneſſe ſhal make him afrayed on euery ſyde, that he ſhal not knowe, where to get out. Honger ſhalbe hys ſubſtaunce, and myſfoꝛtune ſhal hange vpon hym. He ſhal eate hys owne ſkinne, yee hys owne armes ſhal he deuoure, beynge a fyrſtbo̱n of death. All hys comfoꝛte and hope ſhall be voted out of hys dwellynge, very feartulneſſe ſhal bryng him to ꝑ kynge. Other men ſhal dwel in hys houſe (which now is none of hys) and brymſtone ſhalbe ſcatered vpon his habitacion. Hys rotes ſhalbe dryed vp beneth, and aboue ſhall his harueſt be cut downe. Hys remembꝛaũce ſhal perych from the earth, and hys name ſhal not be prayſed in the ſtretes: he ſhalbe dryuen from ꝑ light in to darkneſſe, & be caſte clene out of the worlde. He ſhal nother haue chyldren no̱ kynſfolkes amonge hys people, no̱ no̱ ony poſterȳte in hys contre: yonge and olde ſhalbe aſtonnyed at hys death. Suche are now the dwellynges of the wycked, and this is the place of hym that knoweth not God.

The.xix. Chapter.

IOb anſwered, and ſayde: How A
longe wyll ye vexe my ſoule, & trouble me wyth wo̱des? Lo, ten tymes haue ye repꝛoued me: are ye not aſhamed, for to laugh me ſo to ſcorne, yt I go wꝛonge, I go wꝛonge to my ſelf. But yf ye wyll enhaunce youꝛ ſelues agaynſt me, and accuſe me to be a wycked perſonne, becauſe of the ſame that is come vpon me: know this then, that it is God whiche hath handled me ſo violently, and hath compaſſed me about wt hys ſcourges. * Behold, though Iob.19.a.
I crie, yet vyolence is done vnto me. I cã not be herde: Though I complayne, ther is none to geue ſentence with me. He hath hedged vp my path, I can not get awaye, he hath ſet darkneſſe in my gate.

* He hath ſpoyled me of myne honour, B
and taken the crowne awaye fro my head. Iob.1.a.
He hath deſtroyed me on euery ſyde, and I am vndone: My hope hath he taken awaye fro me, as it were a tre pluct vp by the rote. His wꝛath is kindled againſt me, he taketh me, as though I were his enemy

Hys mẽ of warre came together, whith made theyr waye ouer me, and beſeged my dwellynge rounde aboute. * He hath put Ps.37.b
my bꝛethꝛen farre awaye fro me, and ſuch as were of myne acquayntaunce, are become ſtraungers vnto me. Myne owne kynſfolkes haue fo̱ſaken me, and my frendes haue put me out of remembꝛaunce. C
The ſeruauntes, and maydens of myne owne houſe take me fo̱ a ſtraunger, and I am become as an aleaunt in theyr ſyghte.

Whan I call vpon my ſeruaunt, he geueth me no anſwere: no though I pꝛaye hym wyth my mouth. Myne owne wyfe maye not abyde my bꝛeth, I am layne to ſpeake fayꝛe vnto ꝑ childꝛen of myne own body. yee the very dyſerte fooles deſpyſe me, and whan I am gone from them, they ſpeake euell vpon me. All ſuch as were my mooſt familiars, abho̱re me: & they whõ I loued beſt, are turned againſt me. My bone hangeth to my ſkinne, and the fleſhe is awaye, onely ther is left me the ſkynne aboute my teth. Haue pyte vpon me, haue pyte vpon me (o ye my frendes) fo̱ ꝑ hand of the LORDE hath touched me. Seynge God perſecuteth me, wyll ye vexe me alſo? Haue ye not yet ynough of the trouble of my fleſhe?

O that my wo̱des were wꝛytte, O that D
they were put i a boke: wold god they wer grauen wt an yꝛon penne in leade o̱ ſtone.

For I am sure, that my redemer lyueth, ād that I shall rise out of the earth in the latter daye: that I shall be clothed agayne w̄ this skynne, and se God in my flesshe. yee I myselfe shall behold him, not with other, but with these same eyes. My reynes are consumed within me, whan ye saye: Why do not we persecute him? we haue founde an occasion agaynst hym. But beware of the swearde, for the swearde wylbe auenged of wickednesse, and be sure, that ther is a iudgement.

The.xx.Chapter.

1 Then answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes cōpell me to answere. And why? my mynde is tossed here and there. I haue sufficiently herde ẏ checkinge and reproffe, therfore am I purposed to make answere after my vnderstonding. Knowest thou not this, namely: that from the beginninge (euer sence the creacion of man vpon earthe) the prayse of the vngodly hath ben shorte, and that the ioye of ypocrytes continued but ẏ twinckling of an eye? Though he be magnifyed vp to the heauen, so that his head reacheth vnto the cloudes: yet he perisheth at the last like donge: In so much that they whiche haue sene him, saye: Where is he? He vanysheth as a dreame, so that he can no more be founde: and passeth awaye as a vision in the nighte. So that the eye whiche sawe him before, getteth now no sight of hym, ꝛ his place knoweth him nomore. His chyldren go a beggynge, theyr handes bringe them to sorowe, and heupnesse.

3 From his youth vp are his bones ful of vyce, whiche shall lye downe with hym in the earth. Whan wyckednesse is swete in his mouth, he hydeth it vnder his tūge. That he fauoureth, that will he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpentes within his body. The riches that he deuoureth, shall he perbreake agayne, for God shall drawe them oute of his belly. The serpentes heade shal suck him, and the adders tunge shall slaye him: so that he shal nomore se the riuers ꝛ brookes of hony and butter: But laboure shall he, and yet haue nothynge to eate. Greate trauaple shall he make for ryches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoiled, and not buylded them. His belly could neuer be fylled, therfor shal he perish in his couetousnesse. He deuoured so gredly, that he left nothing behynd, therfore his goodes shall not prosper.

4 * Though he had plentousnesse of euerythinge, yet was he poore, and therfor but a wretch on euery syde.

For though the wicked haue neuer so much to fill his bely, yet God shall sende his wrath vpō him, and cause his battayl to raigne ouer him: so ẏ yf he flie ẏ̄ wepens, he shal be shot with ẏ stele bow. The arow shal be take forth, and go out at his backe ꝛ a glisteryng sweard thorowe his gal, feare shall come vpon him. Ther shal no darknesse be able to hyde hym. An vnkindled fyre shall consume him, and what remayneth in his house, it shal be destroyed. The heauen shall declare his wickednesse, and the earthe shall take parte agaynst him. The substaunce that he hath in his house shalbe taken awaye ꝛ perish in the daye of th LORDES wrath. This is the porcion that the wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

The. xxi. Chapter.

1 And Job answered, ꝛ sayd: O heare my wordes and amende your selues. Suffre me a lite, that I maye speake also, and the laugh my wordes to scorne, yf ye wyll. Is it with a man, that I make this disputacion? Which yf it were so, shuld not my spirite be then in sore trouble? Marck me well, be abashed, and laye your hande vpon your mouth. For whan I ponder and consyder this, I am afrayed, and my flesh is smytten with feare. * Wherfor do wicked men lyue in health, and prosperyte, come to theyr olde age, and increase in ryches? Theyr chylders children spring theyr syght, and theyr generacion before theyr eyes. Theyr houses are safe from feare. * For the rodde of God doth not smyte them. Their bullocke gendreth, and that not out of tyme: their cow calueth, and is not vnfruteful.

They sende forth theyr chyldren by flockes, and theyr sonnes lede the daunce. * They beare with them tabrettes and pypes, and haue instrumentes of musyck at theyr pleasure. They spende theyr dayes in welthynesse: but sodenly they go downe to hell. They saye vnto God: go from vs.

he delyte not the knowlege of thy wayes.
What maner of felowe is the Almyghtye,
that we shulde serue hym? What profyte
shulde we haue to submytte oure selues vn
to hym? Lo, ther is vtterly no goodnesse in
them, therfore will not I haue to do wyth
the counsell of the vngodly. * How oft shal
ꝑ candle of the wycked be put out? how oft
commeth theyr destruccyon vpon them?
O what sorowe shall God geue them for
theyr parte in hys wrath? * yee they shall
be euen as chaffe before the wynde, and as
dust that the storme carryeth awaye.

And though God saue theyr chyldren
from such sorowe, yet will he so reward the
selues, that they shal knowe it. Their own
destruccyon and mysery shall they se wyth
their eyes, and dryncke of the fearful wrath
of ꝑ Almyghtye. For what careth he, what
become of hys housholde after his death?
whole monethes palle awaye swyfter then
an arowe, In as much the as God hath ꝑ
hyghest power of all, who can teache hym
any knowlege? One dieth now whan he is
myghtie and at hys best, ryche and in pros-
perite: euen whan hys bowels are at the
fattest, and hys bones full of mary. Ano-
ther dyeth in sorowe and heuynesse, and ne
uer had good dayes. Now slepe they both
alyke in the earth, and the wormes couer
them. But I knowe what ye thynke, yee &
what reasons ye magen against me vnrygh teous
ly. * For ye saye: where is the princes pa-
lace, where is the dwellynge of the vngod
ly? Axe ye not man that goeth by the waye, &
(yf ye will not regarde theyr tokens, and
dedes) he shall tell you, that * the wycked
is kept vnto the daye of destruccyon, and
that the vngodly shalbe brought forth in
the day of wrath. Who darre reproue hym
to hys face? who rewardeth hym for the vngracyousnesse that he doth?
yee shall he be brought to hys graue, and
watch among the heape of the dead. The
dulle be sayd vnto be buried among the
stones by the broke syde. All men muste so
depart hens, and ther are innumerable gone
before hym. O how vayne is the comforte
that ye geue me? Are not youre answeres
alone contrary to ryght and trewth?

The.xxii.Chapter.

THEN Eliphas the Themanyte
gaue answere, and sayde:
Mate a man be compared vn
to God in wysdome, though
he seme to hymself, for to be ly

he hym? What pleasure hath God in that
thou art ryghteous? Or what doth it pro-
fyte hym, that thy wayes are perfecte? Is
he afrayed to reprouе the, & to steppe forth
with the in to iudgement? * Commeth not
this for thy greate wyckednesse, & for thine
vngracyous dedes which are inumerable?
Thou hast taken the pledge from thy bre-
thren for naught, and robbed the naked of
theyr clothynge: * To such as were weery
hast thou geuen no water to drynke, thou
hast withdrawen bread from the hungrie:
Should such one the as vseth violence, wrong
& oppression (doinge all thinges of partia-
lyte, & haunge respect of personnes) dwel
in ꝑ lond? Thou hast sent wydowes away
emptie and oppressed the poore fatherlesse

Therfore art thou compassed about wt
snares on euery syde, and sodenly vexed wt
feare. Shuldest thou the se no darknesse?
Should not the waterfloude runne ouer ꝑ.
* Now because ꝑ God is hyghe the ꝑ hea-
uens, and because thou seyst ꝑ the starres
are so hyghe, wilt thou therfore saye: Tush
how shulde God knowe? Doth hys domi-
nion reach beyonde the cloudes? Tush, ꝑ
cloudes couer hym, ꝑ he maye not se, for he
dwelleth in heauen. Well, thou wylt kepe
ꝑ olde waye, ꝑ all vnrighteousnes haue gone:
both olde and yonge, whose fundacion is
a runnynge water, which saye vnto god: go
fro vs, & after this maner: * Tush, what
wyll the Almyghtye do vnto vs? where as
he (not withstandynge) fylleth theyr houses
with all good. Which meanynge of ꝑ vngod
ly be farre fro me. * For wt ioye shal ꝑ god
ly, and with gladnesse shall the innocent se
ꝑ theyr increase shall be hewen down, and
theyr posterite consumed with the fyre.

Therfore reconcyle the vnto God, and
be content, so shall all thynges prosper wt
the ryght well. * Receaue the lawe at hys
mouth, and laye vp hys wordes in thyne
harte. * For yf thou wylt turne to the Al-
myghtye, thou shalt stonde fast, and all vn
righteousnesse shal be farre from thy dwel
lynge: He shall geue the an harueste, which
in plentye, and abundaunce shall excede
the dust of the earthe, and the golde of
Ophyr lyke ryuer stones. yee the Almigh
tye hys owne selfe shalbe thyne harueste,
and the heape of thy money. Then shalt
thou haue thy delyte in the Almyghtye,
and lyft vp thy face vnto God. Then shalt
thou make thy prayer vnto hym, and he
shall heare the, and thou shalte kepe thy
promyses. Then loke what thou takest in

hand, he shal make it to prospere with the, and the lyght shall shyne in thy wayes.
For who so humbleth hymselfe, hym shall he set vp: and who so loketh mekelye, shal be healed, yf thou be innocent, he shal saue the: and thorowe the vngyltynesse of thyne handes shalt thou be delyuered.

The.xxiii. Chapter.

A IOb answered and sayd: My sayenge is yet thys day in bytternesse, and my hand heuy among my gronynges. O that I myght se hym & fynde hym: O that I myght come before hys seate, to pleate my cause before hym, and to fyll my mouth with argumentes. That I myghte knowe, what answer he wolde geue me: & that I myght vnderstonde, what he wold saye vnto me. Wyll he pleate agaynst me wyth hys greate power and strengthe: or wyl he leane hymselfe vtterly vpon me? Oh no, let hym not do so with me. But let hym geue me lyke power to go to lawe, then am I sure to wynne my matter. For though I go before, I fynde hym not: yf I come behynde, I can get no knowlege of hym: yf I go on the lefte syde to ponder hys workes I can not attayne vnto them: Iagaine, yf I go on the ryghte syde, he hydeth hymselfe, þ I can not se hym. But as for my waye, he knoweth it, * and trieth me as the golde in the fyre.

Dap. 3.a. 1.Pet. 1.b

B Neuertheles my fete kepe hys path, hys byghe strete haue I holden, and not gone out of it. I haue not forsaken the cõmaundement of hys lippes, but loke what he charged me wyth hys mouth, that haue I shut vp in my harte. It is he hymselfe alone, who wyl turne hym back? He doth as hym lysteth, and bringeth to passe what he wyll. He rewardeth me in to my bosome, & many other thinges mo doth he, as he may by hys power. This is the cause, that I shrenke at hys presence, so that whan I cõsyder hym, I am afrayed of hym. For in so much as he is God, he maketh my harte soft: & seynge þ he is Almightie, he putteth me in feare. Thus cã not I get out of darknesse, the cloude hath so couered my face.

The.xxiiii. Chapter.

A Consyderynge then that ther is no tyme hid from þ Almightye, howe happeneth it, þ they which knowe hym, wyl not regarde hys dayes? For some men ther be, that * remoue other mens lãdmarkes, that robbe them of theyr catell, & kepe the same for theyr owne: * that dryue a waye the asse of the fatherlesse: that take the wydowes ore for a pledge, that thrust the poore out of the waye, * and oppresse symple of the worlde together. Beholde, wylde asses in the desert go by tymes (as theyr maner is) to spoyle: yet the barrennesse mynistreth foode for their chyldren. They reape the corne feld that is not theyr owne: and gather the grapes out of þ vineyarde, whom they haue oppressed by vyolẽce. They are the cause that so many men are naked and bare, hauinge no clothes to couer them, and kepe thẽ from colde. So that whan the showers in the mountaines haue rayned vpon them, and they be all wet, they haue none other succurre, but to kepe them amonge the rockes.

They spoyle the fatherlesse chyldren, and put the poore in pylon: In so much that they let them go naked without clothynge, and yet the hungrie beare sheeues. The poore are fayne to labour in theyr oyle mylles, yee and to treade in theyr wyne presses, and yet to suffre thyrst. The whole cytie treyth vnto the LORDE wyth syghynge * the soules of the slayne make theyr complaynte: But God destroyeth thẽ not for all thys, where as they (for wythstondynge) are rebellyous and disobedient enemies: which seke not hys lyght and waye, nor turne agayn in to his path. * Tymely in the mornynge do they ryse to murthur the symple, and poore, and in the nyghte they go a stealynge.

The eye of the vngodly is lyke the eye of a vouterer, that wayteth for the darkenesse, sayeth thus in hymselfe: Tush, ther shall no man se me, & so he dysgyseth his face. In the nyght season they searche þ houses, & kepe them selues in the dayes tyme, but wyll not knowe the lyght. For as soone as the day breaketh, þ shadow of death commeth vpon them, and they go in horyble darknesse. The vngodly is very swyft: O that his eyen also vpon earthe were swyfter than a runnynge water, which suffreth not þ any man to beholde the fayre and pleasaunt by neardes. O that they (for the wyckednesse wich they haue done) were drawe to þ hell. sooner thẽ snow melteth at the heat. O full of cõpassion vpon thẽ were forgotten: they, dayntyes were wormes: þ they were clene put out of remembraunce, & vtterly brought downe lyke an vnfrutefull tree. For they

mauhyne the baren, and make them that they cā not beare, and vnto widowes they do no good. They plucke downe ỹ myghtie with theyr power, and whan they them selues are gotten vp, they are neuer wythout feare, as lōg as they lyue. And though they myght be safe, yet they wyll not receaue it, for theyr eyes loke vpon theyr owne wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme powerte, and taken out of the way: yee and lyeuely plucke of as ỹ eares of corne. Is it not so? Who wil then reproue me as a lyar, & laye that my wordes are nothing worthe?

The.xxv. Chapter.

Then answered Baldad ỹ Suhyte, and sayd: Power & feare is with hym aboue, that maketh peace (spirytyng) in his hye nelle, whole men of warre are innumerable, and whose lyghte aryseth ouer all. * But how maye a man compared vnto God, be iustifyed? Or how can he be clene, that is borne of a womā? Behold, the moone shyneth nothynge in comparison to hym, and the starres are vnclene in hys syghte. Howe muche more then man, that is but corrupcyon: and the sonne of man, whiche is but a worme?

The.xxvi. Chapter.

Iob answered, and sayde: O how helpest thow the weake? what comfort geuest thou vnto hym that hath no strength? Where is the councell ỹ thou shuldest geue him, which hath no wysdō? Wilt thou so shewe thyne excellent rychtousnelle? Before whom hast thou spoke thole wordes? Who made ỹ breth to come out of the mouth? The giauntes and worthies that are slayne, and lye vnder the worlde & theyr companions: yee and all they which dwell beneth in the hel are not hyd from hym, and the very destruccion it self can not be kepte out of hys syghte. He stretcheth out of the north ouer the emptie and hangeth the earth vpon nothynge. He byndeth the water in hys cloudes, ỹ they fall not downe together. He holdeth back his stoole, that it can not be sene, and spreadeth hys cloudes before it.

B * He hath cōpassed ỹ waters vnto certaine bondes, vntyll the daye and nyghte come to an ende. The very pylers of heauen tremble & quake at his reprofe. * He stylleth the see with hys power, & thorowe hys wysdome hath he set forth ỹ worlde. With his spirite hath he garnyshed the heauens, & with hys hand hath he wounded the rebellious serpent. This is now a shorte summe of hys doynges. But who is able sufficiently to rehearse hys workes? Who can perceaue, and vnderstond the thonder of his power?

The.xxvii. Chapter.

Iob also proceded, and wente forth in hys communicacyon, sayenge: As truely as God lyueth (which hath taken away my power fro me) and the Almightie, that hath vexed my mynde: My lyppes shall talke of no vanyte, and my tunge shall speake no deceate, whyle my breth is in me, and as longe as the vynde (ỹ God hath geuē me) is in my nostrels. A

God forbydde, that I shulde graunte youre cause to be rycht. Is for me, vntyll myne ende come wyll I neuer go fro myne innocency. My righteous dealynge wil I kepe fast, and not forsake it: For my conscience reproueth me not in all my conuersacyon. Therfore myne enemy shalbe found as the vngodly, and he that taketh parte against me, as the vnrighteous. What hope hath ỹ ypocryte, though he haue greate good and though God geue him ryches after hys hartes desyre? Doth god heare him B the sooner, whan he crieth vnto him in his necessyte? Hath he suche pleasure and delyte in the Almyghtye, that he darre alwaye call vpon God: I wyll teache you in the name of God, and the thynge that I haue of the Almyghtie, wyl I not kepe frō you. Beholde, ye stonde in youre owne conceate, as though ye knewe al thynges. Wherfore then do ye go aboute with such vayne wordes, sayenge: * This is the porcion ỹ Iob. 20.a the wicked shal haue of god, & the heritage that tyrauntes shall receaue of ỹ Almightie. ỹ he get many chyldren, they shall perysh wyth ỹ sworde, & his posterite shal haue scarcenelle of bread. Loke who he leaueth behynde hym, they shall dye & be buried, & no man shall haue pyte on hys wydowes. Though he haue as much money as ỹ dust C of the earth, and rayment as ready as the claye, he maye well prepare it: but the godly shal put it vpō him, and ỹ innocent shal deale out ỹ money. Hys house shall endure as the moth, & as a boothe that the watchman maketh. * Whan ỹ rych man dyeth, he carieth nothinge with hym: he is gone Luce. 12.b Ps. 48.c

in the twynklynge of an eye. Destruccyon taketh holde vpon hym as a water floude, and the tempest stealeth hym awaye in the nyght season. A vehement wynde caryeth hym hence, and departeth: a stonne plucketh hym out of hys place. It russheth in vpon hym, and spareth hym not, he maye not escape from the power therof. Than clap men theyr hondes at hym, yee & leaste vpō hym, whan they loke vpon hys place.

The. xxviii. Chapter.

A Deu. 8.b THer are places * where syluer is molten, and where golde is tryed: where yron is dygged oute of the grounde, and stones resolued to metall. The darknesse shall once come to an ende, he cā seke out the grounde of all thynges: ỹ stones, the darke, and the horrible shadowe, with the ryuer of water parteth he a sunder, the straunge people that knoweth no good neghboureheade: suche as are rude, vnmanerly and boysteous. He bryngeth foode out of the earth, and that whiche is vnder, consumeth he w fyre. Ther is foūd a place, whose stones are clene Saphyrs, and where ỹ clottes of the earth are golde. Ther is a waye also that the byrdes know not, that no vulturs eye hath sene: wherin the proude and hyghe myuded walke not, and where no lyon cōmeth. There putteth he his hande vpon the stony rockes, and ouerthoroweth the mountaynes. Ryuers flowe out of the rockes, and loke what is pleasaunt, his eye seyth it. Out of droppes bryngeth he great floudes together, and ỹ

B Eccli. 1.a. 7.c Iacob. 1.a 3. Reg. 3.b. 4.c Pro. 2.a thynge that is hyd bryngeth he to lyghte. * How commeth a man then by wysdome? Where is the place that men fynde vnder stondynge? Uerely no man can tell howe worthye a thynge she is, nother is she foūd in the londe of the lyuynge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for ỹ mooste fyne golde, * nother may ỹ pryce of Hap. 7.b. her be bought with ony moneye. No wedges of golde of Ophyr, no precious Onix stones, no Saphirs maye be compared vn to her. Nother golde, nor Cristall, nother swete odours, nor goldē plate. Ther is nothynge so worthye, or so excellent, as once to be named vnto her: for perfecte wysdom goeth farre beyonde them all. The Topas that commeth out of Inde, maye in no wyse be lykened vnto her: yee no maner of apparell how pleasaunt, & layre so euer it be.

From whence then commeth wysdome? and where is the place of vnderstondynge? She is hyd from the eyes of all men, yee and from the foules of the ayre, Destruccyon and deathe saye: we haue herde tell of her with oure eares. But God knoweth her way, and knoweth hyr place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder the heauen. When he weyed the wyndes, and measured the waters: whan he set the rayne in ordre, & gaue the myghtye floudes a lawe: Then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayde: Beholde, * to feare the LORDE, is wysdome: & to forsake euel, is vnderstondynge.

The. xxix. Chapter.

MOreouer Job proceded, and wente forth in hys communacyon, & sayenge: O that I were as I was in the monethes that are past, and in the daies when God preserued me: whan hys lyght shyned vpon my heade: whan I wente after the same light and shine, euē thorow the darknesse. As it stode with me, whan I was welthy and had ynough: whan God prospered my house: whan the Almyghtye was with me: whan my houshold folkes stode about me: whan my wayes ranne ouer with butter: & whan the stony rockes gaue me ryuers of oyle: whan I wente thorow the cyte vnto the gate, and whan they set me a chayre in the strete: whan the yong men (as soone as they sawe me) hyd them selues, & whan the aged arose, and stode vp vnto me: whan the prynces left of theyr talkynge, & layed theyr hande to theyr mouth: whan I might tie kepte styll theyr voyce, and whan their tūges cleued te the rofe of theyr mouthes. When al they that herd me, called me happie: & whan al they ỹ sawe me, wysshed me good. For I delyuered the poore when he cried, & the fatherlesse ỹ wanted helpe. He ỹ shuld haue ben lost, gaue me a good word, & the widowes hart praised me. And why? I put vpon me ryghteousnes, which couered me as a garment, and equite was my crown. I was an eye vnto ỹ blind, & a fote to ỹ lame. I was a father vnto ỹ poore. And whā I knewe not theyr cause, I sought it out diligently. I brake ỹ chawes of the vngracious, * & pluct ỹ spoyle oute of their teeth.

Therfore, I thought verely, ỹ I shuld haue died in my nest: & ỹ my dayes shuld haue ben as many as ỹ sonde ar ỹ see. For

my rote was spred out by the waterside, & the dew lay vpō my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hande. Unto me men gaue eare, me they regarded, and with silence they tarryed for my counsell. & I had spoken, they wolde haue it none other wayes, my wordes were so well take amonge them. They watted for me, as the earth doth for the rayne: and gaped vpon me, as the grounde doth to receaue the latter shower. Whā I laughed, they knewe well it was not earnest: & thys testymony of my countenaunce pleased thē nothinge at all. Whā I regarded vnto theyr waye, I was the chefe, & sat as a kynge amonge hys seruātes: Or as one that comforteth such as be in heuynesse.

The.xxx.Chapter.

But now they that are my inferiours, & yonger then I, haue me in derision: yee euen they, whose fathers I wolde haue thought scorne to haue set vā the dogges of my cattell. The power and strengthe of theyr hādes mighte do me no good, & as for theyr age, it is spente & past awaye wythout ony profyt. For very mysery & honger, they wente aboute in ỹ wyldernesse lyke wretches & beggers, pluckig vp herbes from amonge the bushes, and the Junipers rote was theyr meate. And whā they were dryuen forth, men cryed after them, as it had ben after a theefe. Theyr dwellyng was beside foule brookes, yee in the caues & dennes of the earth. Upon the hye herth wente they aboute cryenge, & in the brome hylles they gathered them together. They were the chyldren of fooles, & vylanes, which are dead away from the worlde. * Now am I theyr songe, & am become theyr vesynge stocke, they abhorre me, they flye farre fro me, & stayne my face with spette. For the LORDE hath opened hys quyuer, he hath hyt me, & put a bridle in my mouth. Upon my ryghte hāde they rose together agaynst me, they haue hurte my feet, made a waye to destroye me, & my path haue they clene marred. It was so easy for them to do me harme, ỹ they neded no mā to helpe them. They fell vpon me, as it had ben the breakynge in of waters, & came in by heapes to destroy me. Fearfulnesse is turned agaynst me. Myne honour vanysheth awaye more swiftly then wynde, & my prosperyte departed hence lyke as it were a cloude. Therfore is my mynd poured ful of heuynesse, & the dayes of trouble haue taken hold vpon me. My bones are pearsed thorowe in the nyghte season, & my senowes take no rest. With al theyr power haue they chaunged my garment, & gyrded me therwith, as it were vā a coate. I am euen as it were claye, & am become lyke asshes & dust. Whā I crye vnto the, thou doest not heare me: & though I stonde before ỹ, yet thou regardest me not. Thou art become myne enemye, & wyth violent hāde thou takest part agaynst me. In tymes past thou dyddest set me vp on hygh, as it were aboue the wynd, but now hast thou geuen me a very sore fall. Sure I am, ỹ thou wylt delyuer me vnto death: where as a lodgynge is prepared for all men lyuynge. Now vse not men to do violence vnto them, that are destroyed alreadye: but where hurte is done, there vse they to helpe. Dyd not I wepe in the tyme of trouble? Had not my soul compassion vpō the poore? yet neuertheles where as I loked for good, euell happened vnto me: and where as I wayted for lighte, there came darknesse. My bowles seeth within me, & take no rest, for the dayes of my trouble are come vpon me. Wekely & lowly came I in, yee and wythout ony displeasure. I stode vp in the congregacion, & communed with them. But now I am a companyon of dragons, & a felow of Estriches. My skynne vpon me is turned to black, and my bones are burnt vā heate: my harpe is turned to sorow, & my ppe to weppynge.

The.xxxi.Chapter.

I Made a conuenaunt vā myne eyes, * ỹ I wold not loke vpō a damsel. For how great a portion shall I haue of God frō aboue? & what enheritaunce from the Almighty on hye? Is for ỹ vngodly, & he ỹ ioyneth himself to ỹ cōpany of wicked doers shall not destruccion & mysery come vpō hi? * Doth not he se my waies & telleth al my steppes? * yf I haue cleued vnto vanite, or yf my fete haue rūne to deceaue: let my be weyed in an eaue balaunce, ỹ god may se myne innocēcy. * yf so be ỹ I haue withdrawē my foote out of the ryght waye, yf my harte hath folowed myne eye syght, yf I haue stayned or defiled my hondes: O then is it reason that I sowe, and another eate: yee that my generacyon, and posteryte be clene roted oute. * yf my harte hath lusted after my neighboures

Mat. 5.e
& cap.41.d

Pro. 5.e

Job.34.d

Psal.7.a

2 Re.12.c

wyfe, or yf I haue layed wayte at his doore:
B Then let my wyfe be another mans hat
Deu.22.c lot, and let other lye with her. * For this is a wyckednesse, and synne, that is worthy to be punyshed, yee a fyre that vtterly shulde consume, and rote out all my substaunce. Dyd I euer thynke scorne to do ryght vnto my seruauntes and maydens, whan they had ony matter agaynst me? But seynge that God wyll syt in iudgement, what shall I do? And for so much as he wil nedes byset me, what answere shal I geue hym? He that fashioned me in my mothers wõbe, made he not hym also? were we not both shapen alyke in oure mothers bodies. Whan the poore desyred ony thinge at me, haue I denyed it them? Haue I caused the wydowe to stonde waytinge for me in vayne? Haue I eaten my porcyon alone, yͤ the fatherles hath had no parte with me? (for mercy grew vp with me fro my youth, and compassion fro my mothers wombe.) Haue I sene ony man perysh thorowe nakednesse, and want of clothynge? Or ony poore man for lack of rayment, whose lydes thanked me not, because he was warmed wyth the woll of my shepe?
C Dyd I euer lyft vp my hande to hurt yͤ fatherlesse? yee in the gate where I sawe my self to be in authorite: Then let myne arme fall fro my shulder, and myne arme holes be broken from the ioyntes. For I haue euer feared the vengeaunce and punyshment of god, and knew very wel, that I was not able to beare his burthe. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou art my confidence? Haue I reioyced because my substaunce was great, and because my hande
Deut 4.c. 17.b. Sap 13.a gat so muche. * Dyd I euer greatly regarde the rysynge of the Sonne? Or had I the goynge downe of the Moone in greate reputacion? Hath my hart medled priuely with ony deceate? Or dyd I euer kysse myne owne hande? (that were a wyckednesse worthy to be punyshed, for then shuld I haue denyed the God yͤ is aboue.)
Pro.17.a. * Haue I euer reioyced at yͤ hurt of myne enemy? Or was I euer glad, yͤ ony harme happened vnto hym? Oh no, I neuer suffered my mouth to do suche a synne, as to wysh him euel. yet they of myne own housholde saye: who shall let vs, to haue our belly full of hys flesh? I haue not suffered a
D straunger to lye without, but opened my doores vnto hym. Haue I euer done ony wycked dede, where thorow I shamed my selfe before men? Or ony abhominacyon, I I was fayne to hyde it? For yf I had stand ony greate multitude of people: Or yf I had bene desyred of the symple, Or then shulde I haue bene afrayed. Thus haue I quyetly spent my lyfe, and not gone out of the doore. O that I had one whiche would heare me. Lo, this is my cause. Let the almyghtie geue me an answere, & let hym write his contrary partye, sure me with a lyne. Then shall I take it vpon my shulder, & as a garlande aboute my heade. I haue told the nombre of my goynges, and delyuered them vnto hym as to a prynce. But yf it be that my londe crye against me, or that the forowes thereof make ony complaynt: Or I haue eate the frutes therof vnpayed for, yee yf I haue grened ony of the plowmen: Than, let thistles growe in steade of my wheate, and thornes for my barlye.

Here do ende the wordes of Job.

The.xxxii.Chapter.

SO these thre men wolde speake nomore wyth Job, because he helde hymself a righteous man. But Eliu the sonne of Barachell the * Bussite of the kynred of Ram, was very sore displeased at Job, that he called hymself iust before god. And with Jobs thre fredes he was angry also, because they had found no reasonable answere to ouercome hi. Now tarried Eliu tyll they had ended theyr communicacyon with Job, for why? they were elder then he. So whan Eliu the sonne of Barachell the Bussite sawe, that these thre men were not able to make Job an answere, he was moch cõtent: so yͤ he gaue answere hymself, and sayde: * Consyderinge that I am yonge, and ye be men of age, I was afrayed, and durste not shewe forth my mynde, but I thought thus within myself: It becometh olde mẽ to speake, * and the aged to teache wysdome. Euery man (no doute) hath a mynde, but it is the * inspiracyon of the almightie that geueth vnderstondyng. Men are not wyse, nother doth euery aged man vnderstonde the thinge that is lawfull. Therfore wyll I speake also (so farre as I maye be herde) and wyll shewe my mynde opinion. For whan I had waytyd tyll ye made an ende of youre talkynge, and herd youre wysdome, what argumẽtes ye made in youre communicacion: yee whan I had diligently pondred what ye sayd, I found

not one of you ỳ made ony good argumẽt
agaynst Job, or ỳ dyrectly could make an
swere vnto hys wordes: lest ye shulde pray
se youre selues, to haue founde oure wyse-
dome: because it is God that hath cast him
out, & no mã. Neuertheselle, seyng he hath
not spoken vnto me, therfore wyll I not an
swere hym as ye haue done (for they were
so abashed, ỳ they could not make answer
nor speake one worde) but in so much as ye
spyll not speake. stondynge styll lyke dõme
men & making no answere: I haue a good
hope for my part to shape hym an answere
& to shewe hym my meanynge. For I am
full of wordes, & the spyrete ỳ is wythin me,
compelleth me. Beholde, I am as the new
wyne whiche hath no vente, & bursteth the
new vessels in sunder. Therfore wyll I
speake, ỳ I maye haue vente: I wyll open
my lyppes, & make answere. I wyl regard
no maner of personne: no, no man wyll I
spare, * For yf I wolde go aboute to plea
se men, I knowe not how soone my maker
wolde take me awaye.

The.xxxiii. Chapter.

Wherfore, heare my wordes (O
Job) & herken vnto all, ỳ I
wyll saye: Beholde, I wil opẽ
my mouthe, & my tunge shall
speake out of my chawes. My
hart shall ordre my wordes a ryght, & my
lyppes shal talke of pure wysdome. The
spyrete of God hath made me, & * the breth
of the Almyghtye hath geuen me my lyfe.
yf thou canst, then geue me answere: prepa
re thyselfe to stonde before me face to face.
Beholde, before God am I euen as thou,
for I am fashioned & made euen of ỳ same
mould. Therfore thou nedest not be afray
ed of me, nother nedes thou to feare, ỳ my
authorite shalbe to heuy for the. Now hast
thou spoken in myne eares, & I haue herd
the voyce of thy wordes: * I am clene wy
thout ony faulte, I am innocent, & ther is
no wickednesse in me. But lo, he hath fy
red a quarell agaynst me, & taketh me for
hys enemy * he hath put my foote in ỳ stoc
kes, & loketh narowly vnto al my pathes.
Beholde, vnto these vnreasonable wor-
des of thyne wyll I make answere.

Should god be reproued of mã? Why
doest thou thẽ striue agaynst him, because
he geueth ỳ no accomptes of all his doyn-
ges? For whã god doth oure commaunde
a thinge, ther shulde no mã be curious, to
search whether it be right. * In dreames
& visions of ỳ night season (whã slombring
cõmeth vpõ men, ỳ they fall a slepe in their
beddes) he rowneth them in ỳ eares, he in-
formeth thẽ, & sheweth thẽ plainely, ỳ it is
he, which withdraweth mã from euell, deli
uereth him from pryde, kepeth his soul frõ
destruccion, & his lyfe from ỳ sweande, he
chastneth him with sycknesse, & bryngeth
him to his bed: he layeth sore punyshment
vpõ his bones, so ỳ his lyfe may awaye wi
no bread, & his soule abhorreth to eate ony
daintie meate: In so muche, ỳ hys body is
clene consumed away, & his bones appea-
re nomore. His soul draweth on to destruc
cion, & hys lyfe to death. Now yf ther be an
angell (one amonge a thousande) sent for
to speake vnto mã, & to shewe him ỳ right
waye: then is God mercyfull vnto hym,
& sayeth: He shalbe deliuered, ỳ he fall not
downe to destruccion, for I am sufficiently
recõcyled. Thã his flesh (which hath bene
in misery & trouble) shalbe, as it was in his
youth. For yf he submitte himself vnto god
he is gracious, & sheweth him his counte-
naũce ioyfully, & rewardeth mã for his righ
teousnesse. Such a respecte hath he vnto
men. Therfore let a mã confesse, (& saye:) I
offended, but he hath chastened & refour-
med me: I dyd vnrigteously, neuertheless
he hath not recõpenced me therafter. yee
he hath delyuered my soule from destrucci
on, & my lyfe, that it seyth ỳ light. Lo, thus
worketh god alway wi mã, ỳ he kepeth his
soule frõ perysshing, & letteth him enioye ỳ
light of the liuing. Marke wel (O Job) &
heare me: hold the stil, vntil I haue spoke.
But yf thou hast ony thyng to saye, thẽ an-
swere me & speake: for thy answer pleaseth
me. yf thou hast nothinge, thẽ heare me, &
hold thy tunge, so shal I teache ỳ wysdom.

The.xxxiiii. Chapter.

Eliu proceaded forth in his cõ
munication, and sayd: Heare
my wordes (O ye wyse men)
herken vnto me, ye that haue
vnderstondyng. For lyke as ỳ
mouth taysteth the meates, so the eare pro
ueth and discerneth the wordes. * Is for ỳ
iudgement, let vs seke it out amonge oure
selues, ỳ we maye knowe what is * tyght.
And why? Job hath sayd: I am righteous
but God doth me wrong. I must nedes be
a lyar, though my cause be tyght: & violẽt
ly am I plaged, where as I made no faut
where is ther such one as Job, ỳ drynketh

vp scornfulnes like water whiche goeth in
ꝑ cõpany of wicked doers, & walketh w vn
godly men. For he sayth: Though a mã be
good, yet is he nought before God. Ther-
fore herke to me, ye ꝑ haue vnderstõdyng.

B Farre be it from God ꝑ he shulde medle
with wickednesse: & farre be it from the al-
myghty ꝑ he shulde medle with vnrygh-
Ps. 16. b teous dealing: * but he rewardeth the wor-
Mat. 16. c kes of man, & causeth euery man to fynde
Iere. 2. b accordyng to his wayes. * For sure it is, ꝑ
Rom. 3. a. god cõdempneth no mã wrongeously, and
ꝑ iudgment of ꝑ almyghty is not vnrygh-
teous. Who ruleth ꝑ earth in his steade?
Or whom hath he set to gouerne ꝑ whole
worlde? To whom hath he geuen his hart,
for to drawe his spyrite & breath vnto hime
Ps. 45. a * All flesshe shal come together to naught, &
Gene. 3. d. al mẽ shal turn agayn vnto earth. ꝑ if thou
now haue vnderstondynge, heare what I
say & herken to the voyce of my wordes.

D May he be made whole, that loueth no
tyghte? ꝑ if thou were a very innocent man,
shuldest thou then be punyshed? For he is
euen ꝑ same, ꝑ knoweth ꝑ rebellious kyn-
ges, & sayth to princes: Ungodly mẽ are ye
Actu. 10. d * He hath no respecte vnto ꝑ persõnes of ꝑ
Rom. 2. b lordly, & regarde th not ꝑ ryche more then ꝑ
Ephe. 6. a poore. For they be al ꝑ worke of his hãdes.
Col. 3. c.

C In ꝑ twynklynge of an eye shall they be
slayne, & at mydnyght, whan the people &
the tyrãntes rage, then shal they perysh, &
be taken away without hãdes. And whye
Job. 31. f * his eyes loke vpon the wayes of man, &
Pro. 5. b. he seyth al his goynges. Ther is no darke
nes nor thycke shadow, ꝑ can hyde ꝑ wyc-
ked doers from him. For no man shall be
suffred to go into iudgement with God.

Many one, yee innumerable doth he pu
Dani. 2. c nish * & setteth other in theyr steades. For
he knoweth theyr euel & dark workes, ther
fore shal they be destroied. They that were
in ꝑ steade of Seers, dealte lyke vngodly
mẽ. Therfor turned they back trayterously
& vnfaythfully frõ hi, & wolde not receaue
his wayes. In so much ꝑ they haue caused ꝑ
voyce of ꝑ poore to come vnto hym, & now
he heareth the cõplaynt of such as be in ne
cessyte. ꝑ if he delyuer & graũt pardon, who
wyl iudge or cõdempne? But ꝑ if he hyde a-
way his coũtenaunce, who wyl turne it a-
bout agayne, whether it be to ꝑ people or
D to ony man? For the wickednes & synne of
ꝑ people, he maketh an ypocrite to reygne
ouer thẽ. For so much thẽ as I haue begon
to talke of God, I wyl not hynder ꝑ. ꝑ if I
haue gone amysse, enforme me. ꝑ if I haue
done wrong, I wyll leaue of. Wylt thou
not geue a reasonable answere? In thing
frayed of ony thyng, seyng thou begynnest
fyrst to speake, & not I. For eis ꝑ men of vn
derstondyng & wysdome ꝑ haue herde me,
myght say. What canst thou speak. Iuba
Job he hath not her spoke to ꝑ purpose
wysely. O father let Job be well tryed, be
cause he turned himself to ꝑ wickednes to
doue his syns he hathe blasphemed, which
offence he hathe done euen before vs, and
he stryueth agaynst God with his wordes.

The.xxxvi.Chapter.

Eliu spake moreouer and sayd: I
Thynkest thou it ryght that
thou sayest: I am righteous
before god? Seyng thou sayst
so, how doest thou knowe it?
What thing hast thou more excellẽt then
I, ꝑ am a synner? Therfore wyl I geue an-
swere vnto ꝑ & thy frendes: loke vpon the
heauen, & behold it, cõsider ꝑ cloudes, how
they are hyer then thou. ꝑ if thou synnest,
what doest thou vnto him, ꝑ thyne offens
be many, how getrest thou his fauour? ꝑ if
thou be righteous, what geuest thou him?
Or what receaueth he of thyn handes? Of
such an vngodly person as thou, & of ꝑ son
of man ꝑ is righteous, as thou pretendest
to be: ther is a great crye & cõplaynt made
by them that are oppressed w violence, yee
euery man cõplayneth vpõ the cruel arme
of tyrauntes. For suche one neuer sayeth:
Where is God ꝑ made me? & that lyeth
vpon vs, that we myght prayse him in the
nyght? Which geueth more vnderstõding
then he doeth the beastes of the earth, and
teacheth vs more then ꝑ foules of heauen.

ꝑ if ony such complayne, no man geueth
answere, & that because of the wickednesse
of proude tyrãntes. But ꝑ a man call vpõ
God, doth not he heare him? Doth not the
almyghty accept his crye? Whã thou spea
kest then, shulde not he pardon the, ꝑ if thou
open thy selfe before him, and put thy trust
in him? Then vseth he no violence in his
wrath, nother hath he pleasure in curious
and depe inquisicions. Therfore hath Job
opened his mouth but in vayn, and folysh
ly hath he made so many wordes.

The.xxxvi.Chapter.

Eliu proceded forth in his tal-
kyng, & sayd: holde the styll a
lytle, & I shal shewe the what
I haue yet to speake on gods
behalfe. I wyl open vnto the

yet more of myne vnderstondyng, & proue my maker righteous. Trewe are my wordes, & no lye: & the knowlege wherwithal I argue agaynst ỹ, is perfect. Beholde, God castyth not awaye the mighty, for he himselfe is myghty in power and wysdome.

Is for the vngodly, he preserueth them not, but helpeth ỹ poore to their right. * He turneth not his eyes away frō the righteous: * he setteth vp kynges in their trone, and confyrmeth them, so that they alwaye sytt therin. But yf they be layed in preson & chaynes, or bounde with the bondes of pouerte: then sheweth he them their workes and dedes, and the synnes wherwith they haue vsed cruell violence.

He with puny shyng and nurturynge of them, cowneth them in the eares, warneth them to leaue of from their wickednesse, & to amende. * yf they now wyl take hede & be obedient, they shal weare out their dayes in prosperite, & their yeares in pleasure & ioye. But yf they wyl not obeye, they shall go thorow ỹ swearde, & perysh or euer they be aware. Is for such as be fayned, dissemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpō him, though they be his presoners. Thus their soule perisheth in foolishnes, & their life vnder ỹ condempned. The poore deliuereth he out of his straytnesse, & comforteth suche as be in necessite & trouble. Euen so shal he kepe the (yf thou wylt be content) from the bottomlesse pyte that is beneth: & if thou wilt holde the quiet, he shall fyll thy table with plentousnes.

Neuertheless thou hast cōdempned the iudgment of the vngodly, yee euen suche a iudgment & sentence shalt thou suffre. For then shal not thy cause be spylled wt cruelte, nor pacified with many gyftes. Hath god ordeyned then, ỹ the glorious lyfe of the, & al such mighty mē shuld not be put downe? Prolong not thou the tyme, tyll ther come a night for the, to set other people in thy stede. But beware that thou turne not aside to wickednesse & synne, which hytherto thou hast chosen more then mekenesse. Beholde, God is of a myghty hye power: Where is ther such a gyde & law geuer as he? Who wil reproue him of his way? who wil say vnto him thou hast done wronge?

O consider how great and excellent his workes be, whom al men cōmend & prayse: yee they wonder at him, & yet they se him but a farre of. Beholde so great is God, ỹ he passeth oure knowlege, nother are we able to come to ỹ experience of his yeares. * He turneth ỹ water to small droppes, he dryueth his cloudes together for to rayne, so ỹ they poure downe, & droppe vpō men. He can spredde out the cloudes (a couerynge of his tabernacle) & cause his light to shine vpon them, and to couer the bottom of the see. By these thinges gouerneth he his people, and geueth them abundance of meat, in the turnynge of a hande he hydeth the lyght, & at his cōmaundement it cōmeth a gayne. The rysyng vp therof sheweth he to his frendes and to the cattell.

Deu. 11. c. and. 28. d.

The.xxxviii.Chapter.

AT this my harte is astonnied, and moued out of his place. Heare then the sounde of his voyce, & the noyse ỹ goeth out at his mouth. He gouerneth euery thing vnder ỹ heauen, & his lyght reacheth vnto the ende of ỹ world. A roaringe voyce folowyth him: for his glorious maiesty geueth such a thonder clap, ỹ (though a man heare it) yet may he not perceaue it afterward. It geueth an horryble sounde, whan God sendeth out his voyce: great thinges doth he, whiche we can not cōprehende. * Whan he cōmaūdeth the snow, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediatly the shoures haue their strength & fall downe. He sendeth keare vpon euery man, ỹ they might know their owne workes. The beastes crepe into their dēnes, & take their rest. Out of the south cōmeth the tempest, and colde out of the north.

Ps. 147. b

At the breth of God, the frost cōmeth, & ỹ waters are shed abrode. The cloudes do their labour in geuyng moystnes, the cloudes poure downe their rayne. He distributeth also on euery syde, according as it pleaseth him to deale out his workes, that they maye do what soeuer he cōmaundeth them, thorowe the whole worlde: whether it be to punysh ony londe, or to do good vnto them that seke him.

Herken vnto this (O Job) stonde styll, & considre ỹ wonderous workes of God. Art thou of coūsell wt God, whan he doth these thinges? Whan he causeth ỹ light to come forth of his cloudes? Art thou of his coūsel whan he spredeth out ỹ cloudes? Hast thou the perfect knowlege of his wonders? and how thy clothes are warme, whan ỹ londe is styll thorow the south wynde? hast thou helped him to spredde out ỹ heauē, which is

to loke vpō, as it were cast of cleare metal.
C Teach vs what thal we say vnto hi, for we are vnmete because of darkenesse. Shal it be told hi, what I y Should a mā speake, or shulde he kepe it backe? For euery man seyth not ỹ light, ỹ he kepeth cleare in the cloudes, whiche he clenseth whan he maketh the wynde to blow. Golde is brought out of the north, but the prayse & honoure of Gods feare cōmeth from God himselfe. It is not we that can fynde out ỹ almyghtynesse for in power, equite and ryghteousnesse he is hyer than can be expressed. Seynge then ỹ euery body feareth him: why shuld not all wyse men also stonde in feare of hi.

The.xxxviii.Chapter.

A THan spake the LORDE vnto Job out of the stonne, & sayd: What is he, that hydeth his mynde with koolysh wordes, Job. 40.a * Gyrde vp thy loynes lyke a man, for I wil question wt the, se thou geue me a direct answer. Where wast thou, whā I layed ỹ fundacions of the earth? Tell playnly yf thou hast vnderstōdyng. Who hath measured it, knowest thou? Or who Psa. 23.a hath spred the lyne vpon it? * Where vpon stonde ỹ pylers of it? Or who layed ỹ corner stone, where wast thou whā ỹ morning starres gaue me prayse, & whā al ỹ angels Iere. 5.d of god retoyced? * Who shutte the see with dores, whan it brake forth as a chylde out of his mothers wombe? Whan I made ỹ cloudes to be a couerynge for it, & swadled Psa. 32.b 103.b Luce. 8.c. it wt the darke? * whan I gaue it my commaūdment, makyng dores & barres for it, sayenge: Hetherto shalt thou come, but no B further, & here shalte thou laye downe thy proude & hye waues. Haste thou geuen the morynge his charge (as soone as thou wast borne) and shewed the dayspryng his place ỹ it myght take holde of the corners of the earth, and ỹ the vngodly myght be shaken out? Their tokēs & weapōs hast thou turned lyke clay, & set them vp agayn as ỹ chaūgyng of a garmēt. yee thou hast spoyled the vngodly of their lyght, & broken ỹ arme of the proude. Camest thou euer in to the grounde of ỹ see? Or hast thou walked in the lowe corners of the depe? Haue the gates of death bē opened vnto ỹ, or hast thou sene the dore of euerlastyng treasure? Hast thou also perceaued, how brode ỹ earth is? Now yf thou haste knowlege of all, then shew me where lyght dwellyth, and where darkenesse is: that thou mayst bringe vs vnto their quarters, yf thou canst tell the way to their houses. Knewest thou (whan thou wast borne) how old thou shuldest be?

Wentest thou euer in to ỹ treasuries of C the snow? or hast thou sene ỹ secrete places of ỹ hayle? * wich I haue prepared against Exo. 9.a ỹ tyme of trouble, agaynst the tyme of bat- Iosu. 10.a tayl & warre? By what waye is ỹ lyght parted, and the heate dealte oute vpon earth? Who deuideth the abundaunce of waters in to ryuers, or who maketh a waye for the stormye wether, that it watereth and mayshureth the drye, and barē grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernesse where no man remayneth? Who is the father of rayne? Or who hath begotten the droppes of dew? Out of whose wombe came ỹ yse? who hath gendred the coldnes of the ayre? that the waters are as hard as stones, and lye congeled aboue the depe. Haste thou brought the .vii. starres together? Or art thou abel to breake ỹ Cyrcle of heauē? Cast thou bringe forth the morynge starre, & D the euenynge starre at conuenient tyme, & conuey them home agayn? Knowest thou the course of heauen, that thou mayst set vp the ordinaunce therof vpon earth? Wouret, canst thou lyfte vp thy voyce to the cloudes, that they mayboure down a gret rayn vpon the? Canst thou thonder also, ỹ they maye go theyr waye, and be obedient vnto the, sayenge: lo, here are we? Who giueth sure wysdome, or stedfast vnderstondynge? who nombreth the cloudes in wysdome? who stylleth the behement waters of the heauen? who turneth the clottes in dust, and them to be clottes agayne? Hunteste thou the praye from the Lyon, or fedest thou hys whelpes lyenge in theyr denne and lurkynge in theyr couches? * who pro- Psa. 146.b uideth meat for ỹ raue, whā his yongones crie vnto god, & flie about for wāt of meate?

The.xxxix.Chapter.

KNowest thou the tyme when I the wilde goates bring forth theyr ponge amonge the stonye rockes? Or layeste thou wayte whan the hindes bere fawne? Reckenest thou the monethes after they engender, that thou knowest the tyme of theyr bearing? Or whan they lye downe, whan they cast theyr yongones, and whā they are delyuered of theyr trauayle and payne? How theyr yongones grow vp & waxe greate thorowe good fydinge? how

they go forth and come agayne? Who lowseth the wylde asse go free? or who lowseth the bondes of the Wule? Unto whom I haue geuen the wyldernesse to be their house, & the vntylled lōde to be their dwelling place, that they may geue no force for the multytude of people in the cytyes, nother to regarde the crienge of the dryuer: but to sēke their pasture about ꝑ moūtaynes, & to folowe vpon ꝑ grene grasse. Will the vnicorne be so tame as to do seruyce, or to abyde styll by thy crybbe? Canste thou bynde the yock about him in thy forowes, to make him plowe after the in ꝑ valleys? Mayst thou trust him (because he is strōg) & cōmyt thy labour vnto him? mayst thou beleue him, that he wyll bringe home thy corne, or to cary ony thyng vnto thy barne? The Estrich (whose fethers are fayner then the wynges of the sparowhauke) whan he hathe layed his egges vpon the grounde, he hydeth them in the dust, and forgetteth them: so that they myght be troden vnder fete, & broken with some wylde beast.

So harde is he vnto his yonge ones, as though they were not his, and laboureth in vayne without ony feare. And that because god hath taken wysdome from him, and hath not geuen him vnderstondyng. Whan his tyme is, he styeth vp on hye, & scorneth nother for horse nor man.

Hast thou geuen ꝑ horse his strength, or learned him to bow downe hys necke with feare, ꝑ he letteth him selfe be dryuen forth like a grashopper, where as ꝑ stout neyeng that he maketh is fearfull? he breaketh the ground vnder the hoffes of his fete cheerfully in his strength, & rūneth to mete ꝑ harnest man. He layeth aside al feare, his stomack is not abated, nother starteth he a back for any swearde. Though the quyuers rattle vpon him, though the speare and shylde glytter: yet ruffeth he in fearfully, & beateth vpon the grounde. He feareth not the noyse of the trumpettes, but as soone as he heareth the hornes blowe, truly (sayth he) for he smelleth the battayl afarre of, the noyse of the capteynes and the shoutyng.

Cōmeth it thorow thy wysdome, that the goshauke flyeth towarde the south? Doth the Egle mount vp & make his nest on hye at the commaundement? He abydeth in the stony rocke, and vpon the hye toppes of harde mountaynes, where no mā can come. From thence may he beholde his pray, and his feare about with his eyes. His yonge ones are fed with bloude, * and where ony dead body lyeth there is he immedyatly.

Moreouer god spake vnto Job & sayd: Can he ꝑ stryueth wt the almyghty, be at rest? Shulde not he which disputeth with god, geue him an answere? Job answered the LORDE sayeng: Behold, I am to vyle a personne, to answere the, therfore wyl I laye my hande vpon my mouthe. Once or twyse haue I spoke, but I wyl say no more.

The.xl. Chapter.

THan spake ꝑ LORD vnto Job A
out of ꝑ storme, & sayd: * Gyrde Iob. 38.a.
vp thy loynes lyke a mā, & tel me the thynge ꝑ I wyl aske ꝑ. Wylt thou disanul my iudgement? Or wylt thou cōdempne me, ꝑ thou thy selfe mayst be made righteous? Is thin arme then lyke the arme of God? Maketh thy voyce such a soūde as his doth? Then arme thy selfe with thyne owne power, vp, decke ꝑ in thy holy aray, poure out ꝑ indignacion of thy wrath: se ꝑ thou caste downe all the proude, loke well ꝑ thou make all such as be stubburne, to obey: treade al the vngodly vnder thy fete, caste thē downe in to the myre, & couer their faces with darkenesse: Then wyl I confesse also, that thyne owne ryght hande hath saued the.

Behold ꝑ cruel beaste (whom I made wt B
the) whiche eateth haye as an oxe: lo, how strong he is in his loynes, & what power he hath in the nauel of his body. He spreadeth out his tayle like a Cedre tre, al his vaynes are styffe. His shynnes are lyke pypes of brasse, his rygge bones are lyke staues of yrō. Fyrst whā god made hi, he ordeyned ꝑ wyldernesse for hi, ꝑ the moūtayns shulde geue hi grasse, where al ꝑ beastes of ꝑ felde take their pastyme. He lyeth amōge the redes in ꝑ mosses, ꝑ fennes hyde hun wt their shadowe, & the wyllowes of ꝑ broke couer him rounde about. Lo, without ony labour myght he drynke out ꝑ whole flonde, & sup of Iordane wout ony trauayle. Who dare lay hande vpō him openly, & undertake to catch hym? Or who dare put an hoke thorowe his nose, and lay a snare for hime

Darest thou drawe out * Leuiathan wt C
an angle, or bynde his tunge wt a snare? Esa.27.a
Canst thou put a tynge in ꝑ nose of him, or bore his chaws thorow wt an aule? Wil he make many fayre wordes wt the (thynkest thou) or flatter ꝑ? Wyl he make a cōueant wt the? Or art thou able for to to cōpel hun to do ꝑ contynual seruice? Wylt thou take thy pastyme wt him as wt a byrde, or geue hun vnto thy maydens, ꝑ thy cōpanyons Psa.73.b

way hew him in peces, to be parted amõg the marchaũt men? Canst thou fyl ꝓ net w̃ his skinne, or ꝓ fysh pannyer w̃ his heade? Darrest thou lay hand vpõ him? Jt is better for ꝓ to cõsidre what harme might happẽ ꝓ therethorow, & not to touch him. For whan thou thynkeste to haue holde vpon hym, he shal beguyle the: Euery man also ꝓ seyth hym, shall go backe. And why? ther darre none be so bolde, as to rayse hym vp.

The. xli. Chapter.

Jerem.50. & 51.c.d. WHo * is able to stonde before me? Or * who hath geuen me ony thing afore, hande, that I am bounde to reward hym agayne? All thinges vnder heauẽ are myne. I feare hi not, whether he threaten, or speake fayre. Who lyfteth hym vp & strypeth hym out of hys clothes, or who taketh hi by the byt of hys brydle? Who openeth ꝓ dore of hys face? for he hath horrible tethe round about. Hys body is couered w̃ scales as it were w̃ shyldes, locke in, kept, well cõpacte together. One is so ioyned to another, ꝓ no ayre cã come in: yee one hangeth so vpõ another, & sticke so together, ꝓ they cã not be sundered. His neesing is like a glistering fyre, & his eies lyke ꝓ morning shyne. Out of his mouth go torches & fyre brandes, out of his nosethrels ther goeth a B smoke, lyke as out of an hote lethinge pot. His breth maketh ꝓ coales burne, ꝓ flame goeth out of his mouthe. Jn his necke remayneth strẽgth, & before his face sorow is turned to gladnesse. The mẽbres of his body are ioyned so strayte one to another, & cleue so fast together, ꝓ he cãnot be moued His hart is as hard as a stone, & as fast as ꝓ stythye ꝓ the hãnerman smiteth vpõ. Whãne goeth, ꝓ mightest of al are afrayed, & ꝓ waues heuy: yet he draw out ꝓ sward ther may nother spear, nor brest plate abyde him. He setteth as much by a strawe as by yron, & as much by a rotten stock as by metall. He starteth not away for him ꝓ bedeth ꝓ bowe, & as for stynge stones, he eateth as much for stubble as for chẽ. He counteth ꝓ hãmer no better thẽ a strawe, he laugheth him to scorne ꝓ shaketh the speare. He treadeth ꝓ gold in ꝓ myre like ꝓ sharpe pat̃hedes. He maketh ꝓ depe to seeth & boyle like a pot, & stereth the see together like an oitmẽt: ꝓ way is light after him, ꝓ depe is his walkig place. Vpõ earth is ther no power like vnto his, for he is so made, ꝓ he feareth not. yf a mã wil cõsydre al hye thinges, this same is a kinge ouer all ꝓ childre of pryde.

The. xlii. Chapter.

THen Job answered ꝓ LORDE & sayde: * I know ꝓ thou hast all power of all thynges, and that ther is no thought hyd from the, for who cã kepe his owne counsell so secrete, but it shall be knowe? Therfore haue I spoken vnwyselye, seynge these thinges are so hye, & passe myne vnderstondinge. O herken thou vnto me, & let me speake: answere me vnto ꝓ thinge ꝓ I will axe ꝓ. I haue geuen diligẽce vnto the, & nowe I se the with myne eyes. Wherfore I geue myne owne self ꝓ blame and take repentaũce in the dust & asshes.

Nowe whan the LORDE had spoken these wordes vnto Job, he sayde vnto Elyphas the Themanyte: I am displeased at the and thy two fredes, for ye haue not spoken ꝓ thynge that is ryght before me, lyke as my seruaunt Job hath done. Therfore take vii. oxen, and vii. rammes, and go to my seruaunt Job, * offre vp all for your selues a burntofferinge, & let my seruaunt Job prayer for you. Hym will I accepte, & not deale wyth you after your folysshnesse in that ye haue not spoke the thynge that is right, like as my seruaũt Job hath done.

So Eliphas the Themanite, Bildad the Suhite, and Sophar the Naamathite went ther way, and dyd accordinge as the LORDE commaunded them. The LORDE also accepted the persone of Job, and the LORDE turned hym vnto Job, whan he prayed for hys frendes: * and gaue Job twyse as much as he had before.

And ther came ther vnto him all his brethren, all his systers, with all them ꝓ were of his acquayntaũce afore, and sate with him in his house, wondringe at him, and sorrynge him ouer all the trouble that the LORDE had brought vpon him. Euery man gaue him a shepe & a Jewel of golde. * And the LORDE blessed the laters ende of Job more than his begynnynge, for he had after this xiiii. thousande shepe, vi. M. camels, a M. yockes of oxen, a M. asses. He had eyghtene sonnes also, and vii. doughters. The eldest he called Jemima, the seconde, Kesia, the thyrde, Kerenhappuch. In all the londe were no soch fayre women as ꝓ doughters of Job were. Their father gaue them enheritaunce amonge their brethre. After this lyued Job an C c. & xl. yere, & saw his children, & his childrens children vnto ꝓ fourth generacion. And Job dyed, beynge olde & full of dayes.

¶ The ende of the boke of Job.

The Psalter.

Beatus vir qui non abiit.

The fyrst Psalme.

BLessed is the mā, ꝑ goeth not in the *counsel of the vngodly: nor stode in the way of synners, and sitteth not in the seate of the scornefull.

*But delyteth in ꝑ law of ꝑ LORD, & exercyseth hymselfe in his law both day & nyght.

*Such a mā is like a tre plāted by ꝑ waterꝭ, ꝑ bryngeth forth his frut in due seasō & his leaues shall not fall of, & loke what soeuer he doth, it shall prosspere.

*As for ꝑ vngodly, it is not so wt them: but they are lyke ꝑ dust, which ꝑ wynd scatteryth alwaye from of the grounde.

Therfore *the vngodly shal not be able to stonde in the iudgement, nother the synners in the congregacion of the righteous.

For ꝑ LORD alloweth ꝑ waye of ꝑ ryghteous, but ꝑ way of the vngodly shal perish.

Quare fremuerunt gentes et

The.ii. A Psalme of Dauid.

WHy *do the Heythē rage? why do the people ymagyn vayne thynges.

The kinges of ꝑ earth stond vp, & the rulers are come together, against ꝑ LORD, & against his anoynted.

Let vs breake theyr bōdes a sunder, and cast awaye theyr yocke from vs.

Neuertheles, *he ꝑ dwelleth in heauē shal laugh thē to scorne: yee euē ꝑ LORDE shall haue them in derysyon.

Then shall he speake vnto them in hys wrath, and vexe thē in hys sore displeasure. For I set my kynge vpon my holy hyll of Syon.

I wyl preach the law, wherof the LORDE hath sayde vnto me.

Thou *sonne, thys daye haue I begotten the.

Aske of me, & I shall geue the the Heythē for thyne enheritaunce, yee the vttermost partes of ꝑ world for thy possession.

Thou shalt rule thē wt a rodde of yron, and breake thē in peces *like an earthē vessel.

Be wyse nowe therfore (o ye kynges) be learned ye that are iudges of the earthe.

Serue the LORDE with feare, and reioyce vnto hym with reuerence.

Kysse the sonne, lest the LORDE be angrie, & ye perysh from the right waye. For his wrath shalbe kyndled shortlye:

*blessed are al they ꝑ put their trust in him Jere. 17. b

Domine quid multiplicati sunt

The.iii. A Psalme of Dauid.

WHy are they so many (o LORD) ꝑ trouble me? a great multitude are they, ꝑ rise agaynst me. Yee many one ther be that saye of my soule: ther is no helpe for hym in God. ☞ Sela.

Sela is as much to saye as alway continually, for euer, forsoyth, verely, a lyfting vp of the voice, or to make a pause, and earnestlye to consydre & to ponder the sentēce

But thou (o LORD) arte my defender my worshyppe, and the lyfter vp of my heade.

I call vpon the LORD with my voyce, & he heareth me out of his holy hyll. Sela.

I layed me downe, and slept, but I rose vp agayne, for the LORDE sustayned me.

I am not afrayed for thousandes of people, that compasse me rounde aboute.

Up LORD, & helpe me, o my god: for thou smytest al myne enemies vpon ꝑ cheke bones, and breakest the teth of the vngodly.

Saluacion commeth of the LORDE, ther fore let thy blessynge be vpon thy people.

Cum inuocarem exaudiuit.

The.iiii. A Psalme of Dauid.

HEare me whan I call, o god of my ryghteousnesse, thou that comfortest me in my trouble: haue mercy vpon me, and herken vnto my prayer.

O ye sōnes of me, how longe wyl ye blaspheme myne honoure? why haue ye suche pleasure in vanyte, & seke after lyes? Sela

Knowe this, that the LORD dealeth marualously with his saynte: and whan I cal vpon the LORDE, he heareth me.

*Be angrie, but synne not: comune wt youre own hartes vpon youre beddes, and remembre youre selues. Sela. Eph. 4. a

Offre the sacrifyce of ryghteousnesse, & put youre trust in the LORDE.

Ther be many that saye, who wyl do vs ony good? where as thou (o LORDE) haste shewed vs the lyght of thy countenaunce.

Thou reioycest myne hart, though their encrease be great both in corne and wyne.

Therfore wyll I laye me downe in peace, and take my rest: for thou LORDE only settest me in a sure dwellynge.

Verba mea auribus percipe.

The. v. A Psalme of Dauid.

HEare my wordes (o LORDE,) consydre my callynge.

O marke ꝑ voyce of my petitiō, my kynge, & my God: for vnto ꝑ wil I make my prayer.

Heare my voyce by tymes (o LORDE) for early in the morynge wyll I get me vnto the, yee and that wyth diligence.

Sap 14.b Pro.3.b * For thou arte not the God that hathe pleasure in the wyckednesse, ther maye no vngodly personne dwell wyth the.

Such as be cruell may not stond in thy syght, thou arte an enemye vnto all wycked doers.

Thou destroyest ỹ lyers, ỹ LORD abhorreth the bloudethurstie and deceatfull.

Ps. 137.a *But as for me, I wil com into thy house, euen vpon the multitude of thy mercy: and in thy feare wyll I worshippe toward thy holy temple.

Lede me (o LORDE) in thy ryghteousnesse, because of myne enemyes, and make thy waye playne before me.

B For ther is no faithfulnesse in their mouthes: they dissemble in theyr hartes: theyr throte is an open sepulchre; wyth their tunges they deceaue.

Punysh them (o God) that they may perysh in theyr owne ymaginacions: cast thē out, because of the multytude of theyr vngodlynesse, for they rebell agaynst the.

Agayne, let all thē ỹ put theyr trust in ỹ, reioyce: yee let thē euer be geuig of thākes because thou defendeste them: that they which loue thy name, maye be ioyful in ỹ.

For thou LORD geuest thy blessynge vnto the ryghteous: and wyth the fauorable kindnesse thou defendest him, as wyth a shild.

Domine ne in furore tuo arguas me.

The.vi. A Psalme of Dauid.

Jerr.10.d. 30.b Psa.37.a O LORDE, * rebuke me not in thyn anger: Oh chasten me not in thy heuy displeasure.

Haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, for all my bones are vexed.

My soule also is in greate trouble, but LORDE howe longe?

Turne the (o LORDE) and delyuer my soule: Oh saue me, for thy mercies sake.

Psa.113.c Esay.38.b *For in death no mā remēbreth the: Oh who wyll geue the thankes in the hell?

B I am weery of gronynge: Euery night washe I my bedde, and water my couche wyth my teares.

My countenaunce is chaunged for very inwarde grefe, I cōsume away, I haue so many enemyes.

Matth.7.b 25.b Luce.13.c *Away fro me all ye wicked doers, for ỹ LORD hath herd the voyce of my weppyng.

The LORD hath herd myne humble petition, the LORDE hath receaued my prayer.

All myne enemyes shal be confou[nded] and sore vexed: yee they shalbe turned back and put to shame, and that right sodē.

Domine deus meus in

The.vii. A Psalme of Dauid.

O LORD my God, in ỹ do I trust: * saue me fro all them that persecute me, and delyuer me.

Leste he catch vp my soule lyke a lyon, and teare it in peces, whyle ther is none to helpe.

O LORDE my God, yf I haue done ony such thynge: yf ther be ony vnryghteousnesse in my handes.

yf I haue rewarded euell vnto them ỹ dealt frendly wyth me, or hurte them that wythout ony cause are myne enemyes.

Thē let mine enemie persecute my soule & take me: yee let hi tread my life down to ỹ earth, & lay mine honour in ỹ dust. Selah.

Stonde vp (o LORD) in thy wrath, lyft vp thyselfe ouer the furious indignacyon of myne enemyes: aryse vp (for me) in the vengeaunce, * that thou haste promysed.

That the cōgregatiō of the people may come aboute the, for their sakes therfore lyft vp thyselfe agayne.

The LORDE is iudge ouer the people: auenge me then (o LORDE) accordyng to my ryghteousnesse and innocency.

Oh let the wyckednesse of the vngodly come to an ende: but mayntayne the iust, thou ryghteous god, that trieste the very hartes and the reynes.

My helpe commeth of God, which preserueth them that are true of harte.

* God is a ryghteous iudge, & God is euer threatenynge.

yf men wil not turne, he hath bent his sword: he hath bēt his bowe & made it ready.

He hath prepared hym the instrumentes of death and ordened hys arowes to destroy.

* Behold, he trauayleth with mischefe, & he hath cōceaued vnhappynesse, & brought forth a lye.

* He hath grauen and dygged vp a pyt, & but he shall fall hymselfe in to the pyt that he hath made.

* For his vnhappynesse shal come vpon hys owne heade, and his wyckednesse shal fall vpon hys owne pate.

As for me, I wyll geue thankes vnto the LORDE for his righteousnesse sake, & wyll prayse ỹ name of the LORD ỹ moost hyghe.

Domine deus noster.

The.viii. A Psalme of Dauid.

O LORDE our gouernour: how wonderfull is thy name in all the worlde: how excellēt is thy glory aboue the heauens?

* Out of ỹ mouth of the very babes, and sucklynges thou hast ordeyned prayse, because of thine enemies, ỹ thou mightest destroye ỹ enemye & the auenger.

For I consydre the heauens, euen the worke of thy fyngers: the Moone, and the starres whiche thou hast made.

* Oh what is man, that thou arte so mynd full of hym? ether the sonne of man, that thou visitest hym.

* After thou haddest for a season made hym lower then the angels, thou crowndest hym wyth honoure and glorye.

* Thou hast set hym aboue the workes of thy handes: thou hast put all thinges in subiectyon vnder hys fete.

All shepe & oxen, yee & ỹ beastes of ỹ feld.

The foules of ỹ ayre, ỹ fysh of ỹ see, and whatso walketh thorow ỹ waies of the see.

O LORDE our gouernour, how wonderfull is thy name in all the worlde?

Confitebor tibi domine in

The.ix. A Psalme of Dauid.

I Wyll geue thankes vnto the (O LORDE) wyth my whole harte, I wyll speake of all thy maruaylous workes.

I wil be glad, & reioyce in the, yee my songes wyll I make of thy name, o thou moost hyghest.

Because thou haste dryuen myne enemyes backe, they were dyscomfyted, and perysshed at thy presence.

For thou hast mantetned my right and my cause: thou sytteste in the Trone that arte the true iudge.

Thou rebukest the Heythen, and destroyest the vngodly, thou puttest out theyr name for euer and euer.

The enemyes (weardes are come to an ende, thou hast ouerthrowen theyr cities, theyr memorial is perysshed wyth them.

But the LORDE endureth for euer, he hath prepared hys seate vnto iudgement.

He gouerneth ỹ world wt righteousnesse, ỹ mynistreth true iudgemēt vnto ỹ people.

The LORD is a defence for the poore, a defence in the tyme of trouble.

Therfore they that knowe thy name, put theyr trust in the: * for thou (LORDE) neuer forsakest thē that seke the.

O prayse the LORDE, * which dwelleth in Syon, shew ỹ people of his doinges

And why? he maketh inquisycyon for theyr bloude, and remembreth them: * he forgetteth not ỹ complaynte of the poore. Psa. 21.f

Haue mercy vpō me (O LORD) cōsidre ỹ trouble ỹ I am in among mine enemies, thou ỹ lifteste me vp frō ỹ gates of death.

That I maye shewe al thy prayses wythin the portes of the doughter Sion, and reioyce in thy sauynge health. C

As for the Heythen, they are suncken downe in the pytte that they made: in the same nette, which they spred oute pryuely, is theyr owne foote taken.

Thus the LORD is knowē to execute true iudgemēt, whā ỹ vngodly is trapped in ỹ workes of his owne handes. Sela.

The wycked must be turned vnto hell, and all the Heythen that forget God.

But the poore shal not alway be out of remēbraunce: the patient abydyng of such as be in trouble, shall not perysh for euer.

Up LORDE, let not mā haue the vpper hand, let ỹ Heythē be condēned before the.

O LORDE, set a scolemaster ouer thē, that the Heythen maye know them selues to be but men. Sela.

Vt quid domine recessisti a longe.

Here the Hebrues begynne the.x. Psalme.

WHy arte thou gone so farre of, O LORDE? wilt thou hyde thy self in tyme of trouble? D

While ỹ vngodly hath the ouerhande, the poore must suffre persecucyon.

O that they were taken in the ymaginacions which they go aboute.

For the vngodly maketh booste of hys owne hartes desyre, the couetous blesseth hymselfe, and blaspheneth the LORDE.

The vngodly is so proude, and full of indignacion, that he careth not: nother is God before hys eyes.

Hys wayes are alwaye fylthye, thy iudgementes are farre out of hys syght, he despyteth all hys enemyes.

For he sayeth in his harte: Tush, I shal neuer be caste downe, ther shall no harme happen vnto me.

His mouth is ful of cursing, fraude & deceate: vnder hys tūge is trauayle, & sorow. E

* He sytteth lurkynge in the gardens, ỹ he maye pryuely murthur the innocēt, hys eyes are set vpon the poore. Pro. 1.a.

He lyeth waytynge secretly, as it were a lyon in hys denne.

He lurcketh that he maye rauyshe the poore, yee to rauysh the poore whan he hath gotten hym in to hys net.

Then smyteth he, then oppresseth he, & castreth downe the poore wt his authorite.

For he sayeth in hys harte: Tush, God hath forgotten, he hath turned awaye hys face, so that he wyll neuer se it.

¶ Aryse o LORD God, lyft vp thine hãd, and forget not the poore.

Wherfore shulde the wycked blaspheme God, and saye in his harte: Tush, he careth not for it?

This thou seyst, for thou consyderest the mysery and sorowe.

The poore geueth hymself ouer in to thy hande, & committeth hym vnto the, for thou arte the helper of the frendlesse.

Breake thou ỹ arme of the vngodly, & malicious, searche oute the wyckednesse which he hath done, that he maye perysh.

The LORDE is kynge for euer, yee they then shall perysh out of hys londe.

LORDE, thou hearest the desyrous longynge of the poore: theyr hart is sure, that thyne eare herkeneth therto.

Helpe the fatherlesse & poor vnto theyr ryghte, that ỹ vngodly be nomore exalted vpon earthe.

In domino confido quomodo.

The. xi A Psalme of Dauid.

¶ IN the LORD put I my trust: howe wyll ye then saye to my soule: that she shulde flye as a byrde vpon thy hyll?

Pro. 26.c * For lo, the vngodly haue bent theyr bowe, and made ready theyr arowes in the quyuer: that they maye prively shoute at them which are true of harte.

The very fũdatiõ haue they cast downe
Psal. 2.c. Esa. 66.a what cã the righteous then do withall.

* But the LORD is in hys holy temple, the LORDES * seate is in heauen.

He considereth it with his eies, his eye lydes beholde the chyldren of men.

The LORDE seyth both the ryghteous, and vngodly, but who so delyteth in wyckednesse, hym hys soul abhorreth.

Vpon the vngodly he shall rayne snares, fyre, brymstone, storme and tempeste: thys rewarde shal they haue to drynke.

For the LORDE is ryghteous, and he loueth ryghteousnesse, hys countenaunce beholdeth the thynge that is iuste.

In finem me fac deus

The. xii A Psalme of Dauid.

O LORDE helpe, for ther is not one saynt more: very few faithfull are ther amonge the chyldren of men.

Euery man telleth lyes to his neghboure, they do but flatter wt theyr lyppes and dissemble in theyr harte.

O that the LORDE wolde rote out all deceatfull lyppes, and the tunge that speketh proude thynges.

Which saye: Our tunge shuld prayle: we are they that ought to speake, who is lorde ouer vs?

Now for the troubles sake of the oppressed, and because of the complaynte of the poore, I wyll vp (sayeth the LORDE) I wyll helpe them, and set them at reste.

The wordes of the LORDE are pure wordes: euen as ỹ siluer, which from earth is * tried & purifyed. vii. tymes in the fyre.

Kepe thẽ therfor (o LORD) & preserue vs frõ this generatiõ for euer.

And why? whan vanyte and vnclenesse getteth the ouerhande amonge the chyldren of men, all are full of the vngodly.

Usque quo domine obliuiscris

The. xiii A psalme of Dauid.

HOw long wilt thou forget me o LORDE: for euer? how long wilt thou hide thy face fro me?

Oh how longe shal I seke counsell in my soule? how long shall I be so vexed in my harte? how long shall myne enemye triumphe ouer me?

Consyder, & heare me, o LORD my God: lighten myne eyes, ỹ I slepe not in death.

Lest myne enemye saye: I haue prayled agaynst hym, for yf I be cast downe, they that trouble me wyll reioyce at it.

But my trust is in thy mercy, my hart is joyful in thy saluatiõ. I will synge of the LORD, ỹ dealeth so louingly wt me. (yee I wil prayse ỹ name of ỹ LORDE ỹ moost hyghe)

Dixit insipiens in corde suo.

The. xiiii A Psalme of Dauid.

THe foolish bodies saye in their hartes. * Tush ther is no god. They are corrupt, & become abhominable in their doinges, ther is not one that doth good.

* The LORD loked downe fro heauen vpo ỹ childre of men, to se yf ther were any ỹ wolde vnderstonde and seke after God.

But they are all gone out of the waye, they are altogether become vnprofytable.

Rom.3.b * ther is none that doth good: no not one.
Rom.3.b ☞ Theyr throte is an open sepulchre, with theyr tunges they haue deceaued, the poyson of Aspes is vnder theyr lyppes.
Rom.3.b ☞ Theyr mouth is full of cursynge, & bytternes, theyr fete are swift to shed bloud
Rom.3.b ☞ Destruccion and wretchednesse are in theyr wayes, and the way of peace haue they not knowne: ther is no feare of God before theyr eyes.
How can they haue vnderstondynge, ỹ worke myschefe, eatynge vp my people, as it were bread, & call not vpon the LORDE?
Therfore shal they be brought in great feare, for God stondeth by the generacyon of the ryghteous.
Is for you, ye haue made a mocke at ỹ counsell of the poore, because he putteth his truste in the LORDE.
Oh that the saluacyon were geuen vnto Israell out of Syon: O that the LORD wolde deliuer his people out of captiuyte: Then shulde Jacob reioyce, and Israell shulde be ryght glad.

Domine quis habitabit in tabernaculo tuo.

The.xv.Psalme of Dauid.

LORDE, * who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll?
Euen he that ledeth an vncorrupte lyfe: that doth the thinge which is ryghte, and that speaketh the treuth from hys harte.
He that vseth no deceate in hys tunge: he that doth no euell to hys neghboure, & slaundreth not his neghbours.
He that setteth not by the vngodly: but maketh much of them that feare the LORDE: he that sweareth vnto hys neghbour and disapointeth hym not.
* He ỹ geueth not his money vpõ vsury, & taketh no rewarde agaynst the innocẽt.
Who so doth these thynges, shal neuer be remoued.

Conserua me domine: quoniam.

The.xvj Psalme of Dauid.

PReserue me (o God) for in the do I truste.
I haue sayde vnto ỹ LORDE: thou art my God, my goodes are nothinge vnto the.
All my delyte is vpon the sayntes that are in the earth, and vpon suche lyke.
But they that runne after another, shal haue greate trouble.
Theyr drinkofferynges of bloude wyll not I offre, nother make mencyon of their name in my mouth.
* The LORD hymselfe is my good, & my porcyõ, thou mãteynest myne enheritaũce. Deut.3.e
The lot is fallen vnto me in a fayre grounde, yee I haue a goodly heretage: I wyll thanke the LORDE for geuynge me warnynge: my reynes also haue chastened me in the nyght season. B
I fore hande sawe I God alwayes before me, for he is on my ryghthande, that I shulde not be moued.
Therfor dyd my hart reioyce, & my tũg was glad, my flesh also shall reste in hope.
* For why? thou shalt not leaue my soul in hell, nother shalt thou suffre thy sayncte to se corruption. Actu.2.b & hab.13.b
Thou hast shewed me ỹ wayes of lyfe: thou shalte make me full of ioye with thy countenaunce. At thy ryghthande ther is pleasure and ioye for euermore.

Exaudi domine iusticiam meam,

The.xvij A Psalme of Dauid.

HEare the tyght O LORD, * tõ sydre my complaynte: herken vnto my prayer, ỹ goeth not oute of a fayned mouth. A Psal.25.a
Let my sentence come forth from thy presence, and loke vpon ỹ thinge that is equall.
* Thou hast proued & visited mynhart in ỹ night season: thou hast tried me in ỹ fyre & hast fõud no wickednesse i me: for I vtterly purposed, ỹ my mouth shal not offende. Psa.16.a.
Because of the wordes of thy lippes, I haue kepte me from the workes of men, in the waye of the murtherer.
Oh order thou my goynges in thy pathes, that my footesteppes slippe not.
For vnto the I crie, heare me o god: enclyne thyne eares to me, and herken vnto my wordes.
Shew thy maruaylous louing kindnesse thou ỹ saueste thẽ which put theyr trust in ỹ from such as resyst thy ryghthand.
* Kepe me as the apple of an eye, defende me & vnder the shadowe of thy wynges, B Iosue.1.b. & mat.23.c
Frõ ỹ vngodly ỹ trouble me, fro myne enemies wich cõpasse my soul roũd about.
Wich manteyne theyr own welthinesse & oppression, and theyr mouthe speaketh proude thynges.
They lye wayting in our way on euery side, turning theyr eyes down to ỹ ground.
Lyke as a liõ is gredy of his pray, & as it wer a liõs whelpe lurckyng in his dẽne.

Up LORDE, dispoynte hym, and caste hym downe: delyuer my soule * wyth thy swearde from the vngodly.

Ephe.6.b.

From the men of thy hand (o LORDE) from the men of the worlde, whiche haue theyr porcyon in thys lyfe: whose belyes thou fyllest with thy treasure.

They haue chyldre at theyr desyre, & leaue þ reste of theyr substaūce for their babes

But as for me, I wyll beholde thy presence in ryghteousnesse: and whan thy glory appeareth, I shall be satisfyed.

Diligam te domine fortitudo.

The.xviii. A psalme of Dauid whan he was deliuered from the hande of Saull.

A

I Wyll loue the (o LORDE) my strength.

The LORDE is my succour, my refuge, my Sauecour: my god, my helper, in whom I trust: my buckler, the horne of my saluacō and my defence.

2.Re.22.a. * I wyll prayse the LORDE, & cal vpō hym, so shall I be safe fro myne enemyes.

Psl.114.a * The sorowes of death cōpassed me, & þ brokes of vngodlinesse made me afrayed.

The paynes of hell came aboute me, þ snares of death toke holde vpon me.

yet in my trouble I called vpon þ LORDE, and complayned vnto my God.

So he herde my voyce out of hys holy temple, and my complaynte came before hym, yee euen in to hys eares.

Mat.27.f * Then the earth trembled, & quaked, the very fundacions of the hylles shoke, & were remoued, because he was wrothe.

There wente a smoke oute of his nosetrels, and a consumynge fyre oute of hys mouth, so that coales were kyndled at it.

B

He bowed the heaues, and came down, and it was darcke vnder hys fete.

He rode vpon the Cherubins, & dyd flie: he came flyēge vp the wynges of the wynd.

He made darknesse hys pauylyon roūd aboute hym, wyth darcke water and thick cloudes to couer hym.

At the bryghtnesse of hys presence the cloudes remoued, wyth hale stones, and coales of fyre.

The LORDE also thondred out of the heauen, and the heyght gaue hys thondre wyth hale stones and coales of fyre.

He sent out his arowes & scatred them, he cast sore lyghtenynges, & destroyed thē.

The sprynges of waters were sene, & the fundacions of the rounde worlde were discouered at thy chydynge (o LORDE) at the blastynge and dreth of thy displeasure.

He sent downe from the heyght to fetch me, and toke me out of greate waters.

He delyuered me fro my stroūg enemyes, & fro my foes, wich were to mighty for me.

They preuented me in the tyme of my trouble, but the LORDE was my defence.

He brought me forth also in to lyberte and deliuered me, because he had a fauour vnto me.

The LORDE shal reward me after my righteous dealyng, & accordyng to þ clennesse of my hādes shall he recompense me.

C

For I haue kept the wayes of the LORDE, and haue not behaued myself wickedly agaynst my God.

I haue an eye vnto al hys lawes, & cast not out hys commaundementes fro me.

Uncorrupte wyll I be before hym, and wyll eschue myne owne wyckednesse.

Therfore shall the LORDE reward me after my ryghteous dealynge, and accordynge vnto the clennesse of my handes in hys eye syghte.

With the holy thou shalte be holy, and with the innocent thou shalt be innocent.

* With the clene thou shalt be clene: & with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, * & bring down þ hye lokes of the proude.

Thou lyghtest my candel, o LORD my god: thou makest my darknesse to be light.

For in the I can discōfyte an hoste of mē: yee in my god I can leape ouer þ wal.

The waye of God is a perfecte waye: * þ wordes of the LORDE are tried in the fyre: he is a shylde of defence, for all them that truste in hym.

* For who is God, but the LORDE? Or who hath ony strength, but oure God?

* It is God that hath gyrded me with strength, and made my waye vncorrupte.

D

He hath made my fete lyke hertes fete, and set me vp on hyghe.

* He teacheth myne hādes to fight, and maketh myne armes to breake euen a bow of stele.

Thou haste geuen me þ defence of thy saluacyon: thy righthand vpholdeth me, & thy louinge correccion maketh me great.

Thou hast made rowm ynough vnder me to go, þ my footesteppes shuld not slyde.

I wyll folowe vpon myne enemyes, and take them: I wyll not turne, tyll they be discomfyted.

I wyll smyte them, that they shall not be able to stond, but fall vnder my fete.

Thou haste gyrded me with strength vnto the battayl, thou haste throwen them al downe vnder me, ẏ rose vp agaynst me.

Thou haste made myne enemyes to turne theyr backes vpõ me, thou hast destroyed them that hated me.

* They cryed, but ther was none to helpe them: yee euen vnto ẏ LORDE, but he herde them not.

I wyll beate them as small as the dust before the wynde, I wyll cast them out as the claye in the stretes.

Thou shalte delyuer me from the stryvynges of the people, thou shalt make me the head of the Heythen.

A people whome I haue not knowne, shall serue me.

As soone as they heare of me, they shal obey me, but the straunge chyldren dyssemble with me.

The straũge chyldren are waxen olde, and go haltyng out of theyr pathes.

The LORDE lyueth: and blessed be my helper, praysed be the God of my saluaciõ.

Euen the God which seyth that I be auenged, and subdueth the people vnto me.

It is he that delyuereth me fro my cruell enemyes: thou shalte lyfte me vp from them that ryse vp agaynst me, thou shalte rid me from the wycked man.

* For this cause I wyll geue thankes vnto ẏ (O LORDE) amonge the gentyls, and syng prayses vnto thy name.

* Great prosperyte geueth he vnto his kynge, and sheweth louyng kyndnesse vnto Dauid his anoynted, yee and vnto his sede for euermore.

Cœli enarrant gloriam dei.

The.xviij. A psalme of Dauid.

THe very * heauens declare ẏ glory of God, and ẏ very firmament sheweth his handye worke.

One day telleth another, and one nyght certifyeth another.

Ther is nother speche nor language, but their voyces are herde amonge them.

* Their sounde is gone out in to al londes, & their wordes into ẏ endes of ẏ world.

In them hath he set a tabernacle for ẏ Sonne, which cõmeth forth as a bridegrome out of his chambre, & reioyceth as a gyaũt to runne his course.

It goeth forth from the one ende of the heauen, and runneth about vnto the same ende agayn, & ther may no man hyde him selfe from the heate therof.

The lawe of the LORDE is a perfecte, lawe it quickeneth the soule.

The testymony of the LORDE is true, & * geueth wysdome euen vnto babes. Deu. 4. a

The statutes of the LORDE are ryght, & reioyce the hart: * the cõmaundement of the LORDE is pure, and geueth lyght vnto the eyes. B Psal. 17. c and. 118. e

The feare of the LORDE is cleane, and endureth for euer, the iudgmentes of the LORDE are true & ryghteous altogether.

* More pleasaũt are they then golde, yee then much fyne gold: sweeter then honye and the honye combe. Pro. 8. a

These thy seruaũt kepeth, * and for kepyng of them ther is great rewarde. Psa. 118. a

Who can tel how oft he offendeth? Oh clense thou me from my secret faultes.

Kepe thy seruaũt also from presumptuous synnes, lest they get the dominiõ ouer me: so shall I be vndefyled and innocent from the great offence.

Yee the wordes of my mouth & the meditacion of my hart shal be acceptable vnto ẏ, O LORDE, my helper, & my redemer.

Exaudiat te dominus in die.

The.xix. A psalme of Dauid.

THe LORDE heare the in the tyme of trouble, the name of the god of Jacob defende the.

Sende the helpe from the Sanctuary, and strengthe the out of Syon.

Remembre all thy offerynges, and accept thy burnt sacrifyce. Sela.

Graunt the thy hartes desyre, and fulfyll all thy mynde.

We wyl reioyce in thy health, and tryumphe in ẏ name of the LORDE our god: the LORDE perfourme all thy petycyons.

Now know I that the LORDE helpeth his anoynted, and wyl heare him from his holy heauen, myghtye is the helpe of his ryght hande. B

Some put their trust in charrettes, & some in horses: but we wyll remembre the name of the LORDE our God.

They are brought downe & fallen, but we are rysen and stonde vpryght.

Saue (LORD) and helpe vs (O kyng) whan we call vpon the.

Domine in virtute tua letabitur rex.

The.xxj. A psalme of Dauid.

A LORDE, howe ioyfull is the kyng in thy strength? O how exceadynge glad is he of thy saluacyon.

Thou hast geuen hym hys hartes desyre, and hast not put hym from ỹ request of hys lyppes. Sela

For thou hast preuented hym with lyke
2.Reg.12.f rall blessynges, * and set a crowne of gold vpon hys heade.

He asked lyfe of the, and thou gauest hym a longe lyfe, euen for euer, and euer.

His honoure is greate in thy saluacion, glorye and greate worshyppe shalte thou laye vpon hym.

For thou shalt geue hym euerlastynge felicite, and make hym glad wt the ioye of thy contenaunce.

And why? because the kynge putteth hys trust in the LORDE, and in the mercy of the moost hyghest shal he not mysecary.

Let all thyne enemyes fele thy hande,
B let thy ryghte hande fynde oute all them that hate the.

Thou shalt make them like a fyre ouen in tyme of thy wrath: the LORDE shal destroy them in hys displeasure, and the fyre shall consume them.

Theyr frute shalte thou rote out of the earth, and theyr sede from amonge ỹ chyldren of men.

For they intended mysche ke agaynst the, and ymagined such deuices, as they were not able to perfourme.

Therfore shalt thou put them to flight, and with thy stringes thou shalt make redy thyne arowes against the faces of thẽ.

Be thou exalted (LORDE) in thyne owne strength, so wyll we synge and prayse thy power.

Deus deus meus respice.

The.xxii. A Psalme of Dauid.

A My God, my God: why haste
Mat.27.c thou forsakẽ me? the wordes
Mar.15.b of my cõplaynte are farre fro my health.

O my God, I crye in ỹ day tyme, but thou hearest not: and in ỹ nyght season also I take no reste.

yet dwellest thou in the Sanctuary, o thou worshyppe of Israell.

Oure fathers hoped in the, they trusted in the, and thou diddest delyuer them.

They called vpon the, and were helped: they put theyr trust in the, and were not confunded.

But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

* All they ỹ se me, laugh me to scorne, they shute out their lippes, & shake their heades

* He trusted in God, let hym delyuer hym: let hym helpe hym, yf he wyll haue hym.

* But thou arte he that toke me out of my mothers wombe: thou waste my hope, whan I hanged yet vpon my mothers brestes.

I haue bene lefte vnto the euer sence I was borne, thou arte my god, euen fro my mothers wombe.

O go not fro me thẽ, for trouble is hard at hande, and here is none to helpe me.

Greate bulles are come about me, fat oxen close me in on euery syde.

They gape vpon me with theyr mouthes, as it were a rampyng & roaring lyon.

* I am poured out lyke water, all my bones are out of ioynte: my harte in the myddeste of my bodye is euen lyke melteynge ware.

My strẽgth is dryed vp like a potsherd my tung cleueth to my gommes, and thou hast brought me in to the dust of death.

For dogges are come about me, the counsell of the wycked hath layed sege agaynst me.

They pearsed my handes and my fete. I myghte haue tolde all my bones: as for them, they stode staryng & lokyng vpõ me.

* They haue parted my garmentes amonge them, & cast lottes vpõ my vesture.

But be not thou farre fro me, o LORDE thou art my succoure, hayst the to helpe me.

Delyuer my soule from the sweard, my dearlynge from the power of the dogge.

Saue me from the lyons mouthe, and heare me from amonge the hornes of the vnicornes.

* So wyl I declare thy name vnto my brethren, in the myddeste of the congregacyon wyll I prayse the.

O prayse the LORDE yee that feare hym: Magnifye hym all ye sede of Iacob, and let all the sede of Israell feare hym.

* For he hath not despysed, nor abhorred ỹ myserable estate of the poore, hath not hyd hys face fro me, but whan I called vnto hym, he herde me.

I wyll prayse the in the great congregacyon, and perfourme my vowes in the syght of all them that feare the.

D * The poore shal eate, and be satisfied: they that seke after the LORDE shal prayse him: your harte shal lyue for euer.

All the endes of the world shal remembre them selfes, and be turned vnto the LORDE: and all ỹ generacyons of ỹ Heythen shal worshyp before hym.

For the kyngdome is the LORDES, & he shal be the gouernour of the Heythen.

All such as be fat vpon earth, shal eate also & worshyp: All they ỹ lye in the dust, & lyue so hardly, shal fal downe before him.

The sede shal serue him, and preach of the LORDE for euer.

They shal come & declare his ryghteousnesse vnto a people that shal be borne, whome the LORDE hath made.

Dominus regit me, et nihil.

The.xxiii. A psalme of Dauid.

THe * LORDE is my shepherd, I can want nothynge.

He fedeth me in a grene pasture, and leadeth me to a fresh water.

He quickeneth my soule, and bryngeth me forth in the waye of ryghteousnesse for his names sake.

* Though I shulde walke now in the valley of the shadowe of death, yet I feare no euil, for thou arte with me: thy staffe & thy hepchoke comforte me.

Thou prepares a table before me a-gaynst myne enemyes: thou anoyntest my head with oyle, & fillest my cuppe full.

Oh let thy louyng kyndnesse and mercy folow me al ỹ dayes of my lyfe, ỹ I may dwell in the house of the LORDE for euer.

Domini est terra et plenitudo.

The.xxiiii. A psalme of Dauid.

THe * earth is the LORDES, & al that therin is: the compasse of the world, and all that dwel therin.

* For he hath founded it vpon the seas, & buylded it vpon ỹ floudes.

Who shall go vp in to the hyll of the LORDE? Or who shall remayne in his holy place?

Even he that hath innocent handes, & a pure harte: whiche lyfteth not vp his soule vnto vanite * and sweareth not to disceyue.

He shall receaue the blessynge from the LORDE, & mercy from god his saueour.

This is the generacion of them ỹ seke him, of the ỹ seke thy face, O Jacob. Sela.

Open your gates (O ye prynces) let the euerlastyng dores be opened, that ỹ kynge of glorye maye come in.

Who is this kynge of glorye? It is the LORDE stronge and myghtye, euen the LORDE myghty in battayle.

Open your gates (O ye prynces) let the euerlasting dores be opened, that the kyng of glorye may come in.

Who is this kynge of glorye? It is the LORDE of hoostes, he is the kyng of glory Sela.

Ad te domine leuaui animam meã.

The.xxv. A psalme of Dauid.

VNto the (O LORDE) I lyfte A vp my soule.

My god I trust in the: Oh let me not be confoũded, leste myn enemies trũphe ouer me

* For all they ỹ hope in the, shall not be Rom. 9. b
ashamed: but such as be scornful despysers Esa. 28. f
without a cause, they shal be put to confusiõ. Psa. 30. d

Shew me thy wayes (O LORDE) and teache me thy pathes.

Leade me in thy trueth, and learne me, for thou arte the God of my saluacion, and in the is my hope all the daye longe.

Call to remembrãce, O LORDE, thy tender mercyes & thy louynge kyndnesses, whiche haue ben euer of olde.

Oh remembre not the synnes & offences of my youth, but accordig vnto thy mercy thynke vpõ me (O LORD) for thy goodnes.

O howe frendly and ryghteous is the LORDE, therfore wyl he teach synners in the waye.

He leadeth the symple aright, and such B
as be meke them learneth he his wayes.

All the wayes of the LORDE are very mercy & faythfulnesse, vnto suche as kepe his Testament and couenaunt.

* For thy names sake O LORDE, be Esa. 43. b
mercyfull vnto my synne, for it is great.

What soeuer he be ỹ feareth ỹ LORDE, he shal shewe him ỹ way ỹ he hath chosen.

His soule shall dwell at ease, & his sede shall possesse the londe.

* The secrets of the LORDE is among Jere. 31. f
them that feare him, and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the LORDE, for he shall plucke my fete out of the nette.

Turne the vnto me & haue mercy vpon C
me, for I am desolate and in misery.

The sorowes of my harte are greate, O bringe me out of my troubles.

Loke vpon myne aduersyte & mysery, and forgeue me all my synnes.

Consydre how myne enemyes are many, & beare a malycyous hate agaynst me.

O kepe my soule, and deliuer me: let me not be confunded, for I haue put my trust in the.

Let innocency, and ryghteous dealing wayte vpon me, for my hope is in the. Delyuer Israel (o God) out of all his trouble.

Judica me domine quoniam.

The.xxvi. A Psalme of Dauid.

A

BE thou my iudge (o LORDE) for I walke innocently: my truste is in the LORDE, therfore shal I not fall.

psal.16.a 138.c

* Examen me O LORDE, and proue me: trye oute my reynes, and my harte.

For thy louynge kyndnesse is before myne eyes, and I walke in thy treuth.

I sytte not amonge vayne persounes, and haue no fellowshippe w the deceatful.

I hate the congregacyon of the wicked and I wyll not syt amonge the vngodly.

Esa. 1.b

* I washe my handes wyth innocency, o LORDE, and so go I to thyne aulter.

B

That I maye shewe the voyce of thy prayse, & tell of al thy wonderous workes.

LORDE, I loue the habytacyon of thy house, and the place where thy honoure dwelleth.

O destroye not my soule with the synners, nor my lyfe with the bloudthurstye.

In whose handes is wyckednesse, and

Exod.23.a Deut.17.a

* theyr ryghthande is full of gyftes.

But as for me, I wyll walke innocently: O delyuer me, & be mercifull vnto me.

My foote stondeth ryghte: I wil prayse the (o LORDE) in the congregacyons.

Dominus illuminatio mea et salus.

The.xxvii. A Psalme of Dauid.

A

THe LORDE is my lyght, and my saluacyon: whome then shulde I feare? the LORDE is the strengthe of my lyfe, for whom the shuld I be afraied?

Ps. 111.b.

Therfore whan the wycked (euē myne enemyes, and my foes) came vpon me, to eate vp my flesshe, they stombled, and fell.

Though an hooste of men were layed agaynst me, yet shall not my harte be afraied: & though there rose vp warre agaynst me, yet wyll I put my truste in hym.

* One thynge haue I desyred of the LORDE, whiche I wyll requyre: namely,

1.Esd.2.a

* that I maye dwell in the house of the LORDE all the dayes of my lyfe, to beholde the fayre bewtye of the LORDE, and to vysyt hys temple.

* For in the time of trouble he hath hyd me in hys tabernacle, yee in the secrete place of hys dwellynge hath he kepte me, * & 3.Esd.2.a

set me vp vpon a rocke of stone.

And nowe hath he lyfted vp my heade aboue myne enemyes, that compassed me rounde aboute.

Therfore wyll I offre in hys dwellyng the oblacyon of thankesgeuynge: I wyll both synge, and speake prayses vnto the LORDE.

Herken vnto my voyce (o LORD) whē I crye vnto the: haue mercy vpon me, and heare me.

My harte speaketh vnto the, my face seketh the, yee LORDE, thy face wyl I seke.

O hyde not thou thy face fro me, take not thy seruaunt of in displeasure.

Thou art my succour, leaue me not, neyther forsake me, O God my Sauioure.

For my father and my mother haue forsaken me, but the LORD hath take me vp.

Shewe me thy waye O LORDE, and lede me in the ryght path, because of myne enemyes.

Delyuer me not in to ꝑ wylles of myne aduersaryes, for there are false wytnesses rysen vp agaynst me, and they ymagen mysche fe,

Neuertheles, I beleue verely to se the goodnesse of the LORDE in the lande of the lyuynge.

* O tary thou the LORDES leysure, be strong, let thyne hart be of good comfort, and wayte thou styll for the LORDE.

Ad te domine clamabo.

The.xxviii. A Psalme of Dauid.

VNto the wyll I crye, o my strength, delaye: thynke no scorne of me, lest (yf thou make ꝑ as though thou herdeste not,) I become lyke them, that go downe to the pytte.

Heare the voyce of my humble peticyon, whan I crye vnto the, & holde vp my handes towarde thy holy temple.

O plucke me not away amonge the vngodly and wycked doers, * which speake frendly to theyr neyghboure, but ymagen

mischefe in their hartes.

* Reward the accordyng to their dedes & wickednesse of their owne inuencions.

Recompence them after ỹ workes of their handes, pay them ỹ they haue deserued.

For they regarde not the workes of the LORDE, nor the operacion of his handes: therfore shall he breake them downe, and not buylde them vp.

Praysed be the LORDE, for he hathe herde the voyce of myne humble peticion.

* The LORDE is my strength and my shelde: my harte hoped in him, and I am holpen: therfore my harte daunseth for ioye, and I wyll syng prayses vnto him.

The LORDE is the strength of his people, he is the defender and Saueoure of his anoynted.

O helpe thy people, geue thy blessynge vnto thyne * enherytaūce: fede them, and set them vp for euer.

℣ Afferte domino filii dei.

The.xxviii. A psalme of Dauid.

Ascribe vnto the LORDE (O ye myghtye) ascribe vnto the LORDE worshyp & strength.

Geue the LORDE the honour of his name, and bowe yourselues to ỹ holy maiesty of ỹ LORDE.

* It is the LORDE that cōmaūdeth the waters.

* It is the glorious god that maketh ỹ thonder, & it is the LORDE ỹ ruleth ỹ see.

The voyce of the LORDE is myghty in operacyon, the voyce of the LORDE is a glorious voyce.

* The voyce of the LORDE breaketh the Ceder trees: yee the LORDE breaketh the Ceders of Libanus.

He maketh them to skyppe lyke a calfe: Libanus & * Sirion lyke a yong vnicorne.

* The voyce of the LORDE deuideth ỹ flames of fyre: the voyce of the LORDE shaketh the wyldernesse, yee the LORDE, shaketh the wyldernesse of Cades.

The voyce of the LORDE moueth the hyndes, and discouereth the thicke bushes: in his temple shall euery man speake of his honour.

The LORDE sytteth the water floude, and the LORDE remayneth a kynge for euer.

The LORDE shal geue power vnto his people, the LORDE shal geue his people the blessynge of peace.

Gloria & honor, &c.

The.xxix. A psalme of Dauid.

I Wyl magnifye the (O LORD) for thou hast set me vp, & not suffered my foes to tryumphe ouer me.

O LORDE my God I cryed vnto the, and thou hast healed me.

* Thou LORD hast brought my soule out of hell: & thou hast kept my lyfe, where as they go downe to the pytte. 1.Reg.2.b & psa.85.b

Syng prayses vnto the LORDE (O ye sayntes of his) geue thankes vnto him for a remembraunce of his holynesse.

* For his wrath endureth but the twynkyng of an eye: and his pleasure is in life, heuynesse may wel endure for a nyght: but ioye cōmeth in the morynge. Esa.54.b 2.Cor.4.c

As for me whan I was in prosperyte, I sayd: Tush, I shal neuer fall more. B

(And why? thou LORDE of thy goodnes haddest made my hyll so stronge.)

But as sone as thou turnedest thy face fro me, I was brought in feare.

Then cryed I vnto the (O LORDE) yee vnto the LORDE made I my prayer. ℣ psal.6.a

* What profyte is ther in my bloude, yf I go downe to corrupcyon?

May the dust geue thankes vnto the? or shall it declare thy faythfulnesse?

Heare (O LORDE) and haue mercy vpō me: LORDE be thou my helper.

And so thou haste turned my heuynesse in to ioye: thou hast put of my sacke cloth, and gyrded me with gladnesse,

That my honour myght synge prayses vnto the without ceassyng: O LORDE my God, I wyl geue thankes vnto ỹ for euer.

In te domine speraui non confundar.

The.xxx. A psalme of Dauid.

IN the O LORDE * is my trust: let me neuer be put to confusion, but delyuer me in thy ryghteousnesse. ℣ ps.24.a. and.70.a

Bowe downe thyn eare to me, make haste to delyuer me: be thou my stronge rocke and a house of defence, that thou mayst saue me.

For thou arte my strong holde and my castell. O be thou my gyde, and leade me for thy names sake.

* Drawe me out of the nette ỹ they haue layd preuily for me, for thou art my stregth & * Into thy hādes I cōmend my spyrete: thou haste delyuered me O LORDE thou God of trueth. 1 Re.19.a and.21.b. & Luc.23.c

I hate them that holde of vanities, and my trust is in the LORDE, I wyll be glad and reioyce in thy mercy: for thou hast con

sydzed my trouble, thou haste knowne my soule in aduersyte.

B Thou hast not delyuered me ouer in to the handes of the enemye, but haste sette my fete in a large rowme.

Haue mercy vpon me O LORDE, for I am in trouble, myne eye is cõsumed for very heupnesse: yee my soul and my body.

My lyfe is waren olde wyth heupnesse, and my yeares wyth mourynge.

My strẽgth kaylcth me, because of myn aduersyte, and my bones are corrupte.

I am become a very reproke amonge al myne enemyes, my neghbours and they of myne owne acquayntaunce are afrayed of me: they that se me in the strete, conueye them selues fro me.

I am clene forgotten and out of mind, as a dead man: I am become lyke a broken vessell.

C For I haue herde the blasphemye of ỹ multytude: euery man abhorreth me: they haue gathered a councell together against me, & are purposed to take awaye my lyfe.

But my hope is in the O LORDE, and I saye: thou arte my God.

My tyme is in thy hande: delyuer me from the hande of myne enemyes, and frõ them that persecute me.

Shewe thy seruaunte the lyght of thy coũtenaũce, helpe me for thy mercyes sake

Let me not be confunded (o LORDE) for I call vpon the: let the vngodly rather be putte to confusyon, and broughte vnto the hell.

Let the lyenge lippes be put to silence, which cruelly, dysdanously, and despytefully speake agaynst the ryghteous.

O howe greate, and manyfolde is thy good, which thou hayst hyd for them that feare the:

O what thynges bringest thou to passe for them that put theyr truste in the, euen before the sonnes of men:

D Thou hidest them priuely by thyn own presence from the proude men, thou kepest them secretlye in thy tabernacle, from the stryfe of tunges.

Thankes be to the LORDE, for he hath shewed me maruaylous greate kyndnesse, in a stronge cytie.

For whan the sodane feare came vpon me, I sayde: I am caste out of thy syghte.

Neuertheles, thou herdest myne humble prayer, whan I cryed vnto the.

O loue the LORDE (al ye his sayntes) for the LORD preserueth ỹ faythfull, and plenteously rewardeth he the proude doer.

* Be stronge therfore, and take a good harte vnto you, al ye that put youre truste in the LORDE.

Beati quorum remisse sunt.

The.xxxii. A Psalme of Dauid.

BLessed are they, whose vnrighteousnesses are forgeuen, and whose synnes are couered.

Blessed is the man, vnto whom the LORDE imputeth no synne, in whose spyrete ther is no gyle.

For while I helde my tunge, my bones consumed awaye thorowe my daylye complaynynges.

And because thy hande was so heuy vpon me both daye and nyghte, my moysture was lyke the drouthe in sommer. Sela.

Therfore I confessed my synne vnto ỹ, and hydde not myne vnryghteousnesse.

* I sayde: I wyll knowlege myne offence, and accuse my selfe vnto the LORDE, and so thou forgauest me the wyckednesse of my synne. Sela.

* For this shall euery sayncte make his prayer vnto the in due season, therfor shal not the great waterfloudes come nye hym.

Thou arte my defence in the trouble ỹ is come aboute me, O compasse thou me aboute also wyth the ioye of delyueraunce. Sela.

* I wyll enforme the, and shewe the the waye wherin thou shalt go: I wyll fasten myne eyes vpon the.

* Be not ye now like horses and mules whiche haue no vnderstondynge.

Whose mouthes thou must holde wyth byt and brydle, yf they wyll not obeye the.

Greate plages shall the vngodly haue: but who so putteth his truste in the LORDE, mercy shall compasse hym on euery syde.

Be glad (o ye ryghteous) and reioyce in the LORDE, be ioyfull all ye that are true of harte.

Exultate iusti in domino.

The.xxxiii. A psalme of Dauid.

REioyce in ỹ LORDE (* ye righteous) for it becommeth well iust to be thankfull.

* Prayse the LORDE wyth harpe: syng Psalmes vnto him wyth the lute & instrument of ten stringes.

Synge hym a new songe, per synge lustely vnto hym, and with a good courage.

For the worde of the LORDE is true,

and all his worckes are faythfull.

He loueth mercy and iudgement, the earth is full of the goodnes of the LORDE.

* By the worde of the LORDE were the heauens made, and all the hoostes of them by the breath of his mouth.

* He gathereth the waters together as it were in a bottell, and layeth vp the depe in store.

Let all the earth feare the LORDE, and let all them that dwell in the worlde, stonde in awe of him.

* For loke what he sayeth, it is done: & loke what he cõmaũdeth, it stondeth fast.

* The LORDE bringeth the counsel of the heythen to naught, and turneth the deuyces of the people.

* But the counsell of the LORDE endureth for euer, & the thoughtes of his harte from generacyon to generacyon.

* Blessed are the people that holde the LORDE for their God, and blessed are the folke whome he hathe chosen to be his heritage.

* The LORDE loketh downe from heauen, and beholdeth al the chyldren of men: from his stronge seate he consydereth all them that dwell in the worlde.

* He onely hath fashioned all the hartes of them, & knoweth al their workes.

A kyng is not holped by his owne great power, nether is a gyaunt saued throwe the greatnesse of his owne strength.

* A horse is but a vayne thynge to saue a man, & is not the power of his strengthe that can delyuer him.

* Behold, the eye of the LORDE loketh vpon them that feare him, and put their trust in his mercy.

That he may delyuer their soules from death, and to fede them in the deare tyme.

Let our soule patiently abyde the LORDE for he is our helpe and shylde.

For our harte reioyce in hym, because we haue hoped in his holy name.

Let thy mercyful kyndnesse (O LORDE) be vpon vs, lyke as we put our trust in the.

Benedicam dominum omni tempore.

The. xxxiiij. A Psalme of Dauid.

I will alway geue thankes vnto the LORDE, his prayse shal euer be in my mouth.

My soule shall make his boast in the LORDE: the poore herken thereof and be glad.

O magnifie the LORDE with me, and let vs magnifye his name together.

* I sought the LORDE, and he herd me, 1.Re.22.b
yee he delyuered me out of all my feare.

They that haue an eye vnto hym, shall be lyghtened, and their faces shall not be shamed.

This poore man cryed vnto the LORDE, and he herde him, yee and delyuered him out of all his troubles.

* The angell of the LORDE pytcheth his tent rounde about them that feare him, 4.Re.6.19 Iosue.5.b
and delyuereth them.

O tayst and se how frendly the LORDE is, * blessed is the man that trusteth in him B Psal.2.b. Psl.127.a
* O feare the LORD, ye that be his sayntes: for they that feare him lacke nothynge.

The ryche shal wante and suffre hunger, * but they which seke the LORDE, shal Math.6.c
want no maner of thynge that is good.

Come hyther (o ye chyldren) herken vnto me, I wyl teach you the feare of the LORD.

* Who so lysteth to lyue, and wold fayn se good dayes. 1.Pet.3.b.

Let him refrayne his tunge from euel, and his lyppes that they speake no gyle.

Let him eschue euell & do good: let him seke peace and ensue it.

For the eyes of the LORDE are ouer the ryghteous, and his eares are open vnto their prayers.

But the face of the LORDE beholdeth C
them that do euell, to destroye the remembraunce of them out of the earth.

When the ryghteous crye, the LORDE heareth them, and delyuereth them out of all their troubles.

The LORDE is nye them that are contryte in harte, and wyl helpe suche as be of an humble spyrite.

* Great are the troubles of the ryghteous, but the LORDE delyuereth them out of al Pro 24.c 2.Ti.3.b
He kepeth all their bones, so that not one of them is broken.

But mysfortune shal slay the vngodly, and they that hate the ryghteous, shal be gylty.

The LORDE delyuereth the soules of his seruaũtes: and all they that put their trust in him, shal not offende.

Iudica domine nocentes me.

The. xxxiiij. A Psalme of Dauid.

Stryue thou with them (o LORD) that stryue with me, fyght thou agaynst them that fyght agaynst me.

Lay hande vpon the shyld

and speare, and stonde vp to helpe me.

Drawe out thy swearde, and stoppe the waye agaynst them that persecute me, say vnto my soule: I am thy helpe.

Let them be confounded & put to shame that seke after my soule: let thē be turned back and brought to confusyon, that ymagyn myschefe for me.

Psa. 82.b * Let them be as the duste before the wynde, and the angel of the LORDE scatterynge them.

Let theyr waye be darke & slipperye, and the angell of the LORD to persecute them.

For they haue prively layed theyr net to destroye me wythoute a cause, yee and made a pytte for my soule, whiche I neuer deserued.

B * Let a sodane destruccyon come vpon
Mat. 24.a 1. Tes. 5.a Eccl. 27.c him vnwares, & the nette that he hath layed prively, catch himselfe: that he maye fall in to his owne myschefe

But let my soule be joyfull in ỹ LORD, and reioyce in his helpe.

All my bones shall saye: LORDE, who is lyke vnto the? which deliuerest the poore from those that are to stronge for hym: yee the poore and the nedy from his robbers.

False wytnesses are ryses vp, and laye to my charge thynges that I knowe not.

Psl. 118.b * They rewarde me euell for good, to ỹ greate discomforth of my soule.

Neuertheles, whan they were sycke, I put on a sack cloth: I humbled my soule w̄ fastynge, and my prayer turned in to myne owne bosome.

I behaued myself as though it had ben my frende, or my brother, I went heuely, as one that mourneth for hys mother.

Ecc. 17.a Iob. 31.d * But in myne aduersyte they reioyce, & gather them together: yee the very lame come together againste me vnwares, makynge mowes at me, and ceasse not.

C With the gredy and scornefull ypocrytes: they gnasshed vpon me w̄ theyr teth.

LORD, whan wilt thou loke vpō this?

O restore my soul from the wycked rumour of them, my deerlinge from ỹ lions.

Psal. 21.a. * So wyll I geue the thankes in the greate congregacyon, and prayse the among much people.

O let them not triumphe ouer me, that are myne enemyes for naught: O let them not wynche with theyr eyes, that hate me wythout a cause.

And why? theyr comynge is not for peace, but they ymagyn false wordes agaynst the outcastes of the londe.

They gape vpō me w̄ they mouthes, sayeng: there there, we se it with our eyes

This thou seyst O LORDE: holde not thy tunge thē: go not farre fro me, O LORD.

Awake LORDE and stonde vp: auenge thou my cause, my god, and my LORDE.

Judge me (O LORDE my God) accordynge to thy ryghteousnesse, that they triumphe not ouer me.

O let thē not saye in theyr harte: there there, so wolde we haue it: O let them not saye: we haue ouercome hym.

Let them be put to confusyon & shame, ỹ reioyce at my trouble: let them be clothed wyth rebuke and dishonoure, that boste them selues agaynst me.

Let them also be glad, and reioyce, that fauoure my ryghteous dealynge: yee let them saye alwaye: blessed be the LORDE, wich hath pleasure in the prosperite of his seruaunt.

And as for my tunge, it shal be talkynge of thy ryghteousnesse, and of thy prayse all the daye longe.

Dixit iniustus vt delinquat.

The. xxxvi. A Psalme of Dauid.

My harte sheweth me the wyckednesse of the vngodly, that ther is no feare of God before hys eyes.

For he dyssembleth before hys face, so longe, tyll hys abhominable synne be founde oute.

The wordes of hys mouth are vnryghteousnesse, and deceat, * he wyl not be learned to do good.

He ymagyneth myschefe vpon his bed, he wyll come in no good waye, and refuse the thynge that is euell.

Thy mercy (O LORDE) reacheth vnto the heauen, and thy faythfulnesse vnto the cloudes.

Thy ryghteousnesse standeth lyke the strong mountaynes, and thy iudgement lyke the greate depe: * thou LORDE preseruest both men and beastes.

How precious is thy mercy (O god) that the chyldren of men maye put theyr trust vnder the shadowe of thy wynges?

They shalbe satisfyed with the plenteousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures.

* For wyth the is the well of lyfe, and in thy lyghte, shall we se lyght.

O spreade forth thy louing kyndnesse vnto

them that knowe the, and thy righteousnesse vnto them that are true of hart.

O let not ꝑ fote of pryde ouertake me; & let not the hande of the vngodlye caste me downe.

As for wycked doers, they fall, they are cast downe, and are not able to stonde.

Noli emulari in malignantibus.

The.xxxvii Psalme of Dauid.

FRet not thyselfe at the vngodly, be not thou enuious agaynste the euell doers.

*For they shal soone be cut downe lyke the grasse, and be withered euen as the grene herbe.

But thou thy truste in the LORDE, and be doynge good: so shalt thou dwell in the londe, and verely it shall fede the.

Delite thou in the LORDE, and he shal geue the thy hartes desyre.

*Committe thy waye vnto the LORD, let thy hope in hym, and he shall bringe it to passe.

yee he shal make thy righteousnesse as clere as the lyght, and thy iuste dealynge as the noone daye.

Holde the styll in the LORDE, & abyde patiently vpon hym: but greue not thyselfe at one that hath prosperyte, and lyueth in abhominacion.

Leaue of from wrath, let go displeasure, let not thy gelously moue ꝑ also to do euel.

For wycked doers shall be roted oute, but they that patiently abyde the LORDE, shall enherete the londe.

Yette yet a lytle whyle, and ꝑ vngodly shall be clene gone: thou shalte loke after hys place, and he shall be awaye.

*But the meke spyreted shal possesse the earth, and haue pleasure in muche reste.

The vngodly lateth wayte for the iust, and gnasheth vpon hym with his tethe.

*But the LORDE laugheth hym to scorne, for he seyth ꝑ hys daye is comynge.

The vngodly drawe out the swearde, & bende theyr bowe, to caste downe the symple and poore, and to slaye suche as go the ryghte waye.

Neuertheles, their swearde shall go thorowe theyr owne harte, and their bow shal be broken.

*A smal thing ꝑ the righteous hath, is better then greate ryches of the vngodlye.

For the armes of the vngodlye shall be broken, but the LORDE vpholdeth the righteous.

C The LORDE knoweth the dayes of the godly, and theyr enheritaunce shall endure for euer.

They shall not be confounded in ꝑ parlous tyme, and in the dayes of derthe they shall haue ynough.

As for the vngodly, they shall perishe: and whan the enempes of the LORDE are in theyr floures, they shal consume: yee euē as the smoke shall they consume awaye.

The vngodly ☞ boroweth and paieth not agayne, but the ryghteous is mercyfull and lyberall.

Some red de thus: *The vngodly lendeth vpon vsury, and not for naught.

Such as be blessed of him, shal possesse the londe: and they whome he curseth, shal be roted oute.

The LORD ordreth a good mās going, and hath pleasure in hys waye.

D

*Though he fall, he shall not be hurte, for the LORDE vpholdeth hym with hys hande.

Prou. 24.c
Psa. 33.c
144.b

I haue bē yonge, and now am olde: yet sawe I neuer the ryghteous forsaken, nor hys sede to seke theyr bread.

*The righteous is euer mercyful, and lendeth gently, therfore shall hys sede be blessed.

Psa.111.a
Prou. 11.c

Flye from euel, and do the thynge that is good, so shalt thou dwell for euer.

For the LORD loueth the thinge that is right, he forsaketh not his saintes, but they shall be preserued for euermore: as for the sede of the vngodly, it shalbe roted oute.

yee the righteous shall possesse ꝑ londe, and dwell therin for euer.

*The mouth of the righteous is exercysed in wysdome, and hys tunge talketh of iudgement.

Prou. 10.b

The lawe of hys God is in his harte, therfore shall not hys footesteppes slyde.

The vngodlye seith the righteous, and goeth aboute to slaye hym.

But the LORDE wyll not leaue hym in hys handes, nor condemne hym whan he is iudged.

Hope thou in the LORDE, and kepe hys waye: and he shall so promote the, that thou shalt haue the lond by enheritaunce, and se, whan the vngodly shall perysshe. E

I my selfe haue sene ꝑ vngodly in great power, and florishynge lyke a grene baye tre: but whan I wente by, lo, he was gone: I soughte hym, but he coulde no where be founde.

Kepe innocency, and take hede vnto the thynge that is ryghte, for that shal bringe a man peace at the last.

As for ꝑ transgressours, they shal perish

together, and the vngodlye shall be toted out at the last.

The helpe of the ryghteous commeth of the LORDE, he is theyr strength in the tyme of trouble.

The LORDE shall stonde by them, and saue them: he shall delyuer them from the vngodly, and helpe them, because they put theyr truste in hym.

2. Domine ne in furore tuo arguas me.

The.xxxviii Psalme of Dauid.

Jerr.10.b. Psa.6.a. PUt me not to rebuke (* oh LORDE) in thyn anger: Oh chasten me not in thy heuy displeasure.

For thy arowes stick faste in me, and thy hand presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: ther is no reste in my bones, by reason of my synnes.

For my wyckednesses are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare.

My woundes stincke, and are corrupt, thorow my foolyshnesse.

I am brought in to so greate trouble, and mysery, that I go mournynge all the daye longe.

For my loynes are clene dryed vp, and ther is no whole parte in my body.

I am feble, and sore smytten, I roare for the very disquyetnesse of my harte.

B LORDE, thou knowest all my desyre, & my gronynge is not hyd from the.

My harte paunteth, my strengthe hath fayled me, and the lyghte of myne eyes is gone fro me.

Job.19.b Psa.54.b * My louers and frendes stond lokyng vpon my trouble, & my kynsmen are gone farre of.

They that sought after my lyfe, and to do me euell, spake of lyes and ymagined deceate all the daye longe.

As for me, I was lyke a deaf man, and herd not: and as one that were domme, not openynge hys mouth.

I am become as a mā that heareth not, and that can make no reprouffe wyth hys mouth.

For in the (o LORDE) is my truste, thou shalt heare me, O LORDE my God.

C My desyre is, that myne enemyes triumphe not ouer me: for yf my foote slyppe, they reioyce greatly agaynst me.

I am redy to suffre trouble, and my heuynesse is euer in my syght.

For I confesse my wickednesse, and my synne greueth me.

But myne enemies liue, and are mighty: and they that hate me without a cause, are many in nombre.

They that rewarde me euell for good, speake euell of me, because I folowe the thynge that good is.

Forsake me not (O LORDE my God) O go not farre fro me.

Hayste the to helpe me, O LORDE my succoure.

Dixi custodiam vias meas, &c.

The.xxxviii. Psalme of Dauid.

I Sayd: I wil kepe my wayes, that I offende not in my tunge. And so I shut my mouthe, whyle ỹ vngodly layed wayte for me.

I helde my tunge, I was domme, I kepte sylence, yee euen from good wordes, but it was payn and greefe to me.

My hart was hote within me, & whyle I was thus muszynge, the fyre kyndled: so that I spake with my tunge.

* LORDE, let me knowe myne ende, and the nombre of mydayes: that I may be certifyed what I wante.

* Beholde, thou hast made my dayes a spanne long, and my lyfe is as it were nothinge before the. O howe vayne are all men lyuinge. Sela.

Yee euery mā walketh as it were a shadowe, and disquieteth himselfe in vayne: * he heapeth vp ryches, and can not tell whom he gathereth them.

And now LORDE, wherin shal I comforte me: my hope is in the.

Deliuer me from al myne offences, and make me not a scorne vnto the foolyshe.

I kepe sylence, and open not my mouth, for thou hast done it.

Turne thy plages awaye fro me, for I am consumed thorow the feare of thy hād.

Whan thou punyshest man for synne, thou chastenest hym: so that his beautie consumeth awaye, lyke as it were a mothe. O how vayne are all men? Sela.

Heare my prayer o LORDE, and consyder my calling: shew not thyselfe as though thou sawest not my teares.

* For I am a straunger, and pylgrim with the, as all my forefathers were.

Oh spare me a lytle, that I maye refreshe myself, before I go hence, and be no more sene.

Expectans expectaui dominum, &c.

The.xxxix. Psalme of Dauid.

I wayted pacientlye for the LORDE, which enclyned him selfe vnto me, and herde my callynge.

He broughte me out of the horrible pytte, oute of the myre and claye: he sette my fete vpon the rocke, and ordred my goynges.

He hath put a newe songe in my mouth, even a thankesgeuynge vnto oure God.

Many men seynge thys, shall feare the LORDE, and put theyr trust in hym.

* Blessed is the man that setteth hys hope in the LORDE, and turneth not vnto the proude, and to suche as go aboute lyeth lyes.

O LORDE my God, great are thy wōderous workes which thou hast done: and in thy thoughtes towarde vs ther maye none be lykened vnto the.

I wold declare the, & speake of the: but they are so many, that they can not be told.

* Sacrifyce, and offerynge thou wolest not haue: but a body hast thou ordeyned me: burntofferynges and sacrifyce for synne thou haste not alowed.

Then sayde I: Lo, I come.

In the begynnynge of the boke it is written of me, that I shulde fulfyll thy wyll O my God, and that am I contēt to do, * yee thy lawe is within my harte.

* I wyll preache of thy righteousnesse in the greate congregacion: Lo, I wyl not refrayne my lyppes O LORDE, and that thou knowest.

* I do not hyde thy righteousnesse in my hart, my talkynge is of the treuth, and sayenge healthe: I kepe not thy louyng mercy and faythfulnesse backe from the greate congregacyon.

Turne not thou thy mercy fro me O LORDE, but let thy louynge kyndnesse & treuth alwaye preserue me.

For innumerable troubles are come aboute me: my synnes haue taken such holde vpō me, that I am not able to loke vp: yee they are mo in nombre then the heeres of my heade, and my harte hath fayled me.

* O LORDE, let it be thy pleasure to delyuer me, make haste (O LORDE) to helpe me.

Let them be ashamed, and confounded, that seke after my soule, to destroye it: * let them fall backwarde and be put to confusion, that wysshe me euell.

Let the fowle be brought to shame, that say ouer me: there there.

But let all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy saluacyon, saye alwaye: the LORDE be praysed.

As for me, I am poore and in mysery, but the LORDE careth for me.

Thou arte my helper, and redemer, make no longe tarienge, o my God.

Beatus qui intelligit super egenum.

The.xlii. A Psalme of Dauid.

BLessed is he, that consydreth the poore: * the LORDE shal delyuer hym in the tyme of trouble. Pro.14.b

The LORDE shal preserue hym and kepe hym alyue: he shall make him to prospere vpon earth, & shal not deliuer hym in to the wyll of hys enemyes.

The LORDE shall refreshe hym, whē he lyeth syck vpon hys bedde: yee thou makest hys bed in all hys sycknesse.

I sayde: LORDE be mercyfull vnto me, heale my soule, for I haue synned agaynst the. Iohn.v.

Myne enemies speake euell vpon me: whan shall he dye, and whan shall hys name perysshe?

Though he came in to se, yet meaned he falsede in hys harte, heapinge myschefe vpon hymselfe.

All they that hate me, runne togother agaynst me, and ymagyn euell agaynst me.

They haue geuen a wycked sentence vpō me: whā he lyeth, he shal rise vp nomore.

* yee euen myne owne familiar frende, whom I trusted, which dyd eate my breade, hath lyft vp hys hele agaynst me. Iohn.13.b

But be thou mercifull vnto me (O LORDE) raise thou me vp, & I shal rewarde the.

By this I knowe thou fauourest me, that myne enemye shall not triumphe ouer me.

Thou hast holde me because of myne innocency, and set me before thy face for euer.

O blessed be the LORDE God of Israell, from henceforth, and for euermore, Amen. Amen.

Quemadmodum desyderat cervus ad fontes

The.xlii. A Psalme of the childre of Corah.

LIke as the herte desyreth the waterbrookes, so longeth my soule after the, o God. A

My soule is athyrste for God, yee euen for the lyuynge God: whan shal I come, & beholde the face of God?

* My teares are my meate day & nyght, Psa.79.a

whyle it is daylie saide vnto me: where is now thy God?

1.Reg.1.b Now whan I thynke there vpon, * I poure oute my harte by my selfe, for I wold fayne go hence with the multitude, & passe ouer with them vnto the house of God, in the voyce of prayse, and thankesgeuynge, amonge such as kepe holy daye.

Psa.42.a * Why arte thou so full of heuynesse, (o my soule) and why arte thou so vnquiete wythin me?

O put thy truste in God, for I wyll yet geue him thankes, for the helpe of his coũtenaunce.

My god, my soule is vexed within me: therfore I remembre * the londe of Iordane, and the litle hill of Hermonim.

Iosue.12.a

B One depe calleth another with the voyce of thy whistles, * all thy wawes and waters floudes are gone ouer me.

Ione.2.a.

The LORDE hath promised his louing kindelie daylie, therfor wil I praise hi in ỹ nyght season, and make my prayer vnto ỹ God of my lyfe.

I will saye vnto God my stony rocke: Why haste thou forgotten me? why go I thus heuely, while ỹ enemy oppresseth me?

While my bones are broken, and while mine enemies caste me in the tethe, daylye sayenge vnto me: where is now thy God?

Why art thou so heuy (o my soule) and why art thou so disquieted within me?

O put thy truste in God, for I will yet thanke hym for the helpe of hys countenaunce, and because he is my God.

Iudica me deus, et discerne causam meam.

The.xlitj. A Psalme of Dauid.

I Geue sentẽce vpõ me (o God) and defende my cãuse against the vnholy people: Oh deliuer my from the deceatfull, and wycked man.

For thou (o God) art my strength: why hast thou shut me from the? Why go I the so heuely, while the enemie oppresseth me?

Oh sende out thy lyght, and thy treuth, that they maye lede me and bringe me vnto thy holy hyll, and to thy dwellynge.

That I maye go vnto ỹ aulter of God, euen vnto the God which is my ioye, and pleasure, and vpon the harpe to geue thankes vnto the, o God my God.

Psa.42.a * Why art thou so heuy (o my soul) and why art thou so disquieted wythin me?

O put thy trust in God, for I wyll yet geue hym thankes for helpe the of his coũtenaunce, and because he is my God.

Deus auribus nostris audiuimus.

The.xlitij. A Psalme of ỹ children of Corah.

WE haue herde with oure eares (o God) * oure fathers haue told vs, what thou hast done in theyr tyme, of olde.

How thou hast driuen out the Heythen wyth thy hande, and planted them in: how thou hast destroyed the nacyons and cast them out.

* For they gat not the londe in possession thorow theyr owne sweard, neither was it theyr owne arme that helped them.

But thy ryghthande, thyne arme, and the lyght of thy countenaũce, because thou hadde ste a fauoure vnto them.

Psa. * Thou art the kynge my God, thou sendest helpe vnto Iacob.

Thorow the wyll we ouerthrowe oure enemyes: and in thy name wyll we treade them vnder that ryse vp agaynst vs.

For I wyll not truste in my bowe, it is not my sweard that shall helpe me.

But it is thou that sauest vs from oure enemyes, and puttest them to confusyon, that hate vs.

We wyll alwaye make oure boaste of God, & prayse thy name for euer. Sela.

But now thou forsakest vs, and puttest vs to confusyon, and goest not forth wyth oure hoostes.

Thou makeste vs to turne oure backe vpon oure enemyes, so that they which hate vs, spoyle oure goodes.

* Thou lettest vs be eaten vp lyke shepe, and scattrest vs amonge the Heythen.

Thou sellest thy people for naught, and takest no moneye for them.

Thou makest vs to be rebuked of oure neghbours, to be laughed to scorne, & had in derisyon, of them ỹ are round about vs.

Psa. * Thou hast made vs a bery by word amonge the Heythen, and that the people shake theyr heades at vs.

My confusyon is daylie before me, and the shame of my face couereth me.

For the voyce of the slaunderer & blasphemer, for the enemye and auenger.

All thys is come vpon vs, and per haue we not forgotten the, nor behaued oure selues vnfaythfully in thy conuenaunt.

Oure harte is not turned backe nether oure stepes gone out of thy waye.

That thou smitest vs in the place of the serpent, and couerest vs with the shadow

vdeth.

If we had forgotten the name of oure God, and holden vp oure handes to ony straunge God:

Shulde not God fynde it oute? for he knoweth the very secretes of the hart.

*But for thy sake we are kylled all ye daye longe, and are counted as shepe appointed to be slayne.

*Vp LORD, why slepest thou? awake and cast vs not of for euer.

Wherfore hydeste thou thy face? wilt thou clene forget our mysery, & oppressiõ?

*For our soule is brought lowe, euē vnto the dust, and oure bely cleueth vnto the grounde.

Aryse LORDE, helpe vs, and delyuer vs for thy mercyes sake.

Eructauit cor meum verbum bonum.

The.xliiii. A Psalme of the chyldren of Corah.

MY harte is dyenge of a good matter, I speake of that, which I haue made of the kyng: My tunge is the penne of a ready wryter.

Thou arte the fayrest amonge the chyldren of men, full of grace are thy lyppes, therfore God blesseth thy for euer.

Gyrde the with thy swearde vpon thy thye (o thou myghty) wyth worshippe and renowne.

Good lucke haue thou with thine honour, ryde on with the treuth, meknesse, & righteousnesse, and thy righthande shall teach the wonderfull thynges.

Thy arowes are sharpe, the people shal be subdued vnto the, euen in the myddeste amonge the kynges enemyes.

*Thy seate (o God) endureth for euer: the septer of thy kyngdō is a right septer.

Thou haste loued ryghteousnesse, and hated iniquyte: wherfore God (whiche is thy god) hath anoynted the wyth the oyle of gladnesse aboue thy felowes.

All thy garmētes are lyke myrre, Aloes and Casia, whan thou cōmest out of thine ryche palaces in thy bewtyful glory.

Kynges doughters go in thy goodlye araye, and vpon thy righthande standeth ye quene in a vesture of ye moost fyne golde.

Herken (o doughter) consydre and encline thyne eare: forget thyne owne people, & thy fathers house.

So shall the kynge haue pleasure in thy bewte, for he is thy LORDE, and thou shalt worshyppe hym.

The doughters of *Tyre shal be there wyth gyftes, the ryche amonge the people shall make theyr supplicacyon before ye. C Psal.37.c. C 31.27.28

The kynges doughter is all glorious wythyn, hyr clothyng is of wrought gold.

She shalbe brought vnto the kynge in rayment of nedle worke, and maydens after her: such as be nexte her shalbe brought vnto the.

With ioye and gladnesse shall they be brought, and go in to the kynges palace.

In steade of thy fathers thou hast gotten chyldren, whom thou shalt make prynces in all londes.

I wyll remembre thy name from one generacyon to another: therfore shall the people geue thankes vnto the worlde wythout ende.

Deus noster refugium et virtus

The.xlvi. A Psalme of the chyldren of Corah.

IN oure troubles and aduersyte, we haue found, that God is our refuge, oure strength, and helpe. A

Therfore wyl we not feare though the earth fel, and though the hilles were carted in to the middes of the see.

*Though the waters of the see raged, and were neuer so troublous, and though the mountaynes shoke at the tempest of the same. Sela. Psa.92.a

For ther is a floude, whiche wyth hys ryuers reioyceth the cytie of god, the holy dwellynge of the hyghest. Job.7.d.

God is in ye middest of her, therfore shal she not be remoued: for god helpeth her, & that ryght early.

The Heythen are mad, the kyngdomes make much a do: but whan he sheweth hys voyce, the earth melteth awaye.

The LORDE of hoostes is with vs, the god of Jacob is oure defence. Sela. B

O come hyther, and beholde the workes of the LORDE, what destructyōs he hath brought vpon the earth.

He hath made warres to ceasse in all ye worlde, he hath broken the bowe: he hath knapped the speare in sonder, and burnt ye charettes in the fyre. Psa.75.a

Be styll then & confesse that I am god I wyll be exalted amonge the Heythen, & I wyll be exalted vpon earth.

The LORDE of hoostes is with vs, the god of Jacob is oure defence. Sela.

Omnes gentes plaudite manibus.

The.xlvti. A psalme of the chyldren of Corah.

1 CLappe your handes together (all ye people) O synge vnto god with the voyce of thankesgeuynge.

Psa.95.a *For the LORDE ꝯ moost hyest is to be feared, and he is the greate kynge vpon all the earth.

He shal subdue the people vnder vs, & the Heythen vnder our fete.

He choseth vs for an heretage, ꝯ bewtye of Jacob whom he loued. Sela.

God is gone vp with a mery noyse, and the LORD ꝯ the sounde of the trompet.

O synge prayses, synge prayses vnto God: o synge prayses, synge prayses vnto our kynge.

For God is kyng of al the earth, o syng prayses vnto him with vnderstondynge.

God is kynge ouer ꝯ Heythen, god sytteth in his holy seate.

The princes of the people are gathered together vnto the god of Abraham: for god is farre farre hyer exalted then the myghtyrodes of the earth.

Magnus dominus et laudabilis nimis

The.xlviti. A psalme of the chyldren of Corah.

1 GReat is the LORDE and hyely to be praysed, in ꝯ cytie of our god, euen vpon his holy hyll.

The hyll of Syon is lyke a fayre plante, wherof all the londe reioyceth: vpon the northsyde lyeth the cytie of the great kynge.

God is well knowne in hir palaces, ꝯ he is the defence of the same.

Exper.20.a *For lo, kynges are gathered, & gone by together.

They marueyled to se suche thynges: they were astonyed, & sodenly rane downe.

Feare came ther vpon them and sorow, as vpon an woman in hir trauayle.

Thou shalte breake the shyps of the see, thorow the East wynde.

8 Lyke as we haue herde, so se we in the cytie of the LORDE of hooستes, in the cytie of oure god: God vpholdeth the same for euer. Sela.

We wayte for thy louynge kyndnesse (o god) in the myddest of thy temple.

O god accordyng vnto thy name, so is thy prayse vnto ꝯ worldes ende: thy ryght hande is full of ryghteousnesse.

Ps.96.b *Oh let the mount of Syon reioyce, & the doughters of Juda be glad because of thy iudgementes.

Walke about Syon, go rounde about her, and tel hir towres.

Marke well hir walles, set vp hir houses, ꝯ it may be tolde them that come after.

For thys God is oure god for euer, and euer: he shall alwaye be our gyde.

Audite hec omnes gentes.

The.xlviti. A psalme of the chyldren of Corah.

1 HEare this, all ye people: ponder it well, all ye ꝯ dwell vpon the earth.

Hye and low, ryche & poore one with another.

My mouth shall speake of wysdome, & my harte shal muse of vnderstondynge.

I wyl incline myne eare to the parable & shewe my darke speche vpon the harpe.

Wherfore shuld I feare the euil dayes, when ꝯ wickednesse of my heles cha̅seth me rounde about?

They ꝯ put their truste in their good, & boast them selues in the multitude of their ryches.

No man can delyuer his brother, nor make agrement for him vnto god.

Psa.49.a *For it costeth more to redeme their soules, so that he must let that alone for euer.

Yee though he lyue long, and se not ꝯ graue.

For it shal be sene * that suche wyse men shal dye and perishe together as wel as the ygnorant and foolyshe, and leave their goodes for other.

Loke what is in their houses, it continueth styll: their dwellyng places endure fro one generacyon to another, and are called after their owne names vpon the earth.

Neuertheles man abydeth not in hys honoure, but is compared vnto the brute beastes, and becōmeth lyke vnto them.

This way of theirs is very foolyshe and yet their posterite prayseth it with their mouth. Sela.

They lye in ꝯ hel lyke shepe, death shal gnawe vpon them, and the ryghteous shal haue dominacion of them in the morninge by tymes: their strength shall consume, and hell shall be their dwellyng.

But god shall delyuer my soule from ꝯ power of hel, wha̅ he receyueth me. Sela.

O be not thou afrayed, whan one is made ryche, and the glorye of his house increased.

* For he shall cary nothyng away with

the doughters of Juda be glad because of thy iudgementes.

Walke about Syon, go rounde about her, and tel hir towres.

Marke well hir walles, set vp hir houses, ꝯ it may be tolde them that come after.

For thys God is oure god for euer, and euer: he shall alwaye be our gyde.

Audite hec omnes gentes.

The.xlviti. A psalme of the chyldren of Corah.

1 HEare this, all ye people: ponder it well, all ye ꝯ dwell vpon the earth.

Hye and low, ryche & poore one with another.

My mouth shall speake of wysdome, & my harte shal muse of vnderstondynge.

I wyl incline myne eare to the parable & shewe my darke speche vpon the harpe.

Wherfore shuld I feare the euil dayes, when ꝯ wickednesse of my heles cha̅seth me rounde about?

They ꝯ put their truste in their good, & boast them selues in the multitude of their ryches.

No man can delyuer his brother, nor make agrement for him vnto god.

Psa.49.a *For it costeth more to redeme their soules, so that he must let that alone for euer.

Yee though he lyue long, and se not ꝯ graue.

For it shal be sene * that suche wyse men shal dye and perishe together as wel as the ygnorant and foolyshe, and leave their goodes for other.

Loke what is in their houses, it continueth styll: their dwellyng places endure fro one generacyon to another, and are called after their owne names vpon the earth.

Neuertheles man abydeth not in hys honoure, but is compared vnto the brute beastes, and becōmeth lyke vnto them.

This way of theirs is very foolyshe and yet their posterite prayseth it with their mouth. Sela.

They lye in ꝯ hel lyke shepe, death shal gnawe vpon them, and the ryghteous shal haue dominacion of them in the morninge by tymes: their strength shall consume, and hell shall be their dwellyng.

But god shall delyuer my soule from ꝯ power of hel, wha̅ he receyueth me. Sela.

O be not thou afrayed, whan one is made ryche, and the glorye of his house increased.

* For he shall cary nothyng away with

hym whā he dyeth, nother shal his pompe folowe hym.

Whyle he lyueth, he is counted an happie man: and so longe as he is in prosperitie, men speake good of hym.

But whan he followeth hys fathers generacyō, he shall neuer se lyght ony more.

Whan a man is in honoure, and hath no vnderstondynge, he is compared vnto the dūbe beastes, and becommeth lyke vnto them.

Dixit insipiens in corde suo, non est deus.

The.xiiij. A Psalme of Asaph.

THe LORDE, euen the mygh-tye God hath spoken, and called the worlde from the rising vp of the sonne vnto ỹ going downe of the same.

*Out of Syon appeareth the glorious beawte of God.

Oure God shall come, and not kepe silence: ther goeth before hym a consumpng fyre, & a myghty tēpest rounde about hym.

He shall call the heauens from aboue, & the earth, that he mate iudge his people.

Gather my sayntes together vnto me, those that set more by the conuenaunt then by ony offerynge.

And the heauens shall declare his righteousnesse, for god is iudge himselfe. Sela.

Heare o my people, let me speake: let me testifye amonge you, o Israell: I am god, euen thy God.

I reproue the not because of thy sacrifyce, thy burntofferynges are alwaye before me.

*I wil take no bullockes out thy house, nor goates out of thy foldes.

For al the beastes of the feld are myne, and thousandes of cattel vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wylde beastes of the felde are in my syght.

If I be hongrie I wyll not tell the: for the whole worlde is myne, and al that therein is.

Thynkest thou, that I will eate ỹ flesh of oxen, or drynke the bloude of goates?

Offre vnto God prayse, and thankesge uynge, and pay thy vowes vnto ỹ moost hyghest.

*And call vpon me in the tyme of trouble, so will I heare the, that thou shalte thanke me.

But vnto ỹ vngodly saieth God: Why dost thou preache my lawes, and takest my conuenaunt in thy mouth?

Where as thou hatest to be reformed, and castest my wordes behynde the?

Yf thou sawest a theefe, thou runnest wt hym, and art partaker wt the aduouterers.

Thou lettest thy mouth speake wickednesse, and thy tunge paynteth deceate.

Thou sittest and speakest agaynst thy brother, yee and sklaunderest thyne owne mothers sonne.

This thou doest, whyle I hold my tunge and thynkest me to be euen suche one as thy selfe: but I wil reproue the, and set my selfe agaynst the.

O consyder this, ye that forget God: lest I plucke you awaye, and there be none to deliuer you.

Who so offreth me thankes and prayse, he honoureth me: and this is the waye, wherby I wyll shewe him the saluacyon of God.

Miserere mei deus, secundum magnam

The.l. A Psalme of Dauid.

HAue mercy vpon me (o God) after thy goodnesse, & accordyng vnto thy greate mercyes, do awaye myne offences. A

*Wash me wel fro my wickednesse, and clense me fro my synne. Psal.31.a Iob.13.a Luce.18.b

For I knowlege my faultes, & my synne is euer before me.

Agaynst the onely, agaynst the haue I synned, and done euell in thy syght: * that thou myghtest be iustifyed in thy sainges & shuldest ouercome whā thou art iudged. Rom.3.a

Beholde, I was borne in wickednesse, & in synne hath my mother conceaued me.

But lo, thou hast a pleasure in ỹ treuth and hast shewed me secrete wysdome.

*Reconcyle me wyth hope, and I shall be clene: washe thou me, and I shall be whyter then snowe. Ephe.5.c. 1.Pet.2.c

O let me heare of ioye and gladnesse, ỹ the bones whiche thou hast broken, maye reioyce.

Turne thy face fro my synnes, and put out all my mysdedes.

*Make me a cleane hart (o God) and renewe a ryghte spirite within me. Eze.36.c Actu.2.a B

Cast me not awaye from thy presence, & take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne, and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wycked, that synners maye be conuerted vnto the.

Delyuer me from bloude gyltyneſſe o God, thou that arte the God of my health, ỹ my tung may prayſe thy ryghteouſneſſe.

Open my lippes (O LORDE) that my mouth maye ſhewe thy prayſe.

Pſalm.51.d * For yͤ thou haddeſt pleaſure in ſacrifyce, I wolde geue it the: but thou delyteſt not in burntoffrynges.

The ſacrifice of god is a troubled ſpyret

Eſay.66.a * a broken and a cõtrite hart (o God) ſhalt thou not deſpyſe.

O be fauorable and gracious vnto Syon, that the walles of Jeruſalem maye be buylded.

Rom.12.a For then ſhalt thou be pleaſed * wyth the ſacrifyce of the ryghteouſneſſe, wyth the burntoffrynges and oblacyons: then ſhal they laye bullockes vpõ thine aulter.

Quid gloriaris in malicia qui

The.liij Psalme of Dauid.

A WHy boaſteſte thou thyſelfe o (thou tyraunt) that thou canſt do mychefe?

Where as the goodneſſe of God endureth yet daylie.

Thy tung ymagyneth wickedneſſe, and wyth lyes it cutteth lyke a ſharpe raſoure.

Thou loueſt vngratiouſneſſe more thẽ good, to talke of lyes more then ryghteouſneſſe. Sela.

Thou loueſt to ſpeake all wordes that maye do hurte, O thou falſe tunge.

Therfore ſhal God cleane deſtroye the, ſmyte the in peces, plucke the oute of thy dwellynge, and rote the out of the londe of the lyuynge. Sela.

B The ryghteous ſhall ſe this, and feare, and laugh hym to ſcorne.

Pſa.49.a Lo, this is the man, that toke not God for hys ſtrength, * but truſted vnto ỹ multytude of ryches, and was myghtye in hys wyckedneſſe.

Jer.11.d As for me, I am lyke a grene olyue tre in the houſe of god: my truſte is in the tender mercy of god for euer and euer.

I wyll alwaye geue thankes vnto the, for that thou haſt done: and wyll hope in thy name, for thy ſayntes lyke it well.

Dixit inſipiens in corde ſuo non eſt.

The.liiij Psalme of Dauid.

A THe foolyſh bodies ſaye in theyr hartes: Tuſh, ther is no god.

Pſal.13.a Corrupte are they, and become abhominable in theyr wyckednelles: ther is not one, that doth good.

God loked downe from heauen vpon the chyldren of men, to ſe yf ther were any that wolde vnderſtonde, or ſeke after god.

* But they are al gone out of the waye, they are all become vnprofytable: there is none that doth good, no not one.

How can they haue vnderſtondynge, ỹ are the workers of wyckednelle, eating vp my people as it were bread, and call not vpon god?

The are afrayed, where no feare is: for god breaketh ỹ bones of them that belege the: thou putteſt them to cõfuſyon, for god deſpyſeth them.

Oh that the ſaluacyon were geuen vnto Iſraell out of Syon: Oh that the LORDE wolde delyuer hys people out of captyuyte!

Then ſhulde Jacob reioyce, and Iſrael ſhulde be ryght glad.

Deus in nomine tuo ſaluum me fac.

The.liiij Psalme of Dauid.

HElpe me (o god) for thy names ſake and delyuer me in thy ſtrength.

Heare my prayer (o god) and ſpyre the wordes of my mouth.

For ſtraungers are ryſen vp againſt me, and the myghtie (which haue not god before theyr eyes) ſeke after my ſoul. Sela.

But lo, god is my helper: it is he ỹ vpholdeth my ſoule.

* He ſhall rewarde euel vnto myne enemyes, and in thy treuth ſhalt thou deſtroye them.

A free wyll offerynge wyll I geue the, and prayſe thy name o LORDE, becauſe it is ſo comfortable.

For thou haſte delyuered me out of all my trouble, ſo that myne eye ſeyth hys delyre vpon myne enemyes.

Exaudi deus orationem meam.

The.liiij Psalme of Dauid.

HEare my prayer (o god) and hyde not thy ſelf fro my petycyon.

Take hede vnto me, and heare me, how pyteouſly I mourne, and complayne.

The enemye cryeth ſo, and the vngodly commeth on ſo faſt: for they are minded to do me ſome mychefe, ſo maliciouſly are they ſet agaynſt me.

My harte is heuy wythin me, and the feare of death is fallen vpon me.

Fearfulneſſe and tremblynge are come vpon me, and an horrible dyede hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue, that I myght flye somwhere, & be at reste.

Lo, then wold I get me awaye farre of, and remayne in the wyldernesse, Sela.

I wolde make hayst to escape from the stormy wynde and tempest.

* Destroye theyr tunges (O LORDE) and deuyde them, for I se vnryghteousnesse and stryfe in the cytie.

Dayes go daye, and nyghte aboute the walles, myschefe, and vyce are in the myddest of it.

Wyckednesse is therin, deceate and gyle go not out of hyr stretes.

For it were myn enmye that reuyled me, I coulde beare it: or yf one that ought me euell wyll dyd threaten me, I wolde hyde myself from hym.

* But it is thou my cõpanion, my gyde and myne owne familiar frende.

We had swete and secrete communication together, and louyngly walked we together, in the house of God.

* Let death come hastely vpon them, and let them go downe quick in to hel: for wyckednesse is among them in theyr dwellynges.

As for me, I wyll call vnto God, and ye LORDE shall helpe me.

In the euenynge, mornynge, and at noone daye wyll I mourne and complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace, from them that laye wayte for me: for they are many agaynst me.

Yee euē god that endureth for euer, shal heare me, and bryngne them downe. Sela.

For they wyll not turne: and why? they feare not God.

Yee they laye handes vpon suche as be at peace wyth him, and so they breake hys couenaunt.

Theyr mouthes are softer then butter, and yet haue they battayl in theyr mynde: theyr wordes are smoother then oyle, and yet be they very swardes.

* O cast thy burthen (or care) vpon the LORDE, he shall norysh the, and not leaue the ryghteous in vnquietnesse.

But as for them, thou (o god) shalt cast them downe in to the pytte of destruccion.

The bloudthyrstie and deceatfull shall not lyue out half theyr dayes. Neuertheles my trust is in the.

1. Effunxit me leo, quoniam non concutiar.

The. lvi. A psalme of Dauid

BE mercyful vnto me (o god) for men wil treade me downe they are daylie fyghtynge, & troublynge me. A

Myne enemies treade me daylie vnder theyr fete: for they be many, that proudly fyghte agaynst me.

Neuertheles, whan I am afrayed, I put my truste in the.

I wyll comfort my self in Gods worde, yee I wyll hope in God, and not feare: What can flesh than do vnto me?

They vexe me daylie in my wordes: all that they ymagyn, is to do me euell.

They holde altogether, and kepe them selues close: they marck my steppes, how they maye catch my soule.

But in vayne, for it shall escape them: and why? thou o God, in thy displeasure shalt cast downe suche people.

Thou tellest my flittinges, thou puttest my teares in thy bottel, & nombrest them. B

Whan soeuer I cal vpon the, myn enemyes are put to flyght: wherby I knowe, that thou arte my God.

In Gods worde wyll I reioyce, in the LORDES worde wyll I comforte me.

Yee in God do I truste, and am not afrayed: what can man the do vnto me?

Unto the (o God) wyl I pay my vowes vnto the wyll I geue thankes and prayse.

* For thou hast deliuered my soule frō death, and my fete from fallynge, that I maye walke before God in the lyght of the lyuynge. ps. 114.

3. Miserere mei deus, miserere mei deus.

The. lvii. A Psalme of Dauid.

BE mercyfull vnto me (o God) A be mercyfull vnto me, for my soule trusteth in the: and * vnder the shadow of thy wynges shalbe my refuge, vntyll wyckednesse be ouerpast. psal. 17. c.

I call vnto God the moost hyghest, euen the God that shall helpe me vp agayne.

He shall sende from heauen, and saue me from the reproffe of hym, that wold swalowe me vp Sela.

This shall God sende, for hys mercy, & faythfulnesse sake.

I lye with my soule amonge the cruell lyons: euen amonge the chyldren of men, whose thethe are speares, and arowes, and theyr tunge sharpe swearde.

Set vp thy self (o God) aboue ye heauēs B

and thy glorye aboue all the earth.

They haue layde a nette for my fete, & preſſe downe my ſoule: they haue dygged a pyt before me, and are fallen in to it them ſelues. Sela.

Pſ.107.a * My harte is ready (o God) my harte is ready to ſynge and geue prayſe.

Awake (o my glorye) awake lute & harpe, I my ſelfe wyll awake ryght early.

I wyl geue thankes vnto the (o LORD) amonge the people.

I wyl ſynge prayſes vnto the amonge the Heythen.

Pſ.102.b * For ỹ greatnes of thy mercy reacheth vnto the heauens, and thy faythfulneſſe vnto the cloudes.

Set vp thy ſelfe (o God) aboue the heauens, and thy glorye aboue all the earth.

Vt liberi dilecti eripiantur loquimini.

The.lviii. A Pſalme of Dauid.

A IF your myndes be vpon ryghteouſneſſe in dede, then iudge the thynge that is ryght, o ye ſonnes of men.

But ye ymagin myſchef in your hartes, and your handes deale with wyckednеſſe.

The vngodly are frowarde, euen from their mothers wombe: as ſoone as they be borne they go aſtraye and ſpeake lyes.

Eccl.7.g They are as furyous as ỹ ſerpent, euen lyke ỹ deaf Addet * ỹ ſtoppeth hir eares.

That ſhe ſhulde not heare the voyce of the charmer, charme he neuer ſo wyſely.

Breake their teth (o god) in their mouthes, ſmyte the chaft bones of the Lyons whelpes in ſunder, o LORDE.

B That they may fall away lyke water, that runneth a pace, and that whan they ſhoute their arowes, they may be broken.

Let them conſume away lyke a ſnayle, and lyke the vntymely frute of a woman, and let them not ſe the Sonne.

Or euer your thornes be ſharpe, ỹ wrath ſhall take them a way quycke, lyke a ſtorme wynde.

1.Mac.15.g * The ryghteous ſhal reioyce whan he ſeyth the vengeaunce, and ſhall waſhe his fete in the bloude of the vngodly.

So that men ſhall ſay: verely, ther is a rewarde for the ryghteous: doutles ther is a God that iudgeth the earth.

Eripe me de inimicis meis deus, et ab.

The. lviiii A Pſalme of Dauid.

DElyuer me frō myne enemyes (o my god) & defende me from them ỹ ryſe vp agaynſte me.

O delyuer me from ỹ wycked doers, and ſaue me from the bloude thyrſtie men.

For lo, they lye waytynge for my ſoule the myghty men are gathered together agaynſt me, without ony offence or faute of me, o LORDE.

They runne and prepare them ſelues, without my faute: aryſe, come thou helpe me, and beholde.

Stonde vp o LORDE God of hoſtes, thou God of Iſrael, to viſyt all Heythen be not mercyfull vnto them that offende of malycious wyckednеſſe. Sela.

* Let them go to and fro, and runne a- pſ. boute the cytie youlyng lyke dogges.

Beholde, they ſpeake (agaynſt me) with b their mouth, ſweardes are vnder their lypes: for who regroueth them?

But thou (o LORDE) ſhalt * haue them pſ. in derſion, thou ſhalte laugh all Heythen to ſcorne.

My ſtrength do I aſcryde vnto the, for thou (o god) arte my defender.

God ſheweth me his goodneſſe plenteouſly, God letteth me ſe my deſyre vpon myne enemyes.

Slaye them not, leſt my people forget it: but ſcatter them abrode with thy power & put them downe, o LORDE our defence.

For the ſynne of their mouth, for ỹ wordes of their lyps, & becauſe of their pryde let them be taken: & why? their preachyng is of curſynge and lyes.

Conſume them in thy wrath, conſume them that they may peryſh, and know that it is god, which ruleth in Jacob and vnto the worlde. Sela.

* Let them go to and fro, and runne a- pſ. boute the cytie youlynge lyke dogges

Let them runne here & there for meate, and grudge whan they haue not ynough.

As for me I wyll ſynge of thy power, & prayſe thy mercy betymes in ỹ mornynge: for thou arte my defence and refuge in the tyme of my trouble.

Vnto the (o my ſtrength) wyll I ſynge: for thou (o God) arte my defence, and my mercyful God.

Deus repulisti nos, et deſtruxiſti.

The.lix. A Pſalme of Dauid.

O God, thou that haſt caſt vs out and A ſcattered vs abrode, thou that haſt ben ſo ſore diſpleaſed at vs, cō-

by agayne.

Thou ꝓ hast remoued the lond, & deuy-
ded it, heale the sores therof, for it shaketh.

Thou hast shewed thy people heuy thin
gs, & thou hast geue vs a drynke of wyne,
that we stombre withall.

Yet haste thou geuen a token for suche
as feare the, that they may cast it vp in the
mouth. Sela.

That the beloued myght be delyuered,
helpe the ꝓ thy ryghthand, and heare me.

* God hath spoken in hys Sanctuary
(which thynge reioyceth me) I wyll deuy-
de Sichē, & meete out ꝓ valley of Suchoth
Galaad is myne, Manasses is myne,
Ephraim is the strength of my head, Iu-
da is my captayne.

Moab is my washpotte, ouer Edō will
I stretch oute my shue, Philistea shall be
glad of me.

Who will lede me into the strong cities
Who will bynge me in to Edom?

Shalt not thou do it o God, thou that
hast cast vs out: thou God, * that wentest
not oute with oure hoostes?

O be thou our helpe in trouble, for vayn
is the helpe of man.

Through god we shal do great actes, for
it is he ꝓ shal treade downe oure enemies.

Exaudi deus deprecationem meam.

The.lxi. A Psalme of Dauid.

HEare my crieng (o God) geue
hede vnto my prayer.

From the endes of ꝓ earth
will I cal vnto the, whan my
harte is in trouble: O set me
vp vpon an hye rocke.

For thou art my hope: a stronge tower
for me agaynst the enemye.

I wyll dwell in thy tabernacle for euer,
that I maye be safe vnder the couerynge of
thy wynges: Sela

For thou (o LORDE) hast herde my de-
syres, thou haste geuen an heretage vnto
those that feare thy name.

Thou shalt graunte the kynge a longe
lyfe, that hys yeares maye endure thorow
out all generacyons.

That he may dwel before god for euer:
O let thy louynge mercy and faythful-
nesse preserue hym.

So wyll I alwaye synge prayses vnto
thy name, ꝓ I may daylie performe my
vowes.

Deus tu exhibebis eis, qui sitiunt mecū?

The.lxii. A Psalme of Dauid.

MY soule wayteth onely vpon
god, for of hi cōmeth my helpe
He onely is my stregth, my
saluacyon, my defence, so that
I shall not greatly fall.

How longe wyll ye ymagyne myschefe
agaynst euery manye shall be slayne all ꝓ
sorte of you: yee as a tottringe wall shal ye
be, and lyke a broken hedge.

Their deuyce is onely how to put hym
out, their delyte is in lyes: they geue good
wordes wyth their mouth but curse wyth
their harte. Sela.

Neuertheless my soule abydeth onely
vpon God, for he is my God.

He onely is my strength, my saluacion,
my defence: so that I shall not fall.

In God is my saluacion, my glory, my
myght, & in God is my trust.

O put your trust in him alwaye (ye peo B
ple) * poure out your hartes before him: for 1 Re. 1.b.
God is oure hope. Sela. Psa. 41.a

As for men, they are but vayn, men are
deceatfull: vpon the weyghtes they are all
together lyghter then vanyte it self.

O trust not in wronge and robbery, ge-
ue not your selues vnto vanyte: yf riches
increase, set not youre harte vpon them.

God spake once a worde, twyse haue I
herde ꝑ same: ꝓ power belōgeth vnto god.

That thou LORD art mercyful, * & that Rom. 2.b.
thou rewardest euery man accordynge to
hys workes.

Deus deus meus, ad te de luce vigilo.

The.lxiii. A Psalme of Dauid.

O God, thou art my god: * early A
will I seke the. Psa. 118.ꝑ
142.a.

My soul thirsteth for the, my
flesh longeth after the in a bare
& drye londe, wher no water is.

Thus do I loke for ꝓ in thy Sanctuary,
ꝓ I myght beholde thy power, & glory.

For thy louynge kindnesse is better the
lyfe, my lyppes shall prayse the.

As longe as I lyue will I magnifye ꝑ,
and lyft vp my handes in thy name.

My soule is satisfied euen as it were w
marye and fatnesse, whan my mouth pray
seth the with ioyfull lyppes.

In my bedde wil I remembre the, and B
whan I wake, my talkynge shalbe of the.

For thou hast ben my helper, & vnder ꝓ
shadowe of thy wynges will I reioyce,

My soule hangeth vpon the, thy righ
hande vpholdeth me.

They seke after my soule, but in vayn
for they shall go vnder the earth.

They ſhall fall in to the ſwearde, and be a porcyon for foxes.

Deut. 6.c. But the kynge ſhall reioyce in God: * all they ỹ ſweare by him, ſhal be commẽded, for the mouth of lyers ſhalbe ſtopped.

Exaudi deus vocem meam cum deprecor.

The.lxiii. A Pſalme of Dauid.

A HEare my voyce (o God) in my complaynte, preſerue my lyfe from feare of the enemye.

Hyde me from the gatheryng together of the frowarde: from the heape of the wycked doers.

Whiche whette theyr tunges like a ſwearde, and ſhute with theyr venimous wordes lyke as with arowes.

That they maye preuely hurte the innocent, ſodenly to hyt hym wout ony feare.

They haue deuyſed myſcheefe, and commoned amonge them ſelues, * how they maye laye ſnares: truly (ſaye they) who ſhal ſe them. 1. Re. 18. d

B They ymagyne wyckednelſe, and kepe it ſecrete amonge them ſelues, euery man in the depth of hys harte.

But God ſhall ſodenly ſhute wyth an arowe, that they ſhall be wounded.

Yee theyr owne tũges ſhal make thẽ fal: in ſo muche that who ſo ſeyth them, ſhall laugh thẽ to ſcorne.

And all men that ſe it, ſhall ſaye: thys hath god done: for they ſhal perceaue, that it is his worke.

The ryghteous ſhall reioyce in ỹ LORD and put hys truſt in hym: and al they that are true of harte, ſhalbe glad therof.

Te decet hymnus deus in Syon, et tibi reddetur

The. lxiiii. A Pſalme of Dauid.

A THou (o god) art prayſed in Sion, and vnto the is the vowe performed.

Thou he areſte the prayer, therfor cõmeth al fleſh vnto ỹ.

Oure myſdedes preuayle agaynſt vs, oh be thou mercyfull vnto oure ſynnes. Ephe. 1.a.

*Bleſſed is the man whom thou chooſeſt and receaueſt vnto the, that he maye dwell in thy courte: he ſhall be ſatiſfyed with the pleaſures of thy houſe, euen of thy holy temple.

Heare vs accordynge vnto thy wonderfull righteouſnelſe, o god oure ſaluacyon: thou that art the hope of all the endes of ỹ earth, and of the vtmoſt ſee.

Which in hys ſtrengthe ſetteth faſt the mountaynes, and is gyrded about wyth power.

Which ſtylleth the raginge of the ſee, the roarynge of his wawes, and the boyſternelſe of the people.

They that dwel in the vttemoſt partes are afrayed at thy tokẽs, thou makeſt both the morninge and euenynge ſtarre to prayſe the.

Thou viſiteſt the earth, thou waterſt it, and makeſt it very plenteous.

The ryuer of god is ful of waters, thou prepareſte man hys corne, and thus thou prouydeſt for the earth.

Thou watreſt hyr forowes, thou breakeſt the harde clottes therof: thou makeſt it ſoft with the droppes of rayne, and bleſſeſt the increaſe of it.

Thou crowneſt the yeare with thy good and thy footeſteppes droppe fatneſſe.

The dwellynges of the wyldernelſe are ſo fat alſo, that they droppe withall: and ỹ lytle hylles are pleaſaunt on euery ſyde.

The foldes are ful of ſheepe, the valleys ſtond ſo thycke with corne that they laugh and ſynge.

Jubilate deo omnis terra, pſalmum dicite nũi.

The. lxv. A Pſalme of Dauid.

* BE ioyfull in God (al ye lãdes) ſynge prayſes vnto the honoure of hys name, make his prayſe to be glorious.

Saye vnto God: O how wonderfull are thy workes? thorowe the greatneſſe of thy power ſhall thyne enemies be confounded.

O that all the worlde wolde worſhippe the, ſynge of the, & prayſe thy name. Sela.

O come hyther and behold the workes of God, which is ſo wonderful in his doinges amonge the chyldren of men.

*He turned the ſee in to dry lande, ſo that they went thorow the water on foote: therfore wyll we reioyce in hym

He ruleth with his power for euer, his eyes behold the people: the rebellyous shal not be able to exalte them ſelues. Sela.

O magnifie our God (ye people) make the voyce of hys prayſe to be herde.

Which holdeth oure ſoule in lyfe, and ſuffreth not oure fete to ſlippe.

For thou (o God) haſte proued vs, thou haſt tried vs, lyke as ſyluer is tried.

Thou haſt brought vs in to captiuyte, and layed trouble vpon oure loynes.

Thou haſt ſuffred men to ryde ouer our heades, * we went thorow fyre and

but thou hast brought vs oute, and refreshed vs.

Therfore wyll I go in to thy house with burntofferynges, * to paye the my vowes, which I promised with my lippes, & spake with my mouth, what I was in trouble.

I wyll offre vnto the fatte burntsacrifyces with the smoke of rammes, I wyll offre bullockes and goates. Sela.

O come hyther and herken (all ye that feare God) I wyll tell you, what he hath done for my soule.

I called vnto him with my mouth, and gaue hym prayses with my tunge.

(yf I enclyne vnto wyckednesse in my harte, the LORDE wyl not heare me.)

Therfore God hath herde me, and consydred the voyce of my prayer.

Praysed be God, which hath not caste out my prayer, nor turned his mercy fro me

Deus misereatur nostri, et benedicat nobis, illuminet

The. lxvii. Psalme.

GOd be mercyful vnto vs, blesse vs, and shewe the lyghte of hys countenaunce vpon vs. Sela.

That we maye knowe thy waye vpon earth, thy saluacyon amonge all heythen.

Let the people prayse the (o God) yee let all people prayse the.

O let the people reioyce and be glad, for thou iudgest the folke righteously, and gouernest the nations vpon earth.

Let the people prayse the (o god) let al people prayse the.

God (euen oure owne god) geue vs his blessynge, that the earth maye bryng forth hyr increase.

God blesse vs, and let al the endes of the worlde feare hym.

Exurgat deus, et dissipentur inimici eius.

The. lxviii. A Psalme of Dauid.

LEt god aryse, so shal his enemies be scattered, & they that hate him, shal flye before him.

Lyke as the smoke vanysheth, so shalt thou driue them away: & lyke as waxe melteth at the fyre, so shal the vngodly perish at the presence of god.

But the righteous shal be glad & reioyce before God, they shalbe merry & ioyfull.

O synge vnto God, synge prayses vnto his name: magnifie him that rideth aboue the heauens (whose name is the LORDE) and reioyce before hym.

* He is a father of the fatherlesse, he is a defender of wydowes: euen God in his holy habitacion.

He is the God that maketh men to be of one mynde in a house, and bringeth the prysoners out of captiuite in due season, but letteth the renegates contynue in scarcenesse

* O God, whan thou wentest forth before thy people, whan thou wentest thorowe the wyldernesse. Sela. Exo. 13. b

* The earth shoke, and the heauens dropped at the presence of God in Synay: at the presence of god which is the God of Israel. Exod. 20. c Iudic. 5. d B

Thou o god sendest a gracious rayn vpon thyne enheritaunce, and refreshest it whan it is drye.

That thy beastes maye dwell therein, which thou of thy goodnesse hast prepared for the poore.

The LORDE shall geue the worde, with greate hoostes of Euangelistes.

* Kinges with theyr armyes shal flye, & they of the housholde shall deuide the spoyle Ioel. 10. B

yf so be that ye lye amonge the pales, the doues fethers shalbe couered with syluer, and hyr wynges of the colour of gold.

Whan the Almyghtie setteth kynges vpon the earth, it shal be cleare euen in the darknesse.

The hyll of Basan is gods hill, the hil of Basan is a plenteous hyll.

Why hoppe ye so, ye greate hilles? It pleaseth god to dwell vpon thys hyll, yee the LORDE wyll abyde in it for euer.

The charettes of god are many. My. tymes at thousande, the LORDE is among them in the holy Synay. C

* Thou arte gone vp on hyghe, thou hast led captiuite captyue, and receaued gyftes for men. Ephe. 4. a

yee euen for thyne enemies, that they might dwell with the LORDE god.

Praysed be the LORDE daylie, euen the god which helpeth vs, and poureth his benefytes vpon vs. Sela.

The God that is oure Saueoure, euen God the LORDE by whome we escape death.

The God that smyteth hys enemyes vpon the heades, and vpon the heerye scalpes: such as go on stil in theyr wickednesse

The LORDE hath sayde: some wyll I bryng agayne from Basan, some wyll I bryng agayne from the depe of the see.

That thy foote maye be dypped in the bloude of thyne enemyes, and that thy dogges maye lyke it vp.

It is wel sene (o god) how thou goeste,

how thou my God and kynge goest in the Sanctuary.

The syngers go before, and then ỹ myn strels amonge the maydens with the tymbrels.

D O geue thankes vnto God the LORDE in the congregacyon, for ỹ welles of Israel

Judi. 20. *There lytle Beniamin, the prynces of Juda, the prynces of Zabulon, and the prynces of Nephtali beare rule amonge them.

Thy God hath committed strength vnto the: stablysh the thyng (o God) that thou hast wrought in vs.

For thy tempels sake at Jerusalem shal kynges bringe presentes vnto the.

Reproue the beastes among the reedes, the heape of bulles with the calues: those that dryue for money.

Oh scattre the people that delyte in bat tayle.

The prynces shall come out of Egypte, the Mozians londe shall stretch out hyr hãdes vnto God.

Synge vnto God, o ye kyngdomes of the earth: o syng prayse vnto the LORDE, Sela.

Which sytteth in the heauens ouer all from the begynnynge: Lo, he shall sende out his voyce, yee & that a myghtie voyce.

Ascribe ye the power vnto god, his glory is in Israel, and his might in ỹ cloudes

God is wonderfull in hys Sanctuary, he is the God of Israell, he wyll geue strength and power vnto hys people. Blessed be God.

Saluum me fac deus, quoniam intrauerunt aque.

The. lxviii. A Psalme of Dauid

H Elpe me (o God) for the waters are come in, euen vnto my soule.

I sticke faste in the depe myre, where no ground is: I am come in to depe waters, and the floudes wyll drowne me.

I am wery of crieng, my throte is drie, my syght fayleth me, for waytinge so long vpon my God,

Joh. 15. c. Psa. 34. c. * They that hate me wout a cause, are mo then the heeres of my heade: they that are myne enempes, and wolde destroye me gyltelesse, are myghtie: I am fayne to paye the thynges that I neuer toke.

God thou knowest my simplenesse, and my fautes are not hyd from the.

Let not them that trust in the (o LORD

The. lxviii. psal.

God of hoostes) be ashamed for my cause: let not those that seke the, be confounded thorowe me, o God of Israell.

And why? for thy sake do I suffre reproche, shame couereth my face.

I am become a straunger vnto my brethr̃, & an aleaũt vnto my mothers childr̃.

* For the zele of thyne house hath eaten me, & ỹ rebukes of them that rebuked the, are fallen vpon me.

I wepte and chastened my selfe with fastynge, and that was turned to my reproche.

I put on a sackcloth, and therfore they pested vpon me.

* They that sat in ỹ gate, spake against me, & ỹ drõkardes made sõges vpõ me.

But LORDE, I made my prayer vnto the in an acceptable tyme: Heare me (o god) w̃ thy greate mercy and sure helpe.

Take me out of the myre, that I syncke not: Oh let me be delyuered from the that hate me, and out of the depe waters.

Lest the waterfloude drowne me, that ỹ depe swalowe me not vp, and that the pitte shut not hyr mouth vpon me.

Heare me (o LORDE) for thy louynge kindnesse is cõfortable: turne the vnto me accordyng vnto thy greate mercy.

Hyde not thy face from thy seruaũt, for I am in trouble: O hayst the to helpe me.

Drawe nye vnto my soule, and saue it: Oh deliuer me because of myne enempes.

Thou knowest my reproche, my shame, and my dishonour, myne aduersaries are all in thy syght.

The rebuke breaketh my hart, and maketh me heuy: I loke for some to haue pytie vpon me, but ther is noman: and for some to cõforte me, but I fynde none.

* They gaue me gal to eate, and when I was thyrsty, they gaue me vineger to drynke.

* Let theyr table be made a snare to take them selues withall, and an occasyon to fall and a rewarde vnto them.

Let theyr eyes be blynded, that they se not: and euer bowe downe theyr backes.

Poure out thy indignacion vpon them and let thy wrothful displeasure take hold of them.

* Let theyr habitacion be voyde, & no man to dwell in theyr tentes.

For they persecute hym whõ thou hast smytten, and beside thy wordes they haue geuen hym more.

Let them fal frõ one wyckednesse to another, and not come in to thy righteousnesse.

Let thẽ be wyped * out of the boke of

hyynge, and not be wrytten amonge the ryghteous.

As for me I am poore and in heuynes, let thy helpe defende me, o God.

That I maye prayse the name of God with a songe, and magnifye it with thanckesgeuyng.

This shal please the LORD better then a bullocke, that hath hornes and hoffes.

O consyder this and be glad (ye that be in aduersyte) seke after God, & youre soule shall lyue.

For the LORDE heareth the poore, and despyseth not his presoners.

Let heauen and earth prayse hym, the see and all that moueth therin.

For God wyll saue Syon, and buylde the cytyes of Juda, that men may dwel there, and haue them in possession.

The sede of his seruauntes shal inheret it, & they y loue his name, shal dwel therin.

Deus in adiutorium meum intende, domine.

The.lxx. A Psalme of Dauid.

HAyst the * (o God) to delyuer me, and to helpe me, o LORDE.

Let them be ashamed and confounded that seke after my soule: let the be turned backewarde & put to confusyon y wyshe me euel.

Let them soone be brought to shame: that crye ouer me there there.

But let all those that seke the, be ioyful and glad in the: and let all suche as delyte in thy saluacyon, saye alway the LORDE be praysed.

As for me I am poore and in misery, hyde the God for to helpe me.

Thou arte my helpe, my redemer and my God: oh make no longe tarynge.

In te domine speraui, non confundar.

The.lxx.Psalme.

IN the o LORDE * is my trust, let me neuer be put to confusyon, but rydde me & delyuer me thorow thy ryghteousnesse, enclyne thyne eare vnto me, & helpe me.

Be thou my stronge holde (wher vnto I may alway flye) thou that haste promysed to helpe me: for thou arte my house of defence and my castell.

Delyuer me (o my God) out of y hande of the vngodly, out of the hande of the vnryghteous and cruel man.

* For thou (o LORD god) art the thyng that I longe for, thou arte my hope euen from my youth.

I haue leaned vpon the euer sence I was borne, * thou arte he that toke me out of my mothers wombe, therfore is my prayse alway of the. Jere.1.a

I am become a wonder vnto the multytude, but my sure trust is in the.

Oh let my mouthe be fylled with thy prayse, and honour all the day longe.

Cast me not away in myn olde age, forsake me not whan my strength fayleth me.

For myne enemyes speake agaynst me, and they that laye wayte for my soule, take theyr counsell together, sayeng: God hath forsaken hym, persecute him, take hym, for ther is none to helpe hym.

Go not farre from me, o God: my God, B hayst the to helpe me.

Let them be confounded and perish, that are agaynst my soule: let them be couered with shame and dishonour, that seke to do me euel.

As for me I wyll patyently abyde alway, and wyll euer encrease thy prayse.

My mouth shal speake of thy ryghteousnesse and saueng health, al the day longe: for I knowe no ende therof.

Let me go in (o LORD God) and I wyl make mencyon of thy power and ryghteousnesse onely.

Thou (o God) hast learned me from my youth vp vntyl now, therfore wyl I tell of thy wonderous workes.

Forsake me not (o God) in myne olde age, whan I am grayheaded: * vntyll I Deut.6.b haue shewed thyn arme vnto chylderen thyldren, and thy power to al them that are yet for to come.

Thy ryghteousnesse (o god) is very hye, thou that doest great thynges: o god, who is lyke vnto thee.

O what great troubles and aduersyte hast thou shewed me: and yet dydest thou C turne and refresh me, yee and brought me from the depe of the earth agayne.

* Thou haste brought me to great ho- 2.Reg.7.b nour, and cōforted me on euery syde.

Therfore wyll I prayse the & thy faythfulnesse (o God) playeng vpon the lute, vnto the wyl I synge vpon the harpe, o thou holy one of Israel.

My lyppes wolde fayne synge prayses vnto the: and so wolde my soule, whome thou hast delyuered.

My tunge talketh of thy ryghteousnesse all the daye longe, for they are

confounded and brought vnto shame, that sought to do euell.

Deus iudicium tuum regi da, et iusticiam.

The.lxxi. A Psalme of Salomon.

GEue the kynge thy iudgement (o God) and thy righteousnes vnto the kynges sonne.

Deu.17.b * That he maye gouerne thy people accordynge vnto ryght, and defende thy poore.

That ye mountaynes may bring peace, & ye lytle hylles ryghteousnes vnto ye people.

He shall kepe the symple folke by theyr ryght, defende the children of the poore, and punyshe the wrongeous doer.

Psa.88.e Thou shalt be feared * as longe as the Sonne and the Moone endureth, from one generacyon to another.

He shal come downe lyke the rayne in to a flese of woll, and like the droppes that do water the earth.

In his tyme shal ryghteousnesse florysh, yee and abundaunce of peace, so longe as the Moone endureth.

Exod.23.d 3.Reg.4.b * His dominion shal be from the one see to the other, and from the floude vnto the worldes ende.

They that dwel in the wyldernesse shal knele before hym, and his enemyes shall lycke the dust.

3.Re.10.a Esa 61.a. Math.2.b * The kynges of the see and of ye Iles shal bringe presentes, the kynges of Araby and Saba shal offre gyftes.

All kynges shall worshyp hym, and all heythen shall do hym seruyce.

For he shall delyuer the poore whan he cryeth, and the nedy that hath no helpe.

He shall be fauourable to the symple & poore, he shal preserue the soules of suche as be in aduersyte.

He shal delyuer their soules from erroz cion & wronge, and deare shal their blonde be in his syght.

He shal lyue, and vnto him shal be geuen ye golde of Arabia: prayer shal be made euer vnto him, & dayly shal he be prayed.

Ther shall be an heape of corne in the earth hye vpon the hylles, his frute shall shake lyke Libanus, and shall be grene in the cytie lyke grasse vpon the earth.

His name shal endure for euer, his name shall remayne vnder the Sonne amonge the posterytes, whiche shall be blessed thorow him, & al the heythen shal prayse him.

Iud.13.b Psa.135.a Blessed be the LORDE God, euen the God of Israell, * whiche onely doth wonderous thynges.

And blessed be the name of his maiesty for euer, & all londes be fulfylled with his glorye. Amen. Amen.

Here ende the prayers of Dauid, the sonne of Jesse.

Quàm bonus deus Israel, his qui rectum.

The.lxxii. A Psalme of Asaph.

HOwe louynge is god vnto Israel, to suche as are of clene harte.

Neuertheles my fete were almost gone, my treadynges had well nye slypte.

And why? * I was greued at ye wicked, to se the vngodly in suche prosperyte.

For they are in no parell of death, but stonde fast lyke a palace.

They come in no mysfortune lyke other folke, nother are they plaged like other men.

And this is the cause that they are so puft vp in pryde, and ouerwhelmed with cruelte and vnrighteousnesse.

Their eyes swel for fatnesse, they do eue what they lyst.

Corrupte are they, and speake blasphemyes malycyously, proude and presumptuous are theyr wordes.

They stretch forth theyr mouth vnto heauen, and their tunge goeth thorow the worlde.

Therfore fal the people vnto them, and therout sucke they no small aduantage.

* Tush (saye they) how shall God perceaue it? is ther knowlege in ye most hyest?

Lo, these are ye vngodly, these prosper in ye world, these haue ryches in possession.

* Shulde I then clense my harte in vayne, (thought I) and wasshe my handes in innocency?

Wherfore shulde I be then punyshed dayly, & be chastened euery morning.

yee I had almost also said euen as they, but lo, then shulde I haue condemned the generacyon of thy children.

Then thought I to vnderstonde this, but it was to harde for me.

Vntyll I went vnto the Sanctuary of god, and consydred the ende of these men.

* Namely how thou hast set them in a slyppery place, that thou mayst cast them downe headlynges, and destroy them.

O how sodenly do they consume, perysh, and come to a fearful ende?

* yee euen lyke as a dreame when one awaketh, so makest thou theyr ymage to

haply out of the cytie.

Thus my harte was greued & it wente euen thorowe my reynes.

So foolish was I & ignorant, and as it were a beast before the

Nevertheless, I am alway by the, thou holdest me by my righthande.

Thou ledest me wyth thy counsell, and afterwarde receauest me vnto glory.

O what is ther prepared for me in heauen: ther is nothynge vpon earth, that I delyre in comparison of the.

My flesh & my hart fayleth, but God is the strength of my hart, * and my porcion for euer.

For lo, they that forsake the, shal perish: thou destroyest all them that committe fornication agaynst the.

But it is good for me, to holde my fast by God, to put my trust in the LORD God, and to speake of all thy workes.

Ut quid deus repulisti in finem, iratus est.

The.lxxiii. I Psalme of Asaph.

O God, wherfore doest thou cast vs so cleane away? why is thy wrath so hote agaist the shepe of thy pasture?

O thynke vpon thy cõgregacion, whom thou hast purchased from the begynnynge: the stafe of thyne inheritaunce, whom thou hast redemed, euen thys hyll of Syon wherin thou dwellest.

Trade vpon them with thy fete, & cast them downe to the ground, for the enemie hath destroyed altogether in ỹ Sanctuary

Thyn aduersaries roare in thy houses, & set vp their banners for tokens.

Men may se the ares glister aboue, like as those that hewe in the wood.

They cut downe all the sylynge worke of the Sanctuary with bylles and ares.

* They haue set fyre vpon the Sanctuary, they haue defyled the dwellyng place of thy name, euen vnto the grounde.

Yee they say in their hartes: Let vs spoyle them altogether, thus haue they burnt vp all the houses of God in the londe.

We se oure tokens nomore, ther is not one prophet more, no not one that vnderstandeth vny more.

O God, how longe shal the aduersary thus dishonoure: howe longe shall the enemye blaspheme thy name? for euer?

Why withdrawest thou thyne hande? why pluckest thou not thy righthand out of thy bosome, to consume thyne enemies?

But God is my kynge of olde, the helpe that is done vpon earth he doth it himself.

* Thou deuydeste the see thorowe thy power, thou breakeste the heades of ỹ dragons in the waters. Exo. 14.d

Thou smytest the heades of * Leuiathan in peces, and geuest hym to be meate for the people in the wyldernesse. Esa. 27.d Iob.40.c

Thou dyggest vp welles and brokes, thou dryest vp mightye waters:

The daye is thyne, and the nyght is thyne: thou hast prepared the lyghtes and the Sonne. C

Thou hast set all the borders of ỹ earth thou hast made both Sommer and winter

Remembre this (O LORDE) how ỹ enemye rebuketh, and how the foolysh people blaspheme thy name.

O delyuer not ỹ soule of thy turtle doue vnto the beastes, and forget not the congregacyon of the poore for euer.

Loke vpon thy couenaunt, for ỹ darke houses of the earth are ful of wyckednesse.

O let not the symple go away ashamed, for the poore and nedy geue prayses vnto thy name.

Aryse (o God) and mainteine thyne own cause, remembre how the foolysh man blasphemeth the daylie.

Forget not the voyce of thyn enemyes, for the presumpcion of them that hate the, increaseth euer more and more.

Confitebimur tibi deus, confitebimur tibi, et

The.lxxiiii. I Psalme of Asaph.

VNto the (o God) will we geue thankes, yee vnto the will we geue thankes, and seynge thy name is so nye, we will tell of thy wonderous workes. I

When I may get a conuenient tyme, I shal iudge accordynge vnto right.

The earth is weake, and al that is ther in: but I beare vp hyr pylers. Sela

I said vnto the madde people: deale not so madly, and to the vngodly: set not vp youre hornes.

Set not vp your hornes on hyghe, and speake not with a stifnecke.

For promocyõ cõmeth nother frõ ỹ east, nor frõ ỹ west, nor yet frõ the wyldernesse. B

And why? * God is the iudge: he putteth downe one and setteth vp another. Eccli.35.d

For in the hande of the LORDE ther is * a cuppe full of stronge wyne, and he poureth out of the same: As for the dregges Esa.51.d Iere.25.d

therof, all the vngodly of the earth shall drynke them, and sucke them out.

But I wyl talke of the god of Jacob, & prayse hym for euer.

All the hornes of the vngodly wyll I breake, and the hornes of the ryghteous shall be exalted.

Notus in Judea deus in Israel, magnū.

The.lxxv. A Psalme of Asaph.

IN Juda is God knowne, his name is great in Israel,

At Salem is his tabernacle, & his dwellynge in Syon.

Psa. 45.b * There braketh he the arowes of the bowe, the shylde, the swearde and the whole battayle. Sela

Thou arte of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe theyr slepe, and the myghty shal be able to do nothynge with theyr handes.

B Whan thou rebukest them (o god of Jacob) bothe the charrettes & horsemen shall fall on slepe.

Thou arte fearfull, for who may abyde in thy syght, whan thou arte angry?

Jud. 4.c 2.par. 20.b 4. Esr. 19.b * Whan thou lettest thy iudgement be herd from heauen, the earth trembleth and is styll.

Yee whan God aryseth to geue iudgement, and to helpe al them that be in aduersyte vpon earth. Sela.

Whan thou punyshest one man, he must knowlege that thou arte redy to punyshe other mo.

Deu. 23.d Eccls. 5.a * Loke what ye promyse vnto ỹ LORD youre god, se that ye kepe it, all ye that be rounde about hym: bringe presentes vnto hym that ought to be feared.

Which taketh awaye the breth of princes, and is wonderfull amonge kynges of the earth.

Voce mea ad dominum clamaui, voce ad.

The.lxxvi. A psalme of Asaph.

A Psl. 141.a I Cryed * vnto god with my voyce, yee euen vnto God cryed I with my voyce, and he herde me.

In the tyme of my trouble I sought the LORDE, I helde vp my handes vnto him in the nyght season, for my soule refused al other comforte.

Whan I was in heuynesse, I thought vpon god, whan my harte was vexed, the dyd I speake. Sela.

Thou heldest myn eyes wakyng, I was so feble, that I coulde not speake.

The.lxxvii.psal.

* Then remembred I the tymes of olde and the yeares that were past.

I called to remembraunce my songe in the nyght, I communed with myne owne harte, and I sought out my spirite.

Wyl the LORDE cast out for euer? & he be nomore intreated?

Is his mercy cleane gone? Is his promyse com vtterly to an ende for euermore?

Hath the LORDE forgotten to be gracious? or hath he shutte vp his louyng kyndnesse in dyspleasure? Sela.

At the laste I came to this point, that I thought: O why arte thou so folysh? the ryght hande of ỹ moost hyest can chaūge al.

Therfore wyl I remembre the workes of the LORDE, and call to mynde thy wonders of olde tyme.

I wyl speake of all thy workes and my talkynge shal be of thy doynges.

Thy way (o god) is holy, who is so great & myghty as God?

Thou art the god ỹ doth wonders, thou hast declared thy power amonge ỹ people.

* Thou with thyne arme haste delyuered thy people, euen the sonnes of Jacob and Joseph. Sela.

The waters sawe the (o god) the waters sawe the, and were afrayed: the depthes were moued.

The thycke cloudes poured out water, the cloudes thondered, and theyr arowes went abrode.

Thy thonder was herd rounde about, the lyghtynges shone vpon the grounde, the earth was moued and shoke withal.

Thy waye was in the see, and thy pathes in the great waters, yet coulde no man know thy foote steppes.

Thou leddest thy people lyke a flocke of shepe by the hande of Moses and Aaron.

Attendite populi meus legem meam.

The.lxxvii. A Psalme of Asaph.

HEare my law (o my people) incline your eares, vnto ỹ wordes of my mouth.

* I wyll open my mouth in parables, and speake of thynges of olde.

* Which we haue herde and knowne, and suche as our fathers haue tolde vs.

That we shuld not hyde them from the chyldren of the generacyons to come: but to shewe the honoure of the LORDE, his myght & wonderful workes ỹ he hath done.

He made a couenaunt with Jacob

and gaue Israel a lawe * whiche he cō-
manded oure forefathers to teache theyr
children.

That theyr posteryte myght knowe it,
and the children which were yet vnborne.

To the intent that whan they came vp,
they myght shewe theyr children the same.

That they also myght put theyr trust in
God,and not to forget what he had done,
but to kepe his cōmaundementes.

* And not to be as their forefathers,
a frowarde and ouerthwarte generacyō:
a generacion ỹ set not theyr harte a right,
and whose spyrte was not true toward god

* Lyke as the children of Ephraim
which beyng harnessed, and carynge bo-
wes,turned them selues backe in the tyme
of battayle.

They kept not the conuenaūt of God,
and wolde not walke in his lawe.

They forgat what he had done,and the
wonderfull workes that he had shewed for
them.

Marueylous thynges dyd he in the
sight of their fathers,in ỹ londe of Egypt,
even in the felde of Zoan.

* He deuyded the see & let them go tho-
rowe it,and made the waters to stond lyke
a wall.

* In the daye tyme he led them with a
cloude,and all the nyghte thorowe with a
light of fyre.

* He dyd cleue the hard rockes in ỹ wyl
dernes,and gaue them drynke therof,as it
had ben out of the great depth.

He droughte waters out of the * stony
rocke,so ỹ they gusshed out lyke ỹ ryuers.

yet for al this they synned agaynst him,
prouoked ỹ moost hyest in ỹ wyldernesse.

They tempted god in theyr hartes,and
required meate for their lust.

For they spake agaynst god and sayde:
* yee,yee, God shall prepare a table in the
wyldernesse shal he?

Lo he smote the stony rocke,that the wa
ters streames gusshed out,and the strea-
mes flowed with all:but how can he geue
bread and prouyde flesshe for his people?

When the LORDE herde this, he was
wroth:so the fyre was kyndled in Jacob, &
hevy displeasure agaynst Israel.

Because they beleued not in god, and
put not their trust in his helpe.

So he cōmaunded the cloudes aboue,
and opened the dores of heauen.

* He rayned downe Manna vpō them
for to eate,& gaue them breade frō heauen.

Than dyd they eate angels foode,for he Iohe. 6.b
sent them meat ynough.

He caused the east wynde to blowe vn-
der the heauen, and thorowe his power he
brought in the south wynde.

* He made the flesh to rayne vpon them Exo.16.c
as thicke as dust, and fethered foules lyke Num.11.g
the sonde of the see.

He let it fall amonge theyr tentes roūde
aboute their habytacyons.

So they dyd eat and were fylled,for he
gaue them their owne desyre: They were
not dysposynted of theyr lust.

* But whyle the meat was yet in their Num.11.g
mouthes,the heuy wrath of god came vpō
them, slewe the welthyest of them, and
smote downe the chosen men of Israel.

* But for all this they synned yet more D
and beleued not his wonderous workes. Nu.14.a

Therfore their dayes were consumed
in vanyte,& sodēly were their yeares gone.

Whan he slewe them, they sought him,
and turned them early vnto god.

They thought then that god was their
succour,and that the hye god was their re-
demer.

Neuertheless they dyd but flatter him
in theyr mouthes,and dissembled with him
in their tunges.

For theyr harte was not whole w̄ him,
nother contynued they in his cōuenaūt.

But he was so mercyful that he forgaue
theyr mysdedes, and destroyed them not.

yee many a tyme turned he his wrath a
way,& wolde not suffre his whole displea-
sure to aryse.

* For he consydered that they were but Ps.102.b
flesh:euen a wynde that passeth away and
cōmeth not agayne.

O how often haue they greued him in ỹ
wyldernesse?

How many a tyme haue they prouoked
him in the deserte?

They turned backe and tempted God,
and moued the holy one in Israel.

They thought not of his hande, in the E
daye whan he delyuered them from the
hande of the enemye.

How he had wroughte his myracles in
Egypt,& his wonders in ỹ londe of Zoan.

* Howe he turned their waters in to Exo.7.b
bloude, so that they myght not drynke of
the ryuers.

* Howe he sent lyce amonge them,to eat Exod.8.a
them vp, & frogges to destroy them. Exod.8.b

* Howe he gaue their frutes vnto the Exod.10.b
caterpyller, and theyr labour vnto the

grestopper.

Exo.9.c * How he bet downe theyr vinelardes with hayle stones, & theyr Wolbery trees with the frost.

How he smote theyr cattell with hayle-stones, and theyr flockes with hote thonder bolles.

How he sent vpon them the furiousnesse of hys wrath, anger and displeasure: wt trouble and fallynge in of euell angels.

Exod.9.a. * Whan he made awaye to his fearful indignacyon, and spared not theyr soules from death, yee and gaue theyr cattel ouer to the pestilence.

Exod.12.c Psa.134.b * Whan he' smote all the fyrstborne in Egypte, the mooste principall and myghtiest in the dwellynges of Ham.

F But as for hys owne people, he led them forth lyke shepe, and carted them in ỹ wyldernesse lyke a flocke.

He brought them out safely, that they shulde not feare, and ouerwhelmed theyr enemies wyth the see.

He carted them vnto the borders of his Sanctuary: euen in to this hyll, whiche he purchased with hys righthande.

Deu.3.a Iosu.6.a. * He dyd caste oute the Heythen before them, causyd theyr londe to be deuyded amonge them for an heretage, and made ỹ trybes of Israell to dwell in theyr tentes.

For all this they tempted and displeased the mooste hygh God, and kepte not his conuenaunt.

But turned theyr backes and fel away lyke theyr forefathers, startynge asyde like a broken bow.

And so they greued hym with theyr hye places, and prouoked hym wyth theyr ymages.

Whan God herde this, he was wroth, and toke sore displeasure at Israell.

Iere.7.a. * So that he forsoke the tabernacle in Silo, euen hys habitacyō wherin he dwelt amonge men,

Psa.45.b * He delyuered theyr power in to captiuite, and theyr glorye in to the enemyes hande.

G He gaue his people ouer in to ỹ sweard, for he was wroth with hys heretage.

The fyre consumed theyr yonge men, & theyr maydens were not geuē to mariage.

Theyr prestes were slayn with ỹ sweard and ther were no wydowes to make lamentacyon.

So the LORDE awaked as one out of slepe, and lyke a giaunte refreshed wyth wyne.

* He smote hys enemyes in the hynder partes, and put them to a perpetual shame.

He refused the tabernacle of Joseph, & chose not the tribe of Ephraim.

Neuertheless, * he chose the tribe of Juda, euen the hyll of Syon whiche he loued.

And there he buylded his temple on hye, and layed the fundacyon of it lyke the grounde, ỹ it myghte perpetually endure.

* He chose Dauid also hys seruaunt, & toke hym awaye from the shepefoldes.

As he was folowynge ỹ ewes great yonge, he toke hym, that he myght fede Jacob hys people, and Israell is enheritaunce.

So he fed them with a faythfull, and true hart, and ruled them with all the diligence of hys power.

Deus venerunt gentes in hereditatem tuam.

The.lxxviii. A psalme of Asaph.

O God, * the Heythen are falle in to thyne heretage: thy holy temple haue they defyled, and made Jerusalem an herpe of stones.

* The dead bodies of thy seruaunts haue they geuen vnto the foules of the ayr to be deuoured, and the flesh of thy sayntes vnto the beastes of the londe.

Theyr bloude haue they shed lyke water on euery syde of Jerusalem, and there was no man to burie them.

* We are become an open shame vnto oure enemies, a very scorne and derysyon vnto them that are rounde aboute vs.

LORDE, how long wilt thou be angry shall thy gelousy burne lyke fyre for euer?

* Poure out thy indignacion vpon the Heythen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, & layd wayste hys dwellynge place.

* O remembre not oure olde synnes, but haue mercy vpon vs (and that soone) for we are come to greate myserey.

Helpe vs (O God oure Sauyour) for the glorye of thy name: o delyuer vs, & forgeue vs oure synnes for thy names sake.

* Wherfore shal the heythē saye: Where is now theyr God?

O let the vengeaunce of thy seruauntes bloude that is shed, be openly shewed vpon the heythen in oure syght.

O let the sorowfull syghinge of the prisoners come before the, and according vnto the power of thyne arme, preserue thou

that are appointed to dye.

And for the blasphemy wherwith oure neyghbours haue blasphemed the, reward them (o LORD) seuenfolde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue the thankes for euer, & will alway be shewyng thy prayse forth, more and more.

Qui regis Israel intende qui deducis.

The.lxxx. A Psalme of Asaph.

HEare O thou shepherde of Israel, thou that ledest Joseph lyke a flocke of shepe: shewe thy selfe that thou sytte st vpō the Cherubyns.

* Before Ephraim Beniamyn & Manasses stere vp thy power & come helpe vs.

Turne vs agayne (o God) shewe the lyght of thy countenaūce & we shal be whole.

O LORDE of hoostes, how longe wylte thou be angry ouer the prayer of thy people

* Thou hast fedde them with the breade of teares, yee thou hast geuen them plentifulle of teares to drynke.

Thou hast made vs a bery stryfe vnto our neyghbours, and our enemyes laugh vs to scorne.

Turne vs agayn (thou god of hoostes) shewe the lyght of thy countenaūce, and we shall be whole.

* Thou haste brought a vynyarde out of Egypte, thou dyddest cast out the Heythen, and plante it.

Thou madest rowme for it, and causedst it to take rote, so that it fylled the lond.

The hylles were couered with the shadow of it, and so were the stronge Cedre trees with the bowes therof.

She stretched out hir braunches vnto the see, and hir bowes vnto the water: Why hast thou then broken downe hir * hedge, that all they whiche go by, pincke of hir grapes.

The wylde bore out of the wood hathe rooted it vp, and the beastes of the felde haue deuoured it.

Turne the agayn (o thou God of hoostes) loke downe from heauen, beholde and vysite this vynyarde.

Vyntayne it, that thy ryghte hande hath planted, and * the sonne whom thou madest so muche of for thy selfe.

* For why? it is burnt with fyre, & kyethy hewē: o let them perysshe at the rebuke of thy heath.

Let thy hande be vpon the man of thy ryghte hande, and vpon the man whome thou madest so much of for thyn owne selfe.

And so wyll not we go backe from the: oh let vs lyue, & we shal cal vpō thy name.

Turne vs agayne o LORD God of hoostes, shewe the lyght of thy countenaunce, and we shal be whole.

Exultate deo adiutori nostro, iubilate deo.

The.lxxxi. A Psalme of Asaph.

SYnge merely vnto god which is our strength, make a cherefull noyse vnto the god of Jacob

Take the psalme, bringe hyther the tabret, the merry harpe and lute.

Blowe vp the trompettes in the newe Moone vpon our solempne feast daye.

* For this is the vse in Israell, and a lawe of the god of Jacob. Nu.10.a

This he ordeyned in Joseph for a testimony, whan he came out of Egypte, and had herde a straunge language.

Whan he eased his shulder from the burthen, and whan his handes were deliuered from the pottes.

* Whan thou calledest vpon me in trouble, I helped the & herde the: * what tyme as the stonne fel vpon the: I proued the also * at the water of stryfe. Pela. Exo.2.b. 1.Reg.19.c. Exo.17.a.

Heare o my people, for I assure the o Israel, yf thou wylt herken vnto me.

Ther shal no straūge god be in the, nother shalt thou worshyp ony other god.

* I am the LORDE thy god, whiche brought the out of the londe of Egypte: ope thy mouth wyde, and I shall fyll it. Exo.20.a. Psa.80.c.

* But my people wolde not heare my voyce, and Israel wolde not obey me.

* So I gaue them vp vnto theyr owne hartes lust, and let them folow their owne ymagynacyons. Rom.1.b

O that my people wold obey me, for yf Israel wolde walke in my wayes.

I shulde soone put downe their enemyes, and turne myne hande agaynste their aduersaryes.

The haters of the LORDE shuld mysse Israel, but their time shuld endure forever

He shuld fede them with the fynest wheat floure, and satysfye them * with hony out of the stony rocke. Deut.32.b

Deus stetit in Synagoga deorum, in me.

The.lxxxii. A Psalme of Asaph.

GOd stondeth in the congregacyon of the goddes, and is a iudge amonge the iudges.

* How longe wyll ye geue wronge iudgement, & accepte Psal.81.a Psal.3.a

the personnes of the vngodly? Sela.

Defende the poore and fatherlesse, se þ such as be in nede and necessite haue right

Psa. 24.b * Delyuer the outcaste and poore, and saue hym from the hande of the vngodly.

Neuertheless, they wyll not be learned and vnderstond, but walke on styl in darknesse: therfore must all the * fundacions of

Esay. 3.a. the londe be moued.

Exod. 22.b Joh. 10.b * I haue sayd: ye are goddes, ye all are the chyldren of the moost hyghest.

But ye shall dye lyke men, and fall lyke one of the tyrauntes.

Aryse (o God) and iudge thou the earth

Psal. 2.b * for all Heythen are thine by enheritaūce.

Deus quis similis erit tibi ne taceas, nec;

The. lxxxii. A Psalme of Asaph.

HOlde not thy tunge (o God) kepe not styll silēce, refrayn not thy self, o God.

Psal. 2.a. * For lo, thy enmies make a murmuryng, and they that hate the, lyft vp theyr heade.

They ymagyne craftely agaynst thy people, and take councell agaynst thy secrete ones.

Come (saye they) let vs rote them oute from amonge the people, that the name of Israell maye be put out of remembraunce

For they haue caste theyr heades together with one consent, and are confederate agaynst the.

The tabernacles of the Edomytes, and Ismaelytes, the Moabytes & Hagarenes.

Geball, Ammon, and Amelech: the Philistynes with them that dwell at Tyre.

Assur also is ioyned vnto them, and helpe the chyldren of Loth. Sela.

Judi. 7.a. 3 Ju. 4.c. But do thou to them, * as vnto þ Madianytes, * vnto Sisera and vnto Jabin by the broke of Cyson.

Which perysshed at Endor, and becam as the donge of the earth.

B

Judi. 7.g. Make theyr prynces lyke * Oreb and Zeb: yee make all theyr prynces lyke as

3 Jud. 8.b * Zebea and Salmana.

Which saye: we will haue the houses of God in possessyon.

O my god, make thē like vnto a whele,

Psal. 1.b. and 34.a. and as * the stubble before the wynde.

Lyke as a fyre that burneth vp þ wood and as the flamme that consumeth þ mountaynes.

Persecute them euen so with thy tempest, and make thē afrayed with thy storm.

Make theyr faces ashamed (o LORDE)

that they maye seke thy name.

Let them be confoūded and vexed more and more: Let them be put to shame, and perysh.

That they maye knowe, that thou art alone, that thy name is the LORDE, and that thou only art the moost hyghest ouer all the earth.

Quam dilecta tabernacula tua domine virtutum.

The. lxxxiii. A Psalme of the chyldren of Corah.

HOw amiable are thy dwellynges, thou LORDE of hoostes!

* My soul hath a desyre, yea longynge for the courte of the LORDE: * my harte & my flesh reioyce in the lyuynge God.

For the sparow hath found hir an house, and the swalowe a nest, where she maye laye hyr yonge: euē thyn autres O LORDE of hoostes, my kynge and my God.

O how blessed are they that dwel in thy house, they are alwaye praysynge the.

Blessed are the men whose strengthe is in the, in whose harte are thy wayes.

Which goynge thorowe the vale of misery, vse it for a well, and the pooles are fylled with water.

They go from strength to strength, and so the God of Gods appeareth vnto them in Syon.

O LORDE God of hoostes, heare my prayer: herken O God of Jacob.

Behold o God oure defence, loke vpō the face of thyne anoynted.

For one daye in thy courte is better then els a thousande.

I had rather be a doorkeper in þ house of my god, then to dwel in the tentes of the vngodly.

For the LORDE God is lyght and defence, the LORDE wyll geue grace, and worshyppe, and no good thynge shall he withholde from them, that liue a godly life.

O LORDE god of hoostes, blessed is the man, that putteth hys trust in the.

Benedixisti domine terram tuam, auertisti captiuitatem

The. lxxxiiii. A Psalme of the chyldren of Corah.

LORDE, thou hast a loue vnto thy lond, thou dyddest bryng agayne the captiuite of Jacob

Thou dyddest forgeue the offence of thy people, * and co- ps. 84.a. uered all theyr synnes. Sela.

Thou tokest awaye all thy displeasure

and turnedest thyselfe from thy wrothfull indignacyon.

Turne vs then (o God oure Saueour) and let thyne angre ceasse from vs.

Wilt thou be displeased at vs for euer? wilt thou stretch oute thy wrath from one generacyon to another?

Wilt thou not turne agayne, and quycken vs, that thy people may reioyce in the?

I wyll herken what the LORDE God wyll saye, for he shal speake peace vnto his people and to hys sayntes, that they turne not them selues vnto foolyshnesse.

For hys saluacyon is nye them that feare hym, so that glory shall dwell in our londe.

Mercy & treuth are met together, rygh teousnesse and peace kysse eche other.

Treuth shall ryse oute of the earth, and rygh teousnesse shall loke down from heaue.

And why? the LORDE shall shewe louinge kyndnesse, and oure londe shal geue hys encrease.

Righteousnesse shall go before hym, & prepare the waye for hys commynge.

Inclina domine aurem tuam, et exaudi me, quoniam.

The.lxxxvi. Psalme A prayer of Dauid.

BOw downe thyne eare (o LORDE) and heare me, for I am comfortles, and poore.

O kepe my soule, for I am holy: my God, helpe thy seruaunt that putteth hys truste in the.

Be mercyfull vnto me (o LORDE) for I call daylie vpon the.

Comforte the soule of thy seruaunt, for vnto the (o LORDE) do I lift vp my soul.

* For thou LORDE art good and gracious, and of greate mercye vnto all them that call vpon the.

Geue eare LORDE vnto my prayer, & ponder my humble desyre.

In the tyme of my trouble I call vpon the, for thou hearest me.

Amonge the goddes ther is none lyke the o LORDE, ther is not one that can do as thou doest.

All nacions whom thou hast made, shal come and worshippe before the o LORDE, and shall glorifye thy name.

For thou art greate, thou doest wonderous thynges, thou art God alone.

Lede me in thy waye (o LORDE) that I maye walke in thy treuth: O let my hart delyte in fearynge thy name.

I thanke the o LORDE my God, & will praise thy name for euer.

For greate is thy mercye towarde me, * thou hast delyuered my soule out of the depe hell. Psa.29.a

O God, the proude are rysen agaynste me, and the congregacyon of the mightye seketh after my soule, and set not the before theyr eyes. C

* But thou (o LORDE God) arte full of compassion and mercy, longe sufferyng, greate in goodnesse and treuth. Psa.102.a 144.a Exo.34.a

O turne the then vnto me, haue mercye vpon me: geue thy strength vnto thy seruaunt, & helpe the son of thy handmayden.

Shewe some token vpon me for good, that they which hate me, maye se it, and be ashamed: because thou LORDE haste holped me, and comforted me.

Fundamenta eius in montibus sanctis,

The.lxxxvii. A Psalme of the chyldren of Corah.

HYr fundacions are vpon the holy hilles: * the LORDE loueth the gates of Syon more, then all the dwellynges of Jacob. A Psa.77.a

Very excellent thynges are spoken of the, thou cytte of God. Sela.

I wyll thynke vpon Rahab and Babylon, so that they shall knowe me.

Yee the Philistynes also, and they of Tyre with the Morians. Lo: there was he borne.

And of Syon it shalbe reported, that he was borne in her, euen the moost hyghest which hath buylded her.

The LORDE shal cause it be preached and wrytten amonge the people, that he was born there. Sela.

Therfore the dwellynge for al syngers and daunsers is in the.

Domine deus salutis mee, in die clamaui.

The.lxxxviii. A Psalme of the chyldren of Corah.

OLORDE God my Saueoure, I crie daye and night before the. A

O let my prayer entre in to thy presence, encline thyn eare vnto my callynge.

For my soule is full of trouble, and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte, I am euen as a man that hath no strength.

Free amonge the dead, lyke vnto them, that lye in the graue, which be out of remembraunce, & are cut awaye from thy hande.

Thou hast layed me in the lowest pitte, in the darknesse, and in the depe.

Thy indignacyon lyeth harde vpon me, and thou vexest me with al thy floudes Sela.

Thou hast put awaye myne acquayntaunce farre fro me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My syght fayleth for very trouble: LORDE, I call daylie vpon the, and stretch out my handes vnto the.

Psal. 6.a. * Doest thou shewe wonders amonge the dead?

Can the physycians rayse them vp agayne, that they maye prayse the?

Esay. 38.d * Maye thy louynge kyndnesse be shewed in the graue, or thy faythfulnesse in destruccyon?

May thy wōderous workes be known in the darke, or thy righteousnesse in the londe where all thynges are forgotten?

C Vnto the I crie (O LORDE) and earlye commeth my prayer before the.

LORDE, why putteste thou awaye my soule? Wherfore hydeste thou thy face fro me?

My strengthe is gone for very sorowe, and mysery, with fearfulnesse do I beare thy burthens.

Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me.

They come rounde aboute me daylie like water, and compasse me together on euery syde.

My louers and frendes hast thou put awaye fro me, and turned awaye myne acquayntaunce.

Misericordias domini in eternum cantabo.

The. lxxxviii. A Psalme of Ethan, the Ezrahyte.

I Psl.106.a. * Wyll synge of the louynge kyndnesse of the LORDE, with my mouth wil I euer be shewynge thy faythfulnesse, from one generacyon to another.

For I haue sayde: mercy shall be set vp for euer, thy faythfulnesse shalte thou stablyshe in the heauens.

2.Reg.7.c Psa.132.a * I haue made a couenaunt wyth my chosen, I haue swore vnto Dauid my seruaunt.

Thy sede wyll I stablyshe for euer, and set vp thy Trone from one generacyon to another. Sela.

O LORDE, * the very heauens shall prayse thy wonderous workes, yee and thy faythfulnesse in the congregacyon of the sayntes. Psa.

For who is he among the cloudes, that maye be compared vnto the LORDE?

* yee what is he amonge the goddes, that is lyke vnto the LORDE? Psal.

God is greatly to be feared in the counsell of the sayntes, and to be had in reuerence of all them that are aboute hym.

O LORDE God of hoostes, who is lyke vnto the in power? thy treuth is rounde aboute the.

* Thou rulest the pryde of the see, thou stillest the wawes therof, whan they arise. Psal.

Thou breakest the proud, lyke one that is wounded, thou scattrest thyne enemyes abrode with thy mightie arme.

The heauens are thyne, the earth is thine thou hast layed the fundacion of the round worlde, and all that ther in is.

Thou hast made the north, and the south Thabor, and Harmon shall reioyce in thy name.

Thou hast a mightie arme, strouge is thy hande, and hyghe is thy righthande.

Ryghteousnesse and equite is the habitacyon of thy seate, mercy and treuth go before thy face.

Blessed is the people (O LORDE) that can reioyce in the, and walketh in the light of thy countenaunce.

They? delyte is in thy name al the day C longe, and thorow thy righteousnesse they shalbe exalted.

For thou art the glory of they? strength and thorowe thy fauoure shalte thou lyfte vp oure hornes.

* The LORD is oure defence, and the holy one of Israell is oure kynge. Psal.

Thou spakest somtyme in visions vnto thy sayntes, and saydeste: I haue layed helpe vpon one that is myghtie, I haue exalted one chosen out of the people.

* I haue found Dauid my seruaunt, with my holy oyle haue I anoynted hym. 1.Reg.16.c Psa.89.a

My hande shall holde hym fast, and my arme shall strengthe hym.

The enemye shall not ouercome hym, and the sonne of wyckednesse shall not hurte hym.

I shall smyte downe hys foes before his face, and plage them that hate hym.

My treuth also & my mercye shalbe with him, & in my name shal his horne be exalted.

* I wyll sette hys hande in the see, Psa.

and his right hande in the floudes.

He shall call me: thou art my father, my God, and the strength of my saluacion.

And I will make hym my fyrstborne, hyer then the kynges of the earth.

My mercy will I kepe for hym for euermore, and my couenaunt shall stonde fast with hym.

His sede will I make to endure for euer and his Trone as the dates of heauen.

* But yf his childzen forsake my lawe, and walke not in my iudgementes.

yf they breake myne ordinaunces, and kepe not my commaundementes.

I will visit theyr offences with ỹ rodde and theyr synnes with scourges.

Neuertheles, my louynge kyndnesse will I not vtterly take frō hym, nor suffre my treuth to fayle.

My couenaunt will I not breake, nor dissanulle the thynge that is gone oute of my lyppes.

I haue swome once by my holynesse, ỹ I will not fayle Dauid.

His sede shall endure for euer, and hys seate also lyke * as the Sonne before me.

He shall stonde fast for euermore as the Moone, and as the faythfull wytnesse in heauen.

But now thou forsakest and abhorrest thyne anoynted, and art displeased at him

Thou haste turned backe the couenaunt of thy seruaunt, and caste hys crowne to the grounde.

* Thou hast ouerthrowne all hys hedges, and broken downe hys strong holdes

All they that go by, spoyle hym, he is become a rebuke vnto his neighbours.

Thou settest vp the ryght hande of hys enmyes, and makeste all his aduersaryes to reioyce.

Thou haste taken awaye the strengthe of his swearde, and greuest hym not victorye in the battayll.

Thou hast put out hys glory, and caste hys Trone downe to the grounde.

The dayes of hys youth hast thou shortned, and couered hym wyth dishonoure. Sela.

LORDE, how longe wilt thou hyde thy selfe for euer? shall thy wrath burne lyke fyre?

O remembre howe shorte my tyme is, hast thou made all men for naught?

* What man is he that lyueth, & shall not se death?

Maye a man deliuer his owne soule from the hande of hell? Sela.

LORDE where are thyne olde louing kindnesses, which thou swarest vnto Dauid in thy treuth?

Remembre LORDE the rebuke that the multitude of the people do vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherwith thyne enemies blaspheme the, * and sklaundre the footesteppes of thyne anoynted 1. Pet. 3. b.

Thankes be to the LORDE for euermore: Amen, Amen.

Domine refugium factus es nobis a generatione in gene

The. lxxxix. Psalme. A prayer of Moses the man of God.

LORDE, thou arte oure refuge A from one generacion to another.

Before the mountaynes were broughtforth, or euer the earth and the worlde were made, thou art God from euerlastynge, and worlde wythout ende.

Thou turneste man to destruccyon: Agayne, thou sayeste: come agayne ye childzen of men.

* For a thousande yeares in thy syght are but as yesterdaye that is past, and like as it were a night watch. 2. Pet. 3. b

As soone as thou scattreste them, they are euen as a slepe, and fade awaye sodenly lyke the grasse.

* In the mornynge it is grene & groweth vp: but in the euenynge it is cut downe, and wythered. Psa. 72. e. Psa. 30. d. Esa. 40. a

B

For we consume awaye in thy displeasure, and are afraied at thy wrothfull indignacyon.

Thou settest oute mysdedes before the, and oure secrete synnes in the light of thy countenaunce.

For whan thou arte angrie, all oure dayes are gone, we bringe oure yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are .iii. score yeares and ten: and though men be so stronge that they come to .iiii. score yeares, yet is theyr strengthe then but laboure, and sorowe: so soone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath, thy fearful, & terryble displeasure?

* O teache vs to nombre oure dayes, that we maye applie our hartes vnto wysdome. C Psa. 32. a

Turne the agayne (o LORDE) at the last, and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all ȳ dayes of oure lyfe.

Comfort vs agayne, now after ȳ tyme that thou hast plaged vs, and for the yeares wherein we haue suffred aduersyte.

Shewe thy seruauntes thy worke, and their children thy glorye,

And the glorious maiesty of the LORDE oure God be vpō vs: O prosperе thou the worke of oure handes vpon vs, o prospere thou oure handy worke.

Qui habitat in adiutorio altissimi, in protectione

The. xc. Psalme.

WHo so dwelleth vnder the defence of the moost highest, and abydeth vnder the shadowe of the almyghtye:

He shall saye vnto the LORDE: o my hope, and my stronge holde, my God, in whom I wyll truste.

For he shall delyuer the from the snare of the hunter, and from the noysome pestylence.

He shall couer the vnder hys wynges, that thou maiest be safe vnder his fethers: hys faythfulnesse, and treuth shall be thy shylde and buckler.

So that thou shalt not nede to be afrayed for ony bugges by nyghte, nor for the arowe that flyeth by daye.

For the pestilence that crepeth in the darknesse, nor for the syckenesse that destroyeth in the noone daye.

A thousande shall fall besyde the, and ten thousande at thy righthand, but it shal not come nye the.

B yee with thyne eyes shalt thou beholde and se the rewarde of the vngodlye.

For thou LORDE arte my hope, thou haste set thy house of defence very hyghe.

There shall no euell happen vnto the, nother shall ony plage come nye thy dwellynge.

Math. 4. a Luce. 4. b. etod. 23. c Psa. 33. a.

* For he shall geue hys angels charge ouer the, to kepe the in all thy wayes.

They shall beare the in their handes, that thou hurte not thy foote agaynste a stone.

Thou shalt go vpon the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shall delyuer hym: I shall defende hym, for he hath knowne my name.

* When he calleth vpon me, I shall heare hym: yee I am with hym in trouble, wherout I wyll delyuer hym, & bringe hym to honoure.

With long lyfe wyll I satisfye hym, and shewe hym my saluacyon.

Bonum est confiteri domino, et psallere nomini tuo.

The. xci. Psalme.

IT is a good thynge * to gyue thankes vnto the LORDE, and to synge prayse vnto thy name o moost hyghest.

To tell of thy louyng kyndnesse early in the mornynge, and of thy treuthe in the nyghte season.

Upon an instrumente of ten stringes, vpon the lute, and with a songe vpon the harpe.

* For thou LORDE haste made me glad thorowe thy workes, and I wyll reioyce ouer the operacton of thy handes.

O LORDE, how glorious are thy workes, thy thoughtes are very depe.

An vnwyse man wyll not knowe this, and a foole wyll not vnderstonde it.

* That the vngodlye are grene as the grasse, and that all the workers of wickednesse do florysshe, to be destroyed for euer.

But thou LORDE o moost hyghest, abydest worlde without ende.

For lo, thyne enemyes (o LORDE) lo, thyne enemyes shall perysshe, and all the workers of wickednesse shalbe scattred abrode.

* But my horne shall be exalted lyke the horne of an Unicorne, and shall be anoynted with freshe oyle.

Myne eye also shall se hys lust of myne enemyes, and myne eare shall heare hys desyre of the wycked that ryse vp agaynst me.

The ryghteous shall florysshe lyke a palme tre, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the LORDE, be fruteful, plenteous and grene

That they maye shewe, howe true the LORDE my strenghte is, and that there is no vnrighteousnesse in hym.

Dominus regnauit decorem indutus est, indutus est

The. xcii. Psalme.

THe LORDE is kynge, & hath put on glorious apparell, the LORDE hath put on his apparell, and gyrded himself wyth strength: * he hath made the rounde worlde so sure, that it can not be moued.

From that tyme forth hath * thy seate ben prepared, thou arte from euerlastyng.

* The floudes arose (o LORD) the floudes lyft vp theyr noyse: the floudes lyft vp theyr wawes.

The mawes of the see are mightie, and rage horribly: * but yet the LORDE that dwelleth on hyghe, is myghtier.

Thy testimonies (o LORDE) are very sure, holynesse becommeth thyne house for euer.

Deus ultionum dominus, deus ultionum libere

The.xciii. Psalme.

O LORDE God, * to whom ben geaunce belongeth: thou God to whom vengeaunce belongeth shewe thy selfe.

Aryse thou iudge of the world, and rewarde the proude after theyr deseruynge.

LORDE, * howe longe shall the vngodly, howe longe shall the vngodly triumphe?

How longe shal al wycked doers speake so disdanously, and make suche proude boastynge?

They smyte down thy people (o LORD) and trouble thyne heretage.

They murthure the wydowe, and the straunger, and put the fatherlesse to death.

And yet they saye: * Tushe, the LORDE seyth not, the God of Jacob regardeth it not.

Take hede, ye vnwise amonge the people: ye fooles, whan wyll ye vnderstonde?

He that planted the eare, shall he not heare? he that made the eye, shall not he see?

He that nurthureth the heythen, & teacheth a man knowlege, * shall not he punysshe?

The LORDE knoweth the thoughtes of men, that they are but vayne.

* Blessed is the man, whom thou learnest (o LORDE) and teachest hym in thy lawe.

That thou mayest geue hym pacyence in tyme of aduersyte, vntyll the pytte be digged vp for the vngodly.

For the LORDE wyll not fayle his people, nother wyl he forsake his inheritaūce.

And why? iudgement shall be turned agayne vnto righteousnesse, and all suche as be true of hart shall folowe it.

Who ryseth vp wyth me agaynst the wycked? who taketh my parte agaynst the euell doers?

Yf the LORDE had not helped me, my soule had almooste bene put to sylence.

* Whan I sayde: my foote hath slipped thy mercy (o LORDE) helde me vp. Iob.13.b. 1.Ioh.1.b. Psal.31.a. 26.Lo.1.a

* In the multitude of the sorowes that I had in my harte, thy comfortes haue refreshed my soule.

Wilt thou haue ony thing to do with the stoole of wickednesse, wich ymagineth myschefe in the lawe?

They gather them together agaynst the soule of the righteous, and condempne the innocent bloude.

But the LORDE is my refuge, my god is the strengthe of my confidence.

He shal recompense them theyr wyckednesse, and destroye them in theyr owne malyce: yee the LORDE oure God shall destroye them.

Venite exultemus domino, Jubilemus deo salutari nost.

The.xciiii. Psalme.

O Come, let vs prayse the LORDE, * let vs hartely reioyce in the strengthe of oure saluacyon. A Ephe.5.b.

Let vs come before his presence with thankesgeuinge, and shewe our selfe glad in hym with Psalmes.

For the LORDE is a greate God, and a greate kynge aboue all goddes.

In hys hande are all the corners of the earth, and the strengthe of the hylles is hys also.

The see is hys, for he made it, and hys handes prepared the drye londe.

O come, let vs worshyppe & bow downe: oure selues: Let vs knele before the LORD oure maker. B

For he is oure God: as for vs, we are * people of his pasture, and the shepe of hys handes. Psa.22.a. 99.a.

* To day yf ye wyll heare hys voyce, harden not youre hartes, as whan ye prouoked in tyme of temptacion in the wyldernesse. Deu.3.a.b 4.b.

Where youre fathers tempted me, proued me, and sawe my workes.

Forty yeares longe was I grieued with that generacyon, and sayde: they euer erre

in theyr hartes, they verely haue not knowne my wayes.

Num.14.c Hebr.4.a * Therfore I sware vnto them in my wrath, that they shulde not entre in to my reste.

2. Cantate domino canticum nouum, cantate domino.

The.xcv. psalme

1.Psa.17a. SYnge vnto the LORDE a newe songe, * synge vnto the LORDE all the whole earth.

Synge vnto the LORD, & prayse hys name, be tellynge of hys saluacyon from daye to daye,

Declare hys honoure amonge the Heythen, and hys wonders amonge al people.

Psa.46.a Eccl.43.b * For the LORDE is greate, and cān not worthely be praysed: he is more to be feared then all goddes,

As for all the goddes of the Heythen, they be but Idols, but it is the LORDE that made the heauens.

Thankesgeuynge and worshippe are before hym, power and honoure are in hys Sanctuary.

Psa.28.a * Ascrybe vnto the LORDE (o ye kynreddes of the Heythen) ascrybe vnto the LORDE worshippe and strengthe.

Ascrybe vnto the LORD the honoure of hys name, bringe presentes, and come in to hys courte.

B O worshyppe the LORD in the beawty of holynesse, let the whole earth stonde in awe of hym.

Tell it out amonge the Heythen, that the LORDE is kynge, that it is he which hath made the rounde worlde so fast, that it can not be moued, and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let ȳ earth be glad: let the see make a noyse, yee and al that therin is.

Let the felde be ioyfull, and all that is in it, let all the trees of the wood leape for ioye, before the LORDE.

For he commeth, for he commeth to iudge the earth: yee w̄ righteousnesse shall he iudge ȳ world, and ȳ people w̄ hys treuth.

2. Dominus regnauit, exultet terra, letentur

The.xcvi. Psalme.

Psa.43.a THe LORD is kynge, ȳ earth maye be glad therof: yee the multitude of the Iles maye be glad therof.

Cloudes and darknesse are round about hym, tyghteousnesse and iudgement are the habitacion of his seate.

There goeth a fyre before hym, to burne vp hys enemyes on euery syde.

Hys lyghtenynges geue shyne vnto ȳ worlde, the earth seyth it and is afrayed.

* The hylles melte lyke ware at ȳ presence of the LORDE: at the presence of the LORDE of the whole earth.

* The very heauens declare hys tyghteousnesse, and all people se hys glory.

Confounded be al they that worshippe ymages & * delite in theyr Idols: worshippe hym all ye goddes.

B Sion heareth of it and reioyceth: yea all the doughters of Iuda are glad, because of thy iudgementes, o LORDE.

For thou LORDE arte the moost hyest ouer all the earth, thou arte exalted farre aboue all goddes.

* O ye that loue the LORD, se that ye hate the thinge which is euell: the LORDE preserueth the soules of hys saynctes, he shall delyuer them from ȳ hand of the vngodly.

There is spronge vp a light for the righteous, and a ioyful gladnesse for such as be trew harted.

* Reioyce therfore in the LORDE ye righteous: and geue thankes for a remembraunce of hys holynesse.

2. Cantate domino canticum nouum, quia mirabilia.

The.xcvii. A Psalme.

* SYnge vnto the LORDE a newe songe, for he hath done maruaylous thynges.

With hys own righthande and with his holy arme hath he gotten the victory.

The LORD hath declared his sauinge health, and hys righteousnesse hath he openly shewed in the syghte of the Heythen.

* He hath remembred hys mercy, and treuth towarde the houle of Israell: & all that al the endes of the worlde se the saluacion of oure God.

Shewe youre selfe ioyfull vnto ȳ LORDE all ye londes, synge, reioyce, & geue thankes.

* Prayse the LORDE vpon the harpe, synge to the harpe with a Psalme of thankesgeuynge.

With trompettes also and shawmes shewe youre selues ioyfull before the LORDE the kynge.

* Let the see make a noyse and all that therin is, yee the whole worlde and al that dwell therin.

Let the floudes clappe theyr handes

let all the hylles be ioyfull together.

Before the LORDE, for he is come to iudge the earth.

per with righteousnesse shall he iudge the world, and the people with equite.

¶ Dominus regnauit exultet terra, qui

The.xcviii. Psalme.

THe LORDE is kynge, be the people neuer so vnpacient: he sytteth vpon the Cherubins, be the earth neuer so vnquiete

The LORDE is greate in Syon, and hyghe aboue all people.

O let men geue thākes vnto thy greate and wonderfull name, for it is holy.

The kynges power loueth iudgement, thou prepareste equite, thou executest iudgement and righteousnesse in Jacob.

O magnifye the LORDE oure God, fall downe before hys * foote stoole, for he is holy.

Moses and Aaron amonge his prestes and Samuell amonge suche as call vpon hys name: these called vpon the LORDE, and he herde them.

* He spake vnto them out of the cloudy pyller, for they kepte hys testimonies, & the lawe that he gaue them.

Thou herdest the (o LORDE our god) thou forgauest them o God, and punishedest their owne inuentions.

O magnifye the LORDE our god, and worshippe hym vpon hys holy hyll, for the LORDE oure God is holy.

¶ Jubilate deo omnis terra, seruite domino.

The.xcix. Psalme.

BE ioyfull in God (all ye londes) serue the LORDE with gladnesse, come before his presence with ioye.

* Be ye sure, that the LORDE is God: It is he that hath made vs, and not we oure selues: we are but hys people, and the shepe of hys pasture.

O go youre waye in to his gates the with thankesgeuynge, and in to hys courtes with prayse: be thankfull vnto hym, and speake good of hys name.

For the LORDE is gracious, * his mercy is euerlastyng, and hys treuth endureth from generacyon to generacyon.

¶ Misericordiam et iudicium cantabo tibi.

The.C. Psalme. A thankesgeuynge of Dauid.

MY * songe shalbe of mercy and iudgemēt, vnto the (o LORDE) will I synge. Psa. 88.a

O let me haue vnderstondynge in the waye of godlynesse, vntyl the tyme that thou come vnto me: and so shall I walke in my house wyth an innocent harte.

I will take no wycked thinge in hand, I hate the synne of vnfaythfulnesse, it shal not cleue vnto me.

A frowarde harte shall departe fro me, I will not knowe a wicked personne.

Who so preuely sklaundreth his neyghboure, hym will I destroye,

Who so hath a proude loke and an hye stomacke, I maye not awaye with hym.

Myne eyes shall loke for suche as be faithfull in the londe, that they may dwel with me: & who so ledeth a godly lyfe, shall be my seruaunt.

There shal no deceatful personne dwell in my house: he that telleth lyes, shall not tary in my syght.

I shall soone destroye all the vngodlye of the londe, that al wycked doers maye be roted out of the cytie of the LORDE.

¶ Domine exaudi orationem meam, et clamor meus

The.C.i. Psalme.

HEare my prayer (o LORDE) I * and let my crye nge come vnto the. Ps. 142.a

Hyde not thy face fro me in the tyme of my trouble: enclin thyne eares vnto me whan I call, O heare me, and that ryght soone.

For my dayes are consumed away lyke smoke, & my bones are brent vp as it were a fyre brande.

My herte is smytten downe, and wythered lyke grasse, so that I forget to eate my bread.

* For the voyce of my gronynge, my bone will scarce cleue to my flesshe. Trin.4.b

I am become lyke a Pellycane in the wildernesse, and lyke an oule in a broken wal.

I wake, and am euen as it were a sparowe syttynge alone vpon the house toppe B

Myne enemyes reuyle me all the daye long, they laugh me to scorne, & are swoorn together agaynst me.

I eate asshes with my bread, and medle my drynke with weepynge.

And that because of the indignacion, & wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone lyke a shadowe, & I am wythered lyke grasse.

But thou (o LORD) endurest for euer, and thy remembraunce thorowe oute all generacyons.

Aryse therfore & haue mercy vpon Syon, for it is tyme to haue mercye vpon her,
2.Pa.36. Jerr.25.b. 29.b. * yee the tyme is come.

3 Esd.1.2. 6.7. And why thy seruauntes haue a loue to hyr stones, and it pitieth them to se her in the duste.

C The Heythen shall feare thy name (O LORDE) and all the kynges of the earthe thy maiestye.

For the LORDE shall buylde vp Sion, and shall appeare in hys glory.

He turneth hym vnto the prayer of the poore destitute, & despyseth not theyr desyr.

Psa.21.b This shalbe wrytte for those that come after * that the people which shalbe born, maye prayse the LORDE.

Psa.32.b. * For he loketh downe from hys Sanctuary, oute of the heauen doth the LORD beholde the earth.

That he maye heare þ mournynges of such as be in captiuite, and deliuer þ children of death.

That they maye preache the name of þ LORDE in Sion, and hys worshyppe at Jerusalem.

When the people are gathered together, and the kyngdomes also to serue the LORDE.

D He hath brought downe my strengthe in my tourney, and shortened my dayes.

yet wyll I say: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorowe out all generacyons.

Heb.1.b. * Thou LORDE in the begynnyng hast layed the fundacyon of the earthe, and þ heauens are the workes of thy handes.

Esa.4o.a 2.Pet.3.b * They shall perysshe, but thou shalt endure: they all shall ware olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged.

But thou arte the same, and thy yeares shall not fayle.

The children of thy seruauntes shal continue & theyr sede shal prosper in thy sight

1.Benedic anima mea domino, et omnia que intra

The.C.ii. A Psalme of Dauid.

PRayse the LORD (o my soul) and al that is within me prayse hys holy name.

Prayse the LORD o my soule, and forgette not al hys benefytes.

Which forgeueth all thy synnes, & healeth all thyne infirmities.

* Which sauyth thy lyfe from destruccyon, and crowneth the with mercy and louynge kyndnesse.

Which satisfyeth thy desyre with good thynges, makynge the ponge and lusty as an Egle.

The LORDE executeth righteousnesse and iudgement, for all them that suffer wronge.

He shewed his waies vnto Moses, and hys workes vnto the children of Israel.

* The LORDE is full of compassion & mercy, longe sufferyng, and of great goodnesse.

He wyll not alwaye be chydynge, neither wyll he kepe hys anger for euer.

He hath not dealte with vs after our synnes, nor rewarde vs accordinge to our wyckednesses.

* For loke howe hyghe the heauen is in compariſon of the earth, so greate is hys mercy also towarde them that feare hym.

Loke how wyde the east is frō the west, so farre hath he set oure synnes from vs.

yee lyke as a father pytieth his owne children, euen so is the LORDE mercyful vnto them that feare hym.

For he knoweth whereof we be made, * he remembreth that we are but dust.

That a man in hys tyme is but as grasse, & flourysheth as a floure of the feilde.

For as soone as the wynde goeth ouer it, it is gone, and the place therof knoweth it nomore.

But the mercyfull goodnesse of þ LORDE endureth for euer, and euer, vpon them that feare him, and his righteousnesse vpō theyr childers children.

Such as kepe his cōuenaunt, & thinke vpon his commaundementes to do them.

The LORDE hath prepared his seate in heauen, & hys kingdom ruleth ouer all.

O prayse the LORDE ye angels of his ye that be myghtye in strength, fulfyllyng his cōmaundemente, that men may heare the voyce of hys wordes.

O prayse the LORDE al ye his hoostes ye seruauntes of hys, that do his pleasure.

O speake good of the LORDE all ye workes of hys, in euery place of his dominion: prayse thou the LORDE, o my soul.

2.Benedic anima mea domino, domine deus

PRayse * the LORDE o thy soul
O LORDE my God, thou art
become exceadynge glorious,
thou arte clothed with maiesty
and honoure.

Thou deckest thyselfe with lyght, as it
were with a garment, thou spredeste oute
the heauen lyke a curtayne.

Thou boltest it aboue vpō waters, thou
makest the cloudes thy charret, and goeste
vpon the wynges of the wynde.

* Thou makeste thyne angels spretes,
and thy ministres flammes of fyre.

Thou haste layed the earthe vpon hyr
fundacion, that it neuer moueth at ony
tyme.

Thou couerest ꝑ with the depe lyke as
with a garment, * so that the waters stōd
aboue the hylles.

* But at thy rebuke they flye, at the voy
ce of thy thonder they are afrayed.

Then are the hylles sene aloffe, and the
valleys beneth in theyr place, which thou
haste appoynted for them.

* Thou hast set thē theyr boūdes, which
they maye not passe, that they turne not a-
gayne to couer the earth.

* Thou causest the welles to spryng vp
amonge the valleis, and the waters runne
amonge the hylles.

That all the beastes of the felde maye
haue dynke, and that the wylde asses may
quenche theyr thyrste.

Aboue vpon the hylles haue the foules
of the ayre theyr habitacion, and synge a-
monge the braunches.

Thou watreste the hylles from aboue,
the earthe is fylled with the frutes of thy
workes.

Thou bryngest forth grasse for the cat-
tell, and grene herbe for the seruyce of men
* Thou bryngest foode out of the earth:
* wyne to make glad the harte of mā, oyle
to make hym a chearfull countenaunce, &
* breed to strength mans harte.

The trees of the LORDE are ful of sap
euen the trees of Libanus whiche he
hath planted.

There make the brydes theyr nestes,
and the fyrre trees are a dwellynge for the
storke.

The hylles are a refuge for ꝑ wilde goa
tes, and so are the stonycockes for ꝑ conies

Thou haste appoynted the Mone for
certayne season, the Sonne knoweth hys
goynge downe.

Thou makest darknesse, that it may be
nyght, wherin all the beastes of the forest
do moue.

Yee and the ponge lions which roare af
ter the praye, and seke theyr meate at god.

But whan the Sonne aryseth, they get
them away together, and laye them down
in theyr dennes.

* Then goeth man forth for hys worke, Gene.3.B
and to tyll hys londe vntyll the euenynge.

O LORDE, how manifold are thy wor
kes, right wysely hast thou made them all:
yee the earth is full of thy ryches.

So is the greate and wide see also, whe
rein are thynges creppynge innumerable,
both small and greate beastes.

There go the shippes ouer, and there is
that * Leuiathan, whom thou hast made, Esa.27.a
to take his pastyme therin. Iob.40.c.
Psa.73.b.

* They wayte al vpō the, that thou may D
est geue them meate in due season. Ps.144.b

Whan thou geuest it them, they gather
it: whan thou openest thyne hand, they are
fylled with good.

But whā thou hydest thy face, they are
sorowfull: * yf thou takeste awaye theyr Gene.2.B
breth, they dye, and are turned agayne to
theyr duste.

Agayne, whan thou letteste thy breth go
forth, they are made, and so thou renewest
the face of the earth.

The glorious mayesty of the LORDE
endureth for euer, and the LORDE reioy
ceth in hys workes.

* The earthe trembleth at the loke of Ps.141.a.
hym, he doth but touche the hilles and they
smoke.

I wyll synge vnto the LORD as longe
as I lyue. I will prayse my God whyle I
haue my beynge.

O that my wordes myght please hym,
for my ioye is in the LORDE.

As for synners, they shall be consumed
out of the earth, and the vngodly shal com
to an ende: but * prayse thou the LORDE, Psa.103.a
o my soule.

1. Confitemini domino, et invocate nomē eius.

The.C.iiij. Psalme

GEue * thankes vnto ꝑ LORD, I
and call vpon his name: tell ꝑ 1.Par.17.b
people what thynges he hath Esa.12.a.
done.

O let youre songes be of
hym: prayse hym, and let youre talkyng be
of all hys wonderous workes.

Geue hys holy name a good report, let
theyr hartes reioyce that seke the LORDE

Seke the LORDE and his strength, seke his face euermore.

Remembre the maruaylous workes ꝑ he hath done, his wonders and the iudgementes of his mouthe.

O ye sede of Abraham his seruaunt, ye chyldren of Jacob his chosen.

B He is the LORDE our God, whose punyshmentes are throwout al the worlde.

He is alway myndfull of his cõuenaũt, and promyse that he made to a thousande generacyons.

Gen. 17. a & 26. a * yee the cõuenamt that he made with Abraham, & the oth that he swaze vnto Jsaac.

Gen. 28. a * And appoynted the same vnto Jacob for a lawe, and to Jsraell for an euerlastynge Testament.

Sayeng: vnto the wyll I geue ꝑ londe of Canaan, the lotte of your heretage.

Whan ther was yet but a few of them, and they straungers therin.

What tyme as they went from one nacion to another, from one kyngdome to another.

Gene. 12. d and. 20. a * He suffered no man to hurte them, but repzoued euen kynges for their sakes.

Touche not myn anoynted, do my prophetes no harme.

C Moreouer he called for a derth vpon ꝑ londe, & destroyed al the prouisiõ of bread.

Gen. 45. a & 37. f. 39. a * But he had sent a man before them, euen Joseph which was solde to be a bond seruaunt.

Luce. 2. f. They hurt his fete in the stockes, * the yron pearsed his harte.

Untyll the tyme that his worde came, & tyll the worde of ꝑ LORD had tryed him.

Gen. 41. f * Then sent the kyng and cauled him to be delyuered, the prynce of the people had let him go.

He made him LORDE of his house, and ruler of all his substaunce.

That he myght enfourme his prynces after his wyll, and teache his Senatours wysdome.

Gen. 46. a * Jsrael also came in to Egypte, & Jacob was a straũger in the londe of Ham.

Exod. 1. a. Deu. 7. c. * But he encreased his people exceedyngly, & made the stronger then their enemies.

D Whose harte turned, so that they hated his people, and dealt vntruely with his seruauntes.

Exo. 3. 4. ꝯ Deu. 7. d * Then sent he Moses his seruaũt and Aaron whome he had chosen.

These dyd his tokens amonge them, & wonders in the londe of Ham.

* He sent darkenesse and it was darke, for they were not obedient vnto his worde.

* He turned their waters in to bloude, and slewe their fysshe.

* Their londe brought forth frogges, yee euen in their kynges chambres.

He spake the worde, and ther came all maner of flyes & lyce in al their quarters.

He gaue them hayle stones for rayne, & flammes of fyre in their londe.

He smote their vinyardes & fygetrees, & destroyed ꝑ trees ꝑ were in their coastes.

* He spake the worde, & ther came grashoppers and catterpillers innumerable.

These did eate vp al ꝑ grasse in their lãd, and deuoured the frutes of their grounde.

* He smote al ꝑ first borne in their lond, & euen the chefe of al their substaunce.

He brought them forth with syluer and golde, ther was not one feble persone amonge their trybes.

Egypte was glad of their departyng, for they were afrayed of them.

* He spred out a cloude to be a couerynge, and fyre to geue lyght in the nyght season.

* At their desyre ther came quales, and he fylled them with breade of heauen.

* He opened the rocke of stone, and the waters flowed out: so that ryuers came in the wyldernesse.

For why? he remembred his holy promyse whiche he had made vnto Abraham his seruaunt.

Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the londes of the heythen, where they toke the labours of the people in possessyon.

That they myght kepe his statutes, and obserue his lawes. Alleluya.

2. Confitemini domino quoniam bonus.

The. C. v. Psalme Alleluya.

Geue thankes vnto ꝑ LORDE, & * for he is gracyous, and his mercy endureth for euer.

* Who can expresse the noble actes of the LORD, or shew forth al his prayse?

Blessed are they that alway kepe iudgment and ryghteousnesse.

Remembre vs (o LORDE) accordyng to the fauoure that thou bearest vnto thy people: o vysyt vs with thy sauyng health.

That we myghte se the pleasure of thy chosen, that we myght reioyce in the gladnesse of thy people, and geue thankes with thyne enheritaunce.

* We haue synned with oure fathers, we haue done amysse, we haue dealte wyckedly.

Our fathers regarded not thy wonders in Egypte, they kepte not thy greate goodnesse in remembraunce: but were disobedient at the see, euen at the reed see.

Neuertheless, he helped them for hys names sake, that he might make his power to be knowne.

B * He rebuked the reed see, & it was dryed vp: so he led them thorowe the depe as in a wyldernesse.

Thus he saued them from the hande of the hater, and deliuered them from ỹ hand of the enemye.

As for those that troubled them, the waters ouerwhelmed them, ther was not one of them left.

* Then beleued they in his worde, and songe prayse vnto hym.

But within a while they forgat his workes, and wolde not abyde his counsell.

* A lust came vpon them in the wylderneße, so that they tepted God in the desert.

yet he gaue them they⁹ desyre, & sente them ynough at they⁹ willes.

They angred Moses in the tentes, and Aaron the saynte of the LORDE,

* So the earth opened and swalowed vp Dathan, and couered the congregacion of Abiram.

C The fyre was kyndled in they⁹ company, the flame burnt vp the vngodly.

* They made a calfe in Horeb, & worshipped the molten ymage.

* Thus they turned his glory in to the symilitude of a calfe, that eateth haye.

They forgat God they⁹ Sauioure, which had done so great thynges in Egipt

Wonderous workes in ỹ lond of Ham and fearfull thynges in the reed see.

So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before hym in that gappe: to turne away his wrothfull indignacyon, lest he shulde destroye them.

* yee they thought scorne of that pleasaunt londe, and gaue no credence vnto hys worde.

D But murmured in they⁹ tentes, and herkened not vnto the voyce of the LORDE.

Then lyft he vp his hande agaynst the, to ouerthrowe them in the wyldernesse.

To cast out they⁹ sede amonge the nacions, and to scatter them in the londes

* They ioyned the selues vnto Baal Peor, & did eate the offeringes of the dead. Iosu.22.b 1.Co.10.c

Thus they prouoked hym vnto anger with they⁹ own inuencions, and the plage was greate amonge them.

Then stode vp Phineas and executed iustice, and so the plage ceassed.

* And that was counted vnto hym for ryghteousnesse, amonge all posteryties for euermore. Gene.15.b

* They angred hym also at the waters of stryfe, so that Moses was punyshed for they⁹ sakes. Deut.1.f, 34.d.e

Because they prouoked his spyrite, and he tolde the planely with hys lyppes.

E * Nother destroied they the Heythen, as the LORDE commaunded them. Deut.7.a and.12.a

But were mengled among the Heythe, and learned they⁹ workes. Iudi.2.a. 1.Re.15.a

* In so much ỹ they worshipped they⁹ ymages, whiche turned to they⁹ owne decaye, Iudi.2.b.

* yee they offred they⁹ sonnes and they⁹ doughters vnto deuels. Deut.32.d 4.Re.23.d Leui 20.a

* And shed the innocent bloud of they⁹ sones, and of they⁹ doughters, whom they offred vnto the ymages of Canaan, so that the londe was defyled with bloude. Deut.18.b Ezc. 20.b. Iere 7.b and.44.a.

Thus were they stayned wt they⁹ owne workes, and wente a whorynge with they⁹ owne inuencyons.

Therfore was the wrath of the LORD kyndled agaynst hys people, in so muche ỹ he abhorred his owne enheritaunce.

And gaue them ouer in to the hande of the Heythen, and they that hated the were lordes ouer them.

They⁹ enemyes oppressed them, and had them in subiectyon. F

Many a tyme dyd he delyuer them, but they prouoked hym with they⁹ owne inuccions, and were brought downe for they⁹ wyckednesse.

Neuertheless whan he sawe they⁹ aduersyte, he herde they⁹ complaynte.

He thought vpon his conuenaunt, and pitied them, * accordynge vnto the multytude of hys mercyes. Deu. 30.a

yee he made al those that had led them awaye captiue, to pitie them.

Delyuer vs (o LORDE oure God) & gather vs from amonge the Heythen: that we maye geue thankes to thy holy name, & make oure boaste of thy prayse.

* Blessed be the LORDE God of Israell from euerlastynge, and worlde wythout ende, and let all people saye: Amen, Amen. Luce.1.a

1.Confitemini domino quoniam bonus, quoniam in.
Hallelupa. The.C.vi.Psalme.

A
Judi. 13.c. Psa 105.a 117a.135.a 1.mac.4.c

* Geue thankes vnto ꝑ LORDE, for he is gracious, and his mercy endureth for euer.

Let thē geue thankes whō the LORDE hath redemed, & delyuered from the hande of the enemye.

And gathered them oute of the londes, from the east, from the west, frō the north, and from the south.

They wente astraye in the wyldernesse in an vntroden waye, and founde no cytie to dwell in.

Hongrie, and thyrstie, and their soule faynted in them.

So they cried vnto ꝑ LORD in their trouble, & he deliuered thē from their distresse.

He led them forth by the ryghte waye, that they myghte go to the cytie where they dwelt.

O that men wolde prayse the goodnesse of the LORDE, and the wonders that he doth for the chyldren of men.

Exo.16.a. Deu. 8.a Psa. 77.c 104.c
* For he satisfyed the emptie soule, and fylled the hongrye soule with good.

* Such as sat in darknesse, and in the
B shadowe of death, beynge faste bounde in
2.Pa.33.c mysery and yron.

Because they were not obedient to the commaundementes of God, but lyghtely regarded the counsel of the moost hyghest

Their harte was vered w labour, they fel down, and ther was none to helpe them

So they cryed vnto the LORDE in their trouble, and he delyuered them oute of their distresse,

He brought them out of darknesse, and oute of the shadowe of death, and brake their bondes in sonder.

O that men wolde prayse the goodnesse of the LORDE, and the wonders that he doth for the chyldren of men.

For he hath broken the gates of brasse, and smytten the barres of yron insunder.

Foolysh men were plaged for their offence, and because of their wyckednesse.

Their soul abhorred all maner of meat they were euen harde at deathes doze.

C So they cryed vnto the LORDE in their trouble, and he delyuered them oute of their distresse.

Nu. 21.b. Eccl. 38.b. Math.8.a
* He sent hys worde and healed them, and saued them from destruccyon.

O that men wolde prayse the goodnesse of the LORDE, and the wonders that he doth for the chyldren of men.

* That they wolde offre vnto hym the sacrifyce of thankesgeuyng, * and tel out hys workes with gladnesse.

They that go downe to the see in shyppes, and occupie their busynesse in great waters.

These men se the workes of the LORD, and his wonders in the depe.

* For at hys worde, the stormye wynde aryseth, and lyfteth vp the wawes therof.

They are caried vp to the heauen, and downe agayne to the depe, their soule melteth awaye in the trouble.

They rele to and fro, they stacker lyke a droncken man, and are at their wytes end

So they crie vnto the LORDE in their trouble, and he deliuereth them out of their distresse.

* He maketh the stormе to ceasse, so that the wawes are styll.

Then are they glad, because they be at rest, and so he bryngeth them vnto the hauen where they wolde be.

O that men wolde prayse the goodnesse of the LORDE, and the wonders that he doth for the chyldren of men.

That they wolde exalte hym in the congregacyon of the people, and prayse him in the seate of the elders.

* Which turneth the floudes into drye londe, and dryeth vp the water springes.

A frutefull londe maketh he baren, for the wyckednesse of them that dwell therin

Agayne he maketh the wyldernesse a stondynge water, and water springes of dryge grounde.

There he setteth the hongrie, that they maye buylde them a cytie to dwell in.

That they maye sowe their grounde, plante vynyardes, to yelde them frutes of increase.

He blesseth them, so that they multiplye exceadyngly, and suffreth not their cattell to decreasse.

Whan they are minyshed and brought lowe thorowe oppressyon, thorowe any plage, or trouble.

Though he suffre them to be euell intreated thorowe tyrauntes, or let them wander out of the waye in the wyldernesse.

Yet helpeth he the poore oute of mysery at the last, and maketh hym an housholde lyke a flocke of shepe.

The ryghteous wyll cōsyder this, and reioyce: the mouth of all wyckednesse shall be stopped.

Who so is wyse, and pondreth this

thynges well, shall vnderstond the louing kyndnesse of the LORDE.

Paratum cor meum deus, paratum cor meum

The.C.viij. Psalme of Dauid.

I God, my hart is ready to synge and to geue prayse.

*Awake (o my glory) awake lute and harpe, I my selfe will awake ryght early.

I will geue thankes vnto the (o LORDE) amonge the people, I will synge prayses vnto the amonge the Heythen.

*For the greatnesse of thy mercy is hygher then the heauens, and thy faythfulnesse reacheth vnto the cloudes.

Set vp thyself (o God) aboue the heauens, and thy glory aboue all the earth.

That thy beloued maye be delyuered: helpe then wyth thyne ryghtehande, and heare me.

*God hath spoken in hys Sanctuarye (which thyng reioyceth me.)

I will deuyde Sichem, and mete oute the valleye of Suchoth.

Galaad is myne, Manasses is myne, Ephraym is the strength of my heade, Iuda is my captayne.

Moab is my washepotte, ouer Edom will I stretch out my shue, Philistea shal be glad of me.

Who will lede me in to the stronge cyte? Who will bringe me in to Edom?

Shalt not thou do it (o god) which hast cast vs out? thou God, ỹ wentest not forth wyth oure hoostes.

O be thou our helpe in trouble, for vayn is the helpe of man.

Thorowe God we shall do great actes, for it is he that shall treade downe oure enemyes.

Deus laudem meam ne tacueris, quia

The.C.viij. A Psalme of Dauid

Holde not thy tunge, o God of my prayse.

For the mouthe of the vngodly, yee and the mouth of ỹ deceatful is opened vpon me, and speake agaynst me with false tunges.

They compasse me aboute with wordes of hatred, and fyghte agaynst me wythout a cause.

For the loue that I had vnto thē, they take now my contrarye parte, but I geue myself vnto prayer.

Thus they rewarde me euell for good, and hatred for my good will.

* Set an vngodlye man to be rulet ouer hym, ‡ and let Satan stonde at hys ryghthande. Leui. 26.f Deu. 28.c ‡Zach.3.a.

Whan sentence is geuen vpon hym, let hym be condempned, and let hys prayer be turned in to synne.

*Let hys dayes be fewe, and hys bisho prycke another take. Joh.17.b Actuū.1.d.

Let hys childzen be fatherlesse, and his wyfe a wydowe. B

Let hys childzen be vagabundes, and begge theyr breade: let them leke it, as they that be destroied.

Let the extorcioner consume all that he hath, and let straungers spoyle hys laboure.

Let ther be no man to pyty hym, nor to haue compassyon vpon hys fatherlesse chyldzen.

Let his ende be destruccion, and in the nexte generacion let his name be clene put oute.

Let the wyckednesse of his fathers be had in remembraunce in the syghte of the LORDE, and let not the synne of his mother be done awaye.

Let them be alwaye before the LORDE, but as for the memoriall of them selues, let it perysshe from out of the earthe.

And that because hys mynde was not to do good, but persecuted the poore helpelesse, and hym that was vexed at ỹ harte, to slaye him.

His delyte was in cursynge, and therfore shall it happen vnto him: he loued not blessinge, and that shall be farre from him C

He clothed himself wyth cursynge lyke as with a raymente: yee it wente in to hys bowels lyke water, and lyke oyle in to hys bones.

Let it be vnto him as the cloke that he hath vpon him, and as the gyrdle that he is gyrded withall.

Let it thus happen from the LORDE vnto myne enemies, and to those ỹ speake euell agaynst my soule.

But deale thou wyth me (o LORDE God) accordinge vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse, and poore, and my harte is wounded wythyn me.

I go hence lyke the shadowe that departeth, and am dryuen awaye as the gresshoppers.

MY knees are weake thorow fastinge, my flesshe is dryed vp, for want of fatnesse.

Psa. 21.a I am become a rebuke vnto the, * they loke vpon me and shake theyr heades.

Helpe me O LORDE my God, oh saue me for thy mercyes sake.

That they maye knowe, how that thys is thy hande, and that thou hast done it.

Though they curse, yet blesse: & let the be confounded, that ryse vp agaynst me, but let thy seruaunt reioyce.

Let myne aduersaryes be clothed with theyr owne shame, as with a cloake.

As for me, I wyll geue thankes vnto ỹ LORDE with my mouth, and prayse hym amonge the multitude.

Psal.15.b * For he standeth at the ryghte hande of the poore, to saue hym from suche as condempne hys soule.

Dixit dominus domino meo, sede a dextris meis.

The.C.ix. A Psalme of Dauid.

THE LORDE sayde vnto my LORDE. * Syt thou on my ryghtehande, vntyll I make thyne enemyes thy foote-stoole.

A Mat. 22.b Mar. 12.b Luce. 20.c. 1 Co. 15.c. Heb 1.b and. 10.b

The LORDE shall sende the rodde of thy power out of Syon, be thou ruler euē in the myddest amonge thyne enemies.

In the daye of thy power shall thy people offre the frewilofferynges with an holy worshyppe, the dewe of thy byrth is of ỹ wombe of the mornynge.

Heb.7.c * The LORDE sware, and wyll not repent: Thou arte a preste for euer after the order of Melchisedec.

The LORDE vpon thy ryghthand, shall smyte euen kynges in the daye of his wrath.

He shall be iudge amonge the Heythen, he shall fyll them with dead bodies, and smyte in sunder the heades ouer dyuerse contres.

He shall drynke of the broke in ỹ waye, therfore shall he lyft vp hys heade.

1. Confitebor tibi domine in toto corde meo.

The.C.x. Psalme. Hallelupa.

I WYLL geue thankes vnto the LORDE wyth my whole hart: secretly amonge the faythfull, and in the congregacyon.

Psal.91.a * The workes of the LORDE are greate, soughte oute of all them that haue pleasure therin.

Hys worke is worthy to be prayled, and had in honoure, and his ryghteousnesse endureth for euer.

The mercyfull and gracious LORDE hath so done his maruaylous workes, that they ought to be had in remembraunce.

* He geueth meate vnto them that feare hym, he is euer myndefull of hys couenaunt. Psa.

He sheweth hys people the power of his workes, that he maye geue them the heritage of the Heythen.

The workes of hys handes are verye, and iudgemente, al hys commaundementes are true.

They stonde fast for euer and euer, and are done in treuth and equite.

* He sent redemcyō vnto hys people, he hath commaunded hys couenaunt for euer: holy and reuerent is hys name.

* The feare of the LORDE is the begynnynge of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

Beatus vir qui timet dominum.

Hallelupa. The.C.xi.Psalme.

BLESSED is the man that feareth the LORDE, and hath greate delyte in hys commaundementes.

* Hys sede shall be myghtye vpon earth, the generacion of the faythfull shalbe blessed.

Ryches and plenteousnesse shall be in hys house, and hys ryghteousnesse endureth for euer.

Vnto the godly ther aryseth vp lyght in the darknesse: * he is mercyfull, louyng and righteous.

Well is hym that is mercyfull, and lendeth gladly, and pōdreth hys wordes with discrecyon.

For he shall neuer be moued, * ỹ righteous shall be had in an euerlastynge remembraunce.

* He wyll not be afrayed for any euell tydynges, hys harte standeth fast, and beleueth in the LORDE.

His hart is stablyshed, he wil not shrincke vntyll he se hys delyre vpon hys enemyes.

* He hath sparsed abrode, and geue to ỹ poore, hys ryghteousnesse remayneth for euer, hys horne shall be exalted with honoure.

The vngodly shall se it, and it shall grieue hym: he shall gnasshe with his teth, and consume awaye: and the desyre of the vngodly shall perysh.

Laudate pueri dominum, laudate nomen.

The. C.xii. Psalme.

PRayse the *LORDE (O ye seruauntes) O prayse the name of the LORDE.

Blessed be the name of the LORDE, from this tyme forth for euermore.

* The LORDES name is worthye to be praysed, from the rysynge vp of ỹ Son vnto the goynge downe of the same.

The LORDE is hyghe aboue all heythen, and his glory aboue the heauens.

Who is lyke vnto the LORDE our God that hath his dwellynge so hyghe: whiche humbleth hymselfe, to beholde that is in heauen and earth.

* Which taketh vp the symple out of ỹ dust, & lyfteth the poore out of the myre.

That he maye set him amonge the prynces, euen among the prynces of his people

Whiche maketh the baren woman to kepe house, and to be a ioyfull mother of chyldren.

In exitu Israell de Egypto, domus

Hallelupa. The. C.xiii. Psalme.

WHan * Israell came out of Egypte, and the house of Jacob from amonge that straunge people.

Juda was his Sanctuary, Israell hys dominion.

* The see sawe that, and fled: * Jordan turned backe.

The mountaynes skypped lyke rammes, and the lytle hylles lyke yonge shepe.

What ayled the (o thou see) that thou fleddest: and thou Jordan, that thou turnedest backe?

ye mountaynes, that ye skipped lyke rammes: & ye lytle hilles, lyke yong shepe?

The earth trembled at the presence of ỹ LORD, at ỹ presence of the God of Jacob.

* Which turned the harde rocke into a standynge water, and the flynte stone in to a lyuynge well.

Here the Hebrues begynne the C.xv. Psalme.

NOt vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louynge mercy and faythfulnesse.

* Wherefore shall ỹ Heythen saye: where is nowe their God.

As for our God he is in heauē, he doth whatsoeuer it pleaseth hym.

Their ymages are but syluer & golde, euen the worke of mens handes.

* They haue mouthes, and speake not: eyes haue they, but they se not. Ps. 134.f. Esa.44.d Jere.10.a.

They haue eares, and heare not: noses haue they, but they smell not.

They haue handes and handle not: fete haue they, but they can not go: nother can they speake thorow their throte.

They that make them, are lyke vnto them, and so are all suche as put their trust in them.

But let Israell truste in the LORDE, for he is their succoure, and defence.

Let the house of Aaron put their trust in the LORDE, for he is their succoure, and defence.

They that feare the LORDE, let them put their trust in the LORD: * for he is their succoure and defence. Psal. 17.f

The LORDE is myndefull of vs, and blesseth vs, he blesseth the house of Israel, he blesseth the house of Aaron.

yee he blesseth all them that feare the LORD, both small and greate.

The LORDE encrease you more, and more: you, and youre chyldren.

For ye are the blessed of the LORD, which made heauen and earth.

All the whole heauens are ỹ LORDES but the earth hath he geuen vnto the chyldren of men.

* The dead prayse not the (o LORDE) nother all thy that go downe in to silence. Psal. 6.a. & 30.b

But we wyll prayse the LORD, from this tyme forth for euermore.

Dilexi, quoniam exaudiet dominus vocem orationis

The. C.xiiii. Psalme.

I Am well pleased, that ỹ LORD hath herde the voyce of my prayer,

That he hath enclyned hys eare vnto me, therfore wyll I call vpon hym as longe as I lyue.

* The snares of death cōpassed me roūd about, the paynes of hell gat holde vpon me, I founde trouble and heuynesse. 1.Re. 23.f Psa.17.a.

Thē called I vpō the name of ỹ LORDE: o LORD, deliuer my soule.

Gracious is the LORD, & righteous, yee oure God is mercyfull.

The LORDE preserueth the symple, I was brought downe, and he helped me.

Turne agayne then vnto thy rest (o my soul) for ỹ LORD hath geuen the thy desyre

Psa.55.d And why? * thou hast delyuered my soule from death, myne eyes from teares, and my fete from fallynge.

I wyl walke before the LORDE, in the londe of the lyuynge.

Credidi, propter quod locutus sum: ego

The. Cxv. Psalme.

This Psalme do the Hebrues ioyne vnto it that goeth before, and it is wyth them the. C xvi Psalme.

I 2 Co. 4.c. BElcued, * and therfore haue I spoken, but I was sore troubled.

Roma 3.a I said being astonied: * All men are lyars.

What rewarde shall I geue vnto the LORDE, for all the benefytes that he hath done vnto me?

I wyll receaue the cuppe of saluacyon, and call vpon the name of the LORDE.

I wyll paye my vowes in the presence of all hys people, ryght deare in the syghte of the LORDE is the death of his saintes.

O LORDE, I am thy seruaunt, I am thy seruaunte, and the sonne of thy handmayden, thou haste broken my bondes in sunder.

Hebr.13.c. Psa.50.a. * I wyll offre the the sacrifyce of thankesgeuynge, and wyll cal vpon the name of the LORDE.

I wyll paye my vowes vnto the LORD in the syght of his people, in the courtes of the LORDES house, euen in the myddeste of the, o Jerusalem.

Laudate dominum omnes gentes, laudate eum

Hallelupa. The. Cxvi. Psalme.

I Rom.15.c OPayse the LORDE al ye gentyles, laude hym al ye people.

For hys mercyfull kindnesse is euer more, and more towarde vs, and the treuth of ỹ LORDE endureth for euer.

Confitemini domino quoniam bonus, quoniam

Hallelupa. The. Cxvii. Psalme.

I Judi.13.c. Psa.105.a 106.a 135.a 1 Mac.4.c * GEue thankes vnto ỹ LORDE, for he is gracious, & hys mercy endureth for euer.

Let Israell nowe confesse, that hys mercy endureth for euer.

Let the house of Aaron cõfesse, that hys mercy endureth for euer.

Yee let all them now that feare the LORDE confesse, that hys mercy endureth for euer.

I called vpon the LORDE in trouble, and the LORDE herde me at large.

* The LORDE is my helper, I wil not feare what mã doeth vnto me.

The LORDE is my helper, and I shal se my desyre vpon myne enemyes.

It is better to truste in the LORDE, then to put ony confydence in man.

It is better to trust in the LORDE, the to put ony confydence in prynces.

Al Heythen compalled me round about but in the name of the LORDE wyll I destroye them.

They kepte me in on euery syde, but in the name of the LORDE, I wyll destroye them.

They came aboute me lyke bees, and were as whote as the fyre in̄ thornes, but in the name of the LORDE I wyll destroye them.

They thrust at me, that I might fal, but the LORDE was my helpe.

* The LORDE is my strengthe, and my songe, and is become my saluacion.

The voyce of ioye, and myrth is in the dwellynges of the ryghteous, for the right hande of the LORDE hath gotten the victorye.

The ryght hande of the LORDE hath the preeminence, the ryghte hande of the LORDE hath gotten the victory.

I shall not dye, but lyue, and declare the workes of the LORDE.

The LORDE hath chastened and correct me, but he hath not geuen me ouer vnto death.

* Open me the gates of ryghteousnesse that I maye go there thorowe, and geue thankes vnto the LORDE.

This is the doore of the LORDE, the righteous shall entre in thorowe it.

I thanke the, that thou hast herde me, and arte become my saluacyon.

* The same stone which the buylders refused, is become the heade stone in the corner.

This was the LORDES doynge, and it is maruaylous in oure eyes.

This is the daye which the LORDE hath made, let vs reioyce and be glad in it.

Helpe nowe o LORDE, o LORDE sende vs nowe prosperyte.

* Blessed be he that commeth in the name of the LORDE, we wysshe you good lucke, ye that be of the house of ỹ LORDE.

God is the LORDE, and hath shewed vs syght: O garnysshe the solempne feaste wyth grene braunches, euen vnto the

ms of the aulter.

Thou arte my God, and I wyll thanke thou arte my God, and I wyl prayse ỹ.

O geue thankes vnto the LORDE, for he is gracyous, and hys mercy endureth for euer.

Beati immaculati in via, qui ambulant.

The. C. xviii. Psalme.

BLessed are those that be vndefyled in the waye: * whiche walke in the lawe of the LORDE.

Blessed are they that kepe his testimonies, & seke hi w they? hole hart

Whiche walke in his waies, and do no wyckednesse.

* Thou hast geue straycte charge to kepe thy commaundementes.

O that my wayes were stablyshed to kepe statutes.

So shulde I not be confounded, whyle I haue respecte vnto all thy commaundementes.

I wyll thanke the wyth an vnfaygned hart, because I am learned in the iudgementes of thy ryghteousnesse.

I wyll kepe thy statutes, o forsake me not vtterlye.

Beth.

Where withall shall a ponge man clense his wayes? Euen by rulynge himselfe after thy worde.

With my whole harte do I seke the, O let me not go wronge, oute of thy commaundementes.

* Thy wordes haue I hyd wythin my harte, that I shulde not synne agaynst the.

Blessed be thou o LORDE, O teache me thy statutes.

With my lippes wyl I be tellynge oute all the iudgementes of thy mouth.

I haue as greate delyte in the waye of thy testimonies, as in all maner of ryches.

I wyll exercyse my selfe in thy commaundementes, and haue respecte vnto thy wayes.

My delyte shall be in thy statutes, I wyll not forgette thy wordes.

Gimel.

O do well vnto thy seruaunt, ỹ I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I se wonderous thynges in thy lawe.

* I am a straunger vpon the earth O hyde not thy commaundementes fro me.

My soule breaketh oute, for the very feruente desyre that I haue alwaye vnto thy iudgementes.

Thou rebukeste the proude, cursed are they that departe from thy commaundementes.

O turne fro me shame and rebuke, for I kepe thy testimonies.

Princes also syt, and speake agaynste me, but thy seruaunte is occupyed in thy statutes.

In thy testimonies is my delyte, they are my counselers.

Daleth.

* My soule cleueth to the duste, O quicken thou me accordynge to thy worde. D Psal. 43.

I knowleged my wayes, and thou herdeste me, o teacheme then thy statutes.

Make me to vnderstonde the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynesse, o set me vp accordynge vnto thy worde.

Take fro me the waye of lyenge, and graunte me thy lawe.

I haue chosen the way of treuth, thy iudgementes haue I layed before me.

I sticke vnto thy testimonyes, o LORDE confounde me not.

I wyll runne the waye of thy commaundementes, whan thou haste comforted my harte.

He.

Teache me o LORDE the waye of thy statutes, and I shall kepe it vnto the ende. G

O geue me vnderstondinge and I shal kepe thy lawe, yee I shall kepe it with my whole harte.

Lede me in the path of thy commaundementes, for that is my delyte.

Encline myne harte vnto thy testimonies, and not to couetousnesse.

O turne awaye myne eyes, leste they beholde vanyte, and quycken thou me in thy waye.

O stablyshe thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke, that I am afrayed of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes, o quycken me in thy righteousnesse.

Vau.

Let thy louynge mercy come vnto me (o LORDE) and thy saluacyon accor- F

Ordre my goynges after thy word, that no wyckednesse raygne in me.

O delyuer me from the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe thy lyghte of thy countenaunce vnto thy seruaũt, & learne me thy statutes.

Myne eyes gussheout with water, because men kepe not thy lawe.

Zadi.

S Ryghteous art thou (O LORD) and true is thy iudgement.

The testimonies that thou haste commaũded, are exceadyng ryghteous, & true.

Psa 68.b Joh. 2.b. * My zele hath euen consumed me, because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttemoost, & thy seruaunte loueth it.

I am smal and of no reputacyon, yet do not I forget thy commaundementes.

Thy righteousnesse is an euerlastynge righteousnesse, and thy lawe is true.

Trouble and heuynesse haue take hold vpon me, yet is my delyte in thy commaundementes.

The ryghteousnesse of thy testimonyes is euerlastynge, o graunte me vnderstondynge, and I shall lyue.

Coph.

C I call with my whole harte, heare me (o LORDE) I wyll kepe thy statutes.

Yee euen vpon the do I call, helpe me, and I shall kepe thy testimonies.

Earlye in the morynge do I crie vnto the, for in thy worde is my truste.

Myne eyes preuente ỳ nyght watches, that I might be occupied in thy wordes.

Heare my voyce (o LORDE) accordynge vnto thy louyng kindnesse, quycken me accordynge as thou arte wont.

They drawe nye that of malyce persecute me, and are farre from thy lawe.

Be thou nye at hande also (o LORDE) for thy promyses are faythfull.

As concernynge thy testimonies, I haue knowne euer sens the begynninge, ỳ thou hast grounded them for euer.

Res.

R O consydre myn aduersite, and delyuer me, for I do not forget thy lawe.

Mainteyne thou my cause & defende me, quycken me accordynge vnto thy worde.

Health is farre from the vngodlye, for they regarde not thy statutes.

Greate is thy mercy (o LORDE) quycken me as thou arte wont.

Many ther are that trouble me, & persecute me, yet do not I swarue from thy testimonyes.

It greueth me, whan I se, that transgressours kepe not thy lawe.

Consydre (LORDE) how I loue thy commaundementes, O quycken me with thy louynge kindnesse.

Thy worde is true from euerlastynge, all the iudgementes of thy righteousnesse endure for enermore.

Sin.

The pynces persecute me without cause, but my harte stondeth in awe of thy wordes.

I am as glad of thy worde, * as one fyndeth greate spoyles. Psa.

As for lyes, I hate and abhorre them, but thy lawe do I loue.

Seuen tymes a daye do I prayse the, because of thy righteous iudgementes.

Greate is the peace ỳ they haue which loue thy lawe, & they are not offended at it.

LORDE, I loke for thy sauynge health, and do after thy commaundementes.

My soule kepeth thy testimonies, and loueth them exceadingly.

I kepe thy commaundementes, and testimonies, for all my wayes are before the.

Thau.

Let my complaynte come before the (o LORDE) geue me vnderstondinge, accordynge vnto thy worde.

Oh let my supplicacion come before the, deliuer me accordynge to thy promyse.

My lippes shall speake of thy prayse, seynge thou haste taught me thy statutes.

Yee my tunge shall synge of thy worde, for all thy commaundementes are right.

Let thy hande helpe me, for I haue chosen thy commaundementes.

I longe for thy saluacion (o LORDE) and thy lawe is my delite.

Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.

I go astraye, lyke a shepe ỳ is lost: O seke thy seruaunt, for I do not forget thy commaunndementes.

Ad dominum cum tribularer clamaui, et exaudiuit.

The.C.xix.Psalme.

WHan I am in trouble, * I call vpon the LORDE, and he answereth me. Psa.

Delyuer my soule (o LORDE) from lyenge lippes, and

from a deceatfull tunge.

What rewarde shall be geuen, or done vnto the, thou false tunge?

Euen myghtye and sharpe arowes, with hoter burnynge coales.

Wo is me, that my banyshement endureth so longe: I dwell in the tabernacles of Cedar.

My soule hath longe dwelt among the, that be enemies vnto peace.

I laboured for peace, but whā I spake therof, they prepared them to battayll.

Leuaui oculos meos in montes, vnde.

The.C.xxi.Psalme.

I Lift vp myne eyes vnto the hilles, from whence commeth my helpe?

My helpe commeth euen from the LORDE, which hath made heauen and earth.

He wil not suffre thy foote to be moued, and he that kepeth the, slepeth not.

Beholde, he that kepeth Israel, doth neyther slomber nor slepe.

The LORDE hymselfe is thy keper, the LORDE is thy defence vpon thy ryghte hande.

So that the Sonne shal not burne the by daye, nether the Moone by nyght.

The LORDE preserueth the from all euell, yee it is the LORDE that kepeth thy soule.

The LORDE preserueth thy goynge out and thy commynge in, from this tyme, forth for euermore.

Letatus sum in his que dicta sunt mihi, in

The.Cxxi. I Psalme of Dauid.

I Was glad, whā they sayd vnto me: * we will go in to the house of the LORDE.

Oure fete shall stonde in thy gates, O Jerusalem.

Jerusalem is builded as a cytie, that is at vnite in itselfe.

For there the trybes go vp, euen the trybes of the LORDE: to testifie vnto Israel, to geue thankes vnto the name of the LORDE.

For there is the seate of iudgement, euen the seate of the house of Dauid.

O praye for the peace of Jerusalem: they shall prospere that loue the.

Peace be wythin thy walles, and plentifulnesse wythin thy palaces.

For my brethren, and companions sakes, I will wyshe the prosperyte.

yee because of the house of the LORDE oure God, I wyll seke to do the good.

Ad te leuaui oculos meos, qui habitas in

The.C.xxii.Psalme.

VNto the lyfte I vp myne eyes, I
* thou that dwelleste in the 2.Pa.6.b
heauens. Esa.66.a

Beholde, euen as the eyes of seruauntes loke vnto the handes of theyr masters: and as the eyes of a mayde wayt vnto the hādes of hyr mastresse, euē so oure eyes wayte vpon the LORDE oure God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs (O LORDE) haue mercy vpon vs, for we are vtterly despised.

Oure soule is fylled wyth the scornefull reproofe of the welthy, and with the despytefulnesse of the proude.

Nisi quia dominus erat in nobis, dicat nunc Israell.

The.C.xxiii. Psalme of Dauid.

YF the LORDE had not ben of I
of oure syde (now may Israel saye), yf the LORDE had not ben of oure syde, whan mē rose vp agaynst vs.

* They had swalowed vs vp quyck, whā Pro.1.a
they were so wrothfully displeased at vs.

* yee the waters had drowned vs, the stream Esay.8.b.
had gone ouer oure soule.

The depe waters of the proude had gone euen vnto oure soule.

But praysed be the LORDE, whiche hath not geuē vs ouer for a praye vnto theyr tethe.

Oure soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken, and we are delyuered.

* Oure helpe stondeth in the name of Psa.120.a
the LORDE, which hath made heauen, and earth.

Qui confidunt in domino, sicut mons Syon.

The.C.xxiiii.Psalme

THey that * put theyr trust in I
the LORDE, are euen as the mount Psa.10.b.
Syon: whiche maye not be remoued, but stondeth faste for euer.

The hylles stonde aboute Jerusalem, euen so stondeth the LORDE round about his people, frō this time forth for euermore.

That the rodde of the vngodlye come not in to the lot of the righteous: lest the righteous put theyr hande vnto wickednesse.

Do well (O LORDE) vnto those that be good and true of harte.

As for suche as turne backe vnto theyr owne wyckednesse, the LORDE shal lede them forth with ꝑ euell doers: * but peace be vpon Israell.

Gala.6.b

In conuertendo dominus captiuitatem Sion, facti

The.C.xxv. Psalme.

WHan the LORDE turneth agayne the captiuyte of Syon, then shall we be lyke vnto the that dreame.

Then shall oure mouth be fylled wyth laughter, & our tunge w̄ ioye.

Then shall it be sayed amonge the Heythen: the LORDE hath done greate thynges for them.

Yee the LORDE hath done great thynges for vs already, wherof we reioyce.

Turne oure captyuyte (O LORDE) as the ryuers in the south.

Gala.6.a.

* They that sowe in teares, shall reape in ioye.

He that now goeth hys waye weppynge and beareth forth good sede, shall come agayne with ioye, and bringe his sheaues with hym.

Nisi dominus edificauerit domum,

The.C.xxvi. Psalme of Salomon.

EXcepte * the LORDE buylde the house theyr laboure is but lost that buylde it.

Exod.1.b 4.Reg.9.b

* Excepte the LORDE kepe the cytie, the watchmā waketh but in vayne.

Psal.10.c. Eccli.11.b

* It is but lost laboure that ye ryse vp earlye, and take no reste, but eate the breade of carefulnesse: for loke to whom it pleaseth hym, he geueth it in slepe.

Lo, chyldren and the frute of the wombe are an heretage and gyft, that commeth of the LORDE.

Lyke as the arowes in the hande of the giaunte, euen so are the ponge chyldren.

Happie is the man, that hath his quyuer full of them: they shall not be ashamed, whan they speake with theyr enemyes in the gate.

Beati omnes qui timent dominum, qui ambulant

The.Cxxvii. Psalme.

BLessed * are all they that feare the LORDE, and walke in his wayes.

Psa.33.b.

For thou shalte eate the laboures of thyne owne handes: o well is the, happie arte thou.

Thy wyfe shalbe as a frutefull vyne vpon the walles of thy house.

Thy chyldren lyke the olyue braunches rounde aboute thy table.

Lo, thus shall the man be blessed, that feareth the LORDE.

* The LORDE shall so blesse the out of Syon, that thou shalt se Jerusalem in prosperyte all thy lyfe longe.

* Yee that thou shalte se thy chyldren chyldren, and peace vpon Israell.

Sepe expugnauerunt me a iuuentute mea

The.C.xxviii. Psalme.

MAny a tyme haue they fought agaynste me fro my youth vp (may Israel now saye.)

Yee many a tyme haue they fought against me fro my youth vp, but they haue not ouercome me.

The plowers plowed vpon my backe, and made longe forowes.

But the ryghteous LORDE hath hewen the pocke of the vngodlye in peces.

Let the be confoūded and turned backwarde, as many as haue euell will at Syon.

* Let them be euen as the haye vpon the house toppes, which wythereth before it be plucke vp.

Wherof the mower filleth not his hand, nother he that byndeth vp the sheaues his bosome.

So that they whiche go by, saye not much as: the LORD prosper you, we wysh you good lucke in the name of the LORD,

De profundis clamaui ad te domine,

The.C.xxix. Psalme.

OUt of the depe call I vnto the (O LORDE): LORDE heare my voyce.

Oh let thyne eares consyder wel the voyce of my complaynt

* yf thou (LORDE) wilt be extreme to marcke what is done amysse, Oh LORDE who maye abyde it?

But ther is mercye wyth the, that thou mayest be feared.

I loke for the LORDE, my soule doth wayte for hym, & in hys worde is my trust.

My soule doth patiently abyde the LORDE, from the one morowtyde to the other.

Let Israell truste in the LORDE, for with the LORDE ther is mercye and plenteous redemptcion.

* And he shall redeme Israell from all hys synnes.

Domine, non est exaltatum cor meum, neq; elati sunt

The.C.xxx. Psalme of Dauid.

LORDE, I am not hye mynded, I haue no proude lokes.

* I do not exercise my selfe in great matters, whiche are to hye for me.

But I refrayne my soule and kepe it lowe, lyke as a chylde that is weened from his mother, yee my soule is euen as a weened chylde.

Let Israel trust in the LORDE, from this tyme forth for euermore.

Memento domine Dauid, et omnes mans.

The. Cxxxi. Psalme.

LORDE * remembre Dauid and all his trouble.

* How he swore vnto the LORDE and vowed a vowe vnto the myghtye one of Jacob: I wyl not come within the tabernacle of my house, nor clymme in to my bedde.

I wyl not suffre myne eyes to slepe, nor myne eye lydes to slomber.

Untyl I fynde out a place for the LORD an habitacion for ỹ myghty one of Jacob.

Lo, we herde the same at Ephrata, and founde it in the wood.

We wyll go in to his tabernacle, and fall downe before his footstoole.

* Aryse (o LORDE) in to thy restynge place, thou and the arke of thy strengthe.

* Let thy prestes be clothed with ryghteousnesse, and let thy sayntes reioyce.

For thy seruaunte Dauids sake turne not away the presence of thyne anoynted.

* The LORDE hathe made a faythfull othe vnto Dauid, and he shall not shrynke from it.

* Of the frute of thy body shal I set vp on thy seate.

If thy chyldren wyl kepe my cõuenaũt, and my testimony that I shal learne them, their chyldren also shall syt vpon thy seate for euermore.

For the LORDE hath chosen Sion, to be an habitacio for hymselfe hath he chosẽ her.

This shal be my rest, here wyl I dwell, for I haue a delyte therin.

I wyl blesse hyr vytales with increase, and * wyl satysfye hir power with breade.

I wyl decke hir prestes * with healthe, and hir sayntes shal reioyce and be glad.

There shall I make the * horne of Dauid to flowrish. I haue ordeined * a lanterne for myne anoynted.

As for his enemyes, I shall clothe them with shame, but vpon hymselfe shall his crowne flowrysshe.

Ecce ỹ bonum et ỹ iocundum habitare fratres

The. Cxxxii. Psalme of Dauid.

BEholde * how good and ioyfull a thynge it is, brethren to dwell together in vnite. J Ephe. 4. d Phil 2. a

It is lyke that precyous * oyntment vpon the heade, that ranne downe vnto the beerd, euen vnto Aarons beerd, and went downe to the skyrtes of his clothynge. Exo. 30. b Leui. 8. b

* Lyke the dewe of Hermon, which fell vpon the hyll of Syon. J Psa. 19. b

For there the LORDE promised his blessynge, and lyfe for euermore.

Ecce nunc benedicite dominum, oēs serui.

The. Cxxxiii. Psalme.

BEholde, * O prayse the LORDE all ye seruauntes of ỹ LORDE, ye that by nyght stonde in the house of the LORDE. J Psa. 112. a 134. a

O * lyft vp your handes in the Sanctuary, and prayse the LORDE. 1. Tim. 2. b

* The LORDE that made heauen and earth, blesse the out of Syon. Num. 6. b

Laudate nomen domini, laudate serui.

The. Cxxxiiii. Psalme.

OPrayse the name of ỹ LORD, prayse it o ye seruaũtes of the LORDE. J Ps. 112. a. 135. a

Ye that stonde in the house of the LORDE, in the courtes of the house of our God.

O prayse the LORDE, for the LORDE is gracious: o synge prayses vnto his name for it is louely.

* For why? the LORDE hath chosen Jacob vnto hymselfe, and Israel for his owne possessyon. Deut. 4. d and. 10. d

For I knowe that the LORDE is great, and that our LORDE is aboue all goddes.

What soeuer the LORDE pleaseth, that doth he in heauen and in earth, in the see and in all depe places.

* He bryngeth forth the cloudes from ỹ endes of the worlde, he turneth the lyghtynges vnto rayne, bryngynge the wyndes out of theyr treasures. Jere. 10. d 51. a.

* Which smote ỹ fyrstborne of Egypt, bothe of man and beast. Exo. 12. d.

* He hath sent tokens and wonders in to ỹ myddest of the (o thou londe of Egypt) vpon Pharao and all his seruauntes. Exod. 7. b 9. b

* Whiche smote dyuers nacyons, and slewe myghty kynges. Josu. 12. a

Num 21.c
Deut.3.a. *Sihō kyng of ỹ Amorytes, Og ỹ kyng of Basan, & all the kyngdomes of Canaā.

And gaue theyr londe for an heretage, for an heretage vnto Israell hys people.

Thy name (O LORDE) endureth for euer, so doth thy memorial (O LORDE) from one generacyon to another.

Deu.32.c. *For the LORD wyll auenge his people, and be gracious vnto his seruauntes.

C

Psa.113.b
Esa.44.b
Iere.10.a. * As for the ymages of the Heythen, they are but syluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, & yet they heare not: nother is ther ony breth in theyr mouthes.

They ỹ make them, are lyke vnto them, & so are all they ỹ put theyr truste in them.

Prayse the LORDE ye house of Israel, prayse the LORDE ye house of Aaron.

Prayse the LORDE ye house of Leui, ye that feare the LORDE, prayse ỹ LORDE.

Praysed be the LORDE out of Syon, which dwelleth at Jerusalem.

4. Confitemini domino quoniam bonus, quoniam in se-

Hallelupa. The.C.xxxv. Psalme.

A

Judi.13.c.
Psa.105.a
106.a117.a
1.mac.4.c
Deu.10.b. * Geue thankes vnto ỹ LORD, for he is gracious, and his mercy endureth for euer.

O geue thankes vnto the * god of al goddes, for his mercy endureth for euer.

O thanke the LORDE of all Lordes, for hys mercy endureth for euer.

Jud.13.d
Psa.71.c. * Whiche onely doth greate wonders, for hys mercy endureth for euer.

Which by hys wysdome made the heauens, for hys mercy endureth for euer.

Job 38.a.
Psal. 23.a.
Gene.1.b * Which layed out the earth aboue the waters, for hys mercy endureth for euer.

* Which hath made great lyghtes, for hys mercy endureth for euer.

The Sonne to rule ỹ daye, for his mercy endureth for euer.

The Moone and the starres to gouerne the nyght, for his mercy endureth for euer.

Exod.12.c * Which smote Egypte with theyr first borne, for hys mercy endureth for euer.

And brought out Israel from amonge them, for hys mercy endureth for euer.

With a mighte hande and a stretched oute arme, for his mercy endureth for euer.

Whit he deuyded the reed see in to partes, for hys mercy endureth for euer.

Exo.14.c. * And made Israel to go thorow ỹ mydest of it, for his mercy endureth for euer.

But as for Pharao and his hoost, he ouerthrewe them in the reed see, for hys mercy endureth for euer.

* Which led his people thorow the wyldernesse, for his mercy endureth for euer.

* Which smote greate kynges, for hys mercy endureth for euer.

Yee & slewe mighte kinges, for his mercy endureth for euer.

* Sihon kynge of the Amorytes, for hys mercy endureth for euer.

And Og the kynge of Basan, for hys mercy endureth for euer.

And gaue away theyr londe for an heretage, for hys mercye endureth for euer.

Euen for an heretage vnto Israell his seruaunt, for his mercy endureth for euer.

* Which remembreth vs, whan we are in trouble, for hys mercy endureth for euer.

* Which geueth foode vnto all flesh, for hys mercy endureth for euer.

O geue thankes vnto the God of heuen, for hys mercy endureth for euer.

Super flumina Babylonis, illic sedimus et flauimus

The.C.xxxvi. Psalme.

By the * waters of Babylon we sat down and wepte, when we remembred Syon.

As for oure harpes, we hanged them vp vpon the trees, that are therin.

The, they that led vs awaye captyue, requyred of vs a songe, and melody in oure heuynesse: syng vs one of ỹ songes of Syon.

* Howe shall we synge the LORDES songe in a straunge londe?

Yf I forget the (o Jerusalē) let my right hande be forgotten.

Yf I do not remembre the, let my tonge cleue to the rose of my mouth: yee yf I prefarre not Jerusalem in my mynde.

* Remembre the chyldren of Edom (O LORDE) in the daye of Jerusalem, how they sayde: downe with it, downe with it, euen to the grounde.

* O doughter of Babylon, thou shalt come to misery thyselfe: ye happy shal he be that rewardeth the as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren, & throweth them agaynst the stones.

2. Confitebor tibi domine in toto corde meo quoniam

The. C. xxxvii. Psalme of Dauid

I

I wyll geue thankes vnto the (O LORDE) with my whole harte, euen before the goddes wyll I synge prayses vnto the.

* I wyll worshippe towarde

thy holy temple, and prayse thy name, because of thy louynge kyndnesse & treuthe: for thou hast magnifyed thy worde, accordynge vnto thy greate name.

When I call vpon the, thou heareste me, and endeweste my soule with muche strengthe.

All the kynges of the earth shall prayse the (o LORDE) when they heare the wordes of thy mouthe.

yee they shall synge in the wayes of the LORDE, that greate is the glorye of the LORDE.

*For though the LORDE be hygh, yet hath he respecte vnto the lowlye: as for the proude, he beholdeth hym a farre of.

Though I walke in the myddest of trouble, yet shalt thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnesse of myne enemyes, and thy ryghte hande shall saue me.

The LORDE shall make good for me, yee thy mercy (o LORDE) endureth for euer: * despyse not then the worke of thyn owne handes.

Domine probasti me, et cognouisti me.

The.C.xxxviii. Psalme of Dauid.

O LORDE, thou searcheste me out, and knowest me.

Thou knoweste my downe sytynge, and myn vprysyng, thou vnderstödest my thought as a farre of.

Thou art aboute my path, and aboute my bedde, and spyest out all my wayes.

For lo, there is not a worde in my tunge, but thou (o LORDE) knowest it altogether.

Thou hast fashioned me behynde, and before, and layed thyne hande vpon me.

Such knowlege is to wonderfull, and excellent for me, I can not attayne vnto it.

* Whyther shall I go then from thy spirite? Or whyther shall I flye frō thy presence?

* If I clymme vp in to heauen, thou art there: yf I go downe to hell, thou arte there also.

If I take the wynges of the morninge, and remayne in the vttermoost parte of the see.

Even there also shal thy hand leade me, and thy ryghthande shall holde me.

If I saye: peraduenture the darknesse shall couer me, then shall my nyght be turned to daye.

But the darknesse is no darknesse wyth the, but the nyght is as cleare as the daye: the darknesse, and lyghte are both alyke.

For my reynes are thyne, thou hast couered me in my mothers wombe.

I wyl geue thankes vnto the, for I am wonderously made: maruaylous are thy workes, and that my soule knoweth ryght well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyn eyes se myne vnperfectnesse, they stonde all wrytten in thy boke: my dayes were fashioned, whan as yet ther was not one of them.

How deare are thy counsels vnto me o God? O how great is the summe of them?

If I tell them, they are mo in nombre then the sonde: whan I wake vp, I am present wyth the.

Wilt thou not slaye the wycked (Oh God) that the bloudethyrstye myghte departe fro me?

For they speake vnryght of the, thyne enemies exalte thē selues presumptuously.

I hate them (o LORDE) that hate the, and I mape not awaye with those that ryse vp agaynst the?

yee I hate them ryghte sore, therfore are they myne enemyes.

*Trye me (o god) and seke the ground of myne harte: proue me, and examen my thoughtes. Psal.25.a

Loke well, yf ther be ony waye of wyckednesse in me, and lede me in the waye euerlastynge.

Eripe me domine ab homine malo, a viro iniquo eripe

The.C.xxxix. A Psalme of Dauid.

DElyuer me (o LORDE) from the euell men, oh preserue me, from the wycked men.

Which ymagyn myschefe in theyr hartes, and steare vp stryfe all the daylie longe.

They sharpen theyr tunges lyke a serpent: Adders poyson is vnder theyr lippes Sela.

Kepe me (o LORDE) from the hand of the vngodly, preserue me from the wicked men, whiche are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me, and spred a net abrode with coardes, yee & set trappes in my waye. Sela.

But my sayenge is vnto the LORDE: thou arte my God, heare the voyce of my prayer o LORDE.

O LORDE God, thou strengthe of my
health, thou haste couered my heade in the
daye of battayll.

B Let not the vngodly haue hys desyre (o
LORDE) let hym not haue hys purpose, lest
they be to proude. Sela.

Psal.7.b. * Let the myscheefe of theyr owne lyp-
pes fall vpon the head of them, that com-
passe me aboute.

Let whote burnyng coales fall vpon
them, let them be cast in to the fyre, and in
to the pyt, that they neuer ryse vp agayn.

A man full of wordes shall not prospe-
re vpō earth: a malicious and wycked per
son shall be hunted awaye, and destroyed.

Sure I am that the LORD wyl auenge
the poore, and mantayne the cause of the
helpelesse.

The ryghteous also shall geue thank-
es vnto thy name, and the iuste shall con
tinue in thy syghte.

Domine clamaui ad te, exaudi me, intende voci

The. C.xl. A Psalme of Dauid.

A LORDE, I cal vpon the: hayst
the vnto me, and consyder
my voyce, whā I crie vnto ỹ.

Exod.30.b Let my prayer be set forth
in thy syght, as the * incense,
and let the lyftynge vp of my handes be

Num.28.a an * euenynge sacrifyce.

Psal.22.c * Set a watch (o LORDE) before my
mouth, yee a watch at ỹ dore of my lippes.

O let not myne hart be enclyned to ony
euell thinges, to be mynded as the vngod
ly, or wycked men: lest I eate of such thyn-
ges as please them.

Let the ryghteous (rather) smyte me
frendly, and reproue me: so wyll I take it,
as though he had poured oyle vpon my
heade: it shal not hurte my head, yee I wil
praye yet for theyr wyckednesse:

Theyr iudges stomble at the stone, yet
heare they my wordes, that they be toyful.

Oure bones lye scattred befor the pyt,
like as whan one graueth and diggeth vp
the grounde.

But myne eyes loke vnto the, o LOR-
DE God: in the is my trust, oh cast not out
my soule.

Kepe me from ỹ snare which they haue
layed for me, and from the trappes of the
wycked doers.

Let the vngodlye fall in to theyr owne
nettes together, vntyl I be gone by them.

2. Voce mea ad dominum clamaui, deus.

The. C.xli. A Psalme of Dauid

I Crie vnto the LORDE with
my voyce, yee euen vnto the
LORDE do I make my sup-
plicacyon.

I poure out my complaynt
before hym, and shewe hym of my trouble.

Whan my spyrete is in heuynesse, yet
thou knowest my path: in the waye where
in I walke, haue they pryuely laied a snare
for me.

I loke vpon my ryghte hande, and se,
ther is no man that wyll knowe me.

I haue no place to flye vnto, no mercy
nether for my soule.

Therfore do I crie vnto the (o LORDE)
and saye: thou art my hope and my portyon, in the londe of the lyuynge.

Consyder my complaynte, for I am
brought very lowe.

Oh delyuer me fro my persecutors, for
they are to stronge for me.

Bryng my soule out of prison, that I
maye geue thankes vnto thy name: which
thynge yf thou wylt graunte me, then shal
the ryghteous resorte vnto my company.

2. Domine exaudi oracionem meam, auribus

The. C.xlii. A Psalme of Dauid.

HEare * my prayer (o LORDE) I
consyder me desyre: answere
me for thy treuthe and ry-
teousnesse sake.

* And entre not into iudge-
gement with thy seruaunt, for in thy sight
shall no man lyuynge be iustifyed.

For the enemye persecuteth my soule,
he smyteth my lyfe downe to the grounde,
he layeth me in the darknesse, as the dead
men of the worlde.

Therfore is my spyrit vexed within me,
and my harte wythin me is desolate.

* yet do I remembre the tymes past, I
muse vpon all thy workes, yee I exercy-
se my self in the workes of thy handes.

* I stretche my handes vnto the, my
soule crieth vnto the oute of the ryghte
londe. Sela.

Heare me (o LORDE) and that swyft-
ly, for my spyrete wareth faynte: hyde not
thy face fro me, lest I be lyke vnto them that
go downe in to the graue.

Oh let me heare thy louynge kyndnesse
betymes in the morynge, for in the is
my trust: shewe thou me the waye, that
I should walke in, for I lift vp my soule vnto

Delyuer me (o LORDE) fro myne ene-
myes, for I resorte vnto the.

Teache me to do the thynge that pleaseth ꝓ, for thou art my god: let thy louinge spirite lede me forth vnto the lond of righteousnesse.

Quicke me (o LORDE) for thy names sake, and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse scatter thyne enemyes abrode, and destroye all them that vexe my soule, for I am thy seruaunte.

Benedictus dominus meus rex, qui docet

The. C.xliii. Psalme of Dauid

BLessed be the LORDE my refuge, * which teacheth my hãdes to warre, and my fyngers to fyghte.

My hope and my castell, my defence and my delyuerer, my shylde in whom I trust, which gouerneth the people that is vnder me.

o LORDE, what is man, that thou hast suche respecte vnto hym? Or the sonne of man, that thou so regardest hym?

Man is lyke a thynge of naught, * his dayes passe awaye lyke a shadowe.

Bowe thy heauens (o LORDE) and come downe, touche the mountaines, that they maye smoke withall.

Sende forth the lyghtenynge and scatter them, shute out thyne arowes and consume them.

Sende downe thyne hand from aboue, delyuer me, and take me out of the greate waters from the hand of straung chyldren.

Whose mouth talketh of vanyte, and their right hand is a righthãd of falsede.

That I maye synge a new songe vnto thee (o God) and synge prayses vnto the vpon a tenstringed lute.

Thou that geuest victory vnto kinges and hast delyuered Dauid thy seruaunte from the perell of the swearde.

Saue me and delyuer me from ꝓ hand of straunge chyldren, whose mouth talketh of vanyte, and their righthand is a right hande of falsede.

That our sonnes maye growe vp as yonge plantes, and that oure doughters maye be as the polished corners of the temple.

That our garners maye be full & plenteously with all maner of stoare: that oure sheepe bringe forth thousandes, and ten thousandes in oure villages.

That oure oxen maye be stronge to labour, that ther be no mischaunce, no decaye, and no complaynynge in our stretes.

Happie are the people that be in suche a caase * yee blessed are the people, whiche haue the LORDE for their God. Psal.32.b

Exaltabo te deus meus rex, et benedicam

The. C.xliiii. A Psalme of Dauid.

I Wyll magnifie the (o my god and kynge) I wyll prayse thy name for euer and euer. A

Euery daye wyll I geue thankes vnto the, and prayse thy name for euer and euer.

Great is the LORDE, and marueylous, worthy to be praysed: ther is no ende of his greatnesse.

One generacyon shall prayse thy workes vnto another, and declare thy power.

As for me I wyl be talkyng of thy worshippe, thy glorye, thy prayse and wonderous workes.

So that men shall speake of the might of thy marueylous actes, and tell of thy greatnesse.

The memorye of thy abundaunt kindnesse shall be shewed, and men shall synge of thy righteousnesse.

* The LORDE is gracious and mercyfull, long suffering & of great goodnesse. Exod.34.a Psa.85.c. 102.a

The LORDE is louynge vnto euery man, & his mercy is ouer all hys workes. B

All thy workes prayse the (o LORDE) and thy sayntes geue thankes vnto the.

They shewe the glory of thy kingdom, and talke of thy power.

That thy power, thy glory and myghtynesse of thy kingdom myght be knowne vnto men.

* Thy kingdõ is an euerlasting kingdõ, & thy dominiõ endureth thorow out al ages. Luce. 1.a Dan.2.f and.7.d

* The LORD vpholdeth al such as fall, & lyfteth vp all those that be downe. Psa.144.b Psa.34.c. Psa.33.c. 36.b

The eyes of all wayte vpon the, & thou geuest them their meate in due season.

* Thou openest thyne hand, and fillest all thinges lyuinge with plentousnesse. Psa.103.b C

The LORDE is righteous in all his wayes, and holy in all hys workes.

The LORDE is nye vnto al them that call vpon hym, yee all such as cal vpõ him faythfully.

He fulfilleth the desyre of them ꝓ feare him, he heareth their crie, and helpeth thẽ.

The LORDE preserueth all thẽ ꝓ loue him, but scattereth abrode al ꝓ vngodlye.

My mouth shall speake the prayse of ꝓ LORDE. And let all flesshe geue thankes

vnto hys holy name, for euer and euer.

Laude anima mea dominum, laudabo

Hallelupa. The. C. xlv. Psalme.

A Psal. 102.a

PRayse the LORDE (* o my soule:) whyle I lyue wyll I prayse the LORD, yee as longe as I haue ony beynge, I wyl synge prayses vnto my God.

Psa. 117.a

* O put not youre trust in princes, nor in ꝑ chyld of man, for ther is no help in the

For whan the breth of man goeth forth he shall turne agayne to hys earth, and so all hys thoughtes perysshe.

Blessed is he that hath the God of Jacob for hys helpe, and whose hope is in the LORDE hys God.

Actu. 14.d. Apo. 14.b. * Which made heauen and earth, the see, & all that ther in is, which kepeth hys

B prompse for euer.

Which helpeth them to ryght that suffre wronge, which fedeth the hongrie.

The LORDE lowseth men out of prison, ꝑ LORD geueth syght to the blynde.

The LORD helpeth them vp that are fallen, the LORDE loueth the ryghteous.

The LORDE careth for ꝑ straungers, he defendeth the fatherlesse and wydowe: as for the waye of the vngodly, he turneth it vpsyde downe.

The LORDE thy God (o Syon) is kynge for euermore, and thorowe oute all generacions.

Laudate dominum, quoniam bonus est psalmus

Hallelupa. The. C. xlvi. Psalme.

A

OPrayse the LORDE, for it is a good thynge to synge prayses vnto oure God: yee a ioyfull & pleasaunt thyng is it to be thankfull.

The LORDE shall buylde vp Jerusalem, and gather together the outcastes of Israell.

He healeth the contryte in harte, & byndeth vp theyr wounded.

Esa. 40.b. * He telleth the nombre of the starres, and calleth them all by theyr names.

Great is oure LORDE, and great is hys power, yee hys wysdome is infynyte.

B The LORDE setteth vp the meke, and bryngeth the vngodly downe to ꝑ ground

1. Esd. 5.c. * O synge vnto the LORDE with thankesgeuynge, synge prayses vpon the harpe vnto oure God.

Which couereth the heauen with cloudes, prepareth rayne for the earth, * and

Psa. 103.b maketh the grasse to growe vpon the mou

taynes.

Which geueth fodder vnto the catell, and * fedeth the yonge rauens [illegible] vpon hym.

He hath no pleasure in the strength of an horse, nother delyteth he in [illegible] legges.

But the LORDES delyte is in them that feare him, and put theyr trust in his mercy

Laude a Jerusalem dominum, laude [illegible]

The. C. xlvii. Psalme

This Psalme do ꝑ Hebrues ioyne vnto a ꝑ going before

PRayse the LORDE o Jerusalem, prayse the God o[illegible]

For he maketh fast ꝑ barres of thy gates, and blesseth thy chyldren wythin the.

He maketh peace in thy borders, and fylleth the with the floure of wheate.

* He sendeth forth hys cōmaundement vpon earthe, his worde runneth swyftly.

He geueth snowe lyke woll, and scatereth the horehoost lyke asshes.

He casteth forthe hys yse lyke morsels, who is able to abyde hys frost?

He sendeth out hys worde, and melteth them: he bloweth with hys wynde, and the waters flowe.

He sheweth hys worde vnto Jacob, his statutes and ordinaunces vnto Israell.

He hath not dealte so with al the heythen, nother haue they knowlege of his lawes.

Laudate dominum de celis, laudate eum

Hallelupa. The. C. xlviii. Psalme.

OPrayse the LORDE o[illegible] prayse hym in the heyghte.

Prayse hym all ye angels of hys, prayse hym all his [illegible]

Prayse hym Sonne and Moone, prayse hym all ye starres & lyght.

Prayse hym all ye heauens, and ye waters, that be vnder the heauens.

Let them prayse the name of ꝑ LORDE. * for he commaunded, & they were made.

He hath made them fast for euer: he hath geuen them a law which shall not be broken.

Prayse the LORD vpon earth, ye [illegible] fyshes and all depes.

Fyre and hayle, snowe & vapours, [illegible] and stormes, fulfyllynge hys worde.

Mountaynes and all hylles, fruitful trees, and all Ceders.

Beastes and all cattell, worms and [illegible] fethered foules.

Kynges of the earthe, and all people

princes and all iudges of the worlde.
Both yonge men and maydens, olde men & children: let them prayse the name of the LORDE, for his name onely is excellent, and his prayse aboue heauen and earth.
He exalteth the horne of his people, all his saynctes shal prayse hym, the children of Israel, euen the people that serueth hym. Alleluya.

Cantate domino canticum nouum, laus.

The.C.xlix. Psalme. Halleluya.

Synge * vnto the LORDE a newe songe, let the congregacyon of saynctes prayse him.
Let Israel reioyce in him that made hym, and let the children of Syon be ioyful in their kyng.
Let them prayse his name in the daunce, let them synge prayses vnto him with tabrets and harpes.
For the LORDE hathe pleasure in his people, and helpeth the mete harted.
Let the saynctes be ioyfull with glorye, let them reioyce in theyr beddes.
Let the prayses of God be in their mouth and sharpe swordes in their handes.
To be auenged of the heythen, and to punyshe the people.
To bynde their kynges in chaynes, and their nobles with lynkes of yron.
That they maye be auenged of them, as it is wrytten: suche honoure haue all his saynctes. Halleluya.

Laudate dominum in sanctis eius.

The.C.l. Psalme. Halleluya.

Prayse the LORDE in his sanctuary: prayse hym in the firmament of his power.
Prayse him in his noble actes, prayse hym in his excellent greatnesse.
Prayse hym in the sounde of the trompe, prayse hym vpon the lute and harpe.
Prayse hym in the cymbals and daunce, prayse hym vpon the strynges and pype.
Prayse hym vpon the wel tuned cymbals, prayse him vpon the loude cymbals.
Let euery thyng that hath breth prayse the LORDE. Halleluya.

The ende of the Psalter.

The Prouerbes of Salomon.

What this boke conteyneth.

Chap. i. The wysdom of God calleth vs by the mouth of Salomon/exorteth vs and geueth vs warnyng to eschue ye wycked: whose vngodly conuersacyon in worde and worke and punyshment also of the same is here described.

Chap ii. How wysdome may be gotten/and what profyte cōmeth of it.

Chap iii. He exorteth vs to the feare of God and to pacience/he commendeth wysdome and requyreth vs to cleue vnto the same.

Chap iiii. A fatherly exortacyō vnto wysdom with the profyte therof/and how we ought to refrayne ye membres of our body frō euel.

Chap v He exorteth vnto wysdom/and to be ware of harlottes: he telleth what harme may folowe therout/whan men medle with suche: he teacheth men louyngly to cleue vnto their maryed wyues/and describeth the ende of the vngodly.

Chap vi. He warneth men to beware of sure tryfyng/exorteth the slouthful to labour/sheweth the wickednesse of false tunges/and requyreth me to beware of aduoutry/because it is more perylous than theft or felony.

Chap vii. He exorteth vnto wysdome/sheweth the conditions of harlottes/and what hurt happeneth vnto suche as entyse to the prouocacyons and delyres of the flesh.

Chap viii. wysdome calleth men sweetely vnto her/and telleth them what treasure and power she hath. A cōmendacyon and prayse of wysdom/wherout euery man is exhorted to cleue vnto her.

Chap ix. wysdome cryeth vpon the ygnorant and promyseth them great thynges. The foolysh maner of a lyght woman.

Chap x. From this chapter forth vnto the xxxi. ther are described many swete/louely/and wyse sentences/which teache men wysdome/& what profyte cōmeth of it. Agayne how men may auoyde foolyshnesse/and the hurte therof.

Chap xxxi wysdome warneth vs to beware of euel women/and describeth the conuersacyon/maner/and behauioure of an honest maryed wyfe.

These are the Prouerbes of Salomon the sonne of Dauid kynge of Israel/to learne wysdome/nurture/vnderstondynge/prudence ryghtousnesse/iudgement and equite. That the very babes myght haue wyt/and that ponge men myght haue knowlege and vnderstondyng. By hearynge the wyse men shal come to more wysdome: and by experience he shall be more apte to vnderstonde a parable/and the interpretacion therof: the wordes of the wyse/and the darke speches of the same.

Iob.28.c. Ro.10.g. Psa.110.b Eccli.1.c.

* The feare of the LORD is the begynnynge of wysdom. But fooles despise wysdom & nurture.

The fyrst Chapter.

A Myp sonne, heare thy fathers doc
tryne, and forsake not the lawe
of thy mother: for ỳ shal bryng
grace vnto thy heade, and shal
be a cheyne aboute thy necke.
Esa.29.b. * Myp sonne, consente not vnto synners, yf
they entyse the and saye: come with vs, let
vs laye wayte for bloud, and lurke secretly
for the innocente wythout a cause: let vs
Psa.123.a swalowe them vp lyke the hell, * let vs de
uoure them quycke and whole, as those ỳ
go down in to the pyt. So shall we fynde
all maner of costly ryches, and fyl our hou
ses with spoyles. Caste in thy lot amonge
vs, we shall haue all one purse.

Myp sonne, walke not thou with them,
Esa.59.a. refrayn thy foote from theyr wayes. * For
Rom.3.b. Psa.13.a. they fete runne to euell, and are hastye
to shed bloude. But in vayne is the net lay
B ed forth before the byrdes eyes. Yee they
them selues laye wayte one for anothers
bloud, and one of them wold slay another.
These are the wayes of all suche as be co-
uetous, ỳ one wold raupsshe anothers lyfe.

Pro.1.a. * Wysdome crieth wythout, and put-
teth forth hyr voyce in the stretes. She cal
leth before the congregacyon in the open
gates, and sheweth hyr wordes thorow the
cytie, sayenge: O ye chyldren, how longe
wyll ye loue chyldishnesse? how longe wyll
the scorners delyte in scornynge, and the
vnwyse be enempes vnto knowlege? O
turne you vnto my correccyon: lo, I wil ex
presse my mynde vnto you, and make you
vnderstonde my wordes. * Seynge then
C Esay 65.b that I haue called, and ye refuse it: I haue
Jere. 7.b stretched out my hande, and no man regar
ded it, but all my counsels haue ye despy-
sed and set my correccions at naughte.
Therfor shal I also laugh in your destruc
cyon, and mock you, whan the thynge that
ye feare commeth vpon you: euen whā the
thynge that ye be afrayed of, falleth in so-
denly lyke a storme, and youre mystery like
a tempest: yee whan trouble and heuynesse
commeth vpon you. Then shall they call
vpon me, but I wyll not heare: they shall
seke me earlye, but they shall not fynde
me. And that because they hated knowle-
ge, and receaued not the feare of the
LORDE, but abhorred my counsell, and
despysed my correccyō. Therfore shal they
eate the frutes of theyr owne waye, and
be fylled with theyre owne counsels: for
the turnynge awaye of the vnwyse shall
slaye them, and the prosperyte of fooles
shall be theyr owne destruccyon. But who
so harkeneth vnto me, shall dwell safely,
haue ynough wythout any feare of euell.

The.ii. Chapter.

My sonne, yf thou wilt receaue
my wordes, and kepe my com
maundementes by the, so ỳ
eare mayst herken vnto wy-
dome, applie thyne hart
to vnderstondynge. For yf thou crie af-
ter wysdome, and callest for knowlege: if
thou seekest after her as after money, and
dyggest for her as for treasure: Then shalt
thou vnderstonde the feare of the LORDE
and fynde the knowlege of God, * For
is the LORDE that geueth wysdome,
of hys mouth commeth knowlege and vn-
derstondynge. He preserueth the welfare
of the ryghteous, and defendeth them
walke innocentlye: he kepeth them in the
ryght path, and preserueth the wayes of hys
sayntes. Then shalte thou vnderstonde
ryghteousnesse, iudgement and equyte, yea
and euery good path. yf wisdome enter in
to thyne harte, & thy soule delyte in know-
lege: then shall counsell preserue the, vn-
derstondynge shall kepe the. That thou
mayest be delyuered from the euell waye,
and from the man that speaketh frowarde
thynges. From suche as leaue the ryght
strete, and walke in the waye of darkenesse,
which reioyce in doynge euell, and delyte
in wycked thynges: whose wayes are croo-
ked, and theyr pathes sklaunderous.

That thou mayeste be delyuered also
* from the straunge woman, and from her
that is not thyne owne: which geueth fay-
re wordes, forsaketh the husbande of her
youth, and forgetteth the couenaūt of her
god. For hyr house is enclyned vnto death,
& hyr pathes vnto hell. All they ỳ go in
her, come not agayn, nother take they hold
of the waye of lyfe.

That thou mayeste walke in the good
waye, and kepe the pathes of the ryghte-
ous. For the iuste shall dwell in the land,
and the innocētes shal remayne therin:
vngodly shalbe roted out of the land, and
the wycked doers shalbe taken out of it.

The.iii. Chapter.

My sonne, * forget not my lawe,
but se that thyne harte kepe my
commaundementes. For so
shall prolonge the dayes, and
yeares of thy lyfe, and bryng the peace. Let
mercy and faythfulnesse neuer go from

them about thy necke, and write
them vpon the tables of thyne hart. So shalt
thou finde fauoure and good vnderstonding
in the syghte of God and men. Put
thy trust in the LORDE with all thyne
herte, and leane not vnto thyne owne vn-
derstondynge. In all thy wayes haue re-
gard vnto him, and he shal order thy goin
ges. * Be not wyse in thyne owne con-
ceyte, but feare the LORDE, and departe
from euell: so shall thy nauell be whole,
and thy bones stronge.

* Honoure the LORDE with thy sub-
stance, and with ye fyrstlynges of al thyne
increase: so shall thy barnes be fylled with
plenteousnesse, and thy presses shall flowe
ouer with swete wyne. * My sonne, des-
pyse not the chastenynge of the LORDE,
neither wynde whan thou arte rebuked of
him. For whom the LORDE loueth, him
he chasteneth: and yet delyteth he in him,
euen as a father in his owne sonne. Well
is him that fyndeth wyldome, and opteyn-
eth understondynge, for the gettynge of
it is better then ony marchaundise of syl-
uer, and the profite of it is better the gold.
* Wyldome is more worth then precious
stones, and all the thinges that thou canst
desyre, are not to be compared vnto her.
Vpon her righthande is longe lyfe, and
vpon her lefthande is ryches and honour.
Her wayes are pleasaunt wayes, and al
her pathes are peaceable. She is a * tree
of lyfe to them that laye holde vpon her, &
happy are they that kepe her faste.

Through wyldome hath the LORDE layde
the fundacyon of the earthe, and thor-
ough understondynge hath he stablyshed
the heauens. Thorow his wyldome the
depthes breake vp, and ye cloudes droppe
out the dew. My sonne, let not these
thinges depart from thyn eyes, but kepe
my lawe and my counsell: so shal it be lyfe
vnto thy soule, and grace vnto thy mouth.
Then shalte thou walke safely in thy
way, and thy foote shall not stomble. yf
thou slepest, thou shalt not be afrayed, but
shalt take thy reste & slepe swetely. * Thou
shalt not nede to be afrayed of ony sodane
feare, neither for the violent rushynge in of
the vngodly, whan it commeth.

For the LORDE shall be besyde the, &
kepe thy foote that thou be not taken. Re-
fuse not to do good vnto hym that shulde
haue it, so longe as thyne hande is able to
do. Saye not vnto thy neghboure: go
thy waye, and come agayne, tomorow wil

I geue the: where as thou hast now to ge
ue hym. Intende no hurte vnto thy negh-
boure, seynge he hopeth to dwell in rest by
the. Stryue not ryghtely with ony man,
where as he hath done the no harme. * Fo Pro. 3. a.
lowe not a wycked man, and chose none
of hys wayes: for the LORDE abhorreth
the frowarde, but hys secrete is amonge
the righteous. The curse of the LORDE
is in the house of the vngodly, but he blesse-
eth the dwellynges of the righteous.

As for the scornefull, he shall laugh the
to scorne, but he shall geue grace vnto the
lowly. The wyse shall haue honour in pos
session, but shame is the promocion, that
fooles shall haue.

The iiii. Chapter.

HEare (o ye children) the fathe-
ly exhortacion, and take good
hede, that ye maye learne wyl-
dome. For I shall geue you a
good rewarde, yf ye wyll not
forsake my lawe. For whan I myself was
my fathers deare sonne, and tenderly belo
ued of my mother, he taught me also, say-
enge: * let thine harte receaue my wordes Deut. 6. b.
kepe my commaundementes, and thou 11. c. 32. g
shalt lyue.

Get the wisdom, get the vnderstonding
forget not the wordes of my mouthe, and
shrenke not from them. Forsake her not,
and she shall preserue the: loue her, and she
shall kepe the. The chefe pointe of wisdō
is, that thou be willinge to opteine wis-
dome, and before all thy goodes to get the
vnderstondynge. * Make muche of her, Deu. 28. b
and she shal promote the: yee yf thou embra
ce her, she shall bringe the vnto honour.

She shall make the a gracious head, B
and garnish the with the crowne of glory.
Heare my sonne, and receaue my wordes,
that the yeares of thy life maye be many. I
will shewe the the waye of wisdome, and
lede the in ye right pathes. So that yf thou
goest therin, ther shall no straytnesse hyn-
der the: and whan thou runnest, thou shalt
not fall. Take faste holde of doctryn, let her
not go: kepe her, for she is thy life.

* Come not in the path of the vngodly Psal. 1. a.
and walke not in the waye of the wicked. eccl. 36. a.

Eschue it, & go not therin: depart aside,
& passe ouer by it. For they can not slepe, ex
cepte they haue fyrst done some mischefe:
nother take they ony rest, except they haue
fyrst don some harm. For they eate ye bread
of wickednesse, & drinke ye wine of robbery

The path of the ryghteous shyneth as the lyghte, and is euer bryghter and bryghter vnto the perfecte daye. But the way of the vngodly is as the darknesse, wherein men fall, or they beware.

C Myn sonne, marcke my wordes, and enclyne thyne eare vnto my sayinges. * Let them not departe from thyn eyes, kepe thē euen in the middest thyne harte. For they are lyfe vnto all those that fynd them, and health vnto all theyr bodyes. Kepe thyne harte wyth all diligence, for therupon hangeth lyfe. Put awaye from the a froward mouth, and let the lyppes of sklaunder be farre from the. Let thyne eyes beholde the thynge that is ryghte, and let thyne eye lidde s loke strayghte before the.

Num. 15. d Deut. 11. c.

Ponder the path of thy fete, so shall all thy wayes be sure. * Turne not aside, nother the ryghthande, nor the lefte: but wytholde thy foote from euell.

Deut. 5. d. and. 17. c.

The. v. Chapter.

A Myn sonne, geue hede vnto my wysdome, and bowe thyn eare vnto my prudence, that thou mayest regarde good counsell and that thy lyppes may kepe nurtoure. * For the lyppes of an harlot are a droppynge hony combe, & hyr throte is softer then oyle. But at the last she is as bytter as wormwood, and as sharpe as a twoedged sweard. Hyr fete go down vnto death, & hyr steppes pearse thorowe vnto hel. She regardeth not ỳ path of lyf, so vnstedfast are hyr wayes, that thou canst not knowe them. Heare me therfore (o my son) and departe not from the wordes of my mouth. Kepe thy waye farre from her, and come not nye the dores of hyr house. That thou geue not thyn honour vnto another,

Pro. 7. a.

B and thy yeares to the cruell. That other men be not fylled with thy goodes, and ỳ thy labours come not in a straūge house. yee that thou mourne not at the last (whā thou hast spent thy body and goodes) and then saye: Alas, why hated I nurtoure? why dyd my hart despyse correccyon? Wherfore was not I obediente vnto the voyce of my teachers? and herkened not vnto them that informed me? I am com almoost in to all myschefe, in the myddeste of the multytude and congregacyon. Drynke of the water of thyne owne well, and of the ryuers that runne out of thyne owne spryngs. Let thy welles flowe oute abrode, that ther may be ryuers of water in the stretes. But let them be only thyne own, and not straungers with the. Let thy well be blessed, and be glad with the wyfe of thy youth. * Louynge is the hynde, and frendlye is the Roo: let hyr breastes alwaye satisfie the, and holde the euer content in hyr loue. Why sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another woman? * For euery mans wayes are open in the syght of the LORDE, and he pondereth all they r goynges. The wyckednesse of ỳ vngodly shall take hymselfe, and with the snares of hys owne synnes shall he be trapped. Because he wolde not be reformed, he shall dye: and for hys greate foolyshnesse he shall be betroyed.

The. vi. Chapter.

M Y sonne, * yf thou be suerte for the neghboure, thou hast fastened thyne hande vnto another man: yee thou art bounde with thyne owne wordes, and taken with thyne owne speche. Therfore (my sonne) do thys: Discharge thy selfe, thou arte come in to thy neghbours danger. Go thy waye then soone, and intreate thy neghboure: let not thyn eyes slepe, nor thyne eye lyddes slomber. Saue thy selfe as a doo from the hound, and as bryde from the hande of the fouler. Go to the emmet (thou slogarde) consyder hyr wayes, and learne to be wyse. * She hath no gouernour, no teacher, no leder: yet in the sommer she prouideth hyr meate, and gathereth hyr foode together in the harueste. How longe wilt thou slepe, thou slogysh man? When wilt thou arise out of thy slepe? yee slepe a lytle, slomber a lytle, folde thyne handes together yet a lytle, that thou maist slepe: so shall pouerte come vnto the as one that trauayleth by the waye, and nedefull as a wapened man. A dissemblynge person, a wicked man goeth with a froward mouth, he wynketh with hys eyes, he teacheth with his fete, he poynteth with hys fyngers, he is euer ymagenynge myscheefe, and sowatdnesse in hys harte, and causeth ỳ sore. Therfore shall hys destruccyon come hastely vpon hym, sodenly shall he be ouerthrowen, and not be healed.

Ther be syre thynges which the LORDE hateth, and the seuenth he vtterly abhorreth: * A proude loke, a dissemblynge tunge, handes that shed innocent bloude, an harte that goeth about myschefe

pestilencyons, * fete that be swyfte
to ronnyge to do mysscheefe, a false wyt-
nesse that bryngeth vp lyes, and suche
one as soweth dyscorde amonge bre-
thren. My sonne, kepe thy fathers com-
maundementes, and forsake not the lawe
of thy mother. Put them vp together in
thyne herte, and bynde them aboute thy
necke. That they maye lede the where thou
goest, preserue the whā thou art aslepe, and
talke when thou awakeste, thou mayeste
talke of them. * (For the commaundement
is a lanterne, and the lawe a lyght: yee cha
stenynge and nurtoure is the waye of lyfe)
that they maye kepe the from the * euell
woman, and from the flatterynge tunge of
the harlot: that thou lust not after hyr bew
tye in thyne harte, and lest thou be taken w
hyr fayre lokes. An harlot wyll make a
man to begge hys bread, but a maried wo
man will hunte for the precious lyfe. May
one take fyre in hys bosom, and his clo
thes not be burnt? Or can one go vpon
hote coales, and hys fete not be hurt? Euē
so who soeuer goeth in to hys neghbours
wyfe, and toucheth her, can not be vngyl-
ty. * Men do not vtterly despise a theefe,
but fealeth to satisfye his soule, whan he
is hongrie: but yf he maye be gotten, he re
storeth agayne seuen tymes almuch, or els
he maketh recompense with all the good
of hys house. But who so committeth ad-
wtrye with a woman, he is a foole, and
destroyeth hys lyfe to destruccyon. He get-
teth alle shame and dishonoure,
and shall neuer be put oute. For the
rowme and wrath of the man wyll not be
mytigated, no though thou woldeste offre
him many gyftes to make amendes, he
will not receaue them.

The.bii. Chapter.

My sonne, kepe my wordes, and
lay vp my commaundemen
tes by the. Kepe my commaun
dementes and my lawe, euen
as the apple of thyne eye, and
bynde them vpon thy fin
gers, and write them in the table of thyne
herte. Saye vnto wysdome: thou arte my
sister, and call vnderstondynge thy kynf
woman, that she maye kepe the from the
wyfe of another man, and from the harlot which
flatereth with her wordes. For out of the wyn-
dow of my house I loked thorow the trai
lyse, and behelde the symple people: and
among other yonge folkes, I spied one

yonge foole goyng ouer the stretes, by the
corner in the waye towarde the harlottes
house in the twylyghte of the euenynge,
whan it beganne now to be nyghte, and
darke. And beholde, ther met hym a wo- B
man in an harlottes apparell (a deceatful
wanton & an vnstedfast woman: whose fete
could not abyde in ỹ house, now is she wy
thout, now in ỹ stretes lurketh in euery cor
ner) she caught the yong man, kissed him, &
was not ashamed, sayenge: I had a vowe
to paye, and this daye I performe it.
Therfore came I forth to mete the, that I
myght seke thy face, and so I haue founde
the. I haue decked my bedde with couetyn
ges and clothes of Egypte. My bed haue
I made to smell of Myrre, Aloes, and Cy-
namom. Come, let vs lye together, & take
oure pleasure tyll it be daye lyght.
For the good man is not at home, he is
gone farre of. He hath taken the bagge of
money with him, who can tel whan he com C
meth home? * Thus w many swete wor- Eccli. 7.b
des she ouercame hym, and with hyr flat-
terynge lyppes she wanne hym.
Immediatly he foloweth her, as it were
an ore led to the slaughter (and lyke as it
were to the stockes, where fooles are pu-
nyshed) so longe tyl she hath wounded his
lyuer with hyr darte: lyke as yf a byrd hay
sted to the snare, not knowyng that the pa
rell of hys lyfe lyeth there vpon. Heare me
now therfore (o my sonne) and marcke the
wordes of my mouth.
Let not thyn hart wandre in hyr wayes
and be not thou deceaued in hyr pathes.
For many one hath she wounded, and
cast downe, yee many a stronge man hath
she slayne. Hyr house is the waye vnto hel
where men go downe to the chambers of
death.

The.biii. Chapter.

Doth not * wysdom crie, doth A
not vnderstondynge put forth Prou. 1.b
hyr voyce? Standeth she not
in the hyghe places in the
stretes and wayes? doth she
not crye before the whole cytie, and in
the gates where men go out and in? Vnto
you, o ye men (sayeth she) whom I cal. Vn
to you (o ye children of men) lyfte I vp my
voyce. Take hede vnto knowlege o ye ig-
norannt, be wyse in hart o ye fooles. Gene
eare, for I will speake of greate matters,
and open my lyppes to tell thynges that
be ryghte. For my throte shall be talkynge

of the treuth, and my lyppes abhorre vngodlynesse. All the wordes of my mouthe are ryghteous, ther is no frowardenesse, nor fallede therin. They are all playne to such as wyll vnderstonde, and ryghte to
Pro 26.b. them that fynde knowlege. * Receaue my doctryne therfore and not syluer, and
Pro. 3.b Pro.8.a.18.b. knowlege more than fyne gold. * For wysdome is more worth than pzecious stones, yee all the thynges that thou canst desyre, are not to be compared vnto it.

B I wysdome haue my dwellynge with knowlege, and pzudent counsell is myne owne. With me is the feare of the LORD, and the eschuynge of euell. As for pzyde, disdayne, an euell waye, and a mouthe that speaketh wycked thynges, I vtterly abhorre them. I can geue counsell, and be a gyde: I haue vnderstondynge, I haue strength.

Deu.17.b Prou.8.a. * Thorowe me kynges raygne: thorowe me, pzynces make iuste lawes. Thorowe me, lordes beare rule, and al iudges of the earth execute iudgement. I am louyng vn-
Luce. 21.b to those that loue me, * and they that seke me early, shal fynde me.

Ryches and honour are with me, yee excellent goodnesse and ryghteousnesse. My frute is better than golde & pzecyous stone, and myne encrease more worth thā fyne syluer. I walke in the way of ryghteousnesse, and in the strete of iudgement. That I may sende pzosperyte to those that loue me, and to encrease their treasure.

C The LORDE hym selfe had me in possession in the begynnynge of his wayes, or euer he beganne his workes afore tyme.

Eccli.24.b * I haue ben ordeyned from euerlasting & from the begynning, or euer the earth was made. When I was borne, ther were no ther depthes nor sprynges of water. Before the fundacyons of the mountaynes were layed, yee before all hylles was I borne. The earth and all that is vpon the earth
Hap.9.b. was not yet made, no not the grounde it selfe. * For whan he made the heauens, I was pzesent: whan he set the depthes in order: whan he hanged the cloudes aboue: whan he fastened the sprynges of the depe
Iob.26.b. 38.a. * When he shutte the see within certayne bondes, that the water should not go ouer
D their markes. When he layed the fundacyons of the earth, I was by him ordryng al thynges, deiptyng dayly and reioycynge alway before him. As for the rounde com-
Ioph.1.b. passe of his worlde, I make it ioyful: * for my delyte is to be among ꝑ chyldren of me.

Therfore herken vnto me (o ye chyldren) for blessed are they that kepe my wayes.

O geue care vnto nurture, be wyse, and refuse it not. Blessed is the man that heareth me, watchyng dayly at my gates, and geuing attendaūce at ꝑ postes of my doore.

For who so fyndeth me, fyndeth lyfe, and shall optayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

The.ix.Chapter.

Wysdome hath buylded hyr selfe an house, and hewen out seuen pylers: she hath slaughted, powred out hir wine, and prepared hir table. She hath sent forth hir maydens to crye vpon the best place of the cytie: Who so is ygnorāunt, let him come hyther. And to the vnwyse she sayde: O come on your way, eate my bread, and dzynke my wyne, whiche I haue powred out for you. Forsake ygnorāunce, and ye shall lyue: and se that ye go in the waye of vnderstondynge.

Who so reprooueth a scorneful person, getteth hymselfe dishonour: and he that rebuketh the vngodly stayneth hymselfe.

Reproue not a scorner, lest he hate the: reproue a wyse man, and he wyll loue the. Geue a discrete man but an occasyon, and he wyll be the wyser: teache a ryghteous man, and he wyll encrease.

* The feare of the LORDE is the begynnynge of wysdome, and the knowlege of holy thynges is vnderstondynge.

* For thorowe me thy dayes shall be prolonged, and the yeares of thy lyfe shall be many. Yf thou be wyse, thy wysdome shal do thy selfe good: but yf thou thinkest scorne therof it shal be thyne owne harme. A lyght retchlesse woman, full of wordes, and such one as hath no knowlege, sytteth in the dores of hir house vpon a seate aboue in the cytie, to call such as go by and mak-
Prapte in their wayes. Who so is ygnorāunt (sayth she) let him come hyther, and to the vnwyse she sayth: stolen waters are swete, and the bread that is pzively eaten, hath a good tayst.

But they cōsider not that death is there, and that hir gestes go downe to hell.

The.x.Chapter.

These are the Pzouerbes of Salomon.

* Wyse sonne maketh a glad father, but an vndyscrete son is ꝑ heupnesse of hys mother.

* Treasures that are wyckedly gotten, pzofyt nothing: but ryghteousnesse deliuereth from death.

* The LORDE wyll not let the soule of the ryghteous suffre honger, but he putteth the vngodly from hys desyze.

An ydle hande maketh pooze, but a quycke labourynge hande maketh ryche.

Who so gathereth in Sommer, is wise: but he that is slogysh in haruest, bzingeth hymself to confusyon.

Louynge and fauozable is the face of the ryghteous, but the fozeheade of the vngodly is past shame, and pzesumptuous.

* The memozyall of the iust shal haue a good repoze, but the name of the vngodly shall synke.

A wyse man wyll receaue warnynge, but a foole wyl sooner be smytten in ꝑ face

* He that leadeth an innocent lyfe, walketh suerely: but who so goeth a wzonge waye, shalbe knowne.

* He that wynketh with hys eye, wil do some harme: but he that hath a foolysshe mouth, shalbe beaten.

The mouthe of a ryghteous man is a well of lyfe, but the mouth of the vngodly is past shame, and pzesumptuous.

Euel wyl steareth vp stryfe, but * loue couereth the multitude of synnes.

In the lyppes of hym that hath vnderstondynge, a man shall finde wysdom, but a rode belongeth to the backe of the foolysshe.

Wyse men laye vp knowlege, but the mouthe is nye destruccyon.

The ryche mans goodes are hys stzōg cite, but pouerte oppzesseth the pooze.

The ryghteous laboureth to do good, but the vngodlye bleth hys increase vnto synne.

To take hede vnto the chastenynge of loue, is the way of lyfe: but he that refuseth to be reformed, goeth wzonge.

Dissemblynge lyppes kepe hatred secrete, and he that speaketh ony slaūder, is a fole.

Where much babblynge is, there muste nedes be offence: he that refrayneth his lyps, is wyselye of all.

An innocent tunge is a noble treasure, but the hert of the vngodlye is nothinge worthe.

The lyppes of the ryghteous fede a whole multytude, but fooles shall dye in theyz owne foolye.

* The blessynge of the LORDE maketh ryche men, as foz carefull trauayle, it doth nothynge therto. Iob.42.b. Eccli.11.b Pſ.126.a. mat.6.a.b

A foole doth wyckedlye, ꝑ maketh but a spoze of it: neuertheles it is wysdome foz a man to beware of suche.

The thynge that the vngodly are afrayed of, shall come vpon them: but the righteous shall haue theyz desyze.

The vngodlye is lyke a tempeste that passeth ouer, and is nomoze sene: but the ryghteous remayneth sure foz euer. D

As vyneger is to the teth, and as smoke is vnto the eyes: euen so is a slogysh person to them that sende hym fozth.

The feare of the LORDE maketh a longe lyfe, but the yeares of the vngodlye shall be shoztened.

The pacyent abydynge of the ryghteous shalbe turned to gladnesse, but ꝑ hope of the vngodly shall perysh.

The waye of the LORDE geueth a corage vnto the godlye, but it is a feare foz wycked doers.

* The ryghteous shall neuer be ouerthzowē, but the vngodly shall not remayn in the londe. Pſ.124.a.

* The mouth of the iust wilbe talking of wysdome, but the tunge of the frowarde shall perysshe. Pſa.36.b

The lyppes of the ryghteous are occupied in acceptable thinges, but the mouth of the vngodlye taketh them to the woꝛst.

The.xi.Chapter.

A false balaunce is an abhominacyō vnto the LORDE, but a true weyght pleaseth hym. Pzo.16.b. 20.b.b.

Where pryde is, there is shame also and confusyō: but where as is lowlynesse, there is wysdome.

The innocent dealyng of the iuste shal lede them, but the vnfaythfulnesse of ꝑ dysplysers shalbe theyz owne destruccyon.

* Ryches helpe not in the daye of vengeaunce, but ryghteousnesse delyuereth from death. Pzo.10.b. Eccli.5.b.

The ryghteousnesse of the innocent dzyeth hys waye, but the vngodlye shal fal in his owne wyckednesse.

The ryghteousnesse of the iuste shal delyuer them, but the dysplysers shalbe taken in theyz owne vngodlynesse.

When an vngodly man dyeth, his hope is gone, ꝑ cōfydence of riches shal perish

The ryghteous shalbe delyuered oute of the trouble, and the vngodly shall come in hys stede.

Thorow the mouth of the dissembler is his neghbour destroied, but thorow knowlege shall the iust be delyuered.

Pro. 14. b. * Whan it goeth well with the ryghteous, the cytie is mery: and whan the vngodly perysh ther is gladnesse.

Whan the iuste are in wealth, the cytie prospereth: but whan the vngodly haue ye rule, it decayeth.

A foole bryngeth vp a sklaunder of his neghboure, but a wyse man wyll kepe it secrete.

Pro. 10. b. * A dissemblynge personne wyll discouer preuy thinges: but he that is of a faithfull harte, wyll kepe counsell.

3. Esr. 12. a * Where no good counsell is, there the people decaye: but where as are many that can geue counsel, there is wealth.

Pro. 6. a * He that is suertye for a straūger, hurteth hymself: but he that medleth not with suerteshippe, is sure.

A gracious woman manteyneth hone stie: as for ye mightie, they manteyn riches

He that hath a gentle liberal stomack, is mercyfull: but who so hurteth his neghboure, is a tyraunt.

The laboure of the vngodlye prospereth not, but he that loweth ryghteousnesse, shall receaue a sure rewarde.

Lyke as ryghteousnesse bryngeth lyfe: euen so to cleue vnto euell, bringeth death.

The LORDE abhorreth a fayned hart: but he hath pleasure in them that are vndefyled.

It shall not helpe the wycked, though they laye all theyr handes together: but ye sede of the ryghteous shalbe preserued.

A fayre woman wythout discrete maners, is lyke a tynge of golde in a swynes snoute.

The iust labour for peace and tranquilyte: but the vngodlye for disquietnesse.

Pro. 36. b and. 111. b. Eccl. 6. b. * Some man geueth out hys goodes, & is the rycher: but the nygarde (hauynge ynough) wyll departe from nothynge, and is euer in pouerte.

2. Co. 9. b. * He that is lyberall in geuynge, shall haue plentye: and he that watereth, shall be watereth also hymself.

Who so hoordeth vp hys corne, shalbe cursed amonge the people: but blessynge shall lyght vpon hys heade that selleth it.

He that laboureth for honesty, findeth his desyr: but who so seketh after mischefe it shall happen vnto hym.

* He ye trusteth in hys riches, shall haue a fall: but the ryghteous shall florysh as the grene leaf.

Who so maketh disquietnesse in hys owne house, he shall haue wynde for hys herytage: and the foole shall be seruaunt to the wyse.

The frute of the ryghteous is as the tre of lyfe: a wyse man also wynneth mens soules.

* Yf the righteous be recompensed vpon earth: how much more then the vngodly, and the synner?

The xii. Chapter.

Who so loueth wysdome, wyll be content to be corrected: but he that hateth to be reproued, is a foole.

* A good man is acceptable vnto the LORDE: but the wycked will he condempne.

A man can not endure in vngodynesse: but the rote of the ryghteous shall not be moued.

A stedfast woman is a crowne vnto hyr husbande: but she that behaueth herself vnhonestly, is a corruptyon in hys bones.

The thoughtes of the ryghteous are ryght, but the ymaginacyon of the vngodly are deceatfull.

The talkynge of the vngodly is, lye: they maye laye wayte for bloude: but the mouth of the ryghteous wyll delyuer them.

* Ouerthrowe thou canst turne the vngodly, but the vngodly shall be ouerthrowne: but the house of the ryghteous shall stonde.

A man shall be commended for his wysdome: but a foole shall be despysed.

* A symple man which laboureth, and worketh, is better then one that is gorgious, and wanteth bread.

A righteous man regardeth the lyfe of his cattell: but the vngodlye haue cruell hartes.

* He that tylleth hys londe, shall haue plenteousnesse of bread: but he that followeth ydelnesse, is a very foole.

The desyre of the vngodly huntyth after myscheefe: but the rote of the ryghteous bryngeth forth frute.

* The wycked falleth in to the snare thorow the malyce of hys own mouth: but the iust shall escape out of the parell.

Euery man shall enioye good aduenture to the innocency of his mouth, and

after the workes of hys handes shall he be rewarded.

Like what a foole taketh in hande, he thinketh it well done: but he that is wyse, will be counseled.

A foole vttereth hys wrath in all the hast, but a discrete man forgeueth wrong done.

A iust man will tell the truth, & shewe forth that is ryght: but a false witnesse deceaueth.

A slaunderous person prycketh lyke a sworde, but a wyse mās tung is wholsome for all.

A true mouth is euer constant, but a dissemblynge tunge is soone chaunged.

They that ymagyn euell in theyr mynd shall deceaue: but the counselers of peace shall haue ioye folowynge them.

There shall no myshappe tune happen vnto the iuste, but the vngodly shall be fylled with myserye.

* The LORDE abhorreth deceatfull lippes, but they that laboure for treuthe, please hym.

He that hath vnderstondynge, cā hyde hys wysdome: but an vndiscrete harte telleth out hys foolyshnesse.

A diligent hande shall beare rule, but the idle shal be vnder tribute.

Heuynesse * discouageth the hart of mā, but a good worde maketh it glad agayne.

The righteous is liberal vnto his neyghbour, but the waye of the vngodlye wyll deceaue them selues.

A deceatfull man shall fynde no baunchet, * but he that is content with that he hath, is maye worth then golde.

In the waye of ryghteousnesse ther is life: as for any other waye, it is the path vnto death.

The.xiii. Chapter.

A wyse sonne wyll receaue hys fathers warnyng, but he that is scornefull, wyll not heare when he is reproued.

A good man shall enioye the fruite of hys mouth, but he that hath a frowarde minde, shalbe spoyled.

He that kepeth hys mouth, kepeth hys life: but who so speaketh vnaduysed, synneth hastely.

The slouthfull wolde fayne haue, and can not get hys desyre: but the soule of the diligent shall haue plentye.

A righteous man abhorreth lyes, but the vngodly shameth both other & himselfe.

Righteousnesse kepeth the innocent in the waye, but vngodlynesse shall ouerthrowe the synner.

* Some men are ryche, though they haue nothing: agayn, some men are poore haupnge greate ryches. Pro. 10. 12.

With goodes euery mā delyuereth his lyfe, and the poore wyll not be reproued.

The light of the righteous maketh ioy full, * but the candle of the vngodlye shall be put oute. Iob. 21. f.

Amonge the proude ther is euer stryfe: but amonge those that do al thynges with aduysement, ther is wysdome. B

Hastely gotten goodes are soone spent: but they that be gathered together wyth the hande, shall increase.

Longe tarynge for a thyng that is differred, greueth the harte: but whan the desyre commeth, it is a tre of lyfe.

Who so despiseth the worde, destroieth hymselfe: but he that feareth the commaundement, shall haue peace.

The lawe is a wel of lyfe vnto þ wyse, that it maye kepe hym from the snares of death.

Good vnderstondinge geueth fauour, but harde is the waye of the despysers.

A wyse man doth all thynges with discretyon, but a foole wyll declare hys folye.

An vngodlye messaunger bryngeth myschefe, but a faythfull embassadoure is wholsome.

He that thynketh scorne to be reformed, commeth to pouerte and shame: but who so receaueth correcyon, shall come to honoure. C

Whan a desyre is accomplyshed it delyteth the soule: * but fooles abhorre hym that eschueth euel. Prou. 2. b.

He that goeth in the companye of wyse men, shall be wyse: but who so is a companyon of fooles, shall be hurte.

Myschefe folowyth vpon synners, but the ryghteous shal haue a good rewarde.

Whiche theyr childers childzen shall haue in possession: * for the ryches of the synner is layed vp for the iuste. Iob. 27. b.

Ther is plenteousnesse of foode in the feldes of the poore, and shalbe increased oute of measure.

* He that spareth the rodde, hateth hys sonne: but who so loueth him, holdeth hym euer in nurture. Ecclꝰ 30. 8 Pro. 23. a Heb. 12. a.

* The ryghteous eateth, and is satisfyed, but the belye of the vngodlye hath neuer ynough. Psal. 33. b

The.xiiii. Chapter.

A Wyse woman vpholdeth hir house, but a foolish wyfe pluc keth it downe.

Who so feareth the LORD, walketh in the ryght path: & regardeth not him þ abhorreth the wayes of the LORDE.

In the mouth of the foolysh is the boast tyng of lordshyp, but the lyppes of þ wyse wyll beware of suche.

Where no oxen are there the crybbes be emptye: but where the oxen labour, there is muche frute.

A faythfull wytnesse wyl not dyssemble, but a falsse recorde wyl make a lye.

A scornefull body seketh wysdome, and fyndeth it not: but knowlege is easy to com
Prou.8.a. by, * vnto him that wyll vnderstonde.

Medle not with a foole, and do as though thou haddest no knowlege.

The wysdome of him that hath vnderstynge is to take hede vnto his waye, but the foolyshnesse of the vnwyse deceaueth.

Fooles make but a sporte of synne, but ther is fauourable loue amonge the ryghteous.

B The harte of hym that hath vnderston dynge wyl nother dispare for ony sorowe, nor be to presumptuous for ony soden ioy.

The houses of the vngodly shal be ouer throwne, but the tabernacles of the ryghteous shal florysh.

Prou.12.d. * Ther is away which some men thynke
Prou.16.f. to be ryght, but the ende therof leadeth vn to death.

The harte is sorowfull euen in laughter, and the ende of myrth is heuynesse.

An vnfaythfull personne shal be fylled with his owne ways. but a good man wyl beware of suche.

An ygnorant body beleueth all thynges: but who so hath vnderstondynge, loketh well to his goynges.

A wyse man feareth, and departeth frō euel, but a foole goeth on presumptuously.

An vnpacyent man handleth foolysh-ly, but he that is well aduysed doth other wyse.

C The ygnorant haue foolyshnesse in pos sessiō, but þ wyse are crowned w knowlege.

The euel shal bowe them selues before þ good: and the vngodly shal wayte at the dores of the ryghteous.

The poore is hated euen of his neyghbours, but the ryche hath many frendes.

Who so despyseth his neyghbour, doth
sinnyth: * but blessed is he that hath pyte on the poore. (he þ beleueth in the LORD, loueth mercy)

They that ymagyn wyckednesse, shal be disapoynted: but they that muse vpon good thynges, vnto such shal happen mer cy and faythfulnesse.

Diligent labour bryngeth ryches: but where many vain wordes are, truely ther is scarcenesse.

Ryches are an ornament vnto the wyse, but the ygnorance of fooles is very foolyshnesse.

A faythfull wytnesse delyuereth soules, but a lyar deceaueth them.

The feare of the LORDE is a strong hold, for vnto his, he wil be a sure defence.

The feare of the LORDE is a well of lyfe, to auoyde the snares of death.

The increase and prosperyte of the co munes is the kynges honoure, but the es cape of the people is the confusyon of the prynce.

Pacyence is a token of wysdome, but wrath and hastye displeasure is a token of foolyshnesse.

A mery harte is the lyfe of the body, but rancour consumeth away the bones.

* He that doth a poore man wrong blas phemeth his maker: but who so hath pyte of the poore doth honour vnto God.

The vngodly is afraied of every payne, but the ryghteous hath a good hope euen in death.

Wysdome resteth in the harte of him that hath vnderstonding, and he wyl make them that are vnlearned.

* Ryghteousnesse setteth vp the people, but wickednes bryngeth folk to destruction.

A discrete seruaunt is a pleasure vnto the kynge, but one that is not honest, prouoketh hym vnto wrath.

The.xv. Chapter.

A * Soft answer putteth away displeasure, * but frowarde wordes prouoke vnto angre.

A wyse tunge commendeth knowlege, a foolysh mouth blabbeth out nothyng but foolyshnesse.

The eyes of the LORDE loke in euery place, bothe vpon the good and bade.

An wholsome tung is a tre of lyfe, but he that abuseth it, hath a broken mynde.

A foole despyseth his fathers correction, but he that taketh hede what he is repro ued shall haue the more vnderstondynge.

In the house of the ryghteous are great ryches, but in the increase of the vngodly ther is vnsoꝛde.

A wyse mouth poureth out knowlege, but the harte of the foolysh doth not so.

* The LORDE abhoꝛreth the sacrifyce of the vngodly, but the pꝛayer of the ryghteous is acceptable vnto hym.

The way of the vngodly is abhomination vnto the LORDE, but who so folowyth ryghteousnesse, hym he loueth.

He that forsaketh the ryght strete shall be sore punyshed: and who so hateth coꝛrection, falleth in to death.

The hell with hir payne is knowne vnto the LORDE, howe muche moꝛe than the hartes of men?

* A scornefull body loueth not one that wolde rebuke hym, nother wyl he come among the wyse.

* A mery hart maketh a chereful coũtenance: but an vnquiet mynde maketh it sory.

A wyse harte wyl seke after knowlege, but the mouth of fooles medleth with foolyshnesse.

All the dayes of the pooꝛe are mysera-ble, but a quiet hart is as a cõtynual feast.

* Better is a lytell with the feare of the LORDE than great treasure: foꝛ they are not without soꝛowe.

Better is a meace of potage with loue, than a fatte oꝛe with euel wyll.

* An angry man stereth vp stryfe, but he that is pacient stylleth discoꝛde.

The way of the slouthfull is ful of thoꝛ nes, but the strete of the ryghteous is well dressed.

* A wyse sõne maketh a glad father, but an vndiscrete body shameth his mother.

A foole reioyceth in foolysshe thynges, but a wyse man loketh well to his owne goynges.

Vnaduysed thoughes shall come to naught, but where as are men that can gyue counsell, there is stedfastnesse.

O how toykull a thynge is it, a man to gyue a conuenient answere?

O how pleasaunt is a woꝛde spoken in due season?

The way of lyfe leadeth vnto heauen? a man shulde beware of hell beneth.

The LORDE wyll breake downe the house of the pꝛoude, but he shal make fast the boꝛders of the wydowe.

The LORDE abhoꝛreth the ymagyna-cions of the wycked, but pure woꝛdes are pleasaunt vnto hym.

The couetous mã wꝛuetteth vp his owne house, but who so hateth rewardes shall lyue

A ryghteous man museth in his mynde how to do good, but the mynde of the vn-godly ymagyneth how he may do harme.

The LORDE is farre from the vngod-ly, but he heareth ꝓ pꝛayer of ꝓ ryghteous.

Lyke as the clearenes of the eyes reioy-ceth the harte, so doth a good name fede the bones.

The eare that herkeneth vnto whol-some warnyng, and enclyneth therto, shall dwell amonge the wyse.

He that refuseth to be reformed, dess-pyseth his owne soule, but he that submitteth hymselfe to coꝛrecyon, is wyse.

The.xvi Chapter.

A

The feare of the LORDE is the ryght scyence of wysdom, and lowlynes goeth before honour

A man may well purpose a thyng in his harte, but the an-swer of the tunge cõmeth of the LORDE

* A man thynketh all his wayes to be cleane, but it is the LORDE that fashyo-neth the myndes. Pro.21.a. & Isa.32.b.

* Cõmyt thy wꝛkes vnto the LORDE, & loke what thou deuyseſt, it shal pꝛospere. Psal.36.a

The LORDE doth all thynges foꝛ his own sake: yee and whan he kepeth the vn-godly foꝛ the daye of wꝛath.

The LORDE abhoꝛreth all pꝛesumptu-ous and pꝛoude hartes, ther maye nother strength noꝛ power escape.

With louynge mercy and faythfulnesse synnes are foꝛgeuen, and who so feareth the LORDE eschueth euell.

Whan a mans wayes please ꝓ LORD, he maketh his very enemyes to be his frẽdes.

B

Better is it to haue a lytel thynge with ryghteousnes, than great rentes wꝛonge-ously gotten.

* A man deuyseth a way in his hart, but it is the LORDE that oꝛdeyneth his goynges. Pro.19.d.

Whan the pꝛophecy is in the lyppes of the kynge, his mouth shal not go wꝛonge in iudgement.

* A true measure and a true balaũce are the LORDES, he maketh all waygh tes. Pro.11.a. and 20.b

It is a great abhompnacion whan kyn-ges are wycked, foꝛ a kynges seate shulde be holden vp with ryghteousnesse.

Ryghteous lyppes are pleasaunt vnto kynges, and they loue hym that speaketh the trueth.

The kynges displeasure is a messauger of death, but a wyse man wyll pacifye hym

The cherefull countenaunce of ỹ kyng is lyfe, and hys louynge fauoure is as the euenynge dewe.

Pro.8.a. C *To haue wisdome in possession is better then golde, and to get vnderstondyng, is moze wozth then syluer.

The path of the ryghteous eschueth euell, and who so loketh well to his wayes kepeth hys owne soule.

Pzesumptuousnesse goeth befoze destruccyon, and after a pzoude stomack ther foloweth a fall.

Better it is to be of humble mynde wt the lowly, then to deuyde the spoyles with the pzoude.

He that handleth a matter wysely, opteyneth good: and *blessed is he, that putteth hys trust in the LORDE.

Psa.2.b

Who so hath a wyse vnderstondynge, is called to counsel: but he that can speake fayze, getteth moze ryches.

Understondynge is a well of lyfe vnto hym that hath it, as foz the chastenynge of fooles, it is but foolyshnesse.

The harte of the wyse enkourmeth hys mouth, and amendeth the doctryne in hys lyppes.

Fayze wozdes are an hony combe, a refreshynge of the mynde, and healthe of the bones.

D *Ther is a waye that men thinke to be ryghte, but the ende therof leadeth vnto death.

Pro.14.b Deu.12.a Esay.55.b

A troublous soule disquieteth hyz self: foz hiz own mouth hath brought her therto

An vngodly person steareth vp euel, & in hys lyppes he is as an whote burning fyz.

A frowarde body causeth strife, and he that is a blabbe of hys tunge, maketh diuision amonge pzynces.

A wycked man begileth his neighbour, and ledeth him the waye that is not good.

He that wyncketh with hys eyes, ymagineth mischefe: and he that byteth his lippes, wyll do some harme.

Leui.19.a *Age is a crowne of wozshippe, yf it be founde in the waye of rygteousnesse.

A pacyent man is better then one that is stronge: and he that can rule hymselfe, is moze wozth then he that winneth a cite

The lottes are cast in to the lappe, but they fall stondeth in the LORDE.

The.xvii. Chapter.

BEtter is *a dzye mosell with quietnesse, then a full house, & many fat cattel with stryfe. Ecclus

A discrete seruaunt shall haue moze rule then the sonnes that haue no wysdome, and shal haue lyke herytage with the bzethzen.

*Lyke as syluer is tryed in the fyz, and golde in the fornace, euen so doth the LORDE pzoue the hartes.

Pro.16.b 1.Pet.1.a

A wycked body holdeth muche of falce lyppes, and a dissemblynge persone geueth eare to a deceatfull tunge.

*Who so laugheth the poore to scorne, blasphemeth hys maker: * and he that is glad of another mans hurte, shall not be vnpunyshed.

Pro.14.a Iob.31.c

*Childers chyldzen are a wozshyppe vnto the elders, and the fathers are ỹ honour of the chyldzen.

An eloquent speche becommeth not a foole, a dissemblyng mouth also beseemeth not a pzynce.

Liberalyte is a pzecious stone vnto him that hath it, foz where soeuer he becömeth, he pzospereth.

*Who so coueteth another mãs offence, seketh loue: but he that discloseth the fau, setteth frendes at variaunce.

One repzoke onely doth moze good to hym that hath vnderstondyng, then an hundzeth stryppes vnto a foole.

A seditious persone seketh mischefe, but a cruell messaunger shall be sente agaynst hym.

It were better to come agaynst a fyze bere robbed of hyz whelpes, then agaynst a foole in hys foolyshnesse.

*Who so rewardeth euell foz good, the plage shall not departe from hys house.

He that soweth discozde and stryfe, is lyke one ỹ digeth vp a water broke: but an open enemie is like the water that breketh out and runneth abzode.

The LORDE hateth as well hym that iustifyeth the vngodlye, as hym that condempneth the innocent.

What helpeth it to geue a foole money in hys hande, where as he hath no mynde to bye wysdome.

He is a frende that alwaye loueth, and in aduersyte a man shall know who is his bzother.

*Who so pzompteth by the hande, and is suertye foz another, he is a foole.

he that loueth stryfe, delyteth in synne: and who so setteth his doze to hygh, seketh after a fall.

Who so hath a frowarde harte, optey-neth no good: & he ỳ hath an ouerthwart tunge, shall fall in to myschefe.

An vnwyse body bryngeth hymselfe in to shame, and the father of a foole cā haue no ioye.

A merry harte maketh a lusty age, but a sorowfull mynd dryeth vp the bones.

The vngodly taketh gyftes out of the bosome, to wrayst ỳ wayes of iudgement.

Wysdome shyneth in the face of him that hath vnderstondynge, but the eyes of the fooles wandze thozow out all londes.

An vndiscretcion is a greke vnto his father, and heuynesse vnto hys mother that bare hym.

To punysh the innocent, and to smyte the pynces that geue true iudgement, are both euell.

He is wyse and discrete, that tempe-reth his wozdes: and he is a man of vnder standynge, that maketh much of his spzete

Yee a dezp foole (whan he holdeth hys tung) is counted wyse, and to haue vnder-standynge, whan he shutteth hys lyppes.

The.xviii.Chapter.

Who so hath pleasure to sowe discozde, pyketh a quarell in euery thynge.

A foole hath no delite in vn derstonding, but only in those thynges wherin hys harte reioyceth.

Where vngodlynesse is, there is also dis-dayne: and so there followeth shame, and dishonoure.

The wozdes of a mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame.

It is not good to regarde the person of the vngodlye, ozto put backe the rygh-teous in iudgement.

A fooles lippes are euer brawlyng, and hys mouth prouoketh vnto battayll.

A fooles mouth is hys owne destructi-on, and hys lyppes are the snare foz hys owne soule.

The wozdes of a slaunderer are very bounden, & go thozow vnto the pynnooste partes of the body.

Who so is slouthfull and slacke in hys labour, is the brother of hym ỳ is a wastter

The name of ỳ LORD is a strōg castell, a righteous flieth vnto it, & shalbe saued.

But the ryche mans goodes are hys stronge holde, yee he taketh them foz an hyghe wall rounde aboute hym.

After pryde commeth destruccyon, and honoure after lowlynesse.

He that geueth sentence in a matter be foze he heare it, is as a foole, and wozthy to be confounded. Eccli. 11.8

A good stomack dryueth awaye a mās disease, but whan the spzete is vered, who maye abyde it?

A wyse harte laboureth foz knowlege, and a pzudent eare seketh vnderstondyng

Lyberalyte bryngeth a man to honour and wozshyppe, and setteth hym amonge greate men.

The ryghteous accuseth hymselfe fyrst of al, yf his neighbour com, he shal find hi.

The lot pacifieth variance, and parteth the myghtie a sunder. C

The vnite of bzethzen is stronger then a castell, and they that holde together, are lyke the barre of a palace.

A mans belly shalbe satisfyed with the frute of hys owne mouth, and with the in-crease of hys lyppes shall he be fylled.

Death and lyfe stonde in the power of the tunge, he that loueth it, shal enioye the frute therof

Who so fyndeth a wyf findeth a good thynge, and receaueth an wholsome bene-fyte of the LORDE. Pro. 19.b. and. 21.d.

The poore maketh supplicacyon and pzayeth meekely, but the ryche geueth a rough answere.

A frend that delyteth in loue, doth a mā moze frendshyppe, and stycketh faster vn-to hym then a brother.

The.xix.Chapter.

Better * is the poore that ly-ueth godly, then the blasphe-mer that is but a foole. A pro.28.a

Where no discretion is, there the soule is not wel: and who so is swifte on foote, stōbleth hastely

Foolysh shnesse maketh a man to go oute of hys way: and then is hys hart vnpacient agaynst the LORDE.

Ryches make many frendes, but the poore is forsaken of hys owne frendes.

A false wytnesse shall not remayn vn punyshed, and he that speaketh lyes shall not escape. Deu. 19.b

The multitude hangeth vpon greate men, and euery man fauoureth hym that geueth rewardes.

Is for ỹ poore, he is hated among al his brethren: yee hys owne frendes forsake hym. And he that geueth credẽce vnto wordes, getteth nothynge.

B He that is wyse, loueth hys owne soule: and who so hath vnderstondynge, shall prospere.

A false wytnesse shall not remaynе vnpunyshed, and he that speaketh lyes shall perysshe.

Delicate ease becommeth not a foole, much more vnsemely is it, a bonde man to haue the rule of prynces.

A wyse man putteth of displeasure: and it is honour to let some fautes passe.

Pro. 28.f. Psa. 132.a * The kynges displeasure is like ỹ roaryng of a Lyon, but hys frendshyppe is lyke the dewe vpon the grasse.

Pro. 17.a and. 27.b. *An vndiscret sonne is the heuynesse of hys father, and a braulynge wyfe is lyke ỹ droppynge of an house, where thorow it is euer droppynge.

Pro. 18.c. House and ryches maye a man haue by the heritage of hys elders, * but a discrete woman is the gyfte of the LORDE.

C Slouthfulnesse bryngeth slepe, and an idell soule shall suffer honger.

Who so kepeth the commaundement, kepeth hys owne soule: but he that regardeth not hys waye, shall dye.

He ỹ hath pitie vpon the poore, lendeth vnto the LORDE: and loke what he laieth out, it shalbe payed him agayne.

Chasten thy sonne whyle ther is hope, but let not thy soule be moued to slay him.

For greate wrath bryngeth harm, ther fore let him go, and so mayeste thou teach hym more nurtoure.

O geue eare vnto good counsell, and be content to be refourmed, that thou mayest be wyse here after.

Pro. 16.b. * Ther are many deuices in a mans harte, neuertheles the counsel of the LORDE shall stonde.

It is a mans worshyppe to do good, and better is it to be a poore man, then a dissembler.

D The feare of the LORDE preserueth ỹ lyfe, ye it geueth plenteousnesse, wythout the visytacyon of ony plage.

Pro. 26.b. *A slouthfull body shutteth hys hande in to his bosome, so that he can not put it to his mouth.

Pro. 21.b. *yf thou smytest a scorneful personne, the ignorant shall take better hede: and yf thou reprouest one that hath vnderstondynge, he wyll be the wyser.

He that hurteth hys father, or shutteth out his mother, is a shameful ỹ and dedy thy sonne.

Hy sonne, heare nomore the doctryne that leadeth the away from the wordes of vnderstondynge.

A false wytnesse laugheth iudgement to scorne, and the mouth of the vngodlye eateth vp wyckednesse.

Punishmentes are ordened for the scornefull, and strypes for fooles backes.

The.xx. Chapter.

Wyne * is a voluptuous thing and dronckennesse causeth sedicion: who so delyteth therin shall neuer be wyse.

Pro. * The kynge ought to be feared as the roarynge of a lyon, who so prouoketh hym vnto anger, offendeth agaynst hys owne soule.

It is a mans honoure to kepe himself from strife, but they that haue pleasure in braulynge, are fooles euerydele.

A slouthfull body wyll not go to plowe for colde, therfore shall he go a beggynge in Sommer, and haue nothynge.

Wyse counsell in the harte of man is like a water in the depe of the earth: but he ỹ hath vnderstondynge, bryngeth it forth.

Many ther be ỹ are called good doers, but wher shal one find a true faithful man?

Who so ledeth a godly and innocent lyfe, * happie shall hys chyldre be, whom he leaueth behynde hym.

A kynge that sytteth in iudgement, and loketh wel aboute hym, driueth away all euell.

Pro. 1.a *Who can saye: my harte is cleane, I am innocent from synne?

To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A chylde is knowne by hys conuersacion, whether his workes be pure & right.

As for the hearynge of the eare and the syght of the eye, the LORDE hath made them both.

Delite not thou in slepe, lest thou come vnto pouerte: but open thyne eyes, & thou shalt haue bread ynough.

It is naught, It is naught (saye men) whan they haue it: but whan it is gone, they geue it a good worde.

A mouthe of vnderstondynge is more worth then golde, many precyous stones, and costlye Iewels.

Gen.43. * Take his garment that is suertye for a straunger, and take a pledge of hym for the vnknowne mans sake.

Euery man liketh the breed that is got ten with deceate, but at the last his mouth shalbe filled with grauell.

Thorow counsell the thynges that mē dispose go forwarde: and with discrecyon ought warres to be taken in hande.

Medle not with hym that bewrayeth secretes, and is a slaunderer, & deceaueth with hys lyppes.

Exo.21.b. * Who so curseth his father and mother, hys lyghte shalbe put out in the myddest of darknesse.

Deu.23.a. The heretage that commeth to hastely at ỹ fyrst, shal not be praysed at ỹ end.

Rom.12.b. * Saye not thou: I wyll recompense euell: but put thy trust in the LORDE, and he shall defende the.

* The LORD abhorreth two maner of weyghtes, and a false balaunce is an euell thynge.

* The LORDE ordreth euery mans goynges: for what is he, that vnderstondeth hys owne wayes?

It is a snare for a man to blaspheme ỹ which is holy, and then to go aboute with vowes.

* A wyse kynge destroyeth the vngodlye, and bryngeth the whele ouer them.

The lanterne of the LORDE is the breth of man, and goeth thorow all the inwarde partes of the body.

* Mercy and faithfulnesse preserue the kynge, and with louyng kindnesse his seat is holden vp.

The strength of yonge mē is they^r worshippe: and a graye head, is an honour vnto the aged.

Woundes dryue awaye euell: and so do stypes the inwarde partes of the body.

The.xxi. Chapter.

The * kynges harte is in the hand of the LORDE, lyke as are the ryuers of water: he maye turne it whyther so euer he wyll.

Euery man thynketh hys owne waye to be vyght, but the LORDE iudgeth the hartes.

* To do ryghteousnesse and iudgemēt is more acceptable to the LORDE then sacrifice.

A presumptuous loke, a proude stomack, and the lanterne of the vngodly is synne.

The deuyces of one that is diligente, bryngе plenteousnesse: but he that is vnadvysed, commeth vnto pouerte.

Who so hoordeth vp ryches with the deceatfulnesse of hys tunge, he is a foole, & lyke vnto them ỹ seke they^r owne death.

The robberyes of the vngodlye shalbe they^r owne destruccyon, for they wold not do the thynge that was right.

The waies of the frowarde are straūge: but * the workes of hym that is cleane, are vyghte. B Tit.1.a

Pro.25.b. * It is better to dwell in a corner vnder the house toppe, then with a braulinge woman in a wyde house.

The soule of the vngodlye wysheth euell, and hath no pytie vpō his neighbour.

Whan the scornefull is punyshed, the ignorant take the better hede: and whan a wyse man is warned, he wyll receaue ỹ more vnderstondynge.

The vyghteous enfourmeth the house of the vngodly, but ỹ vngodly go on still after they^r owne wyckednesse.

Eccl.21.b. * Who so stoppeth his eare at ỹ crieng of the poore, he shal crie himselfe, and not be herde.

A preuy rewarde pacifieth displeasure, and a gyfte in the bosome stylleth furyousnesse.

The iust delyteth in doynge the thyng that is vyght, but the workers of wyckednesse abhorre the same.

The man that wandreth out of ỹ waye of wysdome, shall remayne in the congregacyon of the dead. C

He that hath pleasure in banckettes, shall be a poore man.

Pro.23.a. * Who so delyteth in wyne and delycates, shall not be ryche.

The vngodly shalbe geuen for ỹ vyghteous, and the wycked for the iust.

Eccli.25.c. * It is better to dwell in a wyldernesse, thē with a chydynge & an angrie woman.

In a wyse mans house ther is greate treasure and plenteousnesse: but a foolyshe body spendeth vp all.

Who so foloweth righteousnesse and mercy, fyndeth both lyfe, vyghteousnesse, and honoure.

A wyse man wynneth the cytie of the myghtie, and as for the strengthe that they trust in, he bryngeth it downe.

Pro.12.b. * Who so kepeth hys mouth & his tunge the same kepeth hys soule from trouble. D

He that is proude and presumptuous,

is called a scornefull man, which in wrath darre worke malitiously.

The voluptuousnesse of the slouthfull is hys own death, for hys handes wyl not laboure.

He coueteth and desyreth all the daye longe, but the righteous is alway geuing and kepeth nothynge backe.

Pro. 15.c. Iere. 7.c The sacrifyce of the vngodlye is abhominacyon, for they offre the thynge that is gotten with wyckednesse.

Pro. 19.a. * A false witnesse shall perysshe, but he that wylbe content to heare, shall alwaye haue power to speake hymselfe.

In vngodlye man goeth forth rashlye, but the iust refourmeth hys owne waye.

Eso. 8.c and. 46.b * There is no wysdome, there is no vnderstondynge, there is no counsell agaynst the LORDE.

Psal. 32.c. * The horse is prepared agaynste the daye of battayll, but the LORDE geueth the victorye.

The.xxii. Chapter.

Eccle. 41.b Eccls. 7.a. * Good name is more worth, then greate ryches, & louynge fauoure is better then syluer, and golde.

Whether ryches or pouerte do mete vs, it commeth all of God.

A wyse man seyth the plage and hideth hymselfe, but the foolyshe go on styll, & are punyshed.

The ende of lowlynesse, and the feare of God, is ryches, honour, prosperyte, and healthe.

Speares and snares are in the way of the frowarde, but he ỳ wyll kepe his soule, let hym flye from such.

Yf thou teachest a chylde in hys youthe what waye he shulde go, he shall not leaue it whan he is olde.

The ryche ruleth the poore, and the borower is seruaunt to the lender.

He that soweth wickednesse, shal reape sorowe, and the rodde of hys plage shal destroye hym.

Eccll. 31.c. * A louyng eye shal be blessed, for he geueth of hys bread vnto the poore.

Cast out the frowardfull man, and so shal stryfe go out with him, yee variaunce and sklaunder shal ceasse.

Who so delyteth to be of a clene harte, and of gracious lyppes, the kynge shal be hys frende.

The eyes of the LORD preserue knowlege, but as for the wordes of the despytefull, he dyngeth them to naught.

The slouthful body sayeth: ther is a lio wythout, I myght be slayne in the strete.

* The mouth of an harlot is a deepe pyt wherein he falleth that the LORDE is in grie wythall. Pro. 2.

* Foolyshnesse sticketh in the harte of the lad, but the rodde of correccyon dyueth it awaye. Ecc.

Who so doth a poore man wrong to increase hys owne ryches, geueth (comonly) vnto the ryche, and at the last commeth to pouerte hymselfe.

My sonne, bowe downe thine eare, and herken vnto the wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thynge, yf thou kepe it in thy harte, and practyse it in thy mouth: that thou mayeste alwaye put thy truste in the LORDE.

Haue not I warned the very oft with counsell and learnynge: that I might shew the the treuth and that thou with the verye mysghtest answere them that laye ony thynge agaynst the?

Se that thou robbe not the poore because he is weake, and oppresse not the symple in iudgemente: for the LORDE hymselfe wil defende theyr cause, & do violence vnto them that haue vsed violence.

Make no frendlyppe with an angrye wylfull man, and kepe no company with the furious: lest thou learne hys wayes, & receaue hurte vnto thy soule.

* Be not thou one of the that bynd theyr hande vpon promyse, and are suertye in dette: for yf thou haste nothynge to paye, they shall take awaye thy bed fro vnder the. Pro. 6.

* Thou shalt not remoue the lond mark, which thy fore elders haue set. Pro. 22.

Seyste thou not, that they which be diligent in theyr busynesse stonde before kynges, and not amonge the symple people?

The xxiii. Chapter.

When thou sytteste at the table to eate with a Lorde, order thyselfe manerly with the thynges that are set before the.

Measure thyne appetyte: and yf thou wylt rule thyne owne selfe, be not ouer gredy of hys meate: for meate begyleth and deceaueth.

* Take not ouer greate trauayle, and labour to be ryche, beware of such a purpose. Pro. 23.

Why wylt thou set thyne eye vpon the thyng, which sodenly vanysheth awaye?

For riches make the selues wynges, & ta
ke they flight lyke an Egle in to the ayre.
Eate not thou wt ỹ enuious, & desyre not
hys meate, for he hath a maruaylous hart
He sayeth vnto the: eate and drynke,
where as hys harte is not with the.
yee ỹ morsels ỹ thou hast eatē shalt thou
perdyake, and lese those swete wordes.
Cel nothing in to ỹ eares of a foole, for
he wil despise the wisdom of thy wordes.
*Remoue not the olde land marke, and
come not wythin the feld of the fatherlesse:
for he that deliuereth thē is mightie, euen
he shall defende theyr cause agaynst the.
Applie thyne harte vnto learning, and
thyne eare to the wordes of knowlege.
*Withold not correctiō frō ỹ child, for: yf
thou beatest hym wt ỹ rod, he shal not dye.
Thou smytest hym with the rodde, but
thou delyuerest hys soule from hell.
My son, yf thyn harte receaue wisdom,
my hart also shall reioyce: yee my reynes
shalbe very glad, yf thy lyppes speake the
thynge that is ryghte.
*Let not thin hart be gelous to folow sin
ners, but kepe ỹ stil in ỹ feare of ỹ LORD al
ỹ daye long: for ỹ end is not yet come, and
thy patient abyding shall not be in vaine.
My sonne, geue eare & be wyse, so shall
thyne harte prosper in the waye.
Kepe no cōpany wt wynebebbers, & ryo
tous eaters of flesh: *for such as be dronkat
des & ryotous, shal com to pouert, & he ỹ is
gyuē to much slepe, shal go wt a ragged cote
Geue eare vnto thy father ỹ begat ỹ, &
dispise not thy mother whan she is olde.
Labour for to get the treuth: sell not a-
waye wyldome, nurtoure and vnderston-
dynge (for a ryghteous father is maruay-
lous glad of a wyse sonne, and delyteth in
hym) so shall thy father be glad, and thy
mother that bare the, shall reioyce.
My son geue me thyn hart, & let thyne
eyes haue pleasure in my wayes.
*For an whore is a depe graue, and an
harlot is a narow pytte.
She lurketh lyke a theefe, and those that
be not aware she bringeth vnto her.
Where is woe? where is sorowe? where
is stryfe? where is braulinge? where are
wordes vnout cause? where be reed eyes?
Euen amonge those that be ouer at the
wyne, and seke out where the best is.
Loke not thou vpon the wyne, how reed
it is, what a colloure it geueth in ỹ glasse.
It goeth down softly, but at ỹ last it by
teth lyke a serpēt, & stynget h as an Adder.
So shall thyne eyes loke vnto straung
women, and thyne harte shall muse vpon
frowarde thynges.
yee thou shalt be as tho thou sleppest, in
ỹ middest of ỹ see, or vpō ỹ top of the mast.
They wounded me (shalt thou say) but
it hath not hurte me, they smote me, but I
felt it not.
Whan I am well wakened, I wyll go
to the drynke agayne.

The.xxiiii. Chapter.

BE not thou gelous ouer wyc-
ked men, and desyre not thou
to be amonge them.
For theyr harte ymagineth
to do hurte, and theyr lyppes
talke of myschefe.
Thorow wisdome an house shalbe buyl
ded, & with vnderstondyng it shalbe set vp
Thorow discrecion shall the chābers be
fylled with all costly and pleasaunt riches
A wyse man is stronge, yee a man of
vnderstondynge is better, then he that is
myghtie of strength.
For with discrecion must warres be ta
ken in hande, and where as are many that
can geue counsell, there is the victory.
Wisdō is an hye thing, yee euē to ỹ foole
for he darre not open hys mouth in ỹ gate.
He that ymagineth myschefe, may wel
be called an vngracious persone.
The thought of ỹ foolysh is syn, and the
scornefull is an abhominacion vnto men.
yf thou be ouerseue and negligent in the
tyme of nede, then is thy strength but smal
Deliuer thē ỹ go vnto death, and are led
awaye to be slayne, and be not negligent
therin. yf thou wilt saye: I knew not of it.
Thynkest thou that he which made the
hartes, doth not consyder it? and that he
which regardeth thy soule, seyth it not?
Shall not he recompense euery man
accordynge to hys workes?
My son, thou eatest hony & ỹ swete hony
combe, for it is good & swete in thy mouth.
Euen so shal ỹ knowlege of wisdō be vn
to thy soule, as soone as thou hast gottē it.
And ther is good hope, yee thy hope shal
not be in vayne.
Laye no prouy wayte wyckedly vpon
the house of the ryghteous, and disquiete
not hys restynge place.
*For a iuste man falleth seuen tymes, &
ryseth vp agayne, but the vngodlye fall
in to wyckednesse.
*Reioice not thou at ỹ fal of thin enemie,
& let not thyn hart be glad whā he stōbleth

Pro 23.b. 24.a

Psal.33.c. 36.b.

Pro.17.c

Lest ꝑ LORD (whā he seyth it) be angry, and turne hys wrath from hym vnto the.

Pro. 23.b. 24.a. * Let not the wrath and gelousy moue ꝑ, to folow the wycked and vngodly.

And why? the wycked hath nothynge to hope for, and the candle of the vngodly shall be put oute.

Iob. 21.b. Pro 13.a. Pro.20.a. * My sonne, feare thou the LORD, and the kynge, and kepe no company with the slaunderers: for theyr destruccyon shall come sodenly, and who knoweth the fall of them both?

¶ These are also the sayenges of ꝑ wyse.

Pro.18.a. * It is not good, to haue respecte of ony personne in iudgement.

He that sayeth to the vngodly: thou art ryghtcous, hym shall the people curse, yee the cōmunety shal abhorre hym.

But they that rebuke the vngodly shal be commended, and a ryche blessynge shal come vpon them.

He maketh hymselfe to be well loued, ꝑ geueth a good answere.

Fyrst make vp thy worke that is wythout, and loke well vnto ꝑ which thou hast in the felde, and thē buylde thyne house.

Be no false wytnesse agaynst thy neyghboure, and hurte not him with thy lyppes.

Pro.20.a. * Say not: I wyl handle hym, euen as he hath dealte wyth me, and wyll rewarde euery man accordynge to hys dedes.

Pro. 6.b. * I went by the felde of the slouthfull, & by the vnyarde of the foolysh man.

And lo, it was all couered with nettels, and stode ful of thystles, and the stone wal was broken downe.

Thys I sawe and consydred it well: I loked vpō it, & toke it for a warnyng

Yee slepe on stil a litle, slōbre a lytle, fold thyn hādes together yet a lytle: so shal pouerte com vnto the as one ꝑ trauayleth by the way, & necessyte lyke a wapened man.

The.xxv.Chapter.

THese also are Salomōs prouerbes, which ꝑ mē of Ezechias kynge of Iuda gathered together.

Deu.29.b. It is the honoure of God to kepe a thynge secrete, * but the kinges honoure is to searche out a thynge

The heauen is hygh, the earth is depe, and the kynges harte is vnsearcheable.

Take the drosse from the syluer, & ther shalbe a cleane vessell therof.

Take away vngodlinesse frā ꝑ kynge, & his seat shalbe stablished wt righteousnesse

Put not forth thy selfe in the presence of ꝑ kyng, & preasse not in ꝑ place of great men.

Better it is that it be sayde vnto the *come vp hyther, thē thou to be set before in the presence of the prynce, whom thyne eyes haue seyn with thyne eyes.

* Be not hastly to go to the law, lest thou wotest not what to do in the ende, when thy neyghboure put the to shame.

Hādle thy matter wt thy neyghbour himselfe, and discouer not another mās secrete: lest whā mē heare therof, it turne to thy dishonour, & lest thyn euel name do not cease.

A worde spokē in due season, is lyke apples of golde in a syluer dyshe.

The correctiō of ꝑ wyse is to an obedient eare, a golden cheyne & a Jewel of golde.

Lyke as the wyntercolde in the haruest, so is a faythfull messaūger to hym ꝑ sendeth him, and refresheth his masters mynde.

Who so maketh great boastes, and geueth nothynge, is lyke cloudes and wynde wythout rayne.

* With paciēce may a prince be perswaded, & wt a soft tūg may rigorousnesse be broken.

If thou fyndest hony, eate so much as is sufficient for the: lest thou be ouerfull, & perbreake it out agayne.

Withdraw thy foote frō thy neyghbours house, lest he be weery of the, & so abhorre the.

Who so beareth false wytnesse against hys neyghbour, he is a very speare, a sworde and a sharpe arowe.

The hope of ꝑ vngodly in tyme of nede is lyke a rotten toth & a slippery foote.

Who so syngeth a songe to a wyckedharte, clotheth him with ragges in ꝑ cold, and poureth vyneger vpon chalke.

* If thyne enemye honger, fede him: if he thyrste, geue hym drynke: for so shalt thou heape coales of fyre vpon hys head, and the LORDE shall rewarde the.

The northe wynde dryueth away the rayne, euen so doth an earnestе sober countenaunce a backbyters tunge.

* It is better to syt a corner vnder ꝑ roffe than wt a brauling womā in a wyde house.

A good reporte out of a farre countre, is lyke colde water to a thyrstie soule.

A ryghteous man fallynge downe before the vngodlye, is lyke a troubled well and a spryngе that is destroyed.

* Like as it is not good to eate to much hony, euen so he that wyl searche out hys thynges, it shall be to heuy for hym.

He ꝑ can not rule hymselfe, is lyke a cyte, which is broke down, & hath no wall

The.xxvi. Chapter.

Lyke as snowe is not mete in
ſommer, noꝛ rayne in haruest:
euen ſo is woꝛſhippe vnſeme-
ly foꝛ a foole.

Lyke as ꝓ byꝛd ⁊ ꝓ ſwalow
flyeth, flyght ⁊ flye here ⁊ there, ſo ꝓ cur
ſe is geuē in vain ſhal not light vpō amā
Whip ꝓ hoꝛſe belōgeth a whippe, to the
lyppes a bydle, ⁊ a rodde to the fooles backe
Anſwere not the foole an anſwere after his
foolyſhnelſe, leſt thou become lyke vnto hi:
But make the foole an anſwere to hys foo-
lyſhnelſe, leſt he be wiſe in his own cōceate.

He is lame of his fete, yet dꝛonken is he
that ſendeth ꝓ cōmitteth any thing to a foole
Lyke as it is an vnſemelye thynge to
haue legges and yet to halte, euen ſo is a
parable in the fooles mouthe.

He that ſetteth a foole in hyghe dignite,
doth euen as yf a man dyd caſte a pꝛeci-
ous ſtone vpon the galous.

A parable in a fooles mouth, is lyke a
lame ꝓ goeth a dꝛunkē mā in the hand.

A man of experience diſcerneth al thyn
ges well, but who ſo hyꝛeth a foole, hyꝛeth
euen one as wyll take no hede.

Lyke as the dog turneth agayne to
his vomyte, euen ſo a foole beginneth his
foolyſhnelſe agayne a freſhe.

Yf thou ſeyſt a man ꝓ is wiſe in his own
conceyte, ther is moꝛe hope in a foole thē in hi

The ſlouthful ſaieth: ther is a lyon
without, or I ſhal be ſlayne in ꝓ myddeſt of the ſtretes.

Lyke as the doꝛe turneth aboute vpon
his hoꝛdes, euen ſo doth the ſlouthfull
wallow hymſelf in his bedde.

The ſlouthful body thꝛuſteth his hād
into his boſome, and it greueth him to put
it agayne to hys mouth.

The ſlougard thynketh himſelf wyſer,
then ſeuen men that syt and teache.

Who ſo goeth by and medleth with o-
thers ſtryfe, he is like one that taketh a
dog by the eares.

Lyke as one ſhuteth deadly arowes
and ſlaine out of a pꝛeuy place, euen ſo doth
a falſe wight with his neghboure: and thā
ſayeth he, I dyd it but in ſporte.

Where no wood is, there the fyꝛ goeth
out: where the backbyter is take away,
there the ſtryfe ceaſſeth.

Colys kindle beate, ⁊ wood ꝓ fyꝛe: euē ſo
doth a contending felow ſeare vp variaunce

The wordes of backbiters are lyke flattery,
but they pearce ꝓ inward partes of ꝓ body

Burning lippes ⁊ a wycked harte, are
like a potſherde couered with ſyluer dꝛoſſe

An enemie diſſembleth wt his lyppes, ⁊
in ꝓ meane ſeaſon he ymagineth miſchefe:
but whā he ſpeaketh fayꝛ, beleue him not:
foꝛ ther are ſeuē abhominacios in his hart

Who ſo kepeth euell wyll ſecretely to
do hurte, his malyce ſhall be ſhewed beſoꝛ
the whole congregacyon.

*Who ſo dyggeth vp a pytte: ſhall fall Eccleſ.27.
therin: and he that weltreth a ſtone, ſhall Eccleſ.27.
ſtomble vpon it hymſelfe.

A diſſēbling tung hateth one ꝓ rebuketh
hi, ⁊ a flatteryng mouth woꝛketh myſchefe

The.xxvii. Chapter.

Make not thy boaſt of tomoꝛow: A
*foꝛ thou knoweſte not what Gen.27.d
maye happen to daye. Luce.12.b.
Iacob.4.b.

Let another man pꝛayſe ꝓ,
and not thyne owne mouth: yea
other folkes lyppes, and not thyne.

*The ſtone is heuy, ⁊ the ſond weyghty: Eccl.22.c
but a fooles wꝛath is heuyer thē they both

Wꝛath is a cruel thig, ⁊ furiouſnelſe is a
very tēpeſt: yee who is able to abyde enuy?

*In opē rebuke is better, thē a ſecret loue Pſ.140.d
Luce.22.b.

Faythfull are the woundes of a louer,
but the kyſſes of an enemie are deceatful.

He that is full, abhoꝛreth an honycom
be: but vnto hym that is hongrye, euery
ſower thynge is ſwete.

He that oft tymes flytteth, is lyke a byꝛd
that foꝛſaketh hyꝛ neſte.

The hart is glad of a ſwete oyntment ⁊
ſauoure, but a ſtomacke ꝓ can geue good
counſell, reioyceth a mans neghboure.

Thyne owne frend ⁊ thy fathers frend B
ſe thou foꝛſake not: but go not in to thy bꝛo
thers houſe in tyme of thy trouble.

Better is a frende at hande, then a bꝛo-
ther farre of.

Wy ſonne be wiſe, and thou ſhalt make
me a glad harte: ſo that I ſhall make an-
ſwere vnto my rebukers.

A wiſe mā ſeing ꝓ plage wil hide himſelf,
as foꝛ fooles they go on ſtyl, ⁊ ſuffer harme

*Take hys garmente ꝓ is ſuertye foꝛ a Pro. 20.d
ſtraunger, and take a pledge of hym foꝛ ꝓ
vnknowne mans ſake.

He that is to haſtly to pꝛayſe hys negh
boure aboue meaſure, ſhalbe taken as one
that geueth an euell repoꝛte.

* A bꝛawlynge woman and the roꝛe of Pro.19.d
the houſe dꝛoppynge in a rayne daye, may
well be compared together.

He that refrayneth her, refrayneth the
wynde, and holdeth oyle faſt in his hande.

Lyke as one yꝛon whetteth another, ſo
doth one man comfoꝛte another.

Who ſo kepeth his fygetre, ſhall eu-

lope the frutes therof: he that wayteth vpon hys master, shall come to honoure.

Like as in one water ther apeare diuerse faces, euē so diuers mē haue diuers hartes

Esa.50.b. *Lyke as hell & destruccio are neuer ful
Eccls 1.a. cuen so ỳ eyes of mē can neuer be satisfied.
Eccli.14.a
Iesu.27.b ‡Syluer is tryed in the moulde, & golde in the fornace, and so is a man, whan he is openly prayed to hys face.

Though thou shuldest braye a foole w a pestell in a morter lyke otemeel, yet wyll not hys foolyshnesse go from hym.

Iob.10.a. *Se that thou knowe the nombre of thy cattell thyself, & loke wel to thy flockes

For ryches abyde not alwaye, and the crowne endureth not for euer.

The hay groweth, the grasse commeth vp, & herbes are gathered in ỳ mountaines

The labes shal cloth the, & for ỳ goates thou shalt haue money to thy husbandrye.

Thou shalt haue goates mylk ynough to kede the, to vpholde thy housholde, and to sustayne thy maydens.

The.xxviii.Chapter.

A Reuel.26.c. THe vngodly flyeth no mā tha synge hym, but the righteous stondeth styf as a lyon.

Because of syn ỳ lond doth ofte chaunge hyr prynce: but thorowe men of vnderstondynge, and wysdome a realme endureth longe.

One poore man oppressynge another by violence, is lyke a continuall rayn that destroyeth the frute.

They ỳ forsake the lawe, prayse the vngodly: but such as kepe ỳ lawe aborre thē.

1.Cor.2.b *Wyckedmen discerne not the thynge that is ryghte, but they that seke after the LORDE, discusse all thynges.

Psa.39.a. *A poor mā leding a godly lyf, is better then the rych ỳ goeth in frowarde wayes.

Who so kepeth the lawe, is a chylde of vnderstondynge: but he that fedeth ryotus men, shameth hys father.

B Who so increaseth his ryches by vsuntage and wynnynge, let hym gather them to helpe the poore withall.

Pro.1.b. *He that turneth away his eare frō hearynge the law, his prayer shalbe abhorred.

Who so ledeth ỳ righteous in to an euel way, shall fall in to hys owne pyt, but the iuste shall haue the good in possession.

The ryche man thinketh himself to be wyse, but the poore that hath vnderstondynge, can perceaue hym well ynough.

Eccli.10.a *When righteous men are in prosperi
Pro.28.b. te, thē doth honoure florysshe: but whan the
Pro.29.a vngodly come vp, ỳ state of mē chaūgeth.

*He that hideth his sinnes, shal not pros
pere: but who so knowlegeth them, & forsa
keth them, shall haue mercy.

Well is hym that stondeth alwaye in awe: as for hym that hardeneth hys hart, he shall fall into myschefe.

Lyke as a roaringe lyon, & an hongrye beer: euen so is an vngodly prynce ouer ỳ poore people.

Where the prynce is wythout vnderstondyng, there is greate oppression, and wronge: but yf he be such one as hateth vnsatisfied
uetousnesse, he shall raygne longe.

*He that by violence sheddeth any mās bloude, shall be a runnagate vnto hys grauе, & no man shall be able to succurre hym.

*Who so leadeth a godly and innocent lyfe, shalbe safe: but he that goeth frowarde wayes, shall once haue a fall.

*He that tylleth his londe, shal haue plen
teousnesse of bread: but he that foloweth
vdelnesse, shall haue powerte ynough.

A faithfull man is greatly to be commended, * but he that maketh to much haste
for to be ryche, shall not be vnpunyshed.

To haue respect of persones in iudgmente is not good: And why? he will do wronge, yee euen for a pece of bread.

He that will be riche al to soone, hath an euell eye, and considereth not, that powerte shal come vpon hym.

He ỳ rebuketh a man, shal fynd more fauoure at the last, the he that flatereth with
*Who so robbeth his father & mother, and sayeth it is no synne, the same is lyke vnto a murtherer.

He that is of a proude stomack, stereth vp strefe: but he that putteth his trust in the LORDE, shalbe well fed.

* He that trusteth in hys owne harte, is a foole: but he ỳ dealeth wysely, shalbe safe.

*He ỳ geueth vnto ỳ poor, shal not want
but he ỳ turneth away his eyes frō such as
be in nede shal suffre greate powerte yssell.

*Whā ỳ vngodly are come vp, men are
fayne to hyde thē selues: but whan they perysh, the righteous increase.

The.xxix.Chapter.

HE that is stifnecked, and wyll not be refourmed, shal sodenly be destroyed wout any helpe.

*Where the righteous haue the ouerhande, the people are in prosperyte: but where the vngodly beareth rule, there the people mourne.

Who so loueth wysdome, maketh hys father a glad mā: * but he that kepeth harlottes, spendeth away that he hath.

Wich true iudgement the kyng setteth vp the lande, but yf he be a man that taketh gyftes, he turneth it vp syde downe.

Who so flatereth his neyghboure, layeth a nette for his fete.

The synne of ỹ wycked is his owne snare, but ỹ ryghteous shall be glad and reioyce.

The ryghteous considereth the cause of the poore, but the vngodly regardeth no vnderstondynge.

Wycked people bynge a cytie in decaye, but wyse men set it vp agayne.

yf a wyse man go to lawe with a foole (whether he deale with hym frendly or roughly) he gaineth no rest.

The bloudethyrsty hate the ryghteous, but the iuste seke his soule.

A fole poureth out his spyrete all together, but a wyse man kepeth it in tyll afterwarde.

yf a pynce delyte in lyes, all his seruauntes are vngodly.

The poore and the lender mete together, ỹ LORDE lyghteneth bothe their eyes.

* The seate of the kynge that faythfully iudgeth the poore, shal contynue sure for euermore.

The rodde and correccyon mynystre wysdome, but yf a chylde be not loked vnto, he bryngeth his mother to shame.

Whan the vngodly come vp, wyckednesse increaseth: but the ryghteous shall se theyr fall.

Chastise thy sone with correccyon: and he shall comforte the, ye he shall do the good at thyne harte.

Where no prophet is, there the people perysh, but wel is him that kepeth the lawe.

A seruaunt wyll not be the better for wordes, for though he vnderstond, yet wel he not vnderstande them.

Seyest thou a man that is hastye to speake vnaduysed, thou mayste truste a foole more then hym.

He that delycately bryngeth vp his seruaũt from a chylde, shall make him his mayster at length.

An angrye man stereth vp stryfe, & he that hateth euel wil in his mynd, doth much euel.

* Hye pryde commeth a fal, but a lowly spyrit bryngeth great worshyp.

Who so kepeth company with a theefe, hateth his owne soule: he heareth blasphemyes and vttereth it not forth.

He that feareth men shall haue a fall: but who so putteth his truste in the LORDE, shall come to honour.

Many ther be that seke the prynces fauour

but euery mans iudgement commeth from ỹ LORDE.

The ryghteous abhorre the vngodlye: but as for those that be in the ryght waye, the wycked hate them.

The. xxx. Chapter.

The wordes of Agur the sonne of Jake.

THe prophecie of a true faythfull man, whome God hath helped, whom God hath comforted, and norysshed. For though I am the least of al, and haue no mans vnderstondynge (for I neuer learned wysdome) yet haue I vnderstondynge, and am well enfourmed in godly thinges. Who hath climmed vp in to heauen? Who hath come downe frõ thence? Who hath holden the wynde faste in hys hande? Who hath comprehẽded ỹ waters in a garment? Who hath set all the endes of ỹ worlde? What is his name, or his sõnes name? Canst thou tell? * All the wordes of God are pure and cleane, for he is a shylde vnto al thẽ, ỹ put theyr trust in hym. * Put thou nothyng therfore vnto hys wordes, lest he reproue the and thou be founde as a lyar. I

Psa. 17. c 18. b. 118. c

Two thynges I requyre of the, that thou wilt not denye me before I dye. Remoue frõ me vanite and lyes: geue me nother prouerte, nor ryches, onely graunte me a necessary lyuyng. * Lest yf I be to full, I denye the, & say: what felowe is the LORDE? * And lest I beynge cõstrayned thorow pouerte, fal vnto stealing, and forsweare the name of my God.

Deut. 8. c. and. 31. ca 3 Exo. 5. * Job. 21. b. * eccl. 27 f

Accuse not a seruaunt vnto hys master, lest he speake euel of the also, and thou be hurt. B

He that bryngeth vp an euell reporte vpon the generacyon of hys father, and mother, is not worthy to be commended.

The generacyon that thynke them selues cleane, shall not be clensed from theyr fylthynesse. Ther are people that haue a proud loke, & cast vp theyr eye lidde. This peoples teth are swerdes, and with theyr chawbones they consume and deuoure the symple of the earth, and the poore from amonge men.

This generacyon (which is lyke an horsleche) hath two doughters: the one is called, fetch hyther: the other, bryng hyther.

Ther be thre thynges that are neuer satisfyed, and the fourth sayeth neuer hoo. * The hell, a womans wombe, and the earth hath neuer water ynough. As for fyre, it sayeth neuer: hoo. * Who so laugheth his father to scorne, and setteth hys mothers commaundement at naught: the rauens picke out his eyes in the

Pro. 17. d

Gen. 17. d Deu. 27. f

valley, & deuoured be he of ỹ ponge Aegles.

Pap.5.b * Ther be thre thynges to hye forme, and as forthe fourth it passeth my knowlege.

The waye of an Aegle in the ayre, ỹ waye of a serpent ouer the stone, ỹ waye of a shippe in the see, & ỹ waye of a mã wt a ponge womã. Suche is the waye also of a wyfe ỹ breaketh wedlocke, whiche wypeth hir mouth lyke as whã she hath eatẽ, & sayeth: As for me, I haue done no harme. Thorow thre thynges ỹ earth is disquyeted, & the fourth maye it not beare: Thorow a seruaũt that beareth rule, thorowe a foole that hath great riches, thorow an ydle housewyfe, & thorow an handmayden that is heyre to hir maystres. Ther be foure thynges in the earth, the whiche are very lytle: but in Prou.6.a wysedome they exceade the wyse. The * Emmettes are but a weak people, yet gather they theyr meate together in the harueste.

The conyes are but a feble folke, yet make they theyr couches amonge the rockes. The gresshopers haue not a gyde, yet go they forth together by heapes. The spyder laboureth wt hir handes, and that in the kynges palace.

Ther be thre thynges that go stylly, but ỹ goynge of the fourth is the goodlyest of all. A Lyon which is kynge of beastes, & geueth place to no man: A cocke ready to fyght: A rãme: And a kynge ỹ goeth forth wt his people.

¶ If thou be so foolish to magnyfie thy selfe, or medlest with ony such thynge, thẽ laye thy hande vpon thy mouth. Who so chyrneth mylck, maketh butter: he ỹ rubbeth his nose, maketh it to blede, & he ỹ causeth wrath, bryngeth forth stryfe.

The.xxxi. Chapter.

THese are the wordes of kyng Lamuel, and the lesson that his mother taught hym. My sõne, thou sonne of my body: O my deare beloued sonne, geue not ouer thy substaũce and mynde vnto wemẽ, which ar ỹ destrucciõ euẽ of kinges. O Lamuel geue kinges no wine, geue kinges & princes no strõge drynke: lest they beynge dronkẽ forget ỹ lawe & regarde not the cause of ỹ poore, & of al such as be in aduersite. Geue stronge drynke vnto such as are condempned to death, & wyne vnto those that mourne: ỹ they maye drynke it: & forget theyr mysery & aduersite. Be thou an aduocate & stande in iudgement thy selfe, to speake for all such as be domme & succurlesse. Wyth thy mouth defende ỹ thynge ỹ is lawful & ryght, & the cause of the poore & helpelesse.

28 ¶ Who so fyndeth an honest faithful womã she is more worth thẽ pearles. The hart of hir husbande maye safely trust in her, so that he

shall haue no nede of spoyles.

She wyll do hym good and not euell al ỹ dayes of hir lyfe. She occupyeth wol & flaxe, and laboureth gladly with hir handes. She is lyke a marchaũtes shippe, ỹ bryngeth hir vytayles from farre. She is vp in the nyght season, to prouyde meate for hir housholde, & foode for hir maydens. She cõsidereth lande & byeth it, and with the frute of hir handes she planteth a vynyard. She gyrdeth hir loynes with strength, and courageth hir armes. And C yf she perceaue ỹ hir houswyfrye doth good, hir cãdle goeth not out by nyght. She layeth hir fyngers to the spyndle, & hir hande taketh holde of the rocke.

She openeth hir hande to ỹ poore, yee she stretcheth forth hir handes to suche as haue nede. She feareth not that the cold of wynter shall hurte hir house, for all hir housholde folkes are duble clothed. She maketh hir selfe fayre ornamentes, hir clothyng is whyte silke & purple. Hir husbande is muche set by in the gates, when he sitteth amonge ỹ rulers of the lande. She maketh cloth of sylke and selleth it, and delyuereth a gyrdle vnto ỹ marchaũt.

Strength and honour is hir clothynge, & in the latter daye she shall reioyce. She openeth hir mouth with wysedome, & in hir tunge is the lawe of grace. She loketh well to the wayes of hir housholde, & eateth not hir breed with ydlenes. Hir chyldren aryse & call hir blessed, and hir husbande maketh much of her. Many doughters ther be that gather ryches together, but thou goest aboue them all. As for fauour, it is deceatfull, and beawte, is a vayne thynge: but a woman that feareth the LORDE, she is worthy to be praysed. Geue her of the frute of hir hãdes, and let hir owne workes prayse her in the gates.

The ende of the prouerbes of Salomon.

Ecclesiastes.

What this boke contayneth.

Chap i. All thynges (yf a man wyll consyder them well) are but vanite. Neuertheles amonge them all ther is nothynge weaker and more to stedfast, then man hymselfe.

Chap ii. In this chapter (and in the other also) he maketh oft tymes mẽcyon of the wastes and conuersacyon of the vngodly: that by these mennes he maye the better cause men to beware of creatures in respecte of the onely euerlastynge God.

Chap iii. Euery thynge hath a tyme. Ther is nothynge / but God hath put redyoulnesse & trauayle in it / to exercyse men withall. what so euer a man enioyeth of his laboure / þ same is a gyfte of God / geuen to the intent that men shulde feare hym.

Chap iiii. A consyderacyon of dyuerse thynges. Ther is nothyng so excellent and hye / but yf it do not the dewtye and office where vnto it is ordeyned / it shalbe brought lowe.

Chap v Against foolyche and temerarious vowes. Let no man maruayle that so much euel is done / for the wycked are many. Against the ryche and agaynst ryches.

Chap vi. Against those ryche men that darre not enioye theyr ryches: how madde and foolish they be.

Chap vii. No mā knoweth what is to come how worthy a thynge it is to haue a good name. The profyte of wysedome.

Chap viii. Of the obedience which mā owe vnto God and to theyr heades. The longe sufferaunce of God is not to be delyded. It is not possible for any man / to comprehende the workes that are in the worlde.

Chap ix. Lyke thynges happen vnto al men: therfore with myrth and thankfulnesse shulde men enioye the gyftes of God. wysedome passeth all thynges.

Chap x. xi. In these two chapters are many wyse and profytable sentences / well worthy to be consydered of every man.

Chap xii. In this chapter the preacher sheweth his whole meanynge / as though he wolde saye: As for al the thynges that be vnder the Sonne (where of I haue spoken) I haue consyderyd them / and proued them metely well by experyence. And this is the conclusyon / that ther is nothynge stedfast and durable but God hym selfe / whom men ought to feare / & to haue his commaundementes before theyr eyes euen frō theyr youth vp.

These are the wordes of the Preacher, the sonne of Dauid, kynge of Jerusalem.

The fyrst Chapter.

All is but vanyte (sayeth the Preacher) * all is but playne vanyte. For what els hathe a man of all the labour that he taketh vnder þ Sonne? One generacyon passeth away, and ther commeth, but the earth abydeth styll.

The Sonne aryseth, the Sonne goeth downe, and returneth to his place, that he maye there ryse vp agayne. The wynde goeth to warde the South, and fetcheth his compasse about vnto the North, and so turneth in to hymselfe agayne. * All floudes runne in to the See, and yet þ See is not fylled: for loke vnto what place the waters runne thence they come agayne. All thynges are so harde, that noman can expresse them. Job.14.b

* The eye is not satisfied with syght, the eare is not fylled with hearynge. * The thynge that hath ben commeth to passe agayne: and the thynge that hath ben done, is done agayne, ther is no new thynge vnder the Sonne. Is ther ony thynge where of it maye be sayde: lo, this is new? For it was longe ago in the tymes that haue ben before vs. The thynge that is past, is out of remembraūce: Euen so the thynges that are for to come, shal nomore be thought vpon amonge them that come after. I my selfe the Preacher, beynge kynge of Israel and Jerusalem, applyed my mynde to seke out and search for the knowelege of al thynges that are done vnder heauen. Such trauaile & labour hath God geuen vnto þ chyldren of men, to exercise them selues therin. Pro.27.c. Eccli.1.a & Eccles.3.b

Thus I haue consydered all the thynges that come to passe vnder the Sonne, & lo, they are all but vanyte and veracyon of mynde. The croked can not be made straight, and the lautes can not be nombred. I cōmuned with myne owne harte, sayenge * lo I am come to a great estate, and haue gotten more wysedom, then all they þ haue ben before me in Jerusalem. yee my hart had great experience of wysedome & knowlege, for ther vnto I applyed my mynde: þ I myght knowe what were wysedom & vnderstandynge, what were errour & foolyshnesse. And I perceaued þ this also was but a veracyon of mynde: for where much wysedom is, there is also great trauayle and disquyetnes: & the more knowlege a mā hath, the more is his care. 2.Esd.3.b and.4.c.

The.ii. Chapter.

Then sayd I thus in my harte: Now go to, I wyll take myne ease and haue good dayes. But lo, that was vanyte also: in so muche that I sayde vnto laughter: thou arte madde, and to myrthe: what doest thou?

So I thought in my hart, to withdraw my flesh frō wyne, to apply my mynde vnto wisdome, & to cōprehende foolishnes vntyl, the time þ (amōge al þ thynges which ar vnder

the Sonne) I might se what were best for me to do, so longe as they lyue vnder heauen.

3.Reg 4.9 5.6.7. * I made gorgious fayre workes. I buylded me houses, and planted vynyardes: I made me orchardes and gardes of pleasure and planted trees in them of al maner frutes.

3.Reg.3.4 I made poles of water, to water the grene & frutefull trees withall. * I bought seruautes and maydens, and had a great householde. Is for cattel and shepe, I had more substaūce of them, then all they that were before me in Ierusalem. I gathered siluer and golde togeather, euen a treasure of kynges and landes.

B I prouyded me syngers and womē which coulde playe on instrumentes, to make men myrth and pastyme. I got me drynkynge cuppes also and glasses. (Finally) I was greater and in more worshippe, then all my predecessours in Ierusalem. For wysedome remayned with me: and loke what so euer myn eyes desyred, I let them haue it: and wherin so euer my harte delyted or had ony pleasure, I withheldē it not from it. Thus my harte reioyced in all that I dyd, and this I toke for the portyon of all my trauayle. But whan I consydered al the workes ỹ my hādes had wrought and all the labours that I had taken therin: lo, al was but vanite and veracon of mynde, and nothynge of ony value vnder the Sōne. Then turned I me to consyder wysedome, errroure and foolyshnesse (for what is he amōge men, that myght be compared to me ỹ kynge in suche workes?) and I sawe, that wysdome excelleth foolyshnesse, as farre as lyght doth darknesse. For a wyseman beareth his eyes aboute in his heade, but the foole goeth in the darknesse. I perceaued also that they both had one ende.

C Then thought I in my mynde: If it hapē vnto ỹ foole as it doth vnto me, what nedeth me then to labourē ony more for wysedome? So I confessed withyn my harte, that this also was but vanite. For the wyse are euer as lytle in remembraunce as the foolyshe, and al the dayes for to come shalbe forgottē, yee the wyseman dyeth as well as the foole. Thus be gaune I to be weery of my lyfe, in so muche that I coulde away with nothynge ỹ is done vnder the Sonne, for all was but vanyte and veracyon of mynde: yee I was weery of all my labour, which I had taken vnder ỹ sōne, because I shulde be fayne to leaue them vnto another man, that commeth after me: for who knoweth, whether he shalbe a wyse man or a foole? And yet shall he be lorde of all my labours, which I wt such wysedome haue takē vnder the sonne. Is not this a vayne thynge?

So I turned me to refrayne my myndē from all suche trauayle, as I toke vnder the Sonne: for so muche as a man shulde weery hym selfe with wysedome, with vnderstandynge and opportunite, and yet be fayne to leaue his labours vnto another, that neuer swet for them. This is also a vayne thynge and a great mysery. For what getteth a man of all the labour and trauayle of his mynde, that he taketh vnder the Sōne, but heuynesse, sorow and disquyetnesse all the dayes of his lyfe? In so much that his harte can not rest in the nyght. Is not this also a vayne thynge? Is it not better then for a man to eat and drynke, and his soule to be merry in his labour? yet I sawe that this also was a gyfte of God. * For who maye eate, and drynke, or brynge ony thynge to passe without hym? And wher he geueth vnto man, what it pleaseth hym: whether it be wysedome, vnderstandynge, or gladnesse. But vnto the synner he geueth sorrines and sorowe, that he may gather & heape together the thynge, that afterwarde shalbe geuē vnto hym whom it pleaseth God. This is now a vayne thynge, yee a very disquyetnesse and veracyon of mynde.

The. iii. Chapter.

EVery thynge hath a tyme, yee & that is vnder the heauē hath his conuenient season. * Ther is a tyme to be borne, and a tyme to dye. Ther is a tyme to plante, & a tyme to plucke vp the thynge, that is planted: A tyme to slay, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laughe: A time to mourne, & a tyme to daunse: A time to cast awaye stones, and a tyme to gather stones together: A tyme to embrace, and a tyme to refrayne from embracyng: A tyme to gette and a tyme to lese: A tyme to spare, and a time to spende: A tyme to cut in peces, and a tyme to sowe together: * A tyme to kepe silence, & a tyme to speake: A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a mā els (ỹ doth ony thynge) but weerynesse and labour? For as touchyng the trauayle and carefulnesse which God hath geuen vnto men, & se that he hath put it them, to be exercysed in it. All thyngs hath he ordeyned maruelous goodly, to euery thynge his due tyme. He hath planted ignorance also in the hartes of men, that they shulde not fynde out the groūde of his workes, which he doth from the begynnynge to the ende. So I perceaued, that in these thynges there is no thynge better for a man, then to be merry and

to well so longe as he lyueth. For all that a man eateth and drynketh, yee what soeuer a man enioyeth of all his labour, the same is a yefte of God. I consydered also that what so euer God doth, it cõtinueth for euer, and that nothynge can be put vnto it nor take from it: and that God doth it to the intent, that men shulde feare him. * The thinge that hath ben, is now: and the thynge that is for to come, hath ben afore tyme, for God restoreth agayn the thynge that was past. Moreouer, I sawe vnder the Sonne, vngodlynesse in the steade of iudgement, and iniquite in steade of ryghtwysnesse.

Then thought I in my mynde: God shal separate the ryghteous from the vngodly, & then shalbe the tyme and iudgement of al cõsels and workes. I communed with myne owne harte also concernynge the chyldren of men: how God hath chosen them, and yet letteth them appeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes, & as ỹ one dyeth, so dyeth ỹ other: yee they haue both one maner of breth, so ỹ (in this) a mã hath no preeminence aboue a beast but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne.

* Who knoweth the spirite of man ỹ goeth vpward, and the breth of the beast that goeth downe in to the earth? Wherfore I perceaue, that ther is nothynge better for a man, then to be ioyfull in his labour, for that is his portion. But who wyll bringe him to se the thinge that shall come after hym?

The.xii.Chapter.

SO I turned me, and consydered all the * violent wronge that is done vnder the Sonne: and beholde, the teares of such as were oppressed, and ther was no man to comforte them, or that wolde delyuer & defende them from the violence of their oppressours. Wherfore I iudged those that ar dead to be more happy then suche as be alyue: yee hym that is yet vnborne to be better at ease then they both, because he seyth not the mysserable workes that are done vnder the Sõne. Agayne, I sawe that al trauayle and diligẽce of labour was hated of euery man. This is also a vayne thynge, and a vexatiõ of minde. The fole foldeth his handes together, and deuoureth vp his owne flesshe. One hãdful (sayeth he) with rest, then both the hãdes ful with labour and trauayle. Moreouer, I turned me, and behold yet another vanite vnder the Sonne. Ther is one man nomore but hymselfe alone, hauynge nother chylde nor brother: yet is ther no ende of his carefull trauayle, his eyes can not be satisfyed with ryches, yet doth he not remembre hymselfe, (and saye:) For whom do I take suche trauayle? For whose pleasure do I thus consume away my lyfe? This is also a vayne and mysserable thynge. Therfore two are better then one, for they maye well enioye the profyte of their laboure. * yf ony of them fal, his companion helpeth hym vp agayne: But wo is hym that is alone, for yf he fall, he hath not another to helpe hym vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One may be ouercome, but two may make resistaunce. A thre folde cable is not lyghtely broken. A poore chylde beynge wyse, is better then an olde kynge, that doteth, and can not beware in tyme to come. * Some one commeth out of prison, and is made a kynge: and another * which is borne in the kyngdome commeth vnto powerte. And I perceaued, that all men lyuynge vnder the Sonne, go with the seconde chylde, ỹ commeth vp in the steade of the other. As for the people that haue bene before hym, and that come after hym, they are innumerable: yet is not their ioye the greater thorow hym. This is also a vayne thynge and a veratyon of mynde. When thou commest into ỹ house of God, kepe thy foote, & drawe nye, that thou mayst heare: that is better thẽ ỹ offerynges of fooles, for they know not what euell they do.

Gen.41.b 1.Re.16.c 3.Re.12.c * 2.Pa.33.c 4.Re.25.c

The.v.Chapter.

BE not haslye with thy mouth, & let not thyne hart speake ony thynge rashly before God. For God is in heauen, and thou vpon earth, therfore let thy wordes be fewe. For where muche carefulnesse is, there are many dreames: and where many wordes are, there men may hear fooles. * yf thou make a vowe vnto God, be not slacke to performe it. As for foolyshe vowes, he hath nõ pleasure in them. yf thou promyse ony thynge, paye it: for better it is that thou make no vowe, then that thou shuldest promyse, and not pay. Use not thy mouth to cause thy flesshe for to synne, that thou saye not before the angell: O my foolyshnesse is in the faute.

Psa.75.b Deuter.23.a

Augustinus legit: Et ne dixeris coram angelum, quia error est.

For thẽ God wyll be angry at thy voyce, & destroye all the workes of thyne handes.

Eccle.4.a

And why? where as are many dreames & many wordes, there ar also dyuerse vanitees: but loke that thou feare God. * yf thou seyst the poore to be oppressed and wrongeously

dealte withall, so that equyte and the ryghte of the lawis wrasted in ꝑ lande: maruayll not thou at such iudgement, for one great man ke peth touch with another, & the myghtye helpe them selues together. The whole lande also with the feldes & al that is therin, is in subiec cyon and bondage vnto the kynge.

B He that loueth mony wyll neuer be satisfyed with money: & who so delyteth in ryches, shall haue no profyte therof. Is not this also a vayne thynge? Where as many ryches are, ther are many also that spende them awaye. And what pleasure more hath he that possesseth thē, sauynge that he maye loke vpon thē with his eyes? A labourynge mā slepeth swetely, whether it be lytle or much that he eateth Iob.20.c *but the abundaunce of the rych wyll not suffre hym to slepe.

Yet is ther a sore plage, which I haue sene vnder the Sonne (namely) ryches kept to the hurte of hym that hath them in possession. Iob.1.c

*For oft tymes they perysh wt his great mysery and trouble: and yf he haue a chylde, it getteth nothynge. Lyke as he came naked out of his mothers wōbe, so goeth he thyther agayne, and carryeth nothynge awaye wt hym C of al his laboure. This is a mysserable plage, that he shall go awaye euē as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes of his lyfe also must he eate in the darcke, with great carefulnesse, syckneses and sorowe. Eccls.2.d.

*Therfore me thynketh it a better & a fayrer thynge a man to eate & drynke, & to be refreshed of all his labour, ꝑ he taketh vnder ꝑ Sonne al the dayes of his lyfe which God geueth hym: for this is his porcyon. For vnto whom so euer God geueth ryches, goodes & power, he geueth it hym to enioye it, to take it for his porcyō, & to be refreshed of his labour: this is now ꝑ gyfte of God. For he thynketh not much how longe he shal lyue, for so much as God fylleth his harte with gladnesse.

The.vi.Chapter.

A There is yet a plage vnder ꝑ sōne, & it is a general thynge amonge men: whan God geueth a mā ryches, goodes and honour, so that he wanteth nothynge of all that his harte can desyre: and yet God geueth hym not leue to enioye the same, but another man spendeth them. This is a vayne thynge and a mysserable plage. yf a mā beget an hūdreth chyldre and lyue many yeares, so ꝑ hys dayes are many in nombre, and yet can not enioye his good, nother be buryed: as for hym I saye that an vntymely byrth is better then he. For he commeth to nought, and goeth his waye in to darcknesse, and his name is forgotten. Moreouer, he seyth not the Sonne, and knoweth of no rest nother here nor there: yet though he lyued two thousande yeares, yet hath he no good lyfe. Come not all to one B place? All the labour that a mā taketh, is for hymselfe, and yet his desyre is neuer fylled after his mynde. For what hath the wyse more thē the foole? What helpeth it the poore, that he knoweth to walke before the lyuinge? The syght of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a vayne thynge & a disquyetnesse of mynde What is more excellent then man, yet can he not in the lawe get the victory of hym that is myghtyer thē he: A vayne thynge is it to cast out many wordes: but what hath a man els?

The.vii.Chapter.

FOr who knoweth what is good for man lyuynge, in the dayes of his vayne lyfe, which is but a shadowe? Or, who wyll tell a man, what shall happen after hym vnder the Sōne. * A good name is more worth Prouer.22.a then a precyous oyntment, and the daye of death is better then the daye of byrth.

It is better to go in to an house of mournynge, then in to a bancket house. For there is the ende of all men, and he that is lyuynge, taketh it to harte. It is better to be sory then to laugh, for whan the countenaūce is heuy, the harte is ioyfull. The harte of the wyse is in mournynge house, but the hart of the foolishe is in the house of myrth. * It is better to geue Prouer.29.a eare to the chastenynge of a wyse man, then to heare ꝑ songe of fooles. For the laughynge of fooles is lyke ꝑ crackyng of thornes burnynge vnder a pot. And that is but a vayne thynge.

Who so doth wronge, maketh a wise mā B to go out of his wytte, and destroyeth a gyfte harte. The ende of a thinge is better then the begynnynge. The pacyent of spyrte is better then the hye mynded. Be not hastely angry in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better, then they that be now? for that were no wyse question. Wysedome is better then ryches, yee much more worthy then the eye syght. For wysedome defendeth as well as money, & the excellent knowlege & wysedome geueth lyfe vnto hym that hath it in possessiō. Consyder ꝑ worke of God, how ꝑ no mā cā make ꝑ thinge strayght, whiche he maketh croked. Vse well

the tyme of prosperite, and remembre the tyme of aduersitie: for God maketh ye one by the other, so that a man can fynde nothynge els.

These two thiges also haue I cõsydred in the time of vanite: ye the iust mã perysheth for his righteousnes sake and ye vngodly liueth in hys wickednelle. *Therfor be thou nother to righteous nor ouerwyse, that thou perysh nat: be nother to vnrighteous also nor to foo lysh, lest thou dye before the tyme. It is good ye to take holde of this, and not to let that go out of thy hande. For he that feareth God, shall escape them all.

*Wysedom geueth more corage vnto the wyse, then ten mightye men of the cytye: for ther is not one iuste vpon earth, ye doth good and synneth not. Take not hede vnto euery worde ye is spokẽ, lest thou heare thy seruaũt curse the: for thyne owne hart knoweth, that thou thy selfe also hast oft tymes spokẽ euell by other men. All these thynges haue I proued because of wysedome: *for I thought to be wyse, but she went farther fro me then she was before: yee and so depe that I might not reache vnto her. I applyed my mynde also vnto knowlege, and to seke out science, wysedome and vnderstödynge: to know ye foolysh nesse of the vngodlye, and the erroure of doynge fooles. *And I founde, that a womã is bitterer then death: for she is a very angle, hyr harte is a net, and hir hãdes are cheynes. Who so pleaseth God shall escape from her, but the synner wyll be taken with her.

Beholde (sayeth the preacher) this haue I diligently searched out and proued, that I myght come by knowlege: which as yet I seke and fynde it not. Amõge a thousãd men I haue foũde one, but not one womã amõge al. Lo, this only haue I foũde *that God made man iust and right but they seke dyuerse sotyltyes, where as noman hath wysedom and vnderstödynge, to geue answere there vnto.

The.viii. Chapter

Wysedome* maketh a mãs face to shyne, but malyce putteth it out of fauoure. Kepe the kynges com maũdemẽt (I warne the) and the oth ye thou hast made to God. Be not hastie to go out of his sight, & se thou cõtynue in no euell thynge: for what soeuer it pleaseth hym, that doeth he. Lyke as when a kynge geueth a charge, his cõmaũdement is myghtie: Euen so *who may saye vnto hym: what doest thou? & Who so kepeth the cõmaũdement, shal fele no harme: but a wyse mans harte discerneth tyme and maner: For euery thynge wyll haue opportunite & iudgement, and this is the thynge that maketh men full of carefulnes & sorowe. And why? a mã knoweth not what is for to come. For who wyl tel it him? Nother is ther ony mã that hath power ouer ye spyrite, to kepe styl ye spyrite, nor to haue ony power in ye tyme of death: It is not he also ye can make an ende of the battayll, nother may vngodlines deliuer him ye medleth wha.

All these thynges haue I consydered, and B
applyed my mynde vnto euery worke that is vnder the Sonne: howe one man hath lordshyppe vpõ another to his owne harme. For
*Psal.36.a
*I haue oft sene ye vngodly brought to their graues, and fallen downe frõ the hye and glorious place: in so much that they were forgotten in the cytie, where they were had in so hye and greate reputacion. This is also a vayne thynge. Because now that euell workes are not hastily punyshed, the hart of man geueth himselfe ouer vnto wickednelle. But though an euel personne offende an hũdreth tymes, & haue a lõge lyfe: yet am I sure, that it shal go well with them that feare God, because they haue hym before they? eyes. Agayne, as for ye vngodly, it shal not be well with him, nother shal he prolõge his dayes: but euen as a shadowe, so shal he be that feareth not God.

yet is ther a vanyte vpõ earth: Ther be C
iust men, vnto whom it happeneth, as though they had the workes of the vngodly: Agayne ther be vngodlye, vnto whõ it goeth as though they had the workes of the ryghteous. This me thynke also a vayne thynge. Therfore I cõmẽde gladnes, because a mã hath no better thynge vnder ye Sõne, thẽ to eate & drynke, & to be mery: for that shal he haue of his labour all the dayes of his lyfe, whiche God geueth him vnder the Sonne. When I applyed my mynde to learne wysdome, and to knowe the trauayle that is in ye worlde (and that of such a fashiõ, that I suffred not myne eyes to slepe nother daye nor night) I vnderstode of al the workes of God, that it is not possible for a mã to attayne vnto the workes ye are done vnder the Sõne: and though he bestow his labour to seke thẽ out, yet can he not reach vnto thẽ: yee though a wyse man wolde vndertake to knowe thẽ, yet myght he not fynde them.

The.ix. Chapter.

For all these thynges purposed I
I in my mind to seke out. The ryghteous & wyse: yee & they? workes also are in ye hãd of god and ther is noma that knoweth ether the loue or hate of ye thyng that he hath before hym. It happeneth vnto one as vnto another: *It goeth wt the righteous as with
*Iob.9.a

the vngodly: with the good and cleane as wt the vncleane: with him that offereth as with hym yt offereth not: like as it goeth wt the ver tuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto hym that is afrayed to be for swo?ne. Amonge all thynges yt come to passe vnder the Sõne, this is a mysery, that it hap peneth vnto al alike. This is ℞cause also that the hartes of men are ful of wyckednesse and madde foolishnes is in their hartes as longe as they lyue, vntyll they dye.

B And why? As longe as a man lyueth, he is careles: for a quycke dogge (say they) is bet ter then a dead lyon: for they that be liuynge, know that they shall dye: but they yt be dead, know nothynge, nother deserue they ony mo re. For they? memo?all is forgottẽ, so yt they be nother loued, hated no? enuyed: nother ha ue they ony mo?e parte in the wo?lde, in all yt is done vnder the Sonne. Go thou thy waye then, eate thy b?eade wt ioye, and d?ynke thy wyne wt gladnes, for thy wo?kes please god.

Mat.6.a Let thy garmẽtes be alwaye whyte, * and let
Eccl.9.c thy heade wante no oyntment. ‡ Use thyselfe to lyue ioyfully wt thy wyfe whõ thou louest, all the dayes of thy lyfe (which is but vayne) that God hath geuẽ the vnder the Sõne, al yt

C dayes of thy vanite: for yt is thy po?tiõ in this lyfe, of all labour ‡ trauayle that thou takest vnder yt Sonne. What soeuer thou takest in hãde to do, yt do wt all thy po wer: for amonge the dead (where as thou goest vnto) ther is no ther wo?ke, counsel, knowlege, no? wysedom.

So I turned me vnto other thynges vn der the Sonne, and I sawe, that in rũynge it helpeth not to be swyfte: in battayll it hel peth not to be stronge: to fedynge, it helpeth not to be wyse: to riches, it helpeth not be sut tyll: to be had in fauoure, it helpeth not to be connynge: but that all lyeth in tyme and for tune. * For a man knoweth not his tyme, but
Luce.21.d lyke as the fyshe are take with the angle, and as the by?des are catched wt the snare: Euen so are men taken in the perilous tyme, whan it commeth sodenly vpon them.

D This wysedome haue I sene also vnder yt Sonne, ‡ me thought it a great thyng. Ther was a lytle cytye, and a few men within it: so ther came a great kynge ‡ besieged it, ‡ made great bulwo?kes agaynst it. And in the cytye ther was foũde a poo?e mã (but he was wyse) which with his wysedom delyuered the citte: yet was ther no body, that had ony respecte
Eccl.6.a vnto such a symple man. Thẽ sayd I: * wys=
I.Re.22.c dome is better then strength. Neuertheles, ‡ a symple mans wysedome is despysed, and his wo?des are not herde. A wyse rulers com sell that is folowed in sylence, is ?re then the crienge of a captayne amõge fooles. For * wysedome is better then harnesse: but one vnthrykt alone destroyeth much good.

The.x.Chapter.

DEade flyes that co?rupte their oyntment and make it to stynke I are somthynge mo?e wo?th then the wysedome and honoure of a foole. I wyse mans harte is vpõ the right hande, but a fooles harte is vpõ the left. A dottinge foole thynketh, that euery mã doth as foolyshly as hym selfe. * yf a p?yncy pall spyrete be geuen the to beare rule, be not negligẽt thẽ in thyne office: for so shall grea wyckednesse be putte downe, as it were with a medicyne. Another plage is ther which I haue sene vnder the Sonne namely the igno rauncy that is comunly amonge p?ynces: in that a foole sytteth in greate dignite, and the ryche are set downe beneth: I se seruaũtes ryde vpõ ho?ses, ‡ p?ynces goynge vpõ their fete as it were seruaũtes. * But he yt dygge?
Pro.26.c vp a pytte, shall fall therin himselfe: and who so b?eaketh downe the hedge, a serpent shall byte hym. Whoso remoueth stones, shall he ue trauayl withal: and he that heweth wood, shalbe hurt therwith.

When an yron is blont, and the poynt not ‡ sharpened, it must be whetted agayne, ‡ that with myght: Euen so doth wysedome folowe diligence. A babler of his tunge is no better, then a se?pẽt that stynge?h without hyllynge. The wo?des out of a wyse mans mouth are gracyous, but the lyppes of a foole wyll de?stroye hymselfe. The begynnynge of his tal kynge is foolyshnesse, and the last wo?de of his mouth is greate madnesse. A foole is ful of wo?des, that a man can not tell what ende he wyll make: who wyl then warne him to make a cõclusyon? The laboure of the foo lysh is greuous vnto them, whyle they know not how to go in to the cytye.

Wo be vnto the (O thou realme ‡ londe) C whose kynge is but a chylde, and whose p?in ces are early at they? banckettes. But well is the (O thou realme and londe) whose kynge is come of noblesse, and whose p?ynces eate in due season, for strength and not for lust. Thro?owe slouthfulnesse the balkes fall dow ne, and thro?owe ydle handes it rayneth in at the house. Meate maketh men to laugh, and
Psal.104.a * wyne maketh them mery: but vnto money are all thynges obedient. Wyshe the kynge no euell in thy thought, and speake no hurt of the ryche in thy p?eup chambe?: for a byrde

hyde the ayre shall betraye thy voyce and with the fethers shall she bewray thy wordes.

The.xi. Chapter.

Sende thy vytayles ouer the waters, & so shalt thou fynde thē after many yeares. Geue it awaye amonge seuen or eyght, for thou knowest not what mysherye shall come vpon earth. When the cloudes are ful, they powre out rayne vpon ỹ earth. And whā the tre falleth, (whether it be toward ỹ south or north) in what place so euer it fall, there it lyeth. He that regardeth the wynde, shall not sowe: & he that hath respecte vnto the cloudes shall not reape. Now lyke as thou knowest not the waye of the wynde, nor how ỹ bones are fylled in a mothers wombe: Euē so thou knowest not the workes of God, which is the workmaster of all.

Cease not thou therfore with thy handes to sowe thy sede, whether it be in ỹ morninge or in the euenynge: for thou knowest not whether this or that shall prosper, & yf they both take, it is the better. The light is swete, and a pleasaunt thynge is it for the eyes to loke vpon the Sonne. yf a man lyue many yeares and be glad in thē all, let hym remēbre ỹ dayes of darknesse, which shall be many: & whan they come, all thynges shal be but vanite. Be glad then (O thou ponge man) in thy youth, and let thyne harte be merry in thy ponge day: & folowe the wayes of thyne owne hart, and the lust of thyne eyes: but be thou sure, ỹ God shal bryng ỹ in to iudgmēt for al these thiges

The.xii. Chapter.

Put awaye displeasure out of thy hart, and remoue euel frō thy body: for childehode & youth is but vanite. Remēbre thi maker in thy youth, or euer the dayes of aduersite come, & at the yeares draw nye, whē thou shalt saye: I haue no pleasure in thē: before ỹ Sonne, the light, the Moone & the starres be darckened, and or the cloudes turne agayne after the rayne: when the kepers of the house shall trēble, & when the stroge men shal bowe themselues: when the Mylliers stonde styll because they be so few, and whē the sight of the wyndowes shall ware dymme: whan ỹ doores in the stretes shall be shut, and whā the voyce of the Miller shall be layed downe: whā men shal ryse vp at the voyce of the byrde, & whan all the doughters of musycke shalbe brought lowe: whan men shal feare in hye places, and be afrayed in the stretes: whan the almonde tre shalbe delyted, the grashopper borne out and whan great powere shall breake in: whē man goeth to his lōge home, & the mourners go aboute the stretes. Or euer the syluer lace be taken away, and ear the golden bande be broken: Ear the pot be broken at the wel, and the whel vpō the cysterne: Ear dust be turned agayne vnto earth frō whence it came, and or * the spyrite returne vnto God, which gaue it. Eccle. 3.c
& All is but vanyte (sayeth the preacher) al is but playne vanite. Eccle. 1.a

The same preacher was not wyse alone, but taught ỹ people knowlege also: he gaue good hede, sought out the grounde and sette forth many parables. His diligence was to fynde out acceptable wordes of trueth. * For the wordes of the wyse are like prickes & nayles that go thorow, wherwith men are kepte together: for they are geuen of one shepherde onely. Therfore beware my sonne (my sonne) that aboue these thou make the not many & innumerable bokes, nor take dyuerse doctrynes in hande, to weery thy body withall. Hebr. 4.f

Let vs heare the conclusyon of all thiges: Feare God, kepe his cōmaūdemētes, for that toucheth all men: For God shal iudge al workes & secrete thynges, whether they be good of euell.

The ende of Ecclesiastes, called the Preacher.

Salomons

Ballettes called Cantica Canticorum.

The fyrst Chapter.

O That thou wolde geue me a kysse, for thy brestes are more pleasaunt then wyne, and that because of the good & pleasaūt sauour. * Thy name is a swet smel lynge oyntment, therfore do the maydēs loue the: yee ỹ same moueth me also to rūne after ỹ Cant. 1. a

The kynge hath brought me in to his pryuy chambre. We wyll be glad and reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

I am blacke (O ye doughters of Jerusalem) lyke as the tentes of the * Cedarenes, & as ỹ curtaynes of Salomon: but yet am I fayre and well fauoured withal. Marueil not at me that I am so blacke, & why the Sonne hath shyned vpon me. For whā my mothers chyldrē had euell wyll at me, they made me ỹ keper of the vynyarde. Thus was I fayne to kepe a vynyard, which was not myne owne. B Gen. 25. b 2 Par. 3. a

Tell me (O thou whom my soule loueth) where thou fedest, where thou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companyons.

Yf thou knowe not thy selfe (O thou fayrest amõge women) then go thy way forth after the footesteppes of the shepe, as though thou woldest fede thy goates beyde ỹ shepeherdes tentes. There wyll I tary for the (my loue) with myne hoost and with my charrettes, which shall be no fewer * then Pharaos.

Exo. 14. b

C Thé shall thy chekes & thy necke be made fayre, & hanged wt spãges & goodly tewels: a neckbande of golde wyll we make the wt syluer bottõs. Whé ỹ kyng sytteth at the table, he shal smel my Nardus: for a bõdel of myrre (O my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of ỹ vynyardes of Engadi, art thou to me, o my beloued.

Canti. 4. a

*O how fayre art ỹ (my loue) how fayre art thou, ỹ hast doues eyes, o how fayre art thou my beloued how wel fauoured art thou? Our bed is decte wt floures, ỹ syliges of our house are of Cedre tre, and oure balkes of Cypresse.

The.ii. Chapter. *

A I Am the floure of the felde, and lylye of the valleyes: as the rose amonge the thornes: so is my loue amonge the doughters.

Lyke as the appletre among the trees of the wood, so is my beloued amõg the sonnes. My delyte is to syt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes cõforte me with apples, for I am syck of

Canti. 2. a

loue. * His left hande lyeth vnder my heade, and his right hande embraceth me.

B I charge you (O ye doughters of Ierusalem) by ỹ Roes and hyndes of the felde, that ye wake not vp my loue nor touche her, tyl she be content herselfe.

Me thynke I heare the voyce of my beloued: lo, there commeth he hoppynge vpõ the mountaynes: and leappynge ouer the lytle hilles. My beloued is like a Roo or a põge hart. Beholde, he standeth behynde our wall, he loketh in at ỹ wyndow, & pepeth thorow ỹ gate.

My beloued answered and sayd vnto me: O stonde vp my loue, my doue my bewtyfull and come: for lo, the winter is now past, raine is away and gone. The floures are come vp in ỹ felde, the twitkyng tyme is come, ỹ voyce of the turtle doue is herde in oure londe The fygge tre bryngeth forth hir fygges, the wynes beare blossoms, and haue a good smell.

C O stonde vp my loue, my bewtyfull, and come (my doue) out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce & heare thy voyce, for swete is thy voyce and fayre is thy face. & Set vs the fores, yee the lytle fores that hurt the vynes, for oure vynes beare blossoms.

*My loue is myne, and I am his, (which fedeth amonge the lylies) vntyll the daye breake, and tyl the shadowes be gone. Come agayn prieuely (O my beloued) lyke as a hart or a ponge harte vnto the mountaynes.

The.iii. Chapter.

B Y nyght in my bedde, I sought hym whome my soule loueth: yee diligently sought I hym, but I founde hym not. I wyll get vp (thought I) and go aboute the cyte: vpon the market & in all the stretes wyll I seke hym whom my soule loueth, but when I sought hym, I coũde hym not. The watchmen that go aboute ỹ citie, founde me. Saye ye not hym, whome my soule loueth?

So whan I was a lytle past thé, I fonde hym whome my soule loueth. I haue gotten holde vpon hym, and wyll not let hym go, vntyll I brynge hym in to my mothers house, and in to hyr chaundre that bare me.

*I charge you (O ye doughters of Ierusalem) by the Roes and hyndes of ỹ felde, that ye wake not vp my loue nor touche her, tyll she be content herselfe.

Who is this, that cõmeth out of the wyldernes lyke pilers of smoke, as it were a smell of Myrre, frankencense and all maner spyces of the Apotecarye?

Behold, aboute Salomõs bedsteade there stonde, lx. valeaunt men of the myghty in Israell. They holde swerdes euery one, & are expert in warre. Euery man hath his sword vpon his thee, because of feare in the night.

Kynge Salomon hath made hymselfe a bedsteade of the wood of Libanus, ỹ pilers are of syluer, the couerynge of golde, the seate of purple, the grounde pleasantly paued for the doughters of Ierusalem.

Go forth (O ye doughters of Syon) & behold kyng Salomõ in ỹ crowne, wherwt his mother crowned him in ỹ day of his mariage and in the daye of the gladnesse of his hart.

The.iiii. Chapter.

D Howe fayre arte thou (my loue)
* how fayre art thou? thou hast doues eyes beside ỹ which lye hyd wtin. * Thy heery locks are lyke a flock of shepe ỹ be clypped which go first vp frõ ỹ washyng place: wher euery one beareth two twins, & not one

(amõg

Thy lyppes are lyke a rose colou
ryde, thy wordes are louely: thy che-
kes are lyke a pece of a pomgranate, beſydes
that which lyeth hyd within. Thy necke is ly
ke ſtower of Dauid buylded wt bulwarkes
whereupon ther hange a thousande ſhyldes,
yee all the weapes of the gaũtes. * Thy two
breſtes are lyke two twynes of ponge roes,
which fede amõge the lylies. O that I might
go to the moũtayne of Myrre, and to the hyll
of frankyncenſe: tyll the daye breake, and tyll
the shadowes be paſt awaye. Thou arte all
fayre (O my loue) and no ſpotte is ther in the.

Come to me frõ Libanus (O my ſpouſe)
come to me frõ Libanus: come ſoone the nexte
way frõ the toppe of Amana, frõ the toppe of
Sanir and Hermon, frõ the Lyons dennes
and frõ the moũtaines of ỹ leopardes. Thou
haſt wounded my hart (O my ſiſter, my ſpouſe)
thou haſt wounded my hart, with one of thyn
eyes, & with one cheyne of thy necke. O howe
fayre and louely are thy breſtes, my ſyſter, my
ſpouſe! Thy breſtes are more pleaſaunt then
wyne, and the ſmell of thy oyntmẽtes paſſeth
all ſpyces. Thy lyppes (O my ſpouſe) droppe
as the honycombe, yee mylke and hony is vn
der thy tunge, and the ſmell of thy garmen-
tes is lyke the ſmell of frankyncenſe.

Thou art a well kepte garden (O my ſyſ-
ter, my ſpouſe) thou arte a well kepte water
ſpringe, a ſealed wel. The frutes that ſprout
in the, are lyke a very paradyſe of põgrana-
tes with ſwete frutes: as Cypreſſe, Nardus,
Saffron, Calmus, & al the trees of Libanus:
Myrre, Aloes, and al ỹ beſt ſpyces. Thou art
a well of gardens, a well of lyuynge waters,
which ranne downe from Libanus. Aryſe thou
north wynde, come thou ſouth wynde, & blow
vpon my garden, that the ſmell therof maye
be caſted out on euery ſyde: yee ỹ my beloued
maye come in to my garden, and eate of the
frutes and appels that growe therin.

The. v. Chapter.

Come in to my garden O my ſyſ-
ter, my ſpouſe: I haue gathered
my myrre with my ſpyce. I wyll
eate my hony & my honycõbe, I
wyl drynke my wyne & my mylke
(o ye frẽdes) drynk & be mery, o ye beloued
For I was a ſlepe, and my hart wakynge,
I herde the voyce of my beloued, whan he
knocked. Open to me (ſayd he) O my ſiſter, my
loue, my doue, my dearlynge: for my heade is
full of dew and the lockes of my heere are full
of the night droppes.

I haue put of my cote, how can I do it on
agayne? I haue waſhed my fete, how ſhall I
ſyle them agayne? But whan my loue put in
his hande at the hole, my hart was moued to
warde hym: ſo that I ſtode vp to open vnto
my beloued. My hãdes dropped wt Myrre, &
the Myrre ranne downe my fyngers vpõ the
locke. Neuertheles whã I had opened to my
beloued, he was departed, & gone his waye.
Now lyke as afore tyme whã he ſpake, my
hart coulde not longer refrayne: Euẽ ſo now
I ſought him, but I coulde not fynde him. I
cryed vpon him, neuertheleſſe he gaue me no
anſwere. So the watchmẽ ỹ wente about the
cytye, foũde me, ſmote me, & woũded me: yee
they that kepte the walles, toke away my gar
ment fro my. I charge you therfore (O ye
doughters of Jeruſalẽ) yf ye fynde my belo-
ued, that ye tell hi, how ỹ I am ſyck for loue.

Who is thy loue aboue other louers, O
thou fayreſt amonge wemen? Or what can
thy loue do, more thẽ other louers, that thou
chargeſt vs ſo ſtraytly?

As for my loue, he is whyte and reade co-
loured, a ſyngular perſonne amonge many
thouſãdes: his heade is the mooſt fyne golde
the lockes of his heere are buſhed, browne as
the euenynge: His eyes are as the eyes of do
ues by the watet brookes, waſhen with mylck
and remaynynge in a plenteous place: His
chekes are lyke a garden bedde, wherin the
Apotecaryes plante all maner of ſwete thyn-
ges: His lyppes droppe as the floures of the
mooſt pryncipal Myrre, his hãdes are full of
gõlde tynges & pretious ſtones. His body is
as the pure yuory, decte ouer with Saphires
* His legges are as ỹ pylers of Marbell, ſet
vpon ſokettes of golde: His face is as Liba-
nus, and as the dewy of the Cedre trees: His
throte is ſwete, ye he is altogether louely.
Such one is my loue (O ye doughters of Je
ruſalem) ſuch one is my loue.

Whether is thy loue gone thi (O thou fay
reſt amonge wemen) whether is thy loue de-
parted, that we maye ſeke hym with the?

The. vi. Chapter.

My loue is gone downe in to his
garden, vnto the ſwete ſmelling
beddes, that he may refreſh hym
ſelfe in the garden, & gather flou
res. My loue is myne and I am
his, which fedeth amonge the lylyes.

Thou art pleaſaunt (O my loue) euen as
louelynelle it ſelfe, thou art fayre as Jeruſa-
lem, glorious as an armye of men with their
bannes (Turne awaye thine eyes fro me for
they make me to proude) * Thy heery lockes
are lyke a flocke of goates vpon the mount
Galaad, Thy teth are lyke a flocke of ſhepe

that be clypped, which go out of the washyng place: where euery one beareth two twyns, & not one vnfrutefull amonge the. Thy cheekes are like a pece of a pomgranate, beſyde that
3. Reg. 11. A which lyeth hyd within. * Ther are thre ſcore quenes, foure ſcore cõcubynes, & yonge wome without nõbre. But one is my doue, my derlynge. She is ꝑ onely beloued of hir mother,
B & deare vnto her ꝑ bare her. Whan ꝑ doughters ſawe her, they ſayd ſhe was bleſſed. yee ꝑ quenes & concubynes prayſed her. What is ſhe this, ꝑ pepeth out as ꝑ mornyng-fayre as the Moone, excellent as the Sonne, glorious as an armye of men with theyr banners?

I wente downe in to the nutgarden, to ſe what grewe by the brokes, to loke yf the vynyarde ſtoryſhed, and yf the põgranates were ſhot forth. Then the charrettes of the prynce of my people made me ſodẽly afrayed. Turne agayne, turne agayne (O thou Sulamite) turne agayne, turne agayne, ꝑ we maye loke vpon the.

The. vii. Chapter.

A What pleaſure haue ye more in the Sulamite, then when ſhe daunſeth amonge the men of warre? O how pleaſaũt are thy treadynges with thy ſhues, thou prynces doughter? Thy thees are lyke a fayre iewell, which is wrought by a connynge workmayſter: Thy nauell is lyke a rouũde goblet, which is neuer without drynke: Thy wombe is like an heape of wheat, ſet about with lylies: Thy two breſtes are lyke two twyns of põge roes: Thy necke is as it were a tower of yuory: Thyne eyes are lyke the water poles in Heſebon, beſyde the porte of Bathrabbim: Thy noſe is lyke the tower of Libanus, which loketh towarde Damaſcus: That heade ꝑ ſtondeth vpon the is lyke Carmel: The heere of thy heade is lyke the kynges purple folde vp in pleates.

B O how fayre & louely art thou (my derlyng) in pleaſures? Thy ſtature is lyke a date tre, & thy breſtes lyke the grapes. I ſayde: I wyll clymme vp in to the date tre, & take holde of his braũches. Thy breſtes alſo ſhalbe as the vyne grapes, the ſmel of thy noſtrels lyke the ſmell of apples, & thy throte lyke ꝑ beſt wyne.

This ſhalbe pure and cleare for my loue, his lyppes and teth ſhall haue theyr pleaſure. There wyll I turne me vnto my loue, and he ſhall turne hym vnto me. O come on my loue, let vs go forth in to the felde, and take our lodgynge in the villages. In the morynge wyll we ryſe by tymes, and go ſe the vynyarde: yf it be ſpronge forth, yf the grapes be growne, & yf the põgranates ſhote out. There wyl I geue ꝑ my breſtes: There ſhall the Mãdragoras geue their ſmell beſyde our doores: There (O my loue) haue I kepte vnto the all maner of frutes, both new and olde.

The. viii. Chapter.

O That I myght fynde ꝑ brother I and kyſſe the, whõ I loue as my brother which ſuckt my mothers breſtes: & that thou wouldeſt not be offended, yf I toke the & broughte the in to my mothers houſe: that thou mighteſt teache me, and that I might geue the drynke of ſpyced wyne and of the ſwet ſappe of my põgranates. * His lefte hande hyeth vnder my heade, & his right hãde embraceth me.

I charge you (O ye doughters of Jeruſalem) that ye wake not vp my loue nor touche her, tyll ſhe be content herſelfe. What is he this, that cõmeth vp from the wildernes, and leaneth vpõ hir loue? I am the ſame that waked the vp among the apple trees, where thy mother beare the, where thy mother brought the in to the worlde.

O ſet me as a ſeale vpon thyne harte, and as a ſeale vpon thyne arme: for loue is mighty as the death, and gelouſy as the hell. The coales are of fyre, and a very flãme of ꝑ LORDE: ſo that many waters are not able to quenche loue, nother may the ſtreames drowne it, yee yf a man wolde geue all ꝑ good of his houſe for loue, he ſhulde counte it nothynge.

When oure loue is tolde oure yonge ſiſter, whoſe breſtes are not yet growne, what ſhall we do vnto her? yf ſhe be a wall, we ſhall buylde a ſyluer bolwarke therupon: yf ſhe be a tower, we ſhall feſten her with bordes of Cedertree.

yf I be a wal, and my breſtes lyke towres, then am I as one that hath founde fauour in his ſight.

Salomon had a vynyarde at Baall Hamon, this vynyarde delyuered he vnto the kepers: that euery one for the frute therof ſhuld geue hym a thouſande peces of ſyluer. But my vynyarde (O Salomon) geueth ꝑ a thouſande, & two hũdreth to the kepers of ꝑ frute.

Thou that dwelleſt in the gardens, O let me heare thy voyce, that my cõpanyons may herke to the ſame. O get the away (my loue) as a roo or a yonge herte vnto the ſwete ſpyce lynge mountaynes.

The ende of Salomons Ballettes, called Cantica Canticorum.

*

All the Prophetes in Englishe.

)((*) *)(* (*))(

Esay.	Jonas.
Jeremy.	Micheas.
Ezechiel.	Naum.
Daniel.	Habacuc.
Oseas.	Sophony.
Joel.	Aggeus.
Amos.	Zachary.
Abdy.	Malachy.

¶ The Prophet Esay.

What Esay contreyneth.

Chap. i. The prophet rebuketh the people of Israel, for their abhominations.
Chap. ii The callynge of the Heithen.
Chap. iii ¶ punishment of God, specially for ye pryde of women.
Chap. iiii Plagues to come, with a promyse of the grace and comforte thorow Christ.
Chap. v The louynge kyndnesse of God towar de Israel, afore other people. Agayne, the vnthankfulnesse and vnfaithfulnesse of them.
Chap. vi The sendynge of Esay. The harde hartes of the people.
Chap. vii He rebuketh the kynge, for beynge afrayed of the vngodly kynges of the Heithen, & bes cause he put not hys trust in God. He geueth hym a token of grace, whiche he receaueth not.
Chap. viii The people forsake God, and seke helpe of the Heithen.
Chap. ix He putteth them in mynde of ye mys sery that to pas. Of the chaunge and kyngdome of Christ. ¶ punishment for their pryde.
Chap. x ¶ punishment of vnrighteous rulers The comforte of Israel agaynst the pryde of ye kyng of the Assyrians.
Chap. xi A prophecie of Christ.
Chap. xii A thankesgeuynge of the faythfull
Chap. xiii ¶ punishment to come (people. vpon Babylon, by the Persians and Medes.
Chap. xiiii God will haue mercy on hys people He threteneth Palestina.
Chap. xv The plage of Moab.
Chap. xvi The vexation and feare of Moab.
Chap. xvii ¶ punishment of Damascus & Syria
Chap. xviii The callynge of the Heithen.
Chap. xix ¶ Plagues vpon Egipte & Ethiopia.
Chap. xxi The punishment of Babylon, Dumas and Arabia.
Chap. xxii The punishment vpō Jerusalem by Sennacherib Sobna is put downe: Eliachim cometh in hys steade.
Chap. xxiii The punishment of Tyre, of all the cities by the see coast, and of the Jles.
Chap. xxiiii Of the generall punyshmente of the whole earth vnto the ende of the worlde
Chap. xxv A thankesgeuynge vnto God. The callynge of the Heithen.
Chap. xxvi Men ought to trust onely in God.
Chap. xxvii The punyshment of Leuiathan. The goodnes of God The delyuerannce of Israel. The callynge of the Heithen.
Chap. xxviii The punyshment of Ephraim. Of mens lawes. Of the stone in Sion.
Chap. xxix ¶ punishment vpon Jerusalē for mēs lawes and doctrynes.
Chap. xxx Gods people are punyshed, for seking helpe at other then hym self.
Chap. xxxi He exhorteth the people agayne to God and promiseth them defence.
Chap. xxxii Healih vnder the kynge of righteousnesse. He threteneth the careles eyepes.
Chap. xxxiii ¶ punyshment vpon the enemyes of Gods people.
Chap. xxxiiii Gods plage vpon the Heithen.
Chap. xxxv A ioy one, and sweete prophecie concer nynge the callynge of the Heithen.
Chap. xxxvi He ouerthroweth the kyngdome of Sen nacherib Sobna is put downe: Eliachim sendeth hys hoost to Esay. Esay comforteth hym by Esay. The angell of the Lorde put teth the Assirians hoost to flyght.
Chap. xxxvii Ezechias in dead sickes. Esay bring hym vp agayne. He thanketh God.
Chap. xxxix The kynge of Babylon sendeth hys ambassatours vnto Ezechias, which shewed them his treasure, & displeaseth God wonder.
Chap. xl The deliuerāce out of Babylon, but of all mankynde also in Christ. The kynges of mē. The power of God.
Chap. xli God reasoneth with the Jewes and gentiles, and reproueth the people of Israel for their vnthankfulnesse.
Chap. xlii The commynge & power of Christ The prayse of God. ¶ punishment of the vngodly.
Chap. xliii A prophecye of the commynge of the Sauiour. He putteth them in remēbrāce of the tokēs past.
Chap. xliiii Vnthankfulnesse of the people. The banishe of Babylon promysed. The vanite & folysh nesse of those that make them, yt worshippe them.
Chap. xlv The LORD is only to be worshipped
Chap. xlvi Of the destruction of (of Babel. pmages The power of the true God.
Chap. xlvii Plagues vpon proude Babylon.
Chap. xlviii Agaynst the vayne of mankynde.
Chap. xlix. The commynge & office of Christ. Exhortacion for the Jewes & for the Gentyles.
Chap. l. The Jewes refused, because they haue forsaken their maker, and go a whoryng after straunge goddes.
Chap. li The mysdeyre God hath vnto them good, yf they cleue to hym, they shall no body hurte them.
Chap. lii A prompte of Christes office vp holden vp the Jewes and Gentyles also at the commyng of hym.
Chap. liii. He complayneth of the vnbeleef of the people, & testifieth cleerly of Christ.
Chap. liiii One church of Jewes & Gentiles.
Chap. lv God calleth all men to hys pastime in Christ.
Chap. lvi How the church of Christ shalbe pare hir self agaynst his commynge. A complaynt of false prophetes and rulers.
Chap. lvii He rebuketh the prophane, vaine and the people, and promyseth mercy to all godly will turne.
Chap. lviii. He putteth the prophetes in mynde of theire office. What the true fast is.
Chap. lix. Why God heareth not the Jewes
Chap. lx. He calleth vnto all such as turne fro that they will knowe hys goodnesse.
Chap. lxi The office of a prophet, fulfilled spe cially in Christ.
Chap. lxii. The prophete maye not kepe silēce, to warne, and to exhort, bycause the light of your myght is in Sion.
Chap. lxiii An exortacion to remember the Sauiour for to come.
Chap. lxiiii. He longeth after the comynge of the Sauiour, setteth hys power, & prayse to the people.
Chap. lxv. Of the forsakinge of the Jewes and callynge of the Heithen.
Chap. lxvi. The outwarde ceremonies of the Jewes are refused: and here to shewed the true seruice off God.

This is the Pro-

phecy of Esay the sonne of Amos, which he shewed vpon Juda and Jerusalem.

In the tyme of * Osias, Jotham, Achas, and Ezechias, kynges of Juda.

The first Chapter.

HEare o heauen, herken o earth, for the LORDE speaketh. I haue norished and brought vp chyldren, and they are fallen awaye fro me. * An ore knoweth his lorde, and an asse his masters stall, but Israel knoweth nothinge, my people hath no vnderstandinge. * Alas for thys synfull people, whiche are experte in blasphemies, a frouard generacion, vnnatural chyldrē. They haue forsaken the LORDE, they haue prouoked † * holy one of Israel vnto anger, & are gone barwarde. Wherfore shulde ye be plaged eny more? For ye are euer fallyng away. The hole heade is syck, and the harte is hevy. * From the sole of the foote vnto the heade, there is no hoole partie in all your body: but al are woundes, botches, & styppes, which can nether be helped, bounde vp, molified, nor ealed with any ointment.

Your londe lyeth wayste, youre cities are brent vp, youre enemies deuoure youre land, and ye must be fayne to stond, and loke vpon it: and it is desolate, as it were with enemies in a batell. Moreouer the doughter of Syō is left alone lyke a cotage in a vyneyard, lyke a watchhouse in time of warre, like a besieged citie. * And except the LORDE of hoostes had left vs a fewe alyue, we shuld haue ben as Sodoma, & lyke to Gomorra.

Heare the worde of the LORDE, ye tyrauntes of Sodoma: and herken vnto the lawe of oure God, thou people of Gomorra. * Why offre ye so many sacrifices vnto me? I am desceyued for the brent offrynges of wethers, and with the fatnesse of fed beastes. I haue no pleasure in the bloude of bullockes, lambes, and gootes. Who hath apeare before me, who requyreth you to treade within my porches? * Offre me no mo oblacions, for it is but lost laboure. I abhorre youre incense. I may not awaye with youre newmoones, your Sabbathes & solempne dayes. * your fastynges are also in vayne. I hate youre new holy dayes and fastynges, euen fro my very harte. They make me weery, I can not abyde them: * Though ye holde out youre hādes, yet turne I myne eyes frō you. & And though ye make many prayers, yet hear I no thyng at al, for your hōdes are ful of bloude.

† * Wash you, make you clene, put awaye youre euell thoughtes out of my syght, cease from doinge of euel and violence, Lerne to do ryght, applye youre selues to equyte, delyuer the oppressed, helpe the fatherles to his ryght, let the wydowes complaynt come before you. Nowe goo to (sayeth the LORDE, we wyl talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be whyter then snowe? And though they were lyke purple, shall they not be lyke whyte woll? Is it not so? * If ye be louyng and obedient, ye shall enioye the best thynge that groweth in the londe. * But yf ye be obstinate and rebellious, ye shall be deuoured with the swerde: for thus the LORDE hathe prompsed with his owne mouthe. †

How happeneth it then that the righteous citie (whiche was full of equitie) is become vnfaythfull as an hore? righteousnes dwelt in it, but now murther. * Thy syluer is turned to drosse, and thy wyne mixte with water. Thy rulers are traytours and companōs of theues. * They loue gyftes altoge there, and folowe rewardes. As for the fatherles, they helpe hym not to his ryght, nether wyll they let the wydowes causes come before them. Therfore sayeth the LORDE God of hostes the myghty one of Israel: Ah I must ease me of myne enemies, and auenge me vpon them. And therfore shall I laye my honde vpon the, and burne out thy drosse from the fynest and purest, and put oute all thy leade, and set thy iudges agayn as they were somtyme, and thy Senatours as they were from the begynnynge. * Then shalte thou be called the rightuous citie, the faithfull citie. But Sion shalbe redemed with equite, and hyr captiuite with rightuousnes. For ỹ transgressours and vngodly, & such as are becom vnfaythful vnto ỹ LORDE, must altogether be vtterly destroyed.

Esa. 1.a. Amos.5.b. Mich.6.b. Esa.58.a. Zach.7.b. & mat.6.b. Jere.7.d and.31.c and.22.d Deu.11.b. Leui.28.b. Leui.26.b Esa.1.d Hos.3.b. Ezec.22.b Jere.5.b Esa.1.d Zach.8.c.

And excepte ye be ashamed of ỹ oke trees wherin ye haue so delited, and of the gardens that ye haue chosen: ye shall be as an oke whose leaues are fallen awaye, and as
Jere.10.c. a garde ỹ hath no moyst̄nesse. *And as for the glory of these thinges, it shalbe turned to drye strawe, and he that made them to a sparke. And they shall both burne together, so that no man shalbe able to quench them.

The seconde Chapter.†

THis is ỹ worde that was opened vnto Esaye ỹ sonne of Amos, vpon Juda and Jerusalē. *It wyll
Mich.4.a be also in processe of tyme, that ỹ hyl where ỹ house of ỹ LORDE, is builded, shalbe ỹ cheke amōg hilles, & exalted aboue all litle hilles. *And all heithē shal
Zach.8.d. preasse vnto hym, & the multitude of people shal go vnto him, speakyng thus one to another: * vp, let vs go to ỹ hyl of the LORDE
Ps.122.a Jere.31.a. and to the house of ỹ God of Jacob: that he maye shewe vs his waye, and that we maye
Ps.49.a Acto.1.a walke in his pathes. *For ỹ lawe shal come out of Sion & the worde of God frō Jerusalē, and shal geue sentēce among the heithē, & shal reforme the multitude of people: Soo
Joel.3.b. *that they shall turne theyre swerdes into mattockes, and theyre speares into sythes.
Mich.4.b *Frō that tyme that tyme forth shall not one people lyft vp wapē against another, nether shall they lerne to fyght from thensforth. Jt
B is to the that I crye (o house of Jacob) vp, let vs walke in the lyghte of the LORDE.
But thou art scatred abrode with thy people (o house of Jacob) for ye go farre beyond youre fathers, whether it be in Sorcerers (whom ye haue as the Philistines had) or in
Deut.8.c. and.17.d. calkers of mens byrthes, wherof ye haue to many.* As sone as youre lōde was ful of siluer and golde, and no ende of youre treasure: soo sone as youre lōde was full of strōge horses and no ende of youre charettes:
Esa.44.b Jnmediatly was it full of *Jdols also, euē workes of youre owne hōdes, which ye your selues haue factioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before them, so that thou canst not bringe hym awaye frō thence.

And therfore get the sone in to some rock,
1.Tess.1.b and hyde the in the grounde* from the sight of the fearfull iudge, and from the glorye of his maiestie: which casteth downe the high lokes of presumptuous personnes, and bringeth lowe the pryde of man, and he only shal
Esa.5.b be exalted in that daye. *For the daye of the LORDE of hoostes shal go ouer all pryde & presumptiō, vpon al them that exalte thē selues, & shal bringe them all downe: vpon all hygh & stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all hygh hilles, and vpon all stoute mountaines, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thinge that is glorious and pleasaūt to loke vpon. *And it shall bringe downe the pryde
Rom.11.c. of man, and laye mans presumptuousnesse full lowe, and the LORDE shall only haue the victory in that daye. But the Jdols shal vtterly be roted out.* Men shall creepe in to holes of stone, and in to caues of the earth,
Esa.2.c. from the syght of the fearfull iudge, and frō the glory of his magestie: what tyme as he shall make hym vp to shake ỹ earth.* Che.
Esa.2.c. then shall man cast awaye his goddes of syluer and golde (whiche he neuertheles hadde made to honoure them) vnto Moles and Backes: that he maye the better creepe in to the caues and rockes, and in to the clyffes of harde stones from the syghte of the fearfull Judge, and from the glory of his maiestie.

The thyrde Chapter.

EVery man can eschue a person moued in anger, for what doth he wysely. Euen so shal the LORDE of hoostes take awaye from Jerusalē & Juda, all possessions & power, all meate & drynke, ỹ captaine & the soudyare, the iudge & the prophete, the wyse and ỹ aged mā, the worshipful of fyfty yeare olde, & the honorable: the senatours, and me of vnderstondyng: the masters of crafte, & oratours. *And I shall geue you chyldren
Esa.3.c. to be youre princes (saieth the LORDE) and babes shall haue the rule of you. One shall euer be doynge violence and wrong to another. The boye shall presume agaynst the elder, and the vyle personne against the honorable. Yee one shal take a frende of his owne kynred by the bosome, and saye: thou hast clothynge, thou shalt be oure heade, for thou mayest kepe vs from this fall and parell.

Then shall he swere and saye: I can not helpe you. Moreouer, there is neither meate nor clothynge in my house, make me no ruler of the people. For Jerusalem and Juda must decaye, because that both their wordes and councels are agaynst the LORDE, they prouoke the presence of his maiestie vnto anger. The chaungynge of theyre countenaunce bewrayeth them, yee they declare their owne sinnes them selues, as the Sodomites, & hyde them not. Woo be vnto their soules, for they shalbe heuely rewarded. Thei shall they saye: O happye are the godly, for

they maye enioye the frutes of theyr studies but woo be to the vngodly and vnryghteous. For they shalbe rewarded after theyr workes. O my people, rybaudes oppresse the, and women haue rule of the.

O my people, thy leders deceaue the, and treade out the waie of thy footsteppes. The LORDE is here to comon of the matter, and standeth to geue iudgemente with the people. The LORDE shall come forth to reason with the Senatours and princes of his people, and shall saye thus vnto them: It is ye that haue burned vp my vinyarde, the robbery of the poore is in your house. Wher fore do ye oppresse my people, and marre the faces of the innocentes? thus shall the God of hoostes reuyle them.

Moreouer thus sayeth the LORDE: Seynge the doughters of Sion are become so proude, and come in with stretched oute neckes and with wayne wanton eyes: seyng they come in tryppynge so nycely with theyr fete: therfore shall the LORDE shaue the heades of ỹ doughters of Sion, and make theyre hewtie bare in that daye. In that day shall the LORDE take awaye the gorgiousnes of theyr apparel, and spanges, cheynes, partlettes, and colates, bracelettes, and coyfes, the goodely floured, wyde and brodered tyrmente, bruilhes and headbandes, tynges, and garlandes, holy daye clothes and tables, kerchues and pynnes, glasses, and smockes, bonettes and taches.

And in steade of good smell, there shall be stynck amonge them. And for theyr gyrdles, there shalbe lowse bondes. And for well set heare, there shalbe baldnesse. In steade of a mantell, a sack clothe: and for theyr bewtie, burnednesse & sonneburnyng. Theyr best bondes and theyr myghtie men shall perish with the swerde in batayll.

The fourth Chapter.

That tyme shall theyre gates mourne & complayne, and they shall sytte as desolate folck vpõ the earth. Then shal seuẽ wemen take holde of one man, and saye: we will laye all oure meate and cloothyng together in comõ, onely ỹ we may be called thy brydes: and that this shamefull reproche may be taken frõ vs. After that tyme shall the braunche of ỹ LORDE be beutyfull and glorye, and the frute of the earthe shall be large and pleasaunte for those Israelites that shall scape therof. Then shall the remnaunt in Sion and the remnaunt at Jerusalem be called holy: namely: all soche as are written amonge the lyuynge at Jerusalem: what tyme as the LORDE shall washe awaye the desolacion of the doughters of Sion, and pourge the bloude oute frome Jerusalem, with the wynde of his smoke & fyre. Moreouer vpon all the dwellynges Exo. 13. B.
of the hyll of Sion and vpon theyr hole congregacõ, shall the LORDE prouyde a cloude and smoke by date, & the shyninghe of a flamynge fyre by nyghte, for all theyre glorye shall be preserued: And Jerusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place and refuge where a man maye kepe hym for wether and rayne.

The v. Chapter.

Well thã, I wyl singe my be- A
loued frende a songe of his vineyarde. My beloued frende hath a Esa. 3. c. Jerr. 2. c. and. 21. b. Mat. 21. b Psa. 79. a
vinyarde in a very frutefull plẽteous groũde. This he hedged, this he walled roũde about, & plãted it with goodly grapes. In the myddes of it buylded he a towre, & made a wyne presse therin. And afterward whẽ he loked ỹ it shuld bryng hy grapes, it broughte forth thornes. I shall nowe my cause (O ye Cytesẽs of Jerusalẽ and hole Juda:) Judge I prate you betwixt me and my wineyarding. What more coude haue ben done for it that I haue not done? Jerr. 2. b.
Wherfore then hath it geuen thornes, where I loked to haue had grapes of it?

Well, I shall tell you how I wyll do with my vinyarde: I wyll take the hedge from it, that it maye perysh, and breake downe the wall, that it maye be troden vnder foote. I wyll laye it waste, that it shall nether be twysted nor cutte, but beare thornes and breres. I wyll also forbyde the cloudes, that they shall not rayne vppon it. As for the vinyarde of the LORDE of hoostes, it is the house of Israell, and all Juda his fayre plantynge. Of these he loked for equitie, but se, there is wronge: for ryghtuousnesse, lo, It is but misery.

Woo to you that ioyne one house to ano- B
ther, and bringe one londe so nygh vnto another, tyll ye can get no more grounde. Wyll ye dwell vpon the earth alone? The LORDE Esa. 32. & Mic. 2. c.
of hoostes rowneth me thus in myne eare: Shall not many greater and more gorgious houses be soo waiste, that no man shall dwell in them? And ten akers of vynes shall geue but a Quarte, and thyrtye bushels of sede shall geue but thre.

Woo be vnto them that ryse vp early: yse themselues in dronkynnes, & yet at nyght are more superfluous w̃ wyne. In whole Job. 12. B

Amos.6.a companies are harpes and lutes, tabrettes and pipes, and wyne. But they regarde not the worke of the LORDE, and consyder
Osee.4.b. not the operacion of his hondes.* Therfore commeth my folke also in captiuite, because they haue no vnderstondynge. Their glory shalbe myrte with hunger, and their pryde shalbe marred for thyrste. Therfore gapeth hell, & openeth hyr mouth maruelous wyde: that pryde, boostynge and wysdome, with soche as reioyse therin, maye descende in to it.

Gene.2.b *Thus shall man haue a fall, he shall be brought lowe, & the high lokes of the proude layde downe. But the LORDE of hoostes, that holy God, shal be exalted and vntouched, when he shall declare his equytie and ryghtuousnesse after this maner. Then shal the lambes eate their apoynted foder, and shall fede plenteously in the mountaynes. Wo vnto vaine personnes, that drawe wickednes vnto them, as it were with a coorde: & synne, as it were with a cart rope. Which vse to speake on this maner: let hym make hast now, and go forth with his worke, that we maye se it. Let the councel of the holy one of Israel come, and drawe nye: that we may knowe it.

Deu.27.c. Esay.5.a. *Wo vnto them that call euell good, and good euell: which make darknesse lyght, & lyght darknesse: that make sower swete, and
Prou.3.a. swete sower.* Wo vnto them that are wyse in their owne syght, and thynke them selues to haue vnderstonding. Wo vnto them, that are connyng men to suppe out wine, and ex-
Deu.27.b perte to sette vp dronkennesse.* These geue
Deu.17.a sentence with the vngodly for rewardes, but
Ezec.33.b. condempne the iust cause of the ryghtuous.

Therfore lyke as fyre lycketh vp the strawe, and as the flamme cōsumeth the stuble: Euē so (when their root is rul) their blossome shal vanysh awaye lyke dust or smoke. For they despise the lawe of the LORDE of hoostes, and blaspheme the worde of the holy maker of Israell.

Nu.11.a. *Therfore is the wrath of the LORDE kyndled also agaynst his people, and he shaketh his honde at them: yee he shall smyte so, that the hylles shall tremble. And their carcases shall lye in the open stretes, lyke myre.* After all this, the wrathe of God shall
Esa.9.c. and.10.a. not cease, but he shal stretch his hōd out wyder.* And he shall geue a token vnto a strange people, and call vnto them in a farre coū-
Esa.49.c. Dani.9.c. tre: and beholde, they shal come hastely with spede. There is not one fayntе nor feble amōge them, no not a slogish nor slepery parsone. There shall not one of them put of the gyrdle from his loynes, nor losse the latche of his shue. Their arowes are sharpe, and their bowes bente. Their horse hoofes are lyke flynt, & their cartwheles lyke a stormy wynde. Their crye is as it were of a lyon, & the roarynge of them lyke lyons whelpes. They shall roare, and hanch vp the pray, and no man shall recouer it, or get it from them. In that daye they shall be so fearce vpon them, as the see. And yf we loke vnto the lōde, beholde, it shalbe all darknesse and sorowe. yf we loke to heauē: beholde, it shall be darck with careful desperacion.

The. vj. Chapter.

In ỳ same yeare* ỳ kyng Osias dyed, I sawe ỳ LORDE syttyng vpō an hygh & glorious seate: his trayne fylled the palace. Seraphyns aboue stakred the
Exo.33.a. wherof euery one had syx wynges: wt twayne
Exo.25.a. eche couered his face: with twayne his fete, & with twayne dyd he flye. They cried all one to other on this maner: *holy, holy, holy is the LORDE of hoostes. The hole worlde is ful of his glory. yee the teastes & doorchokes moued at their crienge, & the house was full of smoke. Thē said I: O woo is me. For I was astonyshed: ỳ I (which am a man of vnclene lyppes, & dwel amonge people that hath vnclene lippes also) shulde se the kyng and LORDE of hoostes with myne eyes.

Then flewe one of ỳ Seraphyns vnto me, hauynge a hote cole in his hōde, which he had taken frō the aulter with the tōgs, and touched my mouth, and sayd: lo, this hath touched thy mouth, & thy vnrighteousnes is taken away, & thy sinne is forgeue. After this herde I ỳ voyce of ỳ LORDE tabyng counsement on this maner: Whom shal I sende, and who wyll be oure messaunger? Then sayde I: here am I, sende me. And he sayde goo, & tel this people: *ye shal heare in dede, but ye shall not vnderstonde, ye shal playnly se, and not perceaue.* Harden ỳ herte of this people, stoppe their eares, & shut their eyes, that they se not with their eyes, heare not with their eares, and vnderstonde not with their hartes, and conuerte and be healed.

Then spake I: LORDE how longe? he answered: vntyll the cities be vtterly without inhabitours, and the houses without man, tyll the londe be also desolate, and lye vnbuylded. For the LORDE shall take the men farre awaye, so that the londe shall lye all wayst. Neuertheles, the tenth parte shall remayne therin, for it shall conuerte and be

dulchull. And lyke wyse as the Terebynte3 and Mutrees bynge forth theyr frutes, soo shall the holy *sede haue frute.

The seuenth Chapter.

IT happened in ỹ tyme of Achas the sonne of Jotham, which was the sonne of Ozias, kynge of Juda: that Rezyn the kynge of Sitria, and Peca Romelies sonne, kynge of Israell: wente vp toward Jerusalem to belege it (but wanne it nat) Now whē the house of Dauid (ỹ is Achas) herde woꝛde therof, that Sitria and Ephꝛaim were confederate together: his herte quaked (yee and the hertes also of his people) lyke as a tree in the felde, that is moued with the wynde.

Then sayde God vnto Esay: goo mete Achas (thou and thy sonne Sear Jasub) at the heade of the ouer pole, in the fote path by the fullers grounde, and saye vnto him: take hede to thy self and be styll, but feare not, neyther be faint harted, foꝛ these two tayles (that is) foꝛ these two smokynge fyꝛe bꝛandes, the wrathe and furiousnesse of Rezyn the Sitrian, and Romelies sonne: because that the kynge of Sitria, Ephꝛaim, and Romelyes sonne, haue wekedly conspyꝛed agaynste the, saynge: We wyl go downe into Juda, vexe them, and bꝛynge them vnder vs, and set a kynge there, euen the sonne of Taball. Foꝛ thus sayeth the LORDE God ther to: It shal not so go forth, nether come so to passe: foꝛ the heade citie of the Sirians is Damascus, but the head of Damascus is Rezyn. And after fyue and thꝛe scoꝛe yeare, shall Ephꝛaim be vnnoꝛe a people. And the chefe citie of Ephꝛaim is Samaria, but the head of Samaria is Romelies sonne. * And yf ye beleue not, there shall no promyse be kept with you.

Moꝛouer God spake vnto Achas, sayeng: requyꝛe a token of the LORDE thy God, whether it be toward the depth beneth, oꝛ toward the wyght aboue. Then sayde Achas: I wyll requyꝛe none: nether wyl I tẽpte the LORD. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not ynough foꝛ you that ye be greuous vnto mẽ, but ye must greue my God also? And therfoꝛe ỹ LORDE shall geue you a token of hymself: * Behold, a virgin shall conceaue and beare a sonne, and shall call his name Emanuell. Butter and hony shall he eate, that he maye knowe the euell, and chose the good ℣. But oꝛ euer that tyme come to knowlege, to eschue the euell and chose the good, the londe (that thou art so afrayde foꝛ) shalbe desolate of both hyr kynges.

The LORDE also shall sende a tyme vpõ thy people, and vpon thy fathers house (soch as neuer came sence ỹ tyme that * Ephꝛaim departed from Juda) thoꝛowe the kynge of the Assirians. * Foꝛ at the same tyme shall the LORDE whistle foꝛ the flyes that are aboute the water of Egipte, and foꝛ the Beies in the Assirians londe. These shall come, and shall lyghte all in the valeyes, in the bowtes of stone, vpon all grene thynges, and in all coꝛners. 3.reg.22.c. 2.par.32.a Esa.36.a.

℣ At the same tyme shall the LORDE shaue the heere of the heade and the fete and the beerd clene of, with the rasoure that he shall paye them withall beyonde the water: namely, with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylcke, he shall make butter and eate it. So that euery one which remayneth in the londe, shall eate butter and hony. At the same tyme all vnyardes (though there be a thousande vynes in one, and were solde foꝛ a thousand syluerlynges) shall be turned to bꝛeaers and thoꝛnes. Lyke as they shall come in to the londe with arowes and bowes, soo shall all the londe become bꝛears and thoꝛnes. And as foꝛ all hylles that now are hewen downe, thou shalt not come vpon them, foꝛ feare of bꝛears and thoꝛnes. But the cateil shall be dꝛyuen thyther, and the shepe shall fede there.

The.viii.Chapter.

MOꝛouer the LORDE sayde vnto me: * Take the a greate leafe, and wꝛyte in it, as men do with a penne, that he spede hym to robbe, and haste hym to spoyle. And immediatly I called vnto me faythfull wytnesses: Urias the prieste, and Zacharias the sonne of Barachias. After that wente I vnto the prophetysse, that now had conceaued, and boꝛne a sonne. Then sayde the LORDE vnto me: geue hym this name: Maherschalal haschbas (that is: a spedye robber, an hastie spoyler) foꝛ why, oꝛ euer the chylde shall haue knowlege to saye: Abi and Im (that is father, and mother) shall the riches of * Damascus and the substaunce of * Samaria be taken awaye, thoꝛow the kynge of the Assirians. * The LORDE spake also vnto me, sayeng: foꝛ forasmoch as the people refuseth the styll rennynge water of Silo, and put theyr delite in Rezin & Romelies sonne: Behold, Esa.30.b 4.reg.16 ℣ 4.reg.17 ℣ Jere.2.a. 2.esd.1.b Esa.30.c. 2.reg.9.b

the LORDE shall bringe myghtie & greate
B floudes of watere vpon them: namely the
*Re.19.c. Esa.36.a. *kynge of the Assirians with all his power.
which shall poure out his furiousnesse vpon
euery man, and renne ouer al their bankes.
And shal breake in vpon Juda, increasyng
in power, tyl he get hym by ỳ throte. He shall
fyll also the wydenesse of thy londe with his
brode wynges. O Emanuel: Go together ye
people, & gather you, herken to all ye of farre
countrees, Muster you, & gather you: muster
C you and gather you, take youre councell to-
Esa.19.c. gether. * yet must youre councell come to
nought: go in honde with all, yet shall it not
prospere, Excepte Emanuell: (ỳ is God) be
with vs. For the LORDE chastised me, and
toke me by the honde, & warned me, sayenge
vnto me, that I shulde not walke in ỳ waye
of this people. He sayde moreouer: rounde
none of them, who so euer saye: ponder peo-
1 Pet.3.b. ple are bound together. * Neuertheles feare
them not, nether be afrayde of thē, but sancti-
Esa.17.c. Mar.10.b 1 Cor.1.b Joh.17.c. fie the LORDE of hoostes * let hym be youre
feare & dreade. * For he is the sanctifienge, &
stone to stomble at, ỳ rock to fal vpō, a snare
and net to bothe the houses: to Israell: & the
inhabitatours of Jerusalem. And many shal
stomble, fall, and be broken vpon hym: yee
they shall be snared and taken.

D * Now laye the witnesses together (sayde
Dani.8.d. the LORDE) and seale the lawe with my dis-
ciples. Thus I wayte vppon the LORDE,
Heb.2.c. that hath turned his face from the house of
Jacob, and I loke vnto hym. * But lo, as
for me, and the chyldren which the LORDE
hath geuen me, we are a token and a won-
dre in Israel, for the LORDE of hostes sake,
which dwelleth vpon the hyll of Syon.

And therfore yf they saye vnto you: aske
councell at the sothsayers, witches, char-
mers and conjurers, then make them this
answere: Is there a people eny where, that
areth not councell at his God: whether it
be concernynge the deade, or the lyuynge?
yf eny man want lyght, let hym loke vpon
the lawe and the testimonye, whether they
speake not after this meanynge. yf he do
not this, he stombleth and suffreth hunger.
And yf he suffere honger, he is out of pacy-
ence, and blaspemeth his kynge and his
God. Then loketh he vpwarde, and dow-
neward to the earth, and beholde, there is
trouble and darcknesse, veracion is rounde
aboute hym, and the cloude of errour. And
out of soche aduersitie, shall he not escape.

EVen lyke as in tyme past it hath
ben well sene, ỳ *the londe of Za-
bulon and the londe of Nepthali
(wher thorow the see waie goeth
ouer Jordane into ỳ londe of Ga-
lilee) was * at the fyrst in lytle trouble & but
afterward sore vexed.

Neuertheles the people that haue dwelte in
darcknesse, shall see a great lyght. As for the
ỳ dwell in the londe of ỳ shadowe of death,
vpon them shal the lyght shyne. Shalt thou
multiplie the people, & not increase the ioye
also? * They shall reioyse before the, euen as
men make mery in harueste, & as men that
haue gotten ỳ victory, when they deale the
spoyle. * For thou shalt breake ỳ yocke of the
peoples burthē: ỳ staf of his shulder & the rod
of his oppressoure, * As in ỳ daye at Madia.

Moreouer all temerarious and seditious
power (yee where there is but a cote hyred
with bloude) shalbe burnt, and fede the fyre.
* For vnto vs a chylde shalbe borne, & vnto
vs a sōne shalbe geuē. Vpon his shulder shal
the kingdom lye, & he shalbe called with his
owne name: The wōderous geuer of counsel,
ỳ myghtie God, ỳ euerlastyng father, * The
prince of peace. & he shal make no ende to en-
crease ỳ kyngdome & peace, & shall syt vpō ỳ
seate of Dauid & in his kingdom, to set vp ỳ
same, to stablish it w equite & righteousnesse
frō thence forth for euermore. This shal ỳ ze-
lousy of ỳ LORDE of hoostes bryng to pas.

The LORDE sente a worde into Jacob, &
the same is come in to Israell. All the peo-
ple also of Ephraim, and they that dwell in
Samaria, can saye with pryde and hye stom-
mackes, on this maner: The tyle worcke is
fallen downe, but we wyll buylde it with
harder stones. The Molbery tymbre is hew-
ken, but we shall set it vp agayne with Ce-
dre. Neuertheles, the LORDE shall prepare
Rezyn the enemye agaynste them, and so ex-
cyte their aduersaries, that the Sirians shal
laye holde vpon them before, and the Phi-
listines behynde, and so deuoure Israell with
open mouth.

* After all this, the wrath of the LORDE
shall nat ceasse, but yet his hande shall be
stretched oute styll. For the people turneth
not vnto hym, that chastyseth them, nether
do they seke the LORDE of hoostes. Therfo
ỳ LOODE shal rote out of Israel both heade
& tayle, braunch & twygge in one daye. By ỳ
heade, is vnderstōde ỳ Senatour & honour-
ble man, and by the tale, the prophett that
preacheth lyes.

* For all they which enfourme ỳ people that

they be in a ryght case, soche be discceuers. Soch as men thynke also to be perfecte amonge these, are but cast awaye.

D Therfore shall the LORDE haue no pleasure in theyr yonge men, nether fauoure theyr fatherlesse and wydowes. For they are altogether ypocrites and wicked, & all theyr mouthes speake foly. After all this shall not the LORDES wrath ceasse, but yet his hõde shal be stretched out styll. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wod or a redebush, so ascendeth the smoke of theyr pryde.

For this cause shal the wrath of ỹ LORDE of hooستes fall vpon the londe, and the people shalbe consumed, as it were with fyre, no man shal spare his brother. ✱ If a mã do turne him to ỹ right honde, he shal famesh: or to the lefte honde to eat, he shall not haue inough. Euery mã shal eate ỹ flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, & they bothe shal eate Juda. After all this shall not ỹ LORDES wrath ceasse, but yet shall his hande be stretched out styll.

The tenth Chapter.

WO be vnto you ỹ make ✱ vnrighteous lawes, & deuyse thynges, whiche be to harde for to kepe: wherthorow ỹ poore are oppressed, on euery syde, & the innocentes of my people are therewith robbed of iudgmente: ỹ wedowes maie be your praye, and ỹ ye maye robbe the fatherlesse. What wyll ye do in tyme of the visitacion & destruction, that shall come from farre? To whome wyll ye renne for helpe? or to whome wyll ye geue youre honoure? that he maye kepe it? that ye come not amõge the presoners, or lye amonge the dead? ✱ After all this shall not the wrath of the LORDE ceasse, but yet shall his honde be stretched out styll.

WO be also vnto Assur ✱ whiche is a staf of my wrath, in whose hõde is ỹ rod of my puny shmẽt. For I shal sende hym amõge those ypocrityth people, among the people ỹ haue deserued my displeasure shall I sende hym: ỹ he maye vtterly robbe them, spoyle them & treade thẽ downe lyke the myre in the strete. Howbeit his meaninge is not so, nether thinketh his harte of this fashion. But he ymagineth only, howe he maye ouerthrowe and destroie moche people, for he sayeth: ✱ are not my princes all kynges? Is not Calno as easie to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? Is who saye: I were able to wynne the kyngdome of the Idolaters & theyr goddes, but not Jerusalẽ and Samaria. Shal I not do vnto Jerusalem and theyr images, as I dyd vnto Samaria & theyr ymages?

Wherfore the LODDE sayeth: as soone as I haue perfourmed my hole worke vpon the Hyll of Syon and Jerusalem, then wyll I also vyset the noble and stoute kynge of Assiria, with his wysdome and pryde. For he stondeth thus in his owne conceate: ✱ This do I, thorow the power of myne owne hõde, and thorow my wysdome: For I am wyse, I am he that remoue the loudes of the people, I robbe theyr princes, and (lyke one of the worthies) I dryue them frõ theyr hye seates. My honde hath founde out the hooستes of ỹ people, as it were a nest. And lyke as egges, that were layde here and there, are gathered together: So do I gather all coũtrees. And there is no mã, that darre be so bolde, as to touch a fether: that darre open his mouth, or once whisper.

✱ But doth the axe boost it selfe, agaynste hym that heweth therwith? or doth the sawe make eny crakyng, agaynst hym that ruleth it? That were euẽ lyke, as yf ỹ rod dyd exalte it selfe againste hym, ỹ beateth it: or as though ỹ staf shulde magnifie it selfe, as who saye: it were no wodd. ✱ Therfor shall the LORDE of hooستes sende hym pouerte in his ryches, and burne vp his power, as it were with a fyre. But ỹ lyght of Israell shal be ỹ fyre, and his Sãctuary shalbe the flame, & it shal kyndle, and burne vp his ✱ thornes and bryers in one daye, yee all ỹ glorye of his woddes and felde shalbe cõsumed with bodye and soule. As for hym selfe, he shall be as one chased awaye. The trees also of his felde shall be of soch a nõbre, that a chylde maye tell them.

After ỹ daye shal the remnaunt of Israel, and soche as are escaped out of the house of Jacob, seke no more comforte at hym that smote them, but shall comforte them selues with faithfulnesse and treuth in the LORDE, the holy one of Israell. The remnaunt, yee and the posteritie of Jacob, shall conuerte vnto God the myghty one. ✱ For though thy people (o Israell) be as the sonde of the see, yet shal but the remnaunt of them only conuerte vnto hym. Perfecte is the iudgmente of hym that floweth in ryghteousnesse, and therfore ỹ LORDE of hooستes shall perfectly fulfyll the thynge, that he hath determyned in the myddes of the hole worlde. Therfore thus sayeth the LORDE God of hooستes: Thou my people that dwellest in Sion, be not afrayde for the kynge of the Assirians:

He shall wagge his staf at the, yee and beate the with the rodd, as the Egiptians dyd somtyme: But soone after, shall my wrath and my indignacion be fulfylled agaynste
Esa.37.f. theyr blasphemies.* Moreouer the LORDE of hooستes shal prepare a scourge for hym.
Jud.7.g. * Lyke as was the punyshment of Madian
C vpon the mount of Oreb. And he shall lyfte
Exo.14.c. vp his rod ouer the see, as * he dyd somtyme ouer the Egiptians. Then shall his burthe be taken from thy shulders, and his yock frō thy neck, yee the same yock shall corrupte for very fatnesse. He shal come to Iath, and go thorowe toward Migrō. But at Machmas shal he muster his hooste, & go ouer the foorde Gaba shal be theyr restynge place, Rhama shalbe afrayde, Gadea Saul shal flé awaie. The voice of the noyse of ỹ horses (o doughter Gallim) shalbe herde vnto Lais and to Anatoth, which also shal be in trouble. Madmena shal tremble for feare, but the citesyns of Gabym are manly, yet shal he remayne at Nob that daye. After that, shall he lyfte vp his honde agaynst the mount Sion, and agaynst ỹ hyl of Ierusalē. But se, the LORDE God of hooستes shal take awaye the proude from thence, with feare. He shal hew downe the proude, and fell the hie mynded. The thornes of the wodd shal be rooted out with pyron, and Libanus shal haue a mightie fall.

The.xi. Chapter.

Mat.1.a. AFter this + there shal come a rod forth of ỹ kynred of * Iesse, and a blossom shal spryng out of his
Esa.61.a Luc.4.b. and.7.c. rote. * The spyrite of the LORDE shal lyght vpon hym ỹ spyrite of wisdome, & vnderstondyng: the spyrite of counsel, & strengthe: the spyrite of knowledge, & of the feare of God: and shal make hym feruente in the feare of God. For he shall not geue sentence after the thynge ỹ shall be broughte before hys eyes, nether reproue a matter at the fyrst hearynge: but with ryghtuousnesse shall he iudge the poore, and with holynes shall he refourme the symple of the worlde.
2.Thes.2.b * He shal smyte the worlde with the staf of his mouth, and with ỹ breath of his mouth
Eph.6.b. shall he slaye the wicked. * Rightuousnesse shalbe the gyrdle of his loynes, treuthe and faithfulnesse the gyrdyng vp of his raynes.
B Esa.65.d. * Then shal the wolfe dwel with the lambe, and the leoparde shal lye downe by the gote. Bulockes, lyons, and catel shall kepe companye together, so that a lytle chylde shall dryue them forth. The cowe and the bere shal fede together, and theyr yongones shall lye together. The lyon shal eate strawe lyke

the ore, or the cowe. The chylde whyle he sucketh, shall haue a desyre to the serpentes nest, and when he is weened, he shal put his hande in to the Cockatrypes denne. No man shall do euell to another, no mā shall destroy an other, in all the hyll of my Sanctuarye. * For ỹ earth shalbe ful of the knowledge of
Hab.2.a. the LORDE, euen as though the water of the see flowed ouer the earthe.

* Then shall the Gentiles enquyre after the rote of Iesse (which shal be sette vp for a token vnto the Gentiles) for his dwellynge shalbe glorious. * At the same tyme shall the
C LORDE take in honde agayne, to conquere the remnaunte of his people (which are lefte alyue) from the Assyrians, Egiptians, Arabians, Moryans, Elamites, Caldeyes, Antiochians, and Ilondes of the see. And he shall set vp a * toke amonge the Gentiles, and gather together the dispersed of Israell, yee & the outcastes of Iuda from the foure corners of the worlde. The hated of Ephraim & the enmite of Iuda shalbe clene roted out. Ephraim shall beare no euell wyll to Iuda, and Iuda shall not hate Ephraim: but they both together shall flye vpon the shulders of the Philistines toward the weil, and spoyle them together that dwell toward the East. The Idumites and the Moabites shal let theyr hondes fall, and the Ammonites shalbe obedient vnto them.

The LORDE also shall cleyre the tunges of the Egiptians see, and with a myghtie wynde shal he lyft vp his honde ouer Flum, and shal smite his seuen streames, and make men goo ouer drye shod. And thus shal he make a waye for his people, that remayned from the Assirians, * lyke as it happened to
Exo.14.c. the Israelites, what tyme they departed out of the londe of Egipte.

The .xii. Chapter.

SO that then thou shalte saye: + I
+ LORDE, I thanke the, for thou waste displeased at me, but thou hast refrayned thy wrath and hast mercy vpō me. Behold God is my healthe, in whome I truste, and am not afrayed. * For the LORDE God is
Exo.15.a. my strēgth, and my prayse, he also shalbe my
Psal.90.a. refuge. Therfore with ioye shall ye drawe water oute of the welles of the Sauiour, and then shall ye saye: * Let vs geue thākes
Psal.104.a. vnto the LORDE, & call vpon his name, and declare his councels amōge the people, and kepe them in remēbraunce, for his name is excellent. O syng prayses vnto the LORDE for he doth great thynges, as it is knowē

as it is knowne in al the worlde. Crie out, & be glad, thou that dwellest in Sion, for great is thy prince: the holy one of Israel. ✠

The.xiij. Chapter.

This is the heuy burthen of Babilon, which Esaye the sonne of Amos dyd se. * Make some tokens to the hie hilles, call vnto them, holde vp youre honde that the princes may go in at the doore. For I wil sende for my debites and my gyaunts (saieth the LORDE) and in my wrath I wil call for such, as tryumphe in my glory.

* Mouth that, me thought I herde in the mountaynes, a noyse, like as it had bene of a greate people: and a rushynge, as though thy kingdomes of al nations had come together, (And the LORDE of hoostes was the captayne of the whole armye) as they had come not onely out of farre countres: but also from the endes of the heaues: Euen the LORDE hymself with the ministres of his wrath, to destroye the whole londe.

Mourne therfore, for the daye of the LORDE is at hande, & cometh as a destroyer from the almighty. Then shal all hondes be letted downe, and al mens hartes shal melt awaie they shal stonde in feare, carefulnesse and sorowe shal come vpon them, and they shal haue payne, as a woman that trauaileth with childe. * One shal euer be abaished of another, & their faces shal burne, like the flame.

For lo, the daye of the LORD shall come, cruell, full of indignacion and wrath: to make the londe waist, and to root out the synners therof. For the starres & planetes of heauen shal not geue their light, * the Sonne shalbe quenched in the rysinge, and the Mone shal not shyne with his light. And I wil punish the wickednesse of the worlde, & the synnes of the vngodly, saieth the LORDE. The hye stomaches of the proude will I take awaye, and will laye downe the boastinge tyrannes. I will make a man dearer then fine golde, and a man to be more worth, then a golden wedge of Ophir. Moreouer, I will shake the heauen, that the earth shall remoue out of hir place.

Thus shall it go with Babilon, in the wrath of the LORD of hoostes, in the daye of his feruent indignacion. And Babilon shalbe as an hunted or chased doo, and as a flocke without a shepherde. Euery man shal turne to his owne people, & flye echone to his owne londe. Who so is founde alone, shalbe shot thro: And who so gather together, shalbe destroyed with the swearde. Their childre shal

be slayne before their eyes, their houses spoyled, & their wyues rauyshed. For lo, I shall bringe vp the Medes agaynst the, which shal not regard syluer, nor be desyrous of golde. Then shal yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpon wome with childe, and their faces shall not spare the children. And Babilon (the glory of kingdomes & bewtie of the Caldees honour) shalbe destroyed, euen as God * destroyed Sodom and Gomorra. It shal neuer be more inhabited, nether shall there be ony more dwellinge there, from generacion to generacion. Gen.19.

The Arabians shal make no mooltentes there, nother shal the shepherdes make their foldes there ony more: but wylde beastes shal lye there, and the houses shalbe full of greate Oules. Estriches shal dwell there, & Apes shal daunce there: The litle Oules shal crie in the palaces, one after another. & Dragons shalbe in the pleasaunt pallers. And as for Babilons tyme, it is at honde, & hir dayes maye not be longe absent.

The.xiiij. Chapter.

But the LORD wilde mercifull vnto Jacob, and wil take vp Israel agayne, and set the in their owne londe. Straungers shall cleue vnto them, and get them to the house of Jacob. * They shal take the people, and cary them home vnto them. And the house of Israel shal haue them in possession for seruauntes & madyens in the londe of the LORD. They shal take those prisoners, whose captyues they had bene afore: & rule those that had oppressed the. When the LORDE now shal bringe the to rest, from thy trauayle, feare, & harde bondage that thou wast laden with: the shalt thou vse this mokage vpon the kinge of Babilon, & saye: How happeneth it that the oppresser leaueth of? Is the golden tribute come to an ende? Doutles the LORD hath broken the staff of the vngodly, and the septer of the lordly. Which when he is wroth smyteth the people vnto durable strokes, & in his wodernes he persecuteth the & tameth the continually. And therfore the whole worlde is now at rest and quyetnesse, & men synge for ioye. Iudic 1.d. Jaetha .1.d.

Yee euen the fyrre trees and cedres of Libanus reioyse at thy fal, sayenge: Now that thou art layde downe, there come no more vp to destroye vs. Hell also trembleth at thy commynge, All mightie men and princes of the earth, steppe forth before the. All kynges of the earth stonde vp from their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we?

art thou become lyke vnto vs? Thy pompe & thy pryde is gone downe to hell: Mothes shalbe layed vnder the, and wormes shalbe thy couerynge.

Luc.10.c. Apo.12.d *How art thou fallen frō heauen (o Lucifer) thou fayre morninge childe? hast thou gotten a fall euen to the grounde, thou that (not withstondinge) dyddest subdue the people? And yet thou thoughtest in thine harte: I will clymme vp into heauen, and make my seate aboue the starres of god, I wyll sytt vpō the glorious mount toward the North. I will climme vp aboue the cloudes, & will be like the hyghest of all. yet darre I laye ṕ thou shalt be brought downe to the depe

Ezec.31.c. Ezec.32.c. of *hell. They that se the, shal narowly loke vpon the, & thinke in them selues, sayenge Is this the man, that brought all londes in feare, and made the kingdomes afrayde: Is this he that made the worlde ma maner waist, and layde the cities to the grounde, which let not his prisoners go home?

How happeneth it, that the kinges of all people lye, euerypne at home in his owne palace, with worshippe, & thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shott thorow with the swearde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: & art not buried with them? Euen because that thou hast wasted thy londe, & destroyed thy people. For the generacion of the wicked shalbe without honour for euer. There shal a waye be sought to destroye their children, for their fathers wickednes: they shall not come vp agayne to possesse the londe, and fyll the worlde full of castels and townes.

D I will stonde vp agaynst them (saieth the LORDE of hoostes) and root out the name and generacion of Babilon (saieth the LORDE) and will geue it to the Otters, and will make waterpouddels of it. And I will swepe them out with the besome of destruccion, saieth the LORD of hoostes. The LORDE of hoostes hath sworne an ooth, sayenge: It shal come to passe as I haue determined: and shalbe fulfilled as I haue deuysed*. The Assirians shalbe destroyed in my londe, and vpon my mountaynes wyll I treade them vnder fote. Wher thorow his pocke shal come from you, and his burthen shalbe taken from youre shulders. This deuyce hath god take thorow ṕ whole worlde, & thus is his hōde stretched out ouer all people. For ṕ the LORD of hoostes determine a thige, who wyl dysanulle it? & ṕ he stretch

Esay.17.c. forth his honde, who will holde it in agayne?

The same yeare that kynge Achas dyed God threatned by Esay on this maner: Ioyse not (thou whole Palestina) as though the rod of him the beateth the were broken. * For out of the serpentes rote, there shall ware a cockatrice, and the frute shalbe a fyrie, worme. But the poore shal fede of ṕ best thinges, and the symple shal dwel in safete. * Thy rotes will I destroye with honger, & it shal slaye thy remnaunt. Mourne ye portes, wepe ye cities. And feare thou (o whole Palestina) for there shal come from ṕ North a smoke, whose power no man maye abyde. Who shall then mayntayne the messages of the Gentyles? But the LORDE stablisheth Syon, and the poore of my people shal put their trust in him.

The.xv. Chapter.

THis is the heuy burthen vpon * Moab: Ar of Moab was destroyed (as me thought) in the night season: The walles of Moab perished in the night, and vanished awaye: They wente to Bajth and Dibon in the hye places, for to wepe. Moab dyd mourne from Nebo to Medeba: * All their heades were balde, and all their beardes shauen. In their stretes were they gyrded aboute with sackcloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Heshbon and Eleale cried, that their voyce was herde vnto Jahaz. The warryers also of Moab blared and cried for very feare of their myndes: Wo is my hart for Moab like. They fled vnto the cite of Zoar, which is lyke a fayre frutefull bullock, they went vp to Luhith, wepinge. The waye towarde Horonaim was full of lamentacion for the hurt. The waters of Nimrim were dryed vp, the grasse was wythered, the herbes destroyed, and what necessary grene thinge there was beside. In like maner the thinge that was left them of their substance, they caried it by water to Araby. The crie went ouer the whole londe of Moab: from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of bloode for the enemie had sent thither a hundred mē, which as a lyon, layde waite for ṕ remnaunt of ṕ londe, and for them ṕ were escaped.

The.xvi. Chapter.

THen sent the lorde of the londe a man of warre, from the rocke that lieth toward the desert, vnto the

hill of ỹ doughter Sió(for as for the dough ters of Moab, thei were as it had bene a trim binge byde, that is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre councel * come together, couer vs with youre shadowe in the myddaye, as the nyght doth: hyde the chased, & bewraye not thē that are fled, let the persecuted Moabites dwel amonge you, be oure opē refuge agaynst the destroyer: for the aduersary oppresseth vs, the robber vndoeth vs, & the tyraunte dryueth vs out of oure londe. But ỹ tyme of youre kyngdome is full of grace, therfore he that sytteth vpon it wt faythfulnesse & treuth in the house of Dauid, knowe the thynge & do hys diligence to helpe shortly, accordynge to equite and rightuousnes.

B As for Moabs pryde it is well knowen. And all though they be excellent, proude, arrogant, & hye mynded: yet is theyr strengthe nothinge lyke. And therfore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now that they be smytten, they take theyr deuice beneth by the bryckwal, and make theyr complaynte.

The suburbes also of Heshebon were made dayst, & the prynces of the Gentyles hewed downe the vynyardes of Sibma, which were planted with noble grapes, and spred vnto Jazer, and wente vnto the ende of the deserte, whose braunches stretched theyr selues forth beyonde the see. Therfore I mourned for Jazer, & for the vynyardes of Sibma wt greate sorowe. I poured my teares vpon Heshbon & Eleale, for all theyr songes were layde downe, in theyr haruest & gatheringe of theyr grapes: Myrth and chere was gone out of ỹ felde & vynyardes, in so muche, that no man was glad ner sunge. There wēte no treader in to the wyne presse, theyr mery cheare was layde downe. Wherfore my belye tōbled (as it had bene a lute) for Moabs sake, & myne inwarde membres, for the brickwalles sake. For it happened thus also: whē Moab sawe that she was turned vpsyde downe, she went vp an hye in to hir sanctuary, to make hir prayer there * but she might not be holpen. Thys is the deuyce whyche the LORDE toke in honde at that tyme agaynste Moab. But nowe the LORDE sayeth thus: In thre yeare shall the power of Moab wt theyr pope (whiche is greate) be minished, like as ỹ hyreling of an hyred seruaunte: And as for ỹ remnaunt of thē, they shalbe lesse then a few, and not tekened muche worth.

The.xvij. Chapter.

THys is the heuy burthen vpon A
*Damascus: Beholde, Damascus shall be nomore a cytye, but an heape of broken stones. The cities of Aroer shalbe waist, The catell shall lye there, & noman shall fraye thē awaye. Ephraim shall no more be stronge, & Damascus shall no more be a kyngdome. And as for the glory of the remnaunt of the Syrians, it shalbe as the glory of the chyldren of Israel, sayeth the LORDE of hoostes. At that tyme also shall ỹ glory of Jacob be very poore, & hys fatnes leane. It shall happen to them, as when one sheareth in haruest, which cutteth hys handfull with the sickle, & when one gathereth the sheaues together in the valley of Rephaim, that there remayneth yet some eares ouer. * Or as whē one shaketh an olyue tre, whiche fyndeth but two or thre olyue beryes aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken. Jere.49.a Amos.1.b. B Esa.24.b

Then shal man conuerte agayne to hys maker, & turne hys eyes to the holy one of Israel. And shall nat turne to the aulters that are ỹ worke of hys owne handes, nether shal he loke vpon groues & ymages, whych his fyngers haue wrought. At the same tyme shall theyr stronge cyties be desolate, lyke as were once the forsake plowes & corne * which they forsoke, for feare of ỹ chyldren of Israel. C 4.Reg.7.a

Thus shalt thou (o Damascus) be desolate, because thou hast forgotte God thy saut oure, & hast nat called to remēbraunce ỹ rocke of thy stregth. Wherfore thou haste also set a fayre plante, & grafted a straunge braunch In the daye when thou dyddest plante it, it was greate, and gaue soone the frute of thy sede: But in the daye of haruest, thou shalt reape an heape of sorowes & mysteries

Wo be to the multitude of moch people, D
that russh in lyke the see, and to the heape of folke, that renne ouer all like greate waters. * For though so many people increase as ỹ Esa.17.b
flowynge waters, and though they be armed yet they fle farre of, and vanishe awaye lyke the dust with the wynde vppon an hyll, and as the whyrle wynde thorowe a storme. Though they be fearfull at nyght, yet in the morninge it is gone with thē, This is theyr porcion, that do vs harme, and the heretage of them that robbe vs.

The.xviij. Chapter.

WO be to the lōde of fliengeshippes, A
whyche is of this syde the floude of Ethiopia: which sendeth his message

ouer the see in shippes of redes vpō ꝑ water, & sayeth: go soone, and do your message vnto a straunge & harde folke: to a fearfull people & to a people ꝑ is further then this: to a despe rate and pylled folke, whose lōde is deuyded from vs with ryuers of water. ye all ye ꝑ syt in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpon the moūtaynes, then loke vp: and when the horne bloweth, then herken to, for thus hath ꝑ LORDE sayde vnto me. I layde
B me downe, and pondred the matter in my house, at the noone daye when it was hote: and there fell a mystinge shower, lyke a dew, as it happeneth in harueste. But the frutes were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the bowes and the braunches, & dyd cast them awaye. And thus they were layde wayst, for the foules of the mountaynes, and for the beastes of the earth together. So ꝑ the foules sat there vpon, and the beastes of the earth wyntered there. Then shall there be a present brought vnto the LORDE of hoo stes: euen that harde folke, that fearful folke, and that further is then thys: that despeate and pylled folke (whose londe is deuyded frō
Deut. 12.a vs with floudes of water) vnto the * place of the name of the LORDE of hoostes: euē vnto the hyll of Sion.

The.xix. Chapter.

A This is the heuy burthen vpon
Ierr. 46.a *Egipte: Beholde & the LORDE
Eze. 29.a will ryde vpon a swifte cloude, & & Iu. 21.b come in to Egipte. And ꝑ goddes of Egipte shal trymble at hys cō mynge, and the hart of Egipte shall quake
Deut. 33.a within her. For thus sayeth the LORDE: * I wyll stere vp the Egiptians one agaynste a nother amonge the selues, so that one shalbe euer agaynste hys brother and neyghboure, yee one cytte agaynst another, and one kyng dome agaynste another. And Egipte shalbe choked in hyr selfe. When they are councell at theyr goddes, at theyr Prophetes, at theyr sothsayers and witches: then wyll I brynge theyr councell to naught.
B I will delyuer Egipte also in to the hondes of greuous rulers, and a cruel kyng shal haue the rule of them. The water of the see shalbe drawen out, Nilus shall synke awaye & be dronke vp. The ryuers also shalbe drawen out, the welles shall decreace and drye awaye. Rede and rush shall fayle, the grasse by the waters syde or vpon the ryuers bāke, yee and what so euer is sowen by the wa ters, shalbe wythered, destroyed, & brought to naught. The fyshers shall mourne, all soch as cast angles in the water, shall com playne: and they that spreade theyr nettes in the water, shalbe fayne hatted. Suche as la boure vpon flax and sylcke, shall come to pouerte, and they also that weeue fyne workes. All the pondes of Egypte, all the polycye of theyr moates and dyches shall come to naught.

Yee the vndiscrete prynces of Zoan, the C
* councell of the wyse Senatours of Pharao Isa. 29.a shall turne to foolishnesse: Those that darre boast & saye of Pharaos behalfe: I am come of wyse people, I am come of the olde regall progeny. But where are now thy wyse mē? Let them tel the & shewe the, what the LOR DE of hoostes hath taken in honde agaynste Egypte. Fooles are those prynces of Zoan, & proude are the prynces of Noph: yee they de ceaue Egipte with the nobilyte of theyr stock
* For the LORDE hath made Egypte dron- Isa. 51.a ken with the spyrete of errour, and they shall vse it in all matters: euen lyke as a dronken mā goeth spewinge about. For Egipte shal lacke good councell, so that they shall not knowe what to do, neyther begynnynge nor ende, nether vpon the londe nor water. The shall the Egiptians be lyke vnto women, afrayde and astōnyed, at the liftinge vp of the honde, whiche the LORDE of hoostes shall lyfte vp ouer them.

The londe of Iuda also shall make the E- D
gyptyans afrayde: who so doth but speake vpon it, shall put them in feare: And that be cause of the councell, which ꝑ LORDE of hoo stes hath deuysed agaynst them. Then shal the fyue cities of Egipte speake with the Ca nanites tonge, and * sweare by the LORDE Psa. of hoostes, and Heliopolis shalbe one of thē. At the same tyme shall the LORDE of hoo stes haue an aulter in the myddest of the lon de of Egipte, with thys tytle there by: Vnto the LORDE. Thys shalbe a token or testimo ny vnto the LORDE of hoostes in the londe of Egipte, when they shall crye vnto hym, be cause of those that oppresse thē: that he shall sende them a captayne and a Sauioure to de lyuer them.

Moreouer, Egypte shalbe bought vnto the LORDE, and the Egiptiās also shal kno we the LORDE at the same tyme: they shall do hym reuerence with peaceoffringes, and with meatoffringes: they shall promyse hym offringes, yee & paie hym also. Thus the LOR DE shal smyte Egipte, & heale it agayne: & so

shal they turne to ỹ LORDE, and he also shal haue mercy vpon them, and saue them. The shal there be a comon waye out of Egipte in to Assiria. The Assirians shall come in to Egipte, and the Egyptians in to Assiria. The Egipcians also and the Assirians shall both haue one Gods seruyce. Then shall Israel with honoure be the thirde to Egypte & Assur. And the LORDE of hooستes shal blesse them, sayenge: Blessed is my people of the Egipcians, Assur is the worke of my hõdes, but Israel is myne enheritaunce.

The. xx. Chapter.

1 In the same yeare that Harthan came to Asdod, where Sargõ the kynge of the Assirians sent him, what tyme as he also beseged Asdod, & wanne it the same season: Then spake the LORDE vnto Esaye ỹ sonne of Amos, sayenge: go and lowse of that sack cloth frõ thy loynes, and put of ỹ shues from thy fete. And so he dyd, goynge naked & bare fote. Then sayde the LORDE: where as my seruaunt Esaye goeth naked and barefote, it is a tokẽ and significnge of the thynge, that after thre yeare shal come vpon Egipte and 3 Ethiopia. For euen thus shal the kynge of the Assirians driue both ponge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia, And shall dyscouer the shame of Egipte. They shalbe also at theyr wits ende, and ashamed one of another: the Egyptyans of the Assyryans, and the Assyryans of the Egipcians, at the sight of theyr glory.

4 Moreouer they that dwel in the Iles, shal saye euen the same daye: beholde, this is our hope, to whom we fled to seke helpe, that we myght be deliuered from the kynge of ỹ Assirians. How will we escape?

The. xxi. Chapter.

1 This is the heuy burthen of ỹ waist lese: A greuous vision was shewed vnto me, lyke as when a storme of wynde & rayne rusheth in from the wyldernesse, that terrible lõde. Who so maye deceaue (sayde the voyce) let hym deceaue: Who so maye distroye, let him distroye. Up Elam, beseege it o Medai, for I will still all theyr gronynges. With this, ỹ raynes of my backe were ful of payne: Pãges came vpon me, as vpon a woman in hir trauayle. Whẽ 2.a. 2.a. I herde it, I was abasshed: and whẽ I loked vp, I was afrayde. Myne herte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.

3 Yee soone make redy the table (sayde this voyce) kepe the watche, eate and drynke: Up ye captaynes, take you to youre shylde, for thus the LORDE hath charged me: go thy waye, and set a watchman, that he maye tell what he seyth. And whẽ he had wayted diligently, he sawe two horsmen: the one rydinge vpon an Asse, the other vpon a Camel. And the Lyon cried: LORDE, I haue stonde waytinge all the whole date, and haue kepte my watch all the nyght. With that came there one rydinge vpon a charet, whiche answered, and sayde: * Babilon is fallen, she is turned vpsyde downe, and all the ymages of hir goddes are smytten to the grounde. Thys (o my felowe threshers and fanners) haue I herde of the LORDE of hooستes the God of Israel, to shewe it vnto you. Iere. 51.d. Apo. 14.d. and. 18.a.

The heuy burthen of Duma.

11 * One of Seir cried vnto me: watchman what haste thou espyed by nyght? Watchman, what haste thou espied by nyght? The watchman answered: The daye breaketh on and the night is cõmynge: yf youre requeste be earnest, then are, and come agayne. Iere. 49.d

The heuy burthen vpon Arabia.

13 At euen ye shal abyde in the wood, in the waye toward Dedanim. * Mete the thyrstie with water, (o ye cytyzens of Theman) mete those with bread that are fled. For they shall runne awaye from the weapen, from the drawen swerde from the bent bowe, and from the great batayll. For thus hath the LORDE spoken vnto me, * ouer a yeare shall all the power of Cedar be gone, lyke as when the office of an hyred seruaunte goeth out: and the remnaunt of the good archers of Cedar, shalbe very few: For the LORDE God of Israel hath spoken it. Esa. 16.a. Iere. 49.d

The. xxii. Chapter.

The heuy burthen vpon the valley of Visions.

1 What haste thou there to do, that thou clymmest vp in to the houses toppe, o thou cyty of miracles, seditious and wilfull & seynge, thy slayne men are neither kylled w swerde, nor deed in batayle? For all thy captaynes gat them to theyr horses from the ordynaunce, yee they are all togethere rydden awaye, and fled farre of. When I perceaued ỹ, I sayde: * awaye fro me, ỹ I maye wepe Iere. 6.d. Luce. 19.d

bytterly. Take no labour for to confort me as touchinge the destructyon of my people. For this is ꝑ daye of the LORDE of hooستes, wherin he wyl plage, treade downe, & wede out the valley of Visions, and breake downe the walles, with such a crack, ꝑ it shal geue a sownde in the mountaynes.

B The Elamites toke the quyuers to carte and horse, and the walles were bare frome harnesse. Thy goodly valleys were full of charettes, the horse mē made them soone to besege the gates. Then was the couerynge of Juda put from thence, and then was sene the sege of the tymbre house. There shall ye
2.Reg.5.b se the riftes in the walles of the * cite of Dauid, wherof there shalbe many. Ye shall gather together the waters of the lower pole, and tel the houses of Jerusalem, and breake of some of them to kepe the walles. And ye shal make a pyt betwyxte the twayne walles of the water of the olde pole, and nothinge regarde hym, that toke it in hōde and made it. And at the same tyme shall the LORDE of hooستes cal men to weppynge, mournynge, to baldnesse, and puttinge on of sack clothe.
But they to fulfil theyr lust and wilfulnes, slaughter orē, they kyll shepe, they eate costly
Dapi.2.b. meate, & drynke wyne: * let vs eate & drynke,
1.Cor.15.b to morow we shal dye. Neuertheles when the LORDE of hooستes herde of it, he sayde: yee, yf thys wickednes of yours shalbe remitted, ye must dye for it. This hath ꝑ LORDE God of hooستes spoken.

C Thus sayeth the LORDE God of hooستes
Esa.36.a. Go in to the treasury vnto * Sobna ꝑ gouernoure, and saye vnto hym: What haste thou here to do? & from whence comest thou, that thou hast made the a graue here? (For he had caused a costly tombe of stone to be made for hym selfe, and a place to lye in to be hewen out of a rock.) Beholde, the LORDE shal cast the out by violence, he will deck the of another fashion, & put vpon the a straunge clothe. He shall carie the in to a farre coūtre, like a ball with hys hondes. There shalt thou dye, there shal the pompe of thy charettes haue an ende: thou villayne of the house of thy LORDE: I wil shute the out of thyne office, and put the from thyne estate.

D After this wil I cal my seruaunt Eliakim, the sonne of Helkia, and arate him with thy coate, and gyrde hym with thy gyrdle, and I wil geue thy power in to hys honde. He shalbe a father of the cytisens of Jerusa-
Apo.3.d. lem, and of the kynred of Juda * I will also
Job.12.b. laye the keye of Dauids house vpon his shulders: and yf he open, no man shal shut: and yf

he do shut, no man shal open. I wil fasti him to * a nayle in the place of the moost hye fast-
wa.22. fulnesse, and he shalbe vpō the glorius trone of his fathers house. They shal hange vpon hym all the glory of hys fathers house, of the chyldren and chylders chyldren, all apparell smal and great, all instrumentes of measure and musike. This shall come to passe, (saieth the LORDE of hooستes) when the nayle, that is fastened to the place of the highest fasthfulnesse, shalbe pluckt of, and whē ꝑ weyght that hangeth vpon it, shall fall, be broken, and hewen in peces. For ꝑ LORDE hym selfe hath sayde it.

The.xxiij.Chapter.

A Sheup burthen vpon * Tirus
Iere.47.c. Mourne ye shippes of Charlis for she is throwne downe to the
Ezech.27.c. grounde, and conquered of the, that are come from Cithim. The
Ezech.28.c. indwellers of the Ilondes, the marchaunes of Sidon, and they that occupied the see (of whom thou wast full somtyme) are at a point. For by see were there frutes brought vnto ꝑ, and all maner of corne by water. Thou was the comon marcket of all people. Sidon is sory for it, yee and all the power of the see cōplayneth, and sayeth: O that I had neuer trauayled with chylde, that I had neuer borne any, that I had nether norished boye, nor brought vp doughter. As soone as Egipte perceaueth it, she wilbe as sory as Tyrus it selfe. Go ouer the see, Mourne ye that dwel in the Iles. Is not that ꝑ glorious cytie, which hath bene of longe antiquite? whose natiues dwellinge farre of, commende her so greatly Who hath deuysed suche thynges vpon Tyrus the crowne of all cytyes, whose marchaūtes and captaines were the hyghest and principal of the worlde? Euen the LORDE of hoo-
3 stes hath deuised it, that he maye put downe al pompe, & myndy all the glory of ꝑ worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, * and there is
ya. not a gyrdle more.

Thus the LORDE * that remoueth the
pa. kyngdomes, and hath taken in hande agaynst that myghtye Canaan (to rote it out:) hath stretched out hys honde ouer the see, and sayde: From hence forth shalt thou make no more myrth (o thou doughter Sidon) for thou shalt be put downe of the Cytens. Stonde vp therfore / and go where the empye will carye the / where thou shalt also haue no reste. Beholde (for thyne ensample:) The Caldees were suche a people / that no

man was like them, Assur buylded them: he
set vp his castels & palaces, and broke them
downe agayne. And therfore mourne (ye ship
pes of the see) for youre power shalbe throwe
downe.

After that, shal ỹ seuẽtye yeares of Tyrus
(euen as longe as their kynges like was) be
forgotten. And after seuentye yeares, it shall
happẽ to Tirus, as with an harlot ỹ playeth
vpon a lute. Take thy lute (sate men to her)
and go aboute the citye, thou art yet an vn-
knowne wensche, make pastyme with dyuer
se ballettes, wherby thou mayest come in to
acquaintãce. Thus shal it happen after se-
uentye yeares *. The LORDE shal viset the
citye of Tyrus, and it shall come agayne to
hyr marchaundyse, and shall occuppye with
all the kingdomes that be in the worlde.

*But al hir occupiẽge and wynninge shalbe
halowed vnto the LORDE. For thẽ shal they
laye vp nothinge behinde them nor vpõ hea-
pes: but the marchaundise of Tirus shal be-
longe vnto the citizens of the LORDE, to the
lyuinge and sustaynynge of the hongrie, and
to the clothinge of the aged.

The.xxiiii. Chapter.

BEholde, ỹ LORDE shal wayste &
plage the worlde, he shal make ỹ
face of the earth desolate, & scatre
abrode the inhabitours therof.

*Thẽ shal the preest be as ỹ people: the
master as the seruaunt: the dame like
the mayde: ỹ seller like ỹ byer: he that lẽdeth
vpon vsury, like him ỹ vorroweth vpõ vsury:
the creditoure, as the detter. Yee miserably
shal the worlde be wasted & clene destroyed.
For ỹ LORDE hath so determyned in hi self.
The earth shalbe heuy and decaye. The face
of the earth shal perish & fal awaye, the prou-
de people of the worlde shal come to naught,
For the earth is corrupte of hir indwellers.

For why they haue offended ỹ lawe, chaũ
ged the ordynaunces, and made the euerla-
stinge testament of none effecte, And therfore
shal the curse deuoure the earth: for they that
dwel therõ, haue synned. Wherfore they shal
be brent also: and those that remayne, shalbe
very few. The swete wyne shal mourne, the
grapes shalbe weake, and al ỹ haue bene me
ry in harte, shal sighe. *The myrth of tabre-
tes shalbe layde downe, the chere of the toy-
full shal cease, and the pleasure of lutes shall
haue an ende/there shal no more wyne be drõ
ke with myrth, the beer shal be bitter to thẽ ỹ
drinke it, ỹ wicked cities shalbe brokẽ downe
all houses shalbe shut, ỹ no mã may come in.

In the stretes shal there be lift vp a crye
because of wyne, all mens chere shal vanishe
awaye, and all ioye of the earth shall passe.
Desolacion shal remayne in the cytyes, and
the gates shalbe smytten with waylinesse.
For it shal happen vnto all londes and to all
people, like as when a mã smytteth downe ỹ
*olyues, ỹ are left vpon the tree: or seketh af- Esa.17.b.
ter grapes, whẽ the wyne gatheringe is out.
And those same (that remayne) shall lyfte vp
their voyce, and be glad, & shal magnifie the
glory of the LORDE, euẽ from the see, & praise
the name of the LORDE God of Israel, in
the valleis and lõdes. We heare songes sun
ge to the prayse of the righteous, from al the
endes of the worlde. Therfore I muste spea-
ke: O my vnfrutfulnesse, o my powerte, Wo
is me, all is full of synners, which offende of C
purpose & malice. And therfore, (o thou that
dwellest vpon the earth) there is at hõde for
the, feare, pyt & snare. *Who so escapeth the Iere. 48.d
terrible crye, shal fall in to the pyt. And yf he
come out of the pyt, he shalbe take with ỹ sna
re. For ỹ wyndowes aboue shalbe opened, &
the foundacion of the earth shal moue.

The earth shal geue a great crack, it shal
haue a sore ruyne, and take an horrible fall.
The earth shal stacker like a dronken man,
and be taken awaye like a tent. Hir misde-
des shal lie so heuye vpon her, that she muste
fall, and neuer rise vp agayne. At the same
tyme shall the LORDE muster together the
hie hooste aboue, and the kynges of the wor
lde vpon the earth. These shalbe coupled to
gether as prysoners be, & shalbe shut in one
warde, and punished innumerable dayes.
*The mone and the sonne shalbe ashamed, Luc. 21.b
when the LORDE of hoostes shal rule them
at Ierusalem vpon the mount Sion, before
and with his excellent councel.

The.xxvi. Chapter

O LORDE, thou art my God, I wil A
praise ỹ, & magnify thi name for
thou bringest marueious thyn-
gs to passe, according to thyne
olde coũcels, truly and stedfastly
*Thou makest of townes, heapes of stone: Esa.16.a.
and of head cyties, broken walles: The pa-
laces of the wicked destroyest thou out of the
citie, that they shall neuer be buylded againe
Therfore the very rude people must magni-
fie the, and the cytyes of the cruel heythen
must feare the. For thou art the poore mans
helpe, a strength for the needfull in hys ne-
cessite. Thou arte a defence agaynste euell
wether, a shadowe agaynste the heate. But

vnto the presumptuous, thou art lyke a strō
ge whyrlewynde, that casteth downe the
boastyng of the vngodly, thou kepest men
from heate with the shadow of the cloudes,
thou cuttest of the braunches of tyrauntes,

B Moreouer the LORDE of hooستes shal once
Luc.14.d. prepare* a feast for all people vpon the hyll:
A plenteous, costly, pleasaunt feast, of fat &
welfed beastes, of swete and moost pure thin
ges. Vpon the hyll shall he take awaye the
syde vale, that hangeth before the face of all
people, and the couerynge, wherewith all Gē
Osee.13.c. tiles are couered.* As for death, he shall vt-
1.Cor.15.f terly consume it.‡ The LORDE God shall
‡Apo.7.c. wipe awaye ye thearres frō all faces, & take a-
and.21.a. waye ye cōfusion of his people, thorow ye hole
worlde. For ye LORDE hymselfe hath sayde it.

At the same tyme shall it be sayde: lo, this
Ephe.2.a. is oure God in whom we put oure trust, and
*he hath healed vs. This is ye LORDE that
we haue waited for: Let vs reioyce and delite
in his Saluation. For the hōde of ye LORDE
ceaseth vpon this hyll. But Moab shall be
thrustlen downe vnder hym, lyke as ye straw
is troden vnder fete, in a donge hyll. For he
shall stretch out his hondes vpon him, lyke
as a swimmer doth to swimme. And with the
power of his hondes shall he cast downe his
hye pōpe. As for his stronge holdes and hye
walles he shal bowe them, cast them downe,
and fell them to the grounde in to dust.

The.xxvi. Chapter.

A
Pro.18.b. THen shall this songe be songe in
5 acha.2.a. the londe of Juda.* We haue a
‡Ps.11.7. stronge citie, the walles and the
ordinaunce shall kepe vs.‡ Open the gates, that the good peo
ple maie go in, which laboreth for the treuth.
And thou, which art the doer & hast the mat-
Rom.5.a. ter in honde: shalt prouyde for peace.* Euen
the peace that men hope for in the. Hope styll
in the LORDE, for in ye LORDE God is euer-
Esa.25.a lasting strength.* For why, it is he, that brin
geth lowe the hye minded citesyns, & casteth
downe the proude cities. He casteth them to
the grounde, yee euen in to ye myre, that they
Pro.16.a maye be troden vnder ye fete of the symple, &
Jere.10.b. with the steppes of ye pore.* Thou LORDE)
considrest the path of the righteous, whether
it be right, whether the waye of ye righteous
be ryght. Therfore (LORDE) we haue a res-
pecte vnto the waye of thy iudgemetes, thy
Psa.62.a name & thy remembraūce reioyse the soule.*
and.142.a My soule lusteth after ye all the nyght longe,
and my minde hasteth frely to ye. For as sone
as thy iudgement is knowne to ye worlde, the

the inhabitours of ye earth learne righteous-
nesse. But the vngodly (though he haue re-
ceaued grace) yet lerneth he not righteous-
nesse: but in ye place where he is punyshed
he offendeth, & feareth not ye glory of the Lorde

LORDE, they wyll not se thyne hye
honde, but they shall se it, and be cōfounded:
when thou shalt deuoure thē with the wrath
of the people, and with the fyre of thyne ene-
mies. But vnto vs (LORDE) prouyde for
peace:* For thou worckest in vs all our wor- pla.
kes. O LORDE oure God, though soch lor-
des haue dominaciō vpon vs as knowe not
the: yet graunte, that we maye onely hope in
the, and kepe thy name in remembraunce.
*The malicious tyrauntes when they dye, pla.
are nether in lyfe, nor in the resurrection, for
thou vtterest them, and rotest them out, and
destroyest all the memorial of them. Againe,
thou increasest the people (O LORDE) thou
increasest the people, thou shalt be prayed
and magnified in all the endes of the world.
*The people that seke vnto ye in trouble, ye Esa.
same aduersitie whiche the complane of, is
vnto them a chastenyng before the. Lyke as
* a wyfe with chylde (when hyr trauayle ci- Jsa.
meth vpon her) is ashamed, crieth, and suffe-
reth the payne: Euen so are we (O LORDE)
in thy syght. We are with chylde.* We tra- Esa.
uayle, and beare, and with ye spyrte we bryn
ge forth health, where thorowe the earth is
vndestroyed, and the inhabitours of the
worlde perysh not.
*But as for thy dead men and ours, that be Esa.
departed, they are in lyfe and resurrection.
They lye in the earth, they wake, and haue
ioye. for the dewe is a dewe of lyfe and light.
But the place of the malicious Tyrauntes
is fallen awaye.* So go now my people in Esa.
to thy chambre, and shut the doore to ye, and
*suffre now ye twynckelyng of an eye, tyll the
wrath be ouerpast.* For beholde, ye LORDE Esa.
wyll goo out of his habitacion, and vysit the
wickednes of them that dwell vpon earth.
He wyll discouer the bloude that he hath de-
noured: she shall neuer hyde them, that he
hath murthered.

The.xxvii. Chapter.

IN ye LORDE with his heuy, great I
& lōge swearde shall visit.* Leuia Esa.
thā, ye inuincible serpent, euē Leui-
athan ye croked serpent. & shal slaye
ye whalfysh in the see. At ye same tyme shal me
synge of the vinyarde of Muscatel: I the
LORDE kepe it, and water it in due season.
I watch daye and nyght, that no mā breake

vnto it. I beare no euyll wyll in my mynde. Who wyll compell me, that I greatly forgettynge all faythfulnesse, shulde burne it vp at ones with thornes and bushes? Or who wyll enforce me to kepe or make peace? Jsa.27.a *It wyll come to this poynte, that Jacob shall be rooted agayne, and Jsraell shall be grene and beare floures, and they shall fyll the hole worlde with theyr frute. Smyteth he not his smyter, as euell as he is smytten B hymselfe? Destroyeth he not the murtherers, as he is murthered? Euery man recompenseth with the measure that he receaueth: He museth vpon his sore wynde, as vpon the dayes of extreme heate. And therfore shall the iniquitie of Jacob be thus reconciled. And so shall he take awaye all the frute of his synnes.

Jn so many aulter stones, he shall make them all as stones beaten to poulder: the Groues and Jdols shall not stonde. The stronge cities shalbe desolate, and the fayre cities shall be lefte lyke a wyldernes. The catell shall lode and lye there, and the shepe shall eate it vp. *Theyr haruest shall be drent, theyr wynes which were theyr bewtye whē they came forth, shalbe defyled. * For it is a people without vnderstondynge, & therfore he that created them, shall not fauoure them: and he that made them, shall not be mercyfull to them. In that tyme shall the LORDE shute frō the fyshe water of Euphrates, vnto the ryuer of Egipte. And there shall the chyldrē be chosen out one by one. Then shall the greate trō pet be blowen, so that those which haue ben destroyed in the Assirians londe, and those that be scatred abrode in Egipte, shall come and worshype the LORDE at Jerusalem, vpon the holy mount.

The.xxviij. Chapter.

WO be to the crowne of pryde. *To the dronke Ephraemites, and to the fadyng floure, to the glory of his pompe, that is vpō the toppe of the plenteous valley: which men be ouerladen with wyne. Beholde, * the strength and power of the LORDE shall breake in to the lōde on euery syde, lyke a tempeste of hayle, that beareth downe stronge holdes: and lyke an horrible, myghtie and ouer flowynge water. And the proude crowne of the dronken Ephraemites, shall be troden vnder foote. * And as for the fadynge floure, the glory of his pōpe, whiche is vpon the toppe of the plenteous valley, it shall happen vnto hym, as to an vntymelye frute before the haruest come. Whiche as soone as it is sene, is by and by deuoured, or ehet it come well in a mans honde.

And then shall the LORDE of hoostes be a ioyfull crowne, and a glorious garlāde vnto the remnaunt of his people. Unto the lowly, he shall be a spyrete of iudgment: and vnto them that dryue awaye the enemyes from the gates, he shall be a spyrete of strength. But they goo wronge by the reason of wyne, B they fall and slacker because of stroge drynke, * yee euen the preestes and prophetes Esa.3.d them selues go amysse, they are dronke with wine, and weake brayned thorow strōg drynke. They erre in seinge, and in iudgmēt they fayle. For all tables are so ful of vompte and fylthynes, that no place is cleane. What is he amonge them, that can teach, instructe, or enfourme the chyldren (whiche are weened from suk or taken from the brestes) of eny other fashyon, then: * Commaunde that may Esa.10.d, Mat.23.b be commaunded: byd that maye be bydden: forbyd that maye be forbydden: kepe backe that maye be kepte backe: here a lytle, there a lytle. * And therfor the LORDE also shall 1.Cor.14.e speake with lispinge lippes and with a straūge language vnto this people, to whome he spake afore of this maner: This shal bringe rest, yf one refresh ỳ weery, ye this shal bring rest. But they had no wyll to heare. And ther for the LORDE shall answere theyr stubournesse (Commaūde that maye be cōmaunded: byd that maye be bydden, forbyd that maye be forbydden: kepe backe that maye be kept backe: here a litle, there a lytle) That they maye go forth, fall backwarde, be brused, snared, and taken. Wherfor heare the worde of the LORDES, ye mockers that rule the LORDES people, whiche is at Jerusalem. For ye confesse your selues thus. * Tush: Amos.9.f death and we are at a poynt: and as for hell, we haue made a condicion with it: ỳ though there breake out eny sore plage, it shall not come vpon vs. For with disceate wyll we escape, and with nymblenes wyll we defende our selues. Therfor thus sayeth the LORDE God: * Beholde, I wyll laye a stone in Sion, a greate stone, a costly corner stone for a sure foundacion: that who so putteth his trust in hym, shall not be confounded. Righteousnes wyll I set vp agayne in the balāce, and iudgment in the weightes. * The tempest of hayle shal take awaie youre refuge, ỳ ye haue to disceaue withall: and the ouerflowyng waters shall breake downe your strōg holdes of dissimulacion. Thus the appoint- D

Psa.117.f Rom.6.d, 1Pet.2.a. Luc.20.d.

1.Cor.13.b

ment that ye haue made with death, shall be done awaye: and the condicion that ye made with hell, shall not stonde. When the great destructiō goeth thorow, it shall all to treade you, It shall take you quyte awaye before it. For it shall go forth early in the morynge, and cōtinue onely that daye and that night. And the very feare onely shal teach you, whē ye heare it. For the bedde shall be so narowe, that a man can not lye vpon it. And the coue rynge to small, that a man maye not winde
Esai.37.f 2.Reg.5.b hymselfe therin. * For ỳ LORDE shall steppe forth as he dyd vpon the mount * Perazim:
* Ios.10.b 1.par.14.b and shall take on as he dyd in ỳ dale of * Gibeon: that he maye bringe forth his deuice, his straunge deuyce: & fulfyll his worke, his wōderfull worke. And therfore make no mockes at it, ỳ youre captiuite increase not: for I haue herde the LORDE of hooستes saye, that there shall come a soden destruction and plage vpon the hole earth. Take hede, & heare my voice, ponder and marck my wordes wel. Goeth not the husbonde man euer in due season earnestly to his londe? he moweth and ploweth his groūde to sowe. And when he hath made it playne, he soweth it with fitches or comyn. He soweth the wheate and Barlye in theyr place. Milium and Rie also in theyr place. And that he maye do it ryght, his God teacheth hym and sheweth hym. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he thrassheth the fitches out with a flayle, and the comyn with a rod. As for the whete, he grindeth it to make breade therof, In as moch as he can not bringe it to passe with treadyng out. For nether the brusling that ỳ cart wheles make, nor his beastes can grinde it. This and soch lyke thinges come of the LORDE of hooستes, whiche is maruelous in councell, and great in ryghteousnesse.

The.xxix.Chapter.

A 2.Reg.5.b WO vnto the o Ariell Ariell: thou citie that * Dauid wanne. Take yet some yeares, and let some feastes yet passe ouer: then shall Ariell be besieged, so that she shal be heuye and sorouful, and shall be vnto me euen as a lyon. For I wyll laye sege to the rounde aboute, and kepe the in with towers, and graue vp dykes agaynst the. And thou shalt be brought lowe and speake out of the earth, and thy wordes shall go humbly out of the grounde. Thy voyce shall come out of the earth, lyke the voyce of a witch, & thy talkynge shall groane out of the myre. For the multitude of thine enemies shalbe lyke mealdust. And the nombre of Tyrannes shall be * as the dust that the wynde taketh awaye sodenlye. Psa.83.a

Thou shalt be visited of the LORDE of hooستes with thonder, earthquake, and with a greate crack, with the whyrle wynde, tempeste, and with the flame of a consumynge fyre. But now the multitude of all the people, that wente out agaynst Ariell: the hole hooste, the stronge holdes, and sege: is * lyke a dreame which apeareth in ỳ nyght. Psa.72.a It is lyke as whē an hungrye mā dreameth that he is eatynge, and when he awaketh, he hath nothynge: lyke as when a thyrsty man dreameth that he is drynkynge, and when he awaketh, he is faynt, and his soule vnpacient.

So is the multitude of all people, that mustre them selues agaynst the hyll of Sion. But ye shall be at youre wittes ende, ye shall be abasshed: ye shall staker, and reele and fro. ye shall be dronkē, but not of wyne. ye shall fall, but not thorowe dronkenes: For the LORDE shall geue you an harde heppynge spyrete, and holde downe youre eyes: namely youre prophetes and heades which shulde se, them shall he couer * And all visions shall be vnto you, as the wordes that stonde in a sealed letter, when one offreth it to a man that is lerned, and sayeth: reade vs this lettre. Then he answereth: I can not rede it, for it is shut. But yf it be geuen to one ỳ is not lerned, or sayd vnto hym: rede this lettre: Then sayeth he. I can not rede. Esa.8.d

Therfore thus sayeth the LORDE * For so moch as this people draweth nye me with Mat.15.a Mar.7.a their mouth, and prayseth me highly with theyr lyppes (where as there herte neuertheles is farre fro me, & the feare which they owe vnto me, that turne they to mens lawes & doctrines) therfore wyll I also shewe vnto this people, a maruelous terrible & greate thynge (Namely this) * I wyl destroie ỳ wis- Esa.44.a dome of theyr wyse, and ỳ vnderstondynge of theyr lerned mē shall perysh. Wo be vnto thē ỳ seke so depe to hyde theyr imagination before the LORDE, which reherse their cōcels in the darknesse, and saye: * Tush, who Psa.9.a seith vs, or who knoweth vs?

Which imagination of yours is euen as when the potters clay taketh abuilement, as though the worke myght saye to the worke master: make me not, or as when an erthen vessell sayeth of the potter: he vnderstondeth not. Se ye not that it is harde by, that

Libanus shall be turned into Carmell, and that Carmell shall be taken as a wodde: Then shall deaf men vnderstonde the wordes of the boke, and the eyes of the blynde shall se without any cloude or darknesse. The oppressed shall holde a mery feaste in the LORDE and the poore people shall reioyce in the holy one of Israell.

D Then shall the furious people ceasse, and the mockers shall be put awaye, & all they that do wronge shall be routed out: * Such as laboure to drawe mē vnto synne: & that deceaue hym, which reproueth thē in ꝑ gate and such as turne good persones to vanite.

And therfore the LORDE (euen the defender of Abraham) sayeth thus vnto the house of Jacob: * Now shall not Jacob be ashamed, nor his face confounded, when he seyth among his children (whome my hondes haue made) such as halowe my name amonge them, that they maye sanctifie the holy one of Jacob, and feare the God of Israell, and that they which afore tyme were of an erroneous spryte, haue now vnderstondynge, and that such as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

I WO be to those shrenkynge children (sayeth ꝑ LORDE) * which seke councell, but not at me: which take a webbe in honde, but not after my wyll: that they maye heape one synne vpon another. They go downe into Egipte (and axe me no councell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egipcians. But Pharaos helpe shalbe youre confusion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Youre rulers haue ben at Zoan, and youre messagers came vnto Hanes. * But ye shal all be ashamed of the people that maye not helpe you, which shall not bringe you strengthe or comforte, but shame and confusion.

D Youre beastes haue borne burthes vpon theyr backes toward the Southe, thorowe the waye that is full of parell and trouble, because of the lion and lyonesse, of the Cockatrice and shutyng dragon. Yee the mules bare youre substaunce, and the camels brought youre treasour vpon theyr crooked backes, vnto a people ꝑ can not helpe you. For the Egipcians helpe shalbe but vayne and lost. Therfore I tolde you also ꝑ youre pryde shulde haue an ende. * Wherfore go hence, & write them this in theyr tables, and note it in a boke: that it maye remayne by theyr posterite, and be styll kepte. For it is an obstinate people, * vnfaythfull children Esa.1.a. childrē ꝑ wyl not heare ꝑ lawe of the LORD.

They darre saye to the prophetes: * intromitte youre selues with nothynge, & vnto them that shewe ꝑ trueth: tell vs of nothing for to come, but speake frendly wordes vnto vs, and preache vs false thynges. Treade out of the waye, go out of ꝑ path, turne the holy one of Israell from vs. Therfore thus sayeth the holy one of Israell: In as moche as ye haue cast of youre bewtie, and comforted youre selues with power and nymblenesse, and put youre confidence therin: therfore shall ye haue this mysscheke agayne for youre destruction and fall. Lyke as an hye wall, that falleth because of some tryst (or blast) whose breakynge commeth sodenlye, Jerr.11.d. Amos.7.a ꝑ Esa.2.b

C * And youre destruction shalbe lyke as an erthen pot, which breaketh no mā touching it: yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetche fyre in, or to take water withall out of the pyt. For the LORDE God, euen the holy one of Israell hath promised thus: * with stylstitting and reste shall ye be healed, In quyetnesse and hope shall youre strength stie. Notwithstondyng ye regarde it not, but ye wyl saye: No, for thus are we cōstrained to flye vpon horses. (and therfore shall ye flye) We must ryde vpon swyft beastes, and therfore youre persecutours shall yet be swyfter. * A thousand of you shal flye for one, or at the moost for fyue, which do but only gyue you euell wordes, vntyll ye be desolate, as a shipmast vpon an hye mountayne, and as a beaken vpon a hyll. Exo.14.f. 2.par.20.f. Leui.26.a Iosue.23.f

Rom.2.a * yet stondeth the LORDE waytinge, that he maye haue mercy vpon you: and lyfteth hymselfe vp, that he may receaue you to grace. For the LORDE God is righteous. Happy are all they that waite for hym. For thus (o thou people of Sion and ye citysens of Jerusalem) shall ye neuer be in heupnes, for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye, he wyll helpe the. The LORDE geueth you the bread of aduersite, and the water of trouble. But thyne instructour sleyth not farre from the, yf thyne eyes loke vnto thyne instructer, and yf thyne eares harken to his worde, ꝑ cryeth after the and sayeth, * This is the waye, go thus, and turne neither to the ryght honde nor to the lefte. D Deut.4.a

Moreouer yf ye destroye the syluer workes of youre Idols, and cast awaye the gol-

den coapes that ye decke them withall (as sythynes) and saye, get you hence: Then
wyll he geue rayne to the sede, that ye shall
sowe in the earthe, and geue you breade
of the encrease of the earth, so that all shall
Ps.cxl.35.b be plenteous and abundaunt.* Thy catell
also shal he fede in the brode medowes. yee,
thyne oxē and Mules that tyll the grounde
shal eate good fodder, which is pourged wt
E the fanne. Goodly ryuers shall flowe out of
2.Per.3.b. all his mountaynes & hilles.* In the date
of the great slaughter when the towers shal
fall, The Mone shall shyne as the Sonne,
and ye sonne shyne shall be seuen folde, and
haue as much shyne, as in seuē daies beside.

In that daye shall the LORDE bynde vp
the brussed sores of his people, & heale theyr
woūdes. Beholde, the glory of the LORDE
shall come from farre, his face shall burne,
that no man shall be able to abyde it, his
lyppes shall wagge for very indignacion,
and his tunge shallbe as a consumyng fyre.
His breath lyke a vehement floude of wa-
ter, which goeth vp to the throte. That he
maye take the people, which haue turned
them selues vnto vanite: and the bridle
of errour, ye lyeth in other folkes chawes.

But ye shall synge, as the vse is in ye night
of the holy solempnite. ye shall reioyce frō
youre harte, as they that come with ye pype,
when they go vp to the mount of the LOR-
DE, vnto the rock of Israell. The LORDE
F also shall set vp the power of his voyce, and
declare his terrible arme, with his angrie
countenaunce, yee and the flame of the con-
sumynge fyre, with earth quake, tempest of
wynde, and hayle stones. Then shall the
Esai.10.a *Assirian feare also, because of the voice of
the LORDE, whiche shall smyte hym with
the rodde. And the same rodde which the
LORDE wyll sende vpon hym, shall moue
the hole foundaciō, with trōpet, with noyse
Wat.25.b of warre and batayll to destroye.* For he
hath prepared the fyre of payne from the be-
gynnyng, yee euen for kynges also. This
hath he made depe and wyde, the nourishyng
therof is fyre & woode innumerable, which
the breath of the LORDE kyndleth, as it
were a matche of brymstone.

The.xxxi. Chapter.

A WO vnto them that go downe in
to Egipte for helpe, and truste
in horses, and comforte them sel
ues in Charettes, because they
be many: and in horsemen, be-
cause they be lustye and stronge. But they
regarde not the holy one of Israel, and they
aske no question at the LORDE. Where as
he neuertheles plageth the wicked, and yet
goeth not from his worde, whā he stepeth
forth and taketh ye victory against the hou-
holde of the froward, and agaynst the helpe
of euell doers. Now the Egiptians are mē,
and not God: and theyr horses flesh, and not
spyrite. And as soone as the LORDE stret-
cheth out his honde, thē shal the helper fall,
and he that shulde haue ben helped, & shall
altogether be destroied. For thus hath the
LORDE spoken vnto me: Lyke as the* Ly- Apoc.5.a
on or & lyons whelpe roareth vpon ye praye Esai.42.a
that he hath gottē, & is not afrayde, though
the multitude of shepardes crie oute vpon
hym, nether abashed for all the heape of the:
So shal the LORDE of hoostes come down
from the mount Sion, and defende his hyll.
Lyke as byrdes flotte aboute theyr nestes
*so shall the LORDE of hoostes kepe, saue, Deut.
defende and deliuer Jerusalem. Therfore
(o ye chyldrē of Israell) turne agayne lyke
as ye haue erredded in youre goynge back
*For in that daye euery man shall caste out Esai.
his Idols of syluer & golde, whiche ye haue
made with youre synfull hōdes.* Assur also
shalbe slaine wt the swerde, not with a mās
swerde. A swerde shall deuoure him, but not
a mans swerde. And he shall flee from the
slaughter, and his seruauntes shalbe taken
prisoners. He shall go for feare to his stroge
holdes, & his princes shall flee frō his badge.
This hath the LORDE spoken, whose light
burneth in Sion, and his fyre in Jerusalē.

The.xxxii. Chapter.

BEholde, the kyng shall gouerne
after the rule of rightuousnes,
and the princes shall rule acor-
dyng to the balaunce of equite.
ye shalbe vnto mē, as a defence
for the wynde, and as a refuge for the tem-
pest, lyke as a ryuer of water in a thyrste
place, and as the shadowe of a great rock in
a dyre londe. The eyes of the seynge shall
not be dymme: and the eares of them that
heare, shall take diligent hede. The harte
of the vnwyse shall attayne to knowlege,
and the vnparfyte tonge shall speake pla-
nely and distinctly. Then shall the vngra-
be no more called gentle, nor the churle hy-
berall. But the churle wyll be churlyshe
mynded, and his harte wyll worke euel and
playe the ypocrite, and imagyn abhon ma-
cions agaynst God, to make the hungrye
leane, & to withholde drinke frō the thirstie.

Theise are the perilous weapons of ỹ couetous, these be his shamefull councels: that he maye begyle the poore with disceatfull workes, yee euen there as he shulde geue sentence with the poore. * But the liberall person imagineth honest thinges, and commeth vp with honestie.

Vp (ye rich and ydle cities) harken vnto my voyce. Yee careles cities, marke my wordes. After yeares and dayes shall ye be brought in feare, o ye careles cities. For hart nest shalbe out, and the grape gat herynge shall not come. O ye ryche ydle cities, ye that feare no parell, ye shal be abashed and remoued: whan ye se the barēnesse, the nakednesse, and preparynge to warre. Ye shal knock vpō youre brestes, because of the pleasaunt felde, and because of the frutefull vineyarde. My peoples felde shall bringe thornes and thistles, for in euery house is deliptuousnes, and in the cities, wilfulnes. The palaces also shalbe brokē, & the greatly occupied cities desolate. The towers and bulwerckes shall become dennes for euermore, the pleasure of mules shalbe turned to pasture for sheepe: Vnto the tyme that the spyrite be poured vpon vs from aboue.

Then shall the wyldernesse be a frutefull felde, and the plēteous felde shalbe rekened for a wodde. Then shall equite dwell in the desert, & righteousnesse in a frutefull londe.

* And the rewarde of righteousnesse shalbe peace, and her frute rest and quietnesse for euer: & my people shall dwell in the vnnes of peace, in my tabernacle and pleasure where there is ynough in them all. And whē the hayle falleth, it shall fall in the wodde & in ỹ cittie. O how happye shall ye be, whē ye shall safely sowe youre sede beside al waters & driue thither the fete of youre oxē & asses.

The .xxxiii. Chapter.

THerfore wo vnto the (o robber) shalt not thou be robbed also: and vnto the ỹ layest wayte, as who saye there shuld no wayt be layde for thee. Wo vnto the which doest hurte * euē so shalt thou be hurt also. And as thou laiest waite, so shall waite be layde for the also.

LORDE be mercyfull vnto vs, we waite for the. Thine arme is at a poynte to viset vs, * but be thou oure health in the tyme of trouble. Graūte ỹ the people maye flie at the singer of thy voyce, & that at thy vplōdinge the Gentiles be scatred abrode, and ỹ theyr spoile may be gathered, as the greshoppers are comonly gathered together in to ỹ pyt. Stōde vp LORDE thou ỹ dwellest on hye: Let Sion be fylled w equite and righteousnesse. Let treuth and faythfulnesse be in thy tyme: power, health, wisdome, knowlege, & the feare of God are hir treasour. Behold, theyr aūgels crie without, ỹ messaungers of peace wepe bytterly. The stretes are waist, there walketh no man therin, the appointment is broken, ỹ cities are despysed, they are not regarded, ỹ desolate earth is in heupnes. Libanus taketh it but for a spoyte, ỹ it is hewē downe: Saron is lyke a wyldernesse. Basan & Carmell are turned vpsyde downe. And therfore sayeth the LORDE: I wyll vp, now wyll I get vp, now wyll I aryse. * Ye shall conceaue stuble, and beare strawe, & youre spyrite shall be ỹ fyre, that it may cōsume you: & the people shalbe burnt lyke lyme, and as thornes burne that are hewen of, and cast in the fyre. B Ier. 5. c.

Now herken to (ye that are farre of) how I do with them: and consydre my glory, ye that be at honde. The synners at Sion are afrayde, a sodane fearfulnesse is come vpon the ypocrytes. What is he amōg vs (saye they) ỹ wyll dwell by that consumyng fyre? which of vs maye abyde that euerlastynge heate? * He that ledeth a godly lyfe & speaketh the treuth: He that abhorreth to do violence and disceate: he that kepeth his hōd, that he touch no rewarde: which stoppeth his eares, that he heare no councell agaynst the innocente: whiche holdeth downe his eyes, that he se no euell. He it is that shall dwell on hye, whose sauegarde shalbe in the true rocke, to hym shall be geuen the ryght true meat and drynke. His eyes shall se the kyng in his glory & in the wyde world, & his harte shall delyte in ỹ feare of God. * What shall then become of the scrybes of the Senatoure? what of him that teacheth chyldre? Esa. 14. c. and. 43. a. C 1. Cor. 1. d.

There shalt thou not se a people of a straūge tonge, to haue so diffused a language, that it maye not be vnderstōde: nether so straūge a speache, but it shall be perceaued.

There shall Sion be sene, the head cittie of oure solempne feastes. There shall thyne eyes se Jerusalē ỹ glorious habitacion: the * tabernacle that neuer shal remoue, whose nayles shal neuer be taken out world without ende, whose coardes euerychone shall neuer corrupte: for ỹ glorious Mateslye of the LORDE shall there be present amōg vs. In that place (where fayre broade ryuers & streames are) shall nether gallye rowe, nor grete shyppe sayle. For the LORDE shalbe oure captaine: * ỹ LORDE shalbe oure law Heb. 9. d. Esa. 4. c.

geuer, The LORDE shalbe oure kinge, and he hym self shalbe oure Sauioure. There are the coardes so layde abrode, that they can not be better: The mast set vp of suche a fashion, that no banner nor sayle hangeth theron: but there is dealed great spoyle, yee lame men runne after the pray. There lyeth no man that sayeth: I am syck, but all euell is take away frō ỳ people, that dwell there.

The.xxxiiii.Chapter.

COme ye heythē and heare, take hede ye people. Herken thou earth and al that is therin: thou rounde compasse and all that groweth therupō: for the LORD is angrie with all people, and his displeasure is kindled agaynst all the multitude of them, to curse them, and to slaye them. So that theyr slayne shall be cast out, and theyr bodies stincke: that euen the verye hilles shalbe wet with ỳ bloude of thē. * All the starres of heauen shall be cōsumed, and the heauen shall folde together lyke a scrol, and all the starres therof shall fall, lyke as the leaues fall frō the vynes and fygetrees. For my swearde (sayeth he) shall be bathed in heauen, & shall immediatly come downe vpon Idumea, and vpon the people whom I haue cursed for my vengeaunce.

And the LORDES swearde shall be full of bloude, and be rustie with the fatnesse and bloude of lambes and goates, with the fatnesse of neres of the wethers. For ỳ LORD shall kyll a great offrynge in Bosra, and in the londe of Idumea. There shall the Unicornes fall with the Bulles, (that is with the grauntes) and theyr lōde shalbe washed with bloude, and theyr grounde corrupte with fatnesse. * Unto the also (o Sion) shall come the date of the vengeaūce of God, and ỳ yeare whē as thyne owne iugdmētes shall be recōpenced. Thy floudes shall be turned to pytch, and thyne earth to brymstone, and therwith shall the londe be kyndled, so that it shall not be quēched daye nor nyght: But smoke euermore, & sofoyth to lye waist. And no man shall go thorow thy londe for euer: * But Pellicanes, storkes, great Oules, & Raues shal haue it i possessiō & dwel therin.

For God shall spreade out the lyne of desolacion vpon it, and weye it with the stones of emptynes. Whē kynges are called vpō, there shalbe none, and all princes shalbe awaye. Thornes shall growe in theyr palaces, nettles & thistles in their strōge holdes, ỳ the dragōs maie haue their pleasure therin, and ỳ they maye be a courte for Ostriches. There shall straunge bisures and monstruous beastes mete one another, & the wyldebeastes kepe cōpany together. * There shall the Lamia lye, & haue hyr lodging. There shall ỳ hedghogge builde, dygge, be there at home, and bringe forth his yōgeones. There shall kytes come together, eche one to his lyke. * Seke thorow the scripture of the LORDE and reade it. & There shall none of those thinges be left out, there shall not one (nor such lyke) fayle. For what his mouth commandeth, ỳ same doth his spirete gather together (or fulfylleth). Upon whome so euer the lot falleth, or to whome he dealeth it with the lyne: those shal possesse the enheritaunce frō generacion to generaciō, and dwell therin.

The.xxxv. Chapter

BUt the deserte and wyldernesse shall reioyce, the waist grounde shall be glad, and florysh as the lylly. She shall florysh pleasauntly, and be ioyful, and euer de geuynge of thankes more and more. For the glory of Libanus, ỳ bewtie of Carmell and Saron shall be geuen her. Thei shall knowe the honoure of the LORDE, and the mateslty of oure God. * And therfore stregth the weake hōdes, and cōforte ỳ feble knees. Saye vnto them that are of a fearfull hart. * Be of good chere, and feare not. Beholde youre God cōmeth, to take vengeaūce and to rewarde, God cōmeth his owne self, and wyll delyuer you. * Then shall ỳ eyes of the blynde be lyghtned, & the eares of ỳ deaf opened. Thē shall ỳ lame mā leape as an hart, * and ỳ domme mās tūge shal geue thākes. * In the wyldernesse also there shall welles springe, and floudes of water in the deserte. The dryye grounde shall turne to tyuers, & the thyrstie to springes of water. Where as dragōs dwelt afore, there shall growe sweet floures and grene russhes. There shall be footpathes and comon stretes: this shalbe called the holy waie. No vnciene persō shal go thorow it, for the LORDE hymself shall go with them that waye, & the ignorāt shal not erre. There shall be no lyon, and no vnlyke beaste shall come therin nor be there, but mē shall go there fre & safe. * And the redemed of the LORDE shall conuerte, and come to Sion with thankes geuynge. * Euerlastyng ioye shal they haue, pleasure & gladnes shalbe amōge thē. And as for all sorow and heuynes, it shall vanish awaye.

The.xxxvi.Chapter.

IN the xiiii. yeare of kynge Ezechias/ came Sennacherib king of the Assirians downe/ to lay seige vnto all the stronge cities of Juda. And ỳ king of the Assirians sent Rabsaches from Lachis toward Jerusalem/ against kynge Ezechias: with a greuous hoost, which set hym by the condite of the ouerpole, in the waye that goeth thorow the fullers londe. And so there came forth vnto hym Eliachim Helchias sonne the president, * Sobna the scribe, and Joah Asaphs sonne the Secretary.

And Rabsaches sayde vnto them: Tell Ezechias, that the greate kynge of Assiria sayeth thus vnto hym: What presumpcyon is thys, that thou trustest vnto? Thou thynkest (peraduenture) that thou hast councell & power ynough, to mayntene thys warre: or els wher to trustest thou, that thou castest thi self of fro me? * lo, thou puttest thy trust in a broken staff of rede (I meane Egipte) which yf a man leaneth vpon, it goeth in to hys honde and shuteth hym thorow. Euen so is Pharao the kynge of Egipte, vnto all them that trust in hym. But yf thou woldest saye to me We trust in the LORDE oure God: A goodly god in dede: whose hye places and aultares Ezechias toke downe, and commaunded Jude and Jerusalem, to worshype only before the aulter. Abyde the, thou hast made a condicion with my lorde the kynge of the Assirians, that he shulde geue the two thousande horses: Art thou able to set men there vp? Seynge now that thou canst not resist the power of the smallest prynce that my LORDE hath, how darrest thou trust in the charettes and horsmē of Egipte? Moreouer, thynkest thou that I am come downe hyther, to destroye thys londe without the LORDES will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Johah vnto Rabsaches: Speake to vs thy seruaūtes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Jewes tunge, lest the folcke hearē, which lieth vpon the wall. Then answered Rabsaches: Thynke ye, that ỳ kyng sent me to speake thys onely vnto you? Hath he not sent me to thē also, that lye vpō the walle that they be not cōpelled to eate their owne donge, & drinke their owne stayle with you?

And Rabsaches stode stiff, and cryed with a loude voyce in the Jewes tunge, and saide Now take hede, how the greate kynge of the Assirians grueth you warninge. Thus saieth the kyng: Let not Ezechias disceaue you, for he shall not be able to delyuer you. Moreouer let not Ezechias comforte you in the LORD, when he sayeth: The LORDE without doute shall defende vs, & shal not geue ouer this citie in to the hondes of the kynge of the Assirians, beleue him not. But thus saieth ỳ kynge of Assiria: opteyne my fauoure, encline to me: So may euery mā enioie his vynyardes and fygetrees, and drinke the water of his cisterne: vnto the tyme that I come my self, & bringe you in to a londe, ỳ is lyke youre owne wher in is wheat and wyne, whiche is both sowen with sede, & planted with vynyardes. Let not Ezechias disceaue you, when he sayeth vnto you: the LORD shall deliuer vs.

*Might the goddes of the Gentiles kepe euery man hys londe, from the power of the kynge of the Assirians? Wher is the God of Hemath & Arphad? Where is ỳ God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lōdes, hath deliuered their countre out of my power, so that the LORDE shulde delyuer Jerusalem fro my honde? Unto this, Ezechias messaūgers helde their tunges, and answered not one worde: for the kynge had charged them, that they shuld geue hym none answere. So came Eliachim Helchias sonne the president, Sobna the scribe, and Joah Asaphs sonne the secretary, vnto Ezechias with rente clothes, & tolde hym the wordes of Rabsaches.

D Esa.10.d

The .xxxvii. Chapter.

WHen Ezechias herde that, he rente hys clothes, & * put on a sacke cloth, and went in to the temple of the LORDE. But he sent Eliachim the President, Sobna the scribe, with the eldest prestes clothed in * sacke vnto the prophet Esay the sonne of Amos, & they sayde vnto hym: Thus sayeth Ezechias thys is the daye of trouble, of plage and of wrath: lyke as when a chylde cōmeth to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whome hys lorde the kynge of the Assirians hath sent, to defie and blaspheme the lyuynge God: with suche wordes, as the LORDE thy God hath herde right well. And therfore lift vp thy prayer for the remnaunt, that yet are left. So the seruauntes of kynge Ezechias came to Esay.

A 4.Reg.19.a

Jone.3.f

And Esay gaue them thys answere: Saie thus vnto youre lorde: thus sayeth the LOR-

Cce

DE: Be not a frayde of the wordes that thou
B hast herde, wherwith the kynge of Assirians
Esa.31.b. seruauntes haue blaspheмed me* Beholde,
I will cause a wynde go ouer hym, as soone
as he heareth it, he shall go agayne in to hys
countre, there will I distroye hym with the
2.Ma.27.c. swerde. * Now when Rabsaches returned,
he foũde the kynge of Assiria layenge sege to
Lobna, for he had vnderstonde, that he was
departed from Lachis. For there came a ru-
moure, ỹ Taracha kynge of Ethiopia was
come forth to warre agaynst hym.

And when the kynge of Assiria herde ỹ,
he sent other messaungers to kynge Ezechi-
as, with thys commaundement: Saye thus
to Ezechias kynge of Juda: Let not thy God
disceaue the, in whome thou hopest, & sayest:
Jerusalẽ shal not be geuẽ in to the hondes of
the kynge of Assiria. For thou knowest well,
how the kynges of Assiria haue handled all
the londes, that they haue subuerted, and ho
pest thou to escape? Were the people of the
Gẽtiles (whom my progenitours cõquered)
deliuered at eny tyme thorow they? goddes?
4.Ma.17.a As namely* Gozan, Haran, Rezeph, and the
chyldren of Eden, which dwell at Thalassar?
Where is the kynge of Hemath, & the kynge
of Arphad, & the kynge of the citie Sephar-
uaim, Ena and Iua? Now when Ezechias
C had receaued the lettre of the messaungers, &
red it, he went vp in to the house of the LOR-
DE, & opened the lettre before ỹ LORDE. And
Ezechias prayed before the LORDE on thys
maner: O LORDE of hoostes, thou God of
Exo.25.c. Israel, which dwellest vpõ* Cherubin Thou
art the God, that only is God of all the king
Gene.1.a domes of the worlde, for thou only hast* crea
Sharn.2.c. ted heauẽ & earth* Encline thine eare LORD
& cõsidre, open thine eyes (O LORDE,) & se, &
ponder all the wordes of Sẽnacherib, which
hath sent hys embassage to blaspheme the,
the lyuynge God. It is true (O LORDE) that
the kynges of Assiria haue cõquered al king-
domes & londes, & cast their goddes in the fy
re. Notwithstondinge those were no goddes
but the workes of mens hondes, of wodd or
stone, therfore haue they destroyed them. De
lyuer vs then (O LORDE our God) from the
hondes of Sennacherib, ỹ all kyngdomes of
the earth maye knowe, that thou only art ỹ
LORDE. Then Esay the sonne of Amos sent
vnto Ezechias, sayenge: thus sayeth ỹ LOR-
D DE God of Israel: Where as thou hast ma-
de thy prayer vnto me, as touchinge Senna
cherib, thys is the answere/ that the LORDE
hath geuen concernynge hym: Despised art
thou, & mocked (o doughter Syon) he hath
shaken his heade at the/ o doughter of Jeru-
salem. But thou Sennacherib/ * whom hast
thou defied or blaspemed? And agaynst who
hast thou lifted vp thy voyce/ & exalted thy
prowde lokes? euen agaynste the holy one of
Israel. Thou with thy seruauntes hast blas-
phemed the LORDE/ and thus holdest thou
of thy selfe: I couer the hye mountaynes & sy-
des of Libanus with my hoysmen. And there
will I cut downe the hye cedre trees and the
fayrest fyrre trees. I will vp in to the hyeth
of it & in to the chefest of his tymbre woodes.
yf there be no water/ I will graue a dyche.
And as for waters of defence, I shall dyke the
vp with the fete of myne hooste. yee (sayest
thou) hast thou not herde/ what I haue take
in honde/ and brought to passe of old tyme?
That same will I do now also, waste, destroye
and bringe the stronge cities vnto heapes of
stones. For theyr inhabitours shalbe lyke la-
me men/ brought in feare and confounded.
They shalbe lyke the grasse & grene herbes
in the felde, lyke the hay vpõ house toppes, &
wythereth, afore it be growne vp.

I knowe thy wayes, thy goinge forth and
thy cõmynge home, yee & thy madnesse aga-
ynst me. Therfore thy furiousnesse agaynst
me, & thy pryde is come before me. I will put
a rynge in thy nose, & a bridle byt in thy cha-
wes of ỹ, & turne the about, euẽ ỹ same waye
thou camest. I will geue the also this token
(o Ezechias) thys yeare shalt thou eate that as
kepte in stoare, and ỹ next yeare such as gro-
weth of hym self, and in the thyrde yeare ye
shall sowe and reape, yee ye shall plante vyn
yardes, and enioye the frutes therof.

And suche of the house of Juda as are ẽ-
caped, shal come together, and the remnaunt
shall take rote beneth, & bringe forth frute a-
boue. For the escaped shal go out of Jerusa-
lem, & the remnaunte from the mount Syon.
And thys shall the gelousy of the LORDE
of hoostes bring to passe. Therfore thus say
eth the LORDE, cõcernynge the kynge of the
Assirians: He shall not come in to the cytie,
and shall shute no arowe in to it, there shall
no shilde hurte it, nether shall they graue a-
boute it. The same waye that he came, shall
he returne, and not come at this citie, sayeth
the LORDE. And I wil kepe and saue the ci-
tie (saieth he) for myne owne, & for my serua-
te Dauids sake.

* Thus the angell wente forth, and slewe
of the Assirians hooste, an. clxxxv. thousande
And when men arose vp early (at Jerusalẽ)
Beholde, all laye full of deed bodyes. So
Sennacherib the kynge of the Assirians hyl

he vp/and dwelt at Niniue. Afterwarde it chaunced/ as he prayed in the Tẽple of Nesrah hys god/that Adramalech and Sarazer hys owne sonnes slewe hym with the swearde/& fled in to the londe of Ararat. And Esarhadon hys sonne reygned after hym.

The.xxxviii. Chapter.

In those dayes, was Ezechias deedlick * And the prophet Esay ỳ sonne of Amos came vnto hym, and sayde: Thus commaũdeth the LORD: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Ezechias turned hys face towarde the wall, and prayed vnto the LORDE, & sayde: Remembre (O LORDE) that I haue walked before the in treuth & a stedfast hert, and haue done the thynge that is pleasaunt to the. And Ezechias wepte sore. Then sayde God vnto Esay: Go & speake vnto Ezechias The LORDE God of Dauid thy father sendeth the thys worde: I haue herde thy prayer and considered thy teares: * beholde, I will put.xv. yeares mo vnto thy lyfe, and delyuer the and the cytie also, from the honde of the kynge of Assiria, for I will defende the cyte. * And take the thys token of the LORDE, ỳ he wil do it, as he hath spoken: Beholde, I will returne the shadowe of Achas dyall, ỳ now is layed out with the Sonne, and bringe it ten degrees backward. * So the Sonne turned ten degrees backward, the whiche he was descended afore.

Thankesgeuynge, which Ezechias kynge of Juda wrote, when he had bene sicke, & was recouered.

I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer visit the LORDE God in thys life: I shall neuer se man, amonge the dwellers of the worlde.

Myne age is folden vp together and taken awaye fro me, like a shepherdes cotage: my lyfe is hewen of, like as a weauer cutteth of hys webbe.

Whyl I was yet takynge my rest, he hewed me of, & made an ende of me in one daye.

* I thought I wolde haue lyued vnto ỳ morow, but he brused my bones lyke a lyon and made an ende of me in one daye.

Then chatred I like a swalowe, and like a crayne, and mourned as a doue.

I lift vp myne eyes in to ỳ hight: O LORDE, (sayde I) violence is done vnto me / be thou suerte for me.

What shal I speake or say/ that he maye D thys do: that I maye lyue out all my yeares yee in the bitternesse of my lyfe.

Verely (LORDE) men must lyue in bitternesse/ & all my lyfe must I passe ouer therin: For thou raysest me vp/and wakest me. But lo/ I wilbe wel content with thys bitternes.

Neuertheles my cõuersacion hath so pleased the/that thou woldest not make an ende of my lyfe/so that thou hast cast all my synnes behynde thy backe.

For hell prayseth not the * death doth not magnifie the. ỳ Psal.xxx.c. ỳ Psal.vi.m.

They ỳ go downe in to the graue/ prayse not thy treuth: but the lyuynge/yee the liuinge acknowlege the / lyke as I do thys daye. The father telleth hys chyldren of thy faithfulnesse.

* Delyuer vs (O LORDE) & we will synge Luc.i.h prayses in thy house/all ỳ dayes of oure life.

And Esay sayd: take a playster of fygges and laye it vpon the sore/so shal it be whole Then sayde Ezechias: O what a great thynge is thys / that I shall go vp in to the house of the LORDE?

The.xxxix. Chapter.

AT the same tyme Merodach Baladã/ Baladas sõne kyng of Babilon: sent lettres and presentes to Ezechis. For he vnderstode/ how that he had bene sick / and was recouered agayne * And Ezechias was glad therof / & shewed them the cõmodities of hys treasure: of syluer/ of golde/ of spices & rootes/ of precious oyles/ all that was in his cupbordes and treasurehouses There was not one thynge in Ezechias house / & so thorow out all his kingdome/ but he let thẽ se it. A 4.Reg.xx.h 2.par.xxxii.

Thẽ came Esay the prophet to kyng Ezechias/ and sayde vnto hym: What haue the men sayde/ and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they loked vpon in thyne house? Ezechias answered: All that is in myne house/ haue they sene: & there is no thinge in my treasure/ but I shewed it them B

Then sayde Esay vnto Ezechias: Vnderstode the worde of the LORD of hoostes * Beholde/ the tyme will come/ that euery thynge which is in thyne house/ and all that thy progenitours haue layde vp in stoare vnto this daye/ shalbe caried to Babilon/ and nothing left behynde. Thys sayeth the LORDE. Yee and parte of thy sonnes that shall come of the/ and whom thou shalt get/ shalbe caryed 4.Reg.xx.h

hence, and become gelded chamberlaines in the kynge of Babilons courte. The saide Ezechias to Esay: Now God prospete his owne councell, which thou haste tolde me. He sayde moreouer: So that there be peace, and saythfulnesse in my tyme.

The.xl. Chapter.

1 BE of good chere my people, be of good chere (sayeth youre God) Conforte Jerusalem, and tell her: that hir traueyle is at an ende, that hyr offence is pardoned, that she hath receaued of ꝯ LORDES honde sufficient correctiō for all hyr synnes.
Esa.57.c, Mat.3.a. Mar.1.a. Luc.3.c. Joh.1.b. * A voyce crieth: Prepare the waye for the LORDE in the wyldernesse, make straigthe the path for oure God in the deserte. Let all valleis be exalted, and euery mountayne & hyll be layde lowe. What so is croked, let it be made streyght, and let the rough places
Joh.1.b. be made playne feldes. * For the glory of ꝯ LORDE shall apeare, & all flesh shall se it: for why, ꝯ mouth of ꝯ LORDE hath spokē it

The same voyce spake: Now crye. And I sayde: what shall I crye? Then spake it: * that all flesh is grasse, & that all the bewtie
Psal.89.a Eccl.14.b Jaco.1.b. 1 Pet.1.b. therof, is as the floure of the felde. When ꝯ grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuertheles whether the grasse wyther,
Mat.5.b. Psal.32.b. Jaco.1.b. 1 Pet.1.b. or the floure fade awaye: * yet ꝯ worde of oure God endureth for euer. Moreouer the voyce cried thus: Go vp vnto the hyll (o Sion) thou that bryngest good tydynges, lyfte vp thy voyce with power, o thou preacher Jerusalem. Lift it vp without feare: & saye
Esa.62.e. vnto the cities of Juda: * Beholde, youre God: beholde, the LORDE, euē ꝯ almighty shall come with power: and beare rule with his arme. Behold he bryngeth his treasure with hym, and his workes go before hym.
Esa.34.b. * He shal fede his flock lyke an hyrdmā. He shall gather the lambes together with his arme, and carie thē in his bosom: and shall kyndly intreate those that beare ponge.

Who hath holden the waters in his fyst? Who hath measured heauē with his spāne, and hath cōprehended all the earth of the worlde in thre fyngers? Who hath weyed the mountaynes and hylles? Who hath re-
Sap.9.b. Ro.11.b. fourmed the mynde of the LORDE? * Or who is of his coūcell to teach hym? At whō hath he asked coūcell, to make hym vnderstonde, & to lerne hym the waye of iudgmēt: to teache hym sciēce, and to instructe hym in the waye of vnderstondynge? Beholde, all people are in cōparison of hym, as a droppe to a bucket full, and are counted as the lest thynge that the balaunce weyeth. Beholde the Iles are in comparison of hym, as the shadowe of the Sonne beame. Libanus is not sufficiēt to ministre fyre for his offringe, and all the beastes therof are not inough to one sacrifice. All people in comparison of hym, are reckened, as nothynge, * yee lesse
Psa.39.a. vanite and emptynesse.

To whome then wyll ye lycken God? & what similitude wyll ye set vp vnto hym? Shal ꝯ caruer make hym a carued ymage & shall the goldsmith couer hym with golde, or cast hym in to a fourme of syluer plates? Moreouer shall the ymage maker (that ꝯ poore mā which is disposed, maye haue sumthynge to set vp also) seke out and chose a tre, ꝯ is not rotten, & carue therout an ymage ꝯ moueth not: Knowe ye not this? Herde ye neuer of it? Hath it not ben preached vnto you sence the begynnynge? Haue ye not ben enfourmed of this, synce the foundacō of ꝯ earth was layde? That he sytteth vpon the Circle of the worlde, and that all the inhabitatours of the worlde are in cōparison of hym, but as greshoppers: * That he spredeth out ꝯ heauens as a couerynge, that he stretcheth thē out, as a tēt to dwell in: That he bryngeth princes to nothynge, & the iudges of ꝯ earth to dust: so that they be not plāted nor sowē agayn, nether they stocke rooted agayn in the earth: For as soone as he bloweth vpon them, they wyther and fade awaye, lyke the strawe in a whyrle wynde.

To whom now wyll ye lyken me? & who shall I be lyke, sayeth the holy one? Lift vp youre eyes an hye, and consider: Who hath made those thynges, which come out by so greate heapes: * and he can call them all by
Psa.147.b. Esa.48.a. their names. For there is nothynge hyd vnto the greatnesse of his power, strength and might. How maye then Jacob thynke, & how maye Israell saye: My wayes are hyd frō the LORDE, and my God knoweth not of my iudgementes? Knowest thou not? & hast thou not herde, that the euerlastynge God, the LORDE which made all the corners of the earth, is nether weery nor faynt, and that his wysdome can not be comprehended: but that he geueth strength vnto the weery, and power vnto the fayntē? Yonge men are weery and faynt, and the strongest may fall: * But vnto thē that haue ꝯ LORDE before their eyes, shall streight be renewed Iegles winges shall growe vpon them:

they runne, they shall not fall: and when they go, they shall nat be werry.

The.xlii. Chapter.

BE still (ye Ilandes) and herken vnto me. Be stronge ye people, Come hyther, and shew youre cause, we will go to the lawe together. Who rayseth vp ꝑ iuste from the ryspnge of the Sonne, and calleth hym to go forth: Who casteth downe ꝑ people, and subdueth the kynges before hym: that he maye throwe them all to the groũde with hys swearde, and scatre them lyke stuble with hys bowe: He foloweth vpon them, and goeth safely hym selfe, and commeth in no footpath with hys fete. Who hath made, created, and called the generacions from the begynnynge: Euen I the LORDE, whiche am the fyrste, and with the last.

Beholde ye Iles, that ye maye feare: and ye endes of the earth, that ye maye be abasshed: draw nye, and come hyther. Euery man hath ernsted hys neyghboure, and brother/ and bydden hym be stronge. The Smyth cõforted the moulder, and the Ironsmyth the hammerman, sayenge: It shalbe good, that we fasten thys cast worke: and then they fastened it with nayles, that it shuld not be moued. And thou Israell my seruaunte: Iacob my electe sede of Abrahã my beloued, whom I toke from the endes of the earth by the honde: for I called the from farre, & sayde vnto the: Thou shalt be my seruaunt: I haue chosen the, & will not cast ꝑ awaye: be not a frayed, for I will be with ꝑ. Looke not behynde ꝑ, for I will be thy God, to strẽgth ꝑ, helpe ꝑ, & to kepe ꝑ with this right honde of myne. Beholde, all they that resiste the, shall come to confusion and shame: and thine aduersaries shalbe destroyed & brought to naught. So that who so seketh after them, shall not fynde them. Thy destroyers shall perish, & so shall they that vndertake to make batell agaynst the. For I thy LORDE & God, wyll strength the right honde. Euen I that saye vnto the: feare not, I will helpe the. Be not afrayde thou litle wourme Iacob, and thou despysed Israel: for I will helpe the, sayeth the LORDE, & the holyone of Israell thyne avenger. Beholde, I will make the a treadinge cart & a newe sharpe, ꝑ thou mayest throwlhe & grynde the mountaynes, and bringe the hilles to poulder. Thou shalt fanne them, and the wynde shall carye them awaye, and ꝑ whyrlwynde shall scatre them. But thou shalt reioyse in the LORDE, and shalt delite in prayslnge the holyone of Israel.

C

Gene.ii.e

*When the thyrstie and poore seke water & fynde none, and when their tunge is drie of thyrst: I geue it them, sayeth the LORDE. I the God of Israel forsake them not. *I bringe forth floudes in the hylles, & welles in the playne feldes, I turne ꝑ wildernes to ryuers and the drye londe to condytes of water. I plante in the wayst grounde trees of Cedre, Bore, Myrte and olyues. And in the drye, I set fyre trees, elmes and platanes together All thys do I, that they altogether maye se and marcke, perceaue with theyr hertes, and consydre: that the honde of the LORDE maketh these thynges, and that the holyone of Israel bryngeth them to passe. Stonde at youre cause (sayeth the LORDE) and bryngs forth youre strongest grounde, counceleth ꝑ kynge of Iacob. Let the goddes come forth them selues, and shewe vs the thynges ꝑ are past, what they be: let them declare the vnto vs, ꝑ we maye take them to herte, and know them herafter. Ether, let the shewe vs thynges for to come, and tel vs what shalbe done herafter: so shall we knowe, that they be goddes. Shewe somthynge, ether good or bad, so will we both knowlege ꝑ same, & tel it out.

Esa.xxxv.bi and.xli.c. and.xliv.a.

D

Beholde, ye goddes are of naught, & youre makynge is of naught, but abhominatiõ hath chosen you. Neuertheles I haue waked vp one from the North, & he shall come. And another from the East, whiche shall call vpõ my name, & shall come to the pynces, as the Potter to hys clave, & as the Potter treadeth downe the myre. Who tolde ꝑ afore? So wil we confesse & saye, that he is righteous. But there is none that sheweth or declareth eny thynge, there is none also that heareth youre wordes. Beholde, I will fyrst graunte the of Sion & Ierusalem to be Euangelistes. But when I cõsydre: there is not one amonge the that prophecyeth, nether (when I axe hym) ꝑ answereth one worde. Lo, wicked are they & vayne, with the thynges also that they take in honde: yee vayne are they, and emptynesse, with theyr molten ymages together.

The.xlii. Chapter.

BEholde now therfore *thys is my seruaunt whom I will kepe to my self: my electe, in whome my soule shalbe pacified. I will geue him my spyrite, that he may shewe forth iudgment and equyte amonge the Gentyles. He shall not be an out cryer, ner an hye mynded person. Hys voyce shall not be herde in ꝑ stretes. A bruysed rede shall

Matt.i.b. Mar.ii.b Luke.xvii.a

he nat breake, & the smokinge flax shal he nat quench: but faithfully and truly shal he geue iudgmēt. He shal nether be ouersene ner hastie, that he maye restore righteousnesse vnto the earth: and the gentiles also shall kepe his lawes. For thus sayeth God the LORDE vnto hym (Euen he that made the heauens, * & Esa.40.c. and.44.c. spred them abrode, & set forth the earth with hir encrease: whiche geueth breath vnto the people that is in it, & to them that dwell ther in) I the LORDE haue called ꝑ in righteousnesse, & led the by the honde * Therfore wil I Esa.49.b & Luc.2.c. also defende the, & geue the for a couenaunt of the people, & to be ꝑ ✠ light of the Gētiles. That thou mayest open the eyes of the blinde, * let out the prysoners, & them that syt in zach.9.b. darknesse, out of the dongeon house. I my Esa.48.c. selfe, whose name is the LORDE * which geue my glory to none other, nether myne honoure to the goddes: shewe you these new tydinges, and tell you them or they come, for olde thynges also are come to passe.

B * Synge therfore vnto ꝑ LORDE, a new psal.149.a songe of thākes geuynge/blow out his prayse vnto the ende of the worlde. They that be vpon the see, & all that is therin/ prayse hym/ the Iles and they that dwell in them. Let the wildernes with hir cyties lift vp hir voyce/ the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone/ and let them crye downe from the hye mountaynes: ascribinge almightynes vnto the LORDE/ & magnifienge hym amonge the gētiles. The LORDE shall come forth as a gyaunte/ and take a stomacke to hym lyke a fresh man of warre. He shal roare and crie, and ouercome hys enemyes.

I haue longe holden my peace (sayeth the LORDE) shulde I therfore be styll, and kepe sylence for euer? I will crye lyke a trauelinge woman, and once will I destroye, & deuoure I will make wayst both mountayne & hyll, & drye vp euery grene thynge, that groweth theron. I will drye vp the floudes of water, & drynke vp the ryuers. I will bringe ꝑ blinde into a strete, that they knowe not: and lede them into a fotepath, that they are vnfamiliar in. I shall make darknesse light before them, & the thynge that is crooked, to be strayght. These thynges will I do, & not forget them. Esa.44.b * And therfore let them cōuerte, and be ashamed earnestly, that hope in Idols, & saye to fashioned ymages: ye are oure goddes.

C Heare, o ye deaf men, and sharpen youre Mat.15.b. sightes to se (o ye blynde) * But who is blynder, then my seruaunt? Or so deaf, as my messaūgers, whome I sent vnto them? For who

is so blynde as my people, & they ꝑ haue the rule of them? They are like, as ꝑ thou hadest stodest much, and keptest nothynge: or ꝑ one herde well, but were not obedient. The LORDE be mercifull vnto them for hys righteousnesse sake, ꝑ hys worde might be magnified and praysed. But it is a myscheuous & wycked people. They? yonge men belonge all to the snare, & shalbe shut in to prysō houses. * They shal be caryed awaye captyue, and no man shall lowse them. They shalbe troden vnder fote, & no man shall laboure to bryng the agayne. * But who is he amonge you, ꝑ giueth this in hys mynde, ꝑ considereth it, & taketh it for a warnynge in tyme to come?

* Who suffred Iacob to be troden vnder fote, and Israel to be spoyled? dyd not the LORDE? Now haue we synned against him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therfore hath he poured vpon vs hys wrothful displeasure, and stroge batell, which maketh vs haue to do on euery syde, yet wyll we not vnderstonde: He burneth vs vp, yet sticketh it not in to oure hartes.

The.xliij. Chapter.

BVt now, the LORDE that made the (o Iacob) * he that fashioned the (o Israel) sayeth thus: * Feare not, for I will defende the I haue called the by thy name, thou art myne owne *. When thou wentest thorow water, I was by the, that the stroge floudes shulde not plucke the awaye: * When thou walkest in the fyre, it shall not burne the, and the flame shall not kyndle vpon the. For I am the LORDE thy God, the holyone of Israel, thy Sauioure. I gaue Egipte for thy delyueraunce, the Moryās and the Saboes for the: because thou wast deare in my sight, and because I set by the, and loued the. I led all men for the, and delyuered vp all people for thy sake, that thou shuldest not feare, for I was with the. * I will bringe thy seed from the east, and gather the together from the west. I will saye to the northyest, geue: and to the south: kepe not backe: * Bringe my sonnes from farre, and my doughters from the endes of the worlde: Namely all those that be called after my name: For them haue I created, fashioned, & made for myne honoure.

* Bringe forth that people, whether they haue eyes or be blynde, deaf or haue eares. * All nacions shal come in one, and be gathered in one people. But whiche amonge

ber goddes shall declare soch thynges, & tell
vs what is to come: Let them bringe their
witnesses, so shall they be fre: for then men
shall heare it, and saye: it is truthe. But I
bynge you witnesses (sayeth the LORDE)
even thole that are my seruauntes, whome I
haue chosen: to ỹ intent ỹ ye myght be certi-
fied, & geue me faithfull credence: yee and to
conlyde, *that I am he, before whom there
was neuer eny God, and that there shall be
none after me. I am only the LORDE. And
*without me is there no Sauiour. I geue
warnynge, I make hole, I teach you, that
there shuld be no straūge god amonge you.
And this recorde must ye beare me toure sel-
nes (sayeth ỹ LORDE) that I am God. And
euen he am I from the begynnynge, and
*there is none, ỹ can take any thinge out of
my hōde. And what I do, cā no mā chaūge.

Thus sayeth the LORDE the holy one of
Israel youre redemer: *For youre sake wyl
I sende to Babilon, and bringe all the strō-
gest of them from thence: Namely, the Cal-
dees that boost them of theyr shyppes: Euē
I the LORDE youre holy one whiche haue
made Israell, & am youre kynge. Moreouer
thus sayeth the LORDE (* Euē he that ma-
keth a waye in ỹ see, & and a footpath in the
mightie waters: * which bringeth forth the
charettes and horses, the hoost and the po-
wer, that they may fall a slepe & neuer ryse,
and be extincte, lyke as tow is quenched.

Ye remembre not thynges of olde, and re
garde nothyng ỹ is past. Therfore beholde,
I shall make a newe thynge, & shortly shall
it apeare: ye shal well knowe it, I tolde it
you afore, but I wyll tell it you agayne.

I wyll make stretes in the deserte, and ry-
uers of water in the wildernesse. The wilde
beastes shall worshyppe me: the dragō, and
the Estrich. * For I shall geue water in the
wildernesse, & streames in the deserte: that I
maye geue drinke to my people, whome I
chose. This people haue I made for my self
& they shall shewe forth my prayse. For thou
(Jacob) woldest not call vpon me, but thou
laddest an vnlust toward me, O Israell.
Thou gauest me not thy yonge beastes for
brentofferinges, nether didest thou honoure
me ỹ thy sacrifices. Thou boughtest me no
swete spice ỹ thy money, nether pouredest
me ỹ fat of thy sacrifices vpon me. * How-
beit I haue not ben chargeable vnto the in
offrynges, nether greuous in Incense.
Thou hast laden me with thy synnes,
& wearied me with thy vngodlynes: Where
as yet I * am euen he onely, that for myne

owne selfes sake do awaye thyne offences, Jere.33.b.
and forget thy synnes: so that I wyll neuer
thinke ỹō thē. Put me now in remēbraūce
(for we wyll reason together) & shewe what
thou hast for the, to make the quyte. * Thy Gen.3.b.
fyrst father offended sore & & thy rulers haue & Nu.20.b
synned against me. Therfore I ether suspē-
ded, or slewe the cheefest princes: I dyd curse
Jacob, and gaue Israell into reprofe.

The.xliiij. Chapter.

Esa.41.a
and.43.c.

Esa.35.b

*Exo.36.b
Joel.2.f.
Act.2.b.

Esa.41.a
Apo.1.b.
Esa.48.c.
Apo.22.c.
Esa.43.b.

Esa.41.b

Psa.113.b
Sap.13.c

A SO heare now, o Jacob my ser-
uaunte, and Israell whom I
haue chosen. For thus sayeth ỹ
LORDE, that made the, that fa-
shioned the, and helped the, euē
from thy mothers wombe: * Be not afrayde
(o Jacob my seruaunte) thou righteous,
whome I haue chosen. * For I shal poure
water vpon the drye grounde, and ryuers
vpon the thyrstie. * I shall poure my spyrete
vpon thy sede, and myne encrease vpon thy
stocke. They shall growe together, lyke as
the grasse, & as the Willies by the waters
syde. One wyll saye: I am the LORDES.
Another wyl call vnder the name of Jacob.
The thyrde shall subscrybe with his honde
vnto the LORDE, and geue hymself vnder
the name of Israell.

Moreouer, thus hath the LORDE spokē: B
euen the kynge of Israell and his auenger,
the LORDE, of hoostes: * I am the fyrst, &
the last, and without me is there no god.
For what is he, ỹ euer was lyke me, whiche
am from euerlastynge? Let hym shewe his
name, and do where thorowe he maye be
lyckened vnto me. Let hym tell you forth
planely thynges, that are past & for to come:
yee and that without any feare or stoppe.
For haue not I euer tolde you hyther to, &
warned you? ye can beare me recorde youre
selues. Is there eny God exrepte me? or eny
maker, that I shulde not knowe hym?

Wherfore all caruers of Idols are but
vayne, and theyr labour loste. They must
beare recorde them selues, that (seynge they
can nether se nor vnderstonde) they shall be
confolded. * Who shulde now make a god Esa.42.b
or fashion an Idoll, that is profitable for no
thynge: * Beholde all the felashippe of them
must be brought to confusion. Let all the
workmasters of them come and stonde to-
gether frō amōg men: they must be abashed
and cōfoūded one with another. The smith
taketh yron, and tēpreth it with hote coles.
and fashioneth it with hāmers, and maketh
it with all the strength of his armes: yea

sometyme he is faynt for very hunger, and so thyrstie, that he hath no more power. The carpenter (or ymage caruer) taketh me ꝑ tym bre, and spredeth forth his lyne: he marketh it with some colour: he playneth it, he ruleth it & squareth it, & maketh it after the ymage of a man, and accordinge to the bewtye of a mā that it maye stonde in a temple.

Moreouer, he goeth out to hewe downe Cedre trees: He bringeth home Elmes and okes, and other tymbre of the wood. Or els the Fyrre trees which he planted him selfe, & such as the rayne hath swelled, which wodd serueth for men to burne. Of thys he taketh and warmeth hym selfe withal: he maketh a fyre of it to bake bread. And afterwarde maketh a god thereof, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he rosteth flesh, that he maye eate roste his bely full: with the thirde he warmeth hym selfe, and sayeth: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh hym a god, and an Idol for hym selfe. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

D *Yet men nether consider ner vnderstōde, Esa.44.c. because theyr eyes are stopped, that they can not se: and theyr hertes, that they can not perceaue. They ponder not in theyr myndes (for they haue nether knowlege ner vnderstondinge) to thynke thus: I haue brent one pece in the fyre, I haue baked bread vpō ꝑ coles therof, I haue rosted flesh withall, and eatē it: Shall I now of the residue make an abhominacion, and fall downe before a rotten pece of wodd? The kepinge of dust, and folishnesse of herte hath turned them aside: so that none of them can haue afre conscience to thynke: maye not I erre?

Consider thys (o Iacob & Israel) for thou art my seruaūt. I haue made the / that thou mightest serue me. O Israel / forget me not. Esa.43.d. *As for thyne offences / I dryue them awaye lyke the cloudes / and thy synnes as the myst Turne ꝑ agayne vnto me / & I will delyuer ꝑ

E Be glad ye heauens / whome the LORDE hath made: let all ꝑ is here beneth vpon the earth / be ioyful. Reioyse ye mountaynes and woddes / with all the trees that are in you: for ꝑ LORDE shall redeme Iacob, & shew his glory vpon Israel. For thus sayeth the LORDE thy redemer, euen he that fashioned the Rom.11.b from thy mothers wombe: * I am ꝑ LORDE 1.Cor.1.c. which do all thynges my self alone. & I only Esa.40.c. haue spred out the heauens / and I only haue layde the foundacion of the earth. I de-

stroye the tokens of witches / and make the Soothsayers go wronge. As for the wyse / I turne them backward / and make their cunninge foolishnesse.

But I set vp the purpose of my seruantes / and fulfill the councel of my messangers I saye to Ierusalē: turne agayne: And to the cities of Iuda: Be ye buylded againe: And I repayre theyr decayed places. I saye to the groundē: be dryе. And I dryе vp thy watre floudes. I saye to Cirus: thou art myne hye man / so that he shall fulfill all thynges after my will. I saye to Ierusalem: Be thou buylded. And to the tēple: be thou fast grounded.

The .xlv. Chapter.

THus sayeth the LORDE vnto Cirus hys anoynted, whome he leadeth by the right honde: that the people maye fall downe before hym: * I will lowse the gyrdle of kynges / that they shall open the gates before thy face / and not to shut theyr dores. I will go before the / and make the croked straight. I shall breake the brasen dores / and burst ꝑ yron barres. I shall geue the the hyd treasure and the thynge whiche is secretly kept: that thou mayest know / that I the God of Israel haue called the by thy name: * & that for Iacob my seruaunt sake / and for Israel my chosen. For I called the by thy name / and ordened the / or euer thou knewest me: * Euen I the LORD / before whome there is none other: for without me there is no God * I haue prepared the / or euer thou knewest me: that it might be knowne from the risynge of ꝑ Sonne to the goynge downe of the same / that all is nothynge without me. For I am ꝑ LORD and there is els none. * It is I that create the lyght and darcknes / & I make peace and trouble: yee euen I the LORDE do all these thynges. The heauens above shall drop downe / and the cloudes shall rayne righteousnes. The earth shall open it self / & bryng forth health / and therby shall righteousnesse florishe. Euen I the LORDE shall bryng it to passe.

*Woo be vnto hym that chydeth with his maker / ꝑ potsherde with ꝑ potter. Shall the claye to ꝑ potter: What makest thou? or the worke serueth for not hing. Woo be vnto him that saieth to his father: why begettest thou? And to hys mother: why bearest thou? Thus sayeth the LORDE / euen ꝑ holy one & maker of Israel: Axe me of thynges for to come / concernynge my sonnes: and put me in remembraunce / as touchynge the worke of my

dre: I haue made the earth, and created mā vpon it. With my hondes haue I spred forth heauen, and geuen a commaundment for all the hoost therof. I shal wake hym vp with righteousnesse, and ordre all his waies. * He shall buylde my cite, & let out my prisoners: & that nether for gift nor rewardes, sayeth the LORDE of hoostes.

The LORDE hath sayde morouer: The occupiers of Egypte, the marchauntes of the Moyans and Sabees, shall come vnto the with tribute, they shalbe thine, they shal folowe the, and go with cheynes vpon theyr fete. They shall fall downe before the, and make supplicacion vnto the. For God (vō out whō there is none other God) shall be with ỳ. * O how profounde art thou o God, thou God & Sauioure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be worckmasters of errour (that is worshippers of Idols) But Israell shalbe saued in the LORD, which is the euerlastinge saluaciō: They shall not come to shame ner confusion, worlde without ende.

For thus sayeth the LORDE: * euen he that created heauen, the God ỳ made the earth, ỳ fashioned it, and set it forth: I haue not made it for naught, but I made it to be enhabyted: Euen I the LORDE, without whome there is none other. * I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Iacob: seke me. I am the LORDE, whiche when I speake, declare the thynge ỳ is righteous and true. Let them be gathered & come together, let them drawe nye hyther, that are escaped of the people: * Haue they eny vnderstōdinge, that set vp the stockes of theyr Idols, and praye vnto a god, that cā not helpe thē? Let men drawe nye, let them come hyther, & take councel one at another, and shewe forth What is he, that tolde thys before? or who spake of it, euer sence the begynning? Haue not I ỳ LORD done it: * without whom there is none other God: the true God and sauioure, and there is els none but I. * And therfore turne you vnto me (all ye endes of the earth) so shall ye be saued, for I am God, & there is els none. I sweare by my self: out of my mouth cōmeth the worde of righteousnesse, and that maye no man turne: but * all knees shall bowe vnto me, and all tūges shall sweare by me sayenge: Verely in the LORD is my righteousnes and strength. To him shall men come: but all they that thinke scorne of hym, shalbe confounded. And the whole sede of Israel shalbe iustified, & prayseth in the LORDE

The.xlvi. Chapter.

A Nuertheles * Bel shal fall, & Nabo shalbe broken: whose images are a burthē for the beastes & catel, to ouerlade thē, and to make them weery. They shall syncke downe, and fall together: for they maye not ease them of their burthen, therfore must they go in to captiuite. Dan. 14.c 1.Mac.5.a. Iere.50.a.

Herken vnto me, o house of Iacob, and all ye that remayne yet of the housholde of Israel: whome I haue borne from youre mothers wōbe, and brought you vp from your byrth, tyll ye were growen: I whiche shal beare you vnto youre laste age: I haue made you, I will also norish you, beare you & saue you. * Whom wyll ye make me like, in fashion or ymage, that I maye be lyke hym: & ye fooles (no doute) will take out syluer and golde out of youre purses, and weye it, and hyre a goldsmyth to make a god of it, ỳ men maye knele downe and worshipe it. * yet muste he be takē on mens shulders and borne, and set in hys place, that he maie stonde and not moue. Alas that men shulde crye vnto hym, whiche geueth no answere: and delyuereth not the man that calleth vpon hym, from hys trouble. Exo.20.b. & Es.42.a. Esa.44.c Baru.6.c.

Consider this well, and be ashamed. Go B in to youre owne selues (O ye runagates). Remembre the thynges which are past, sence the begynninge of ỳ worlde: that I am God, and that there is els no God, yee and ỳ there is nothinge lyke vnto me. In the begynninge of a thynge, I shewe the ende therof: and I tell before, thynges that are not yet come to passe. With one worde is my deuyce accōplished, & fulfilleth all my pleasure. * I call a byrde out of the east, and all that I take in hōde, out of farre countrees. As soone as I cōmaunde, I bringe it hither: as soone as I thynke to deuyse a thinge, I do it. Exo.25.f

Heare me, o ye that are of an hie stomack, but farre from righteousnesse. I shal bringe forth my righteousnesse, It is not farre, and my health shall not tarie longe awaye. I wil laye health in Siō, & gyue Israel my glory.

The.xlvii. Chapter.

But as for the (O doughter, thou A virgin Babilon) thou shalt syt in the dust. Thou shalt syt vpon the grounde, & not in a trone (o thou mayde of Chaldea). Thou shalt no more be called tender, and pleasaūt. Thou shalt bringe forthe the querne, and grynde

meel, put downe thy stomacher, make bare thy knees, and shalt wayde thorow the waterpuers. * Thy shame shalbe discouered,
Esa.16.b. Dan.3.a. and thy preuitties shalbe sene. For I will auenge me of the, and no man shall let me: sayeth oure redemer, whiche is called the LORDE of hoostes, the holy one of Israell.

Syt styll, holde thy tunge/ and get the in to some darcke corner (O doughter Caldea) for thou shalt no more be called lady of kyngdomes. I was so wroth with my people/ that I punyshed myne enheritaunce/ & gaue them into thy power. * Neuertheles/
Dan.10.11.b. Jere.50.b thou shewdest them no mercy/ but euen the very aged men of thē/ dydest thou oppresse ryght sore with thy yock/ and thou thoughtest thus: I shalbe lady for euer. And beside all that, thou hast not regarded these thinges, nether cast, what shulde come after.

B Heare now therfore, thou wylfull, that syttest so careles, and speakest thus in thyne herte: * I am alone, and without me is ther
Esa.10.b. Apoc.18.b none: I shall neuer be wedowe, nor desolate agayne. And yet bothe these thynges shall come to the vpon one daye in ỹ twincklinge
Dani.5.c of an eye. * Namely, wydowhead, and desolacion. They shall myghtely fall vpon the, for the multitude of thy witches, and for the great heape of thy conurers. For thou hast conforted thy self in thy disceatfulnes, and
Esa.29.c hast sayde: * No mā seith me. Thyne owne wysdome & cōnynge haue disceaued the. In that thou hast sayde: I am alone, & without me there is none. Therfore shall trouble com vpō ỹ, & thou shalt not know frō whēce it shall aryse. Myschefe shall fall vpon the, which thou shalt not be able to put of. A sodane misery shal come vpon ỹ, or euer thou be aware.

C Now go to thy conurers, and to the multitude of thy witches, (whome thou hast ben acquaynted withall from thy youth) yf they maye helpe the/ or strengthen the. Thou haste hytherto had manye counceles of them, so let the heauengasers and the beholders of starres, come on now and deliuer the: yee and let them shewe, whē these new thynges shal come vpon the. Beholde, they shalbe lyke strawe, which yf it be kynded with fyre, no man maye rydde it for the violence of the flamme. And yet it geueth no synders to warme a man by, ner cleare fyre to syt by. Euen so shall they be vnto the, whō thou hast vsed & occupied frō thy youth. Euery one shal shew ỹ his erroneous way, yet shall none of them defende the.

The.xlviii. Chapter.

HEare this, O thou house of Jacob: ye ỹ are called by the name of Israel, & are come out of the stock with Juda: which sweare by the name of ỹ LORDE, and beare witnesse by ỹ God of Israell (but not with treuth & right) whiche are called * fre
Esa.1.a. men of the holy citie, as they that loke for confort in the God of Israell, * whose
Esa.51.a. name is the LORDE of hoostes.

The thynges that I shewed you euer sence the begynnynge: Haue I not brought them to passe, immediatly as they came out of my mouth, & declared them? And they are come? How be it I knewe that thou art obstinate, & that thy neck hath an yron synewe & that thy brow is of brasse. Neuertheles I haue euer sence the begynnynge shewed the of thynges for to come, and declared them vnto the, or euer they came to passe, ỹ thou shuldest not saye: myne Idoll hath done it, my carued or cast ymage hath shewed it. Heare & consider all these thynges, whether it was ye that prophecied them: But as for me, I tolde ỹ before at the begynnyng, new and secrete thynges ỹ thou knewest not of. * And some done nowe, not of olde tyme, wherof thou neuer herdest, before they were brought to passe, that thou canst not saye: I knewe of thē. Moreouer there be some wherof thou hast nether herde ner knowne, nether haue they ben opened vnto thine eares afore time. For I knew ỹ thou wouldest maliciously offende, therfore haue I called the trāsgressour, euen frō thy mothers wombe.

Neuertheles for my names sake, I haue withdrawen my wrath, and for myne honours sake I haue ouersene the, so that I haue not roted ỹ out. Behold, I haue purged the, and not for moneye. * I haue chosē
Esa.54.a. the in the fyre of pouerte. And that onely for myne own sake, * for I geue myne honour
Esa.42.a. to none other, that thou shuldest not defyle me. Herken vnto me o Jacob & Israel whō I haue called. I am euē he ỹ is, * I am the
Esa.41.a. fyrst & the last. My honde is the foundacion of the earth, & my ryght honde spāneth out the heauens. As soone as I called thē, they were there. Gather you all together, and herken: Which of yōder goddes hath declared this, that the LORDE wyll do by the kynge of Babylon, (whome he loueth & fauoureth) and by ỹ Caldees his arme: I my self alone haue tolde you this before. yee I shall call hym, & bringe hym forth, & geue hym a prosperous iourney: Come nie & heare this. Neue I spoke eny thinge darckly sence ỹ begin-

synge, whi a thinge begynneth, I am there
D Wherfore the LORDE God with hys spre
ath sent me. And thus sayeth the LORDE
thyne auenger, the holyone of Israel: I am
the LORDE thy God, which teach the * profi
table thinges, & lede the the waye, that thou
shuldest go. & yf thou wilt now regarde my
commaundement, thy welthines shalbe as ỹ
water streame: & thy rightuousnes as ỹ wa-
wes flowinge in the see. Thy sede shalbe like
as the sonde in the see, and the frute of thi bo
dy, lyke the grauel stones therof: Thy name
shall not be roted out, nor destroyed before
me. * ye shall go awaye from Babilon, & es-
cape the Caldees with a mery voyce. Thys
shalbe spoken of, declared abrode, & go forth
vnto the ende of the worlde: so that it shalbe
sayde: The LORDE hath defended hys ser-
uaunte Jacob, that they suffred no thyrste,
when they trauayled in the wildernesse. * He
clufe the rockes asonder, and the water gus
shed out. & As for the vngodly, they haue no
peace, sayeth the LORDE.

MESSIAS.

The xlix. Chapter.

HEarken vnto me, ye Iles, and ta-
ke hede ye people frō farre: The
LORDE hath called me frō my
byrth, and made mencion of my
name frō my mothers wōbe: * he
hath made my mouth lyke a sharpe swerde,
vnder the shadowe of hys honde hath he de-
fended me, and hyd me in his quyuer, as a
good arowe, and sayde vnto me: Thou arte
my seruaunt Israel * I wilde honoured in ỹ
Then answerde I: I shall lese my laboure,
I shall spende my strength in vayne. Neuer-
theles, I will commytte my cause and my
worke vnto the LORDE my God. And now
sayeth the LORDE (euen he that fashioned
me frō my mothers wōbe to be hys seruaūte
that I maye bringe Jacob agayne vnto him
how be it, Israell will not be gathered vnto
hym agayne. In whose sight I am greate,
which also is my LORDE, my God and my
strength) Let it be but a small thynge, ỹ thou
art my seruaunt, to set vp the kynredde of
Jacob, and to restore the destruction of Is-
rael: * yf I make the not also the light of the
gentiles, that thou maiest be my health vnto
the ende of the worlde.

Moreouer thus sayeth the LORD the aue-
nger and holy one of Israel, because of the ab
horinge and despisinge amonge the Gentti-
les, concernynge the seruaunte of all them ỹ
beare rule: Kynges and princes shal se, and
arise and worshippe, because of the LORDE
that he is faythfull: and because of the holy-
one of Israel, whiche hath chosen the.

And thus sayeth the LORDE: * In the ty
me apoynted wil I be present with the. And
in the houre of health will I helpe the, & de-
lyuer the. * I wil make the a pledge for ỹ peo
ple, so ỹ thou shalt helpe vp the earth againe
and chalenge agayne the scatred herytages:
* That thou mayest saye to the prisoners: go
forth, and to them that are in darknesse: come
in to the light, that they maye fede in the hye
wayes, and get theyr lyuynge in all places.
* There shall nether hūger ner thyrste, heate
nor Sonne hurte them. For he that fauou-
reth them, shall lede them, and geue thē drin-
ke of the springe welles. I will make wayes
vpon all my mountaynes / and my fote pa-
thes shalbe exalted. And beholde / they shall
come from farre: lo / some from the north and
west / some from the south. * Retoyse ye hea-
uens / and synge prayses thou earth: Talke
of ioye ye hylles / for God will cōforte his peo
ple / & haue mercy vpon his / ỹ be in trouble.

Then shall Sion saye: God hath forsake
me / and the LORDE hath forgotte me. Doth
a wyfe forget the chylde of hir wombe / and ỹ
sonne whō she hath borne? And though she
do forget / yet will not I forget the. Beholde
I haue written the vp vpon my hondes / thy
walles are euer in my sight. They that haue
broken the downe / shal make haist to buylde
the vp agayne: and they that made the waist
shall dwell in the. * Lifte vp thyne eyes / and
loke aboute the: all these shal gather them to
gether / and come to the. As truly as I lyue
(sayeth the LORDE) thou shalt put them all
vpon the / as an apparell / and gyrde them to
the / as a bryde doth hir Jewels. As for thy
londe ỹ lyeth desolate / waysted & destroyed:
it shalbe to narow for them / that shall dwell
in it. And they that wolde deuoure the / shalbe
farre awaye. Then the chylde whom the ba-
ren shall bringe forth vnto the / shall saye in
thyne eare: thys place is to narow / sit nye to-
gether / that I maye haue rowme. Thē shalt
thou thynke by thy selfe: Who hath begotten
me these / seynge I am baren and alone / & a
captyue and an outcast? And who hath nou-
rished them vp for me? I am desolate & alone /
but from whence come these?

And therfore thus sayeth the LORDE God:
Beholde / I will streth out myne honde to ỹ
Gentiles / and set vp my token to the people.
They shall bringe the thy sonnes in their lap
pes / & carye thy doughters vnto the vppon
theyr shulders. For kynges shalbe thy nour-

Cor. 6. a
Iere. 11. a

Esa. 42. a.

Luc. 4. ri
zach. 9. f.

Apo. 7. c.

Esa. 52. b.

Gen. 15. a.
Esa. 60. a

synge fathers, and Quenes shalbe thy nour synge mothers. They shall fall before the w they? faces flat vpon the earth, and lyck vp the dust of thy fete: that thou mayest know,
Rom.9.d. how that I am the LORDE.* And who so putteth his trust in me, shall not be confoũded Who spoyleth the giaunte of his prayer or who taketh the preſoner from þ myghtye And therfore thus sayeth the LORDE: The pri?oners shall be taken from the giaunte, and the spoyle delyuered from the violẽte: for I wyll mayntayne thy cause agaynste thyne aduersaries, and saue thy sõnes. And wyll fede thyne enemies with they? owne flesh, and make them drynke of they? owne bloude, as of swete wyne. And all flesh shall knowe, (o Jacob) that I am the LORDE, thy Sauioure, and stronge auenger.

The.l. Chapter.

A
Jere.3.d THus sayeth þ LORDE:* Wher is the byll of your mothers deuorcement, that I sent vnto her? for who is þ vsurer, to whõ I solde you?* Behold, for your owne offences are ye solde: and because of youre transgression, is youre mother forsaken. For why wolde no man receaue me, when I came? and when I called, no man gaue me answere.* Was my hõde cleane
Esa.59.d vnto you?
Num.11.f Esa.59.a. Was not power to delyuer? lo? at a worde I
Deut.34.c. I dri?ke vp þ see,* & of water floudes I make
*Joel.2.d drye lõde: so that for want of water, the fysh
Esa.10.c. corruppe and dye of thurst.* As for heauen, I clooth it w darkenesse, & put a sack vpõ it.

B
The LORDE God hath geuen me a wel-
2.Cor.3.d. lerned tonge,* so that I can confor?te them which are troubled, yee and that in due season. He waked myne eare vp by tymes in þ mornynge (as the scole maisters do) that I
þ Psal.39.b myght herken* The LORDE God hath o-
Mat. 26.g Luc. 22.f. pened myne eare, therfore can I not saye naye, nor withdrawe my self, & But I offre my backe vnto the smyters, and my chekes to the nyppers. I turne not my face from
Deut.32.c. shame and spyttynge,* For þ LORDE God helpeth me, therfore shall I not be confoun ded. I haue hardened my face lyke a flynt stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who wyll then go with me to lawe? Let vs stonde one agaynst another: yf there be eny that wyll reason with me, let hym come
Rom.8.f. here forth to me.* Behold, the LORDE God stondeth by me, what is he þ can condẽpne me? lo, & they shalbe al lyke as an olde cloth,
Deut.30.b. which the mothes shall eate vp.

Therfore who so feareth the LORDE & monge you, let hym heare the voyce of his ser naunt. Who so walketh in darcknesse, & no light shyneth vpon hym, let hym hope in the LORDE, and holde hym by hys God. But be hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: ye walke in the glistringe of youre owne fyre, and in the flame that ye haue kyndled. Thys cõmeth vnto you fro my honde, namely, that ye shall slepe in sorowe.

The.ll. Chapter.

HEtken vnto me, ye that holde of rightcousnes, ye þ seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to þ graue wherout ye are digged. Consider Abraham* youre father, and Sa-
Gene.12.a ra that bare you: how that I? called him alone, prospered hym wel, & encreased him: for the LORDE confor?ted Siõ, and repayred all hir decaye: makinge hir deserte as a Paradise, and hir wildernesse as the garden of the LORDE. Myrth and ioye was there, thanksgeuynge & þ voyce of prayse. Haue respect vnto me then (o my people) and laye your eare to me.* For a lawe, and an ordinaunce
Esa.51.a shall go forth fro me, to lighten the Gentiles It is hard by, that my health and my righteousnesse shall go forth, & the people shalbe rewarded with myne arme.

The Ilondes (that is þ Gentiles) shal hope in me, and put they? trust in myne arme. Lift vp youre eyes toward heauen, and loke vpon the earth beneth.* For the heauẽs shal
Esa.51.a vanish away like smoke, and the earth shall
Psal.102.b weare lyke a clothe, & they that dwell therin, shal perish in lyke maner. But my health endureth for euer, and my righteousnes shall not ceasse. Therfore herken vnto me, ye that haue pleasure in righteousnes, thou people that* bearest my lawe in thyne herte. Feare
Esa.51.a not the curse of men, be not afrayde of they? blasphemies & reuylinges.* For wormes and
Esa.50.a mothes shall eat them vp lyke clothe & wull. But my righteousnesse shall endure for euer & my saufynge health from generacion to generacion.

Wake vp, wake vp, & be stronge O thou
Esa.51.a arme of the LORDE: wake vp, lyke as in ty-
Esa.51.a mes past, euer and euer the worlde beganne
*Art not thou he, that hast wounded þ proud
Esa.14.a Lucifer, and hewen the dragon in peces.* Art not thou euen he, which hast dried vp the deepe of the see, which hast made playne the

se grounde, that the deliuered might go thro
vnto. * That the redemed of the LORDE,
which turned agayne, might come with ioye
vnto Sion, there to endure for euer. That
myth and gladnesse might be with them: ỳ
sorowe & wo might flie from them. ** Se I, I
am euẽ he, that in all thinges geueth you con
solacion. What art thou then, that feareſt a
mortall mã, the childe of man, which * goeth
awaye as doth the floure. And forgetteſt the
LORDE that made the, that spred out the hea
uens, and layde the foundacion of the earth.
But thou art euer afrayde for the sight of thy
ne oppresſoure, which is ready to do harme:
where is the wrath of the oppresſoure? Itcõ
meth on fast, it maketh haist to apeare: It
shall not perish, that it shulde not be able to
destroye, neither shal it fayle for faute of nour
shynge. * I am the LORDE thy God, that ma
keth the see to be still, and to rage: whose na
me is the LORDE of hooſtes. * I shal put my
worde also in thy mouth, and defende ỳ with
the tumynge of my honde: that thou mayeſt
plante the heauens, and laye the foundaciõs
of the earth, and saye vnto Sion: thou arte
my people.

Awake, Awake, & stonde vp O Jeruſalẽ,
thou that from the honde of the LORDE, hast
dronken out * the cuppe of hys wrath: thou
that hast supped of, & sucked out the stũbling
cuppe to the botome. For amonge all the son
nes whome thou hast begotten, there is not
one that maye holde the vp: and not one to le
de the by the honde, of all the sonnes ỳ thou
hast norished. Both theſe thinges are happe-
ned vnto the, but who is sorry for it? yee, de-
struction, waylinge, hunger & swerde: but
who hath conforted the? Thy sonnes lie com
playles at the heade of euery strete like a take
beaſton, & are full of the terrible wrath of ỳ
LORDE, & punyshment of thy God. And ther
fore thou miſerable & dronken (how be it not
with wine) heare thys: Thus saieth thy
LORDE: thy LORDE & God, the defender of
his people: Beholde, I will take the slombri
ge cuppe out of thy honde, euen the cuppe
with the dregges of my wrath: that from hen
ceforth thou shalt neuer drinke it more, and
will put it in their hõde that trouble the which
haue spoke to thy soule: stoupe down that we
maye go ouer the make thy body
eaue with the grounde,
and as the
strete
to go vpon.

VP Sion vp, take thy stregth vn- A
to the: put on thyne honestraimẽt
o Jeruſalẽ, thou citie of the holy
one. For frõ thys tyme forth, the-
re shall no vncircumcised ner vn
cleane person come in the. Shake the frõ the
dust, arise & stonde vp o Jeruſalẽ. Pluck out
thy neck from the bõde, o thou captyue dou-
ghter Sion. For thus saieth the LORD * ye Ro.7.b.
are solde for naught, therfore shall ye be rede
med also without eny money.

For thus hath the LORD sayde * My peo- Gen.46.a
ple wẽte downe afore tyme in to Egipte, the- Exo.1.a.
re to be straungers * Afterwarde dyd the kin- 2.Ki.18
ge of the Aſsirians oppresſe thẽ, for naught.
And now what profit is it to me (saieth the
LORDE) ỳ my people is freely caried awaye, &
brought in to heuines by their rulers, * & my Ro.2.d.
name euer still blaſphemed: saieth the LOR- Ezec.36.b.
DE. But that my people maye knowe my na D
me, I my selfe will speake in that daye. Behol
de, here am I. * O how bewtifull are the fete Naum.2.a
of the Embaſſitoure, that bringeth the mella Rom.10.c
ge frõ the mountayne, & proclameth peace: ỳ
bringeth the good tydinges, and preacheth
health, & saieth vnto Sion: Thy God is the
kynge. Thy watchmen shall lift vp their voy
ce, & loude voyce shal they preach of him: for
they shal * se hym present, when the LORDE 1.Joh.1.a.
shall come agayne to Sion.

* Be glad, o thou desolate Jeruſalẽ & re- Esa.49.b
ioyse together: for the LORD will cõforte his
people, he wil delyuer Jeruſalẽ. The LORD
will make bare his holy arme, & shew it forth Psal.97.a
in the sight of all the Gẽtiles * & all the endes
of the earth shal se the sauynge health of ou-
re God * Awaye, Awaye, get you out frõ the- 2.Cor.6.b
ce, & touch no vncleane thynge. Go out from C
amonge such, And be cleane, ye that beare ỳ
vessel of the LORDE. But ye shall not go out
with sedicion, nor make haist as they that fle
awaye: * for the LORDE shall go before you, Exo.13.b.
and the God of Jſrael shall kepe the watch.

Beholde, my seruaunt shall deale wysely
therfore shall he be magnified, exalted & gre-
atly honoured. Like as the multitude shall
wonder vpon hym, because hys face shalbe
so deformed & not as a mans face, and * hys Esa.53.a
bewtie like no man: Euen so shall the multi-
tude of the Gentiles loke vnto hym, and the
kynges shall shut their mouthes before hym
* For they that haue not bene tolde of hym, Esa.66.a
shall se hym: and they that herde nothynge of Rom.15.c
hym, shall beholde hym.

Iohn.12.c. Ro.10.c. BUt who * geueth credence vnto oure preachinge? Or to whom is the arme of the LORDE knowne

He shall growe before the LORDE like as a braūch, & as a rote in a drie grounde. He shall haue nether bewty nor fauoure. Whē we loke vpon him, there shalbe no fayrnesse: we shall haue no luste vnto hym. He shalbe the moost symple & despised of all, * which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shall hyde oure faces frō him. How be it (of a treuth) * he only taketh awaye oure infirmite, & beareth oure payne: yet we shall iudge hym, as though he were plaged and cast downe of God, * where as he (not withstondinge) shal be woūded for oure offences, & smytten for oure wickednes. For the payne of our punishmēt shalbe layde vpō him, & vp hys stripes shall we be healed.

Heb.5.a. Matt.8.b. 1.Pet.2.c. 2.Cor.11.c.

B As for vs, we go all * astraye (like shepe) euery one turneth his owne waye. But thorow hym, the LORDE pardoneth all our synnes. He shal be payned & troubled, & shal not opē his mouth. * He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open hys mouth. He shalbe had awaye, his cause not herde, & without ony iudgemēt: Whose generacion yet no mā maye nombre, when he shalbe cut of frō the grounde of the liuinge: Which punyshment shall go vpon hym, for the transgression of my people * His graue shalbe geuē him with the condemned, & his crucifienge with the theues. * Where as he dyd neuer violēce nor vnright, nether hath there bene ony disceatfulnesse in his mouth.

Psal.118.b. Iere.11.b Actu.8.f. Mat.27.b 1.Cor.5.c. Mat.27.c 2.Cor.5.e. 1.Pet.2.b.

C * Yet hath it pleased the LORDE to smyte hi with infirmite, that when he had made hys soule an offeringe for synne, he might se a lōge lastinge sede. And this deuice of the LORDE shal prosper in his honde. With trauayle and labour of his soule, shall he optayne greate riches. * My righteous seruaūt shall with his wisdome iustifie & deliuer the multitude, for he shall beare awaye their synnes. Therfore will I geue hym the multitude for hys parte, & he shal deuide the stroge spoyle, because he shall geue ouer his soule to death

Iohn.12.c. Rom.3.b. Rom.5.c.

* and shalbe rekened amonge the trāsgressours, which neuertheles shall take awaye the synnes of the multitude, and make intercession for the mysdoers. ✠

Mar.15.b Luc.22.b

The.liiii. Chapter.

THerfore be glad now, thou barē wo- Gala.4.c man that bearest not. Reioyce, singe & be mery, thou that art not with childe. For the desolate hath more childrē, the that maried wife, saieth the LORDE. Make thy tente wyder, & spreade out the hanginges of thine habitacio: spare not, lete forth thy coardes, and make fast thy stakes: for thou shalt breake out on the right syde and on the left, & thy sede shal haue the Gentiles in possession, and dwel in the desolate cities. Feare not, for thou shalt not be confounded: Be not ashamed, for thou shalt not come to confusion. Yee thou shalt forget the shame of thy youth, and shalt not remembre the dishonoure of thy wedowheade. For he that made the, shalbe thy LORDE and * husbonde (whose name is the LORDE of hoostes) and thyne auenger shalbe euen the holy one of Israel, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate & rowfull womā, & as a ponge wyfe that hath broken hir wedlocke: saieth thy God.

Esa.54.a Esa.47.d Esa.48.d Esa.49.b Esa.51.b Esa.52.b Esa.62.b Iere.3.b Ose.2.b Iames.4.b

* A litle while haue I forsaken the, but with greate mercifulnes shall I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thorow euerlastinge goodnesse shall I pardon the, saieth the LORDE thyne auenger. And thys must be vnto me, as the water of Noe: * For lyke as I haue sworne that I will not bringe the water of Noe eny more vpon the worlde: * So haue I sworne, that I wil neuer be angrie vp the, nor rebuke the: The mountaynes shall remoue, & the hylles shal fall downe: but my louynge kyndnesse shall not moue, and the bonde of my peace shall not fall downe from the, saieth the LORDE thy mercifull louer.

Esa.54.a Esa.47.d Esa.48.d Esa.49.b Esa.51.b Esa.52.b Esa.62.b Iere.3.b Ose.2.b Iames.4.b

Beholde, thou poore, vexed & despised I will make thy walles of precious stones, and thy foūdacio of Saphires, thy windowes of Cristall, thy gates of fyne cleare stone, & thy borders of pleasaūt stones * Thy children shall all be taught of God, & I will geue them plenteousnes of peace. In righteousnes shalt thou be grounded, & be farre from oppression for the which thou nedest not be afrayed, neither for hynderaūce, for it shall not come nye the. Beholde, the aleaunt that was farre from the shall dwell vp the: & he that was somtyme a strunger vnto the, shal be ioyned vp the: Beholde, I make the smyth that bloweth the coles in the fyre, & he maketh a weapon after hys hondy worke. I make also the waster to destroye: but all the weapens that are made against the, shal not prosper. * And as for all tunges that shal resiste the in iudgemēt, thou

shalt overcome the, & condemne them. Thys is the heritage of the LORDES seruauntes, & the righteousnes that they shal haue of me sayeth the LORDE.

The.lv. Chapter.

COme to ꝑ waters all ye, that be thurstie, & ye that haue no money Come, bye, that ye maye haue to eate. Come, bye wyne & mylck, without eny money, or moneye worth, Wherfore do ye laye out your money, for the thinge that fedeth not, & spende youre laboure about the thynge that satisfieth you not? But herken rather vnto me, and ye shall eate of the best, & youre soule shall haue hir pleasure in plenteousnes. Encline your eares, & come vnto me, take hede & youre soule shal lyue. * For I will make an euerlastinge couenaut with you, euē ꝑ sure mercies of Dauid.

Beholde, I shall geue hym for a witnesse amonge ꝑ folke, for a prynce & captayne vnto the people. Lo, thou shalt call an vnknowen people: & a people that had no knowlege of the, shall runne vnto the: because of the LORDE thy God, & holy one of Israel, which glorifieth the. Seke the LORDE while he maye be founde, call vpon hym whyle he is nye. * Let the vngodly man forsake hys wayes, & the vnrighteous his ymaginacions, & turne agayne vnto the LORDE, so shal he be mercifull vnto him: and to oure God, * for he is redy to forgeue.

For thus sayeth the LORDE: My thoughtes are not youre thoughtes, and youre wayes are not my wayes: But as farre as the heauens are hyer then the earth, so farre do my wayes erceade yours, & my thoughtes yours. * And like as the rayne & snowe cōmeth downe from heauen, & returneth not thyther agayne, but watereth the earth, maketh it fruitfull & grene, that it maye geue corne, and breade vnto the sower: So the worde also ꝑ commeth out of my mouth, shal not turne againe voyde vnto me, but shall accōplish my will & prospere in the thynge, wherto I sende it. And so shall ye go forth with ioye, and be led with peace. The mountaynes and hilles shal synge with you for ioye, and all the trees of the felde shall clappe theyr hondes. For thornes, there shall growe fyrre trees, and the Myrte tree in the steade of brieres. And thys shal be done to the prayse of the LORDE, and for an euerlastinge token, that shall not be taken awaye.

The.lvi.Chapter.

THus sayeth the LORDE: * Kepe equite, and do right, for my sauinge health shall come shortly, and my righteousnes shalbe opened. Blessed is the mā that doth this and the mans chylde which kepeth the same * He that taketh hede, that he vnhalowe not the Sabbath (that is) he that kepeth him self that he do no euell. Then shall not the strāger, whiche cleaueth to the LORDE, saye: * Alas the LORDE hath shut me cleane out from his people. Nether shall the gelded mā saye: lo, I am a drye tree. For thus sayeth the LORDE, first vnto the * gelded that kepeth my Sabbath: Namely: that holdeth greatly of the thinge ꝑ pleaseth me, & kepeth my couenaunt: Vnto the wil I geue in my housholde: and within my walles, a better heritage and name: the ꝑ they had bene called sonnes and doughters. * I will geue the an euerlastinge name, ꝑ shall not perishe. Agayne he sayeth vnto ꝑ straungers ꝑ are disposed to sticke to the LORDE, to serue him, & to loue his name * That they shalbe no bōde mē. And all they whiche kepe thē selues, that they vnhalowe not the Sabbath, namely: that they fulfyll my couenaūt: * Them will I bringe to my holy moūtayne, & make the ioyful in my house of prayer. Their burnt offringes & sacrifices shalbe accepted vpō myn aulter * for my house shalbe an house of prayer for al people

Thus sayeth the LORDE God which gathereth together the scatred of Israel: I will bringe yet another cōgregacion to him. All the beastes of the felde, & all the beastes of ꝑ wood, shall come to deuoure hym, * For hys watchmen are all blinde, they haue altogether no vnderstondinge, they are all domme dogges, not beinge able to barcke, they are slepery: slogish are they, & lye snorringe: they are shamelesse dogges, ꝑ be neuer satisfied. The shepherdes also in like maner haue no vnderstōdinge * but euery mā turneth his own waye, euery one after his owne couetousnes vnto all hys power. * Come (saye they) I will fetch wyne so shall we fyll oure selues, that we maye be dronken. And do to morow, lyke as to daye, yee and moche more.

The.lvii. Chapter.

BVt in the meane season * ꝑ righteous perisheth, & no mā regardeth it in hys hart. Good godly people are taken awaye, & noman cōsidreth it * Namely: ꝑ the righteous is conuayde away thorow ꝑ wicked: ꝑ he him self might be in rest, lie quietli vpō his

bed, & lyue after his owne pleasure Come
Mat.12.d. hither therfore ye charmers chyldren,* ye
sonnes of the aduoutrer & ỳ whore: Wherin
take ye your pleasure? Upon whom gape ye
with your mouth, & bleare out your tonge?
Are ye not chyldren of aduoutry, & a sede of
Exo.16.b. dissimulacion* ye take youre pleasure vn-
Esa.65.a. der ỳ okes, & vnder all grene trees, the chyld
Iere.7.a. Deut.18.b beynge slayn in ỳ valleys, & dēnes of stone.
Eze.20.d. Thy parte shalbe with the stony rockes by
Leui.26.d the ryuer: yee euen these shall be thy parte.
Deut.32.c For there thou hast poured meat and drynk
offrynges vnto thē. Shuld I not be greued
therwith? Thou hast made thy bed vpō hie
mountaynes, thou wentest vp thither, & ther
hast thou slayn sacrifices. Behynde ỳ dores
& postes, hast thou set vp thy remembraunce.
When thou haddest discouered thy selfe
to another then me, whē thou wētest down,
& made thy bedde wyder (ỳ is) whē thou dy-
dest carue the certayne of pōder Idols, & lo-
B uedest their touches, where thou sawest thē:
Osee.12.a Thou wētest straight to kinges with* oyle
Ezr.16.b. & dyuers oyntmētes (that is) thou hast sent
thy messaungers farre of, and yet art thou
fallen into the pyt therby: Thou hast had
trouble for ỳ multitude of thyne owne ways,
yet saydest thou neuer: I wyll leue of.
Math.9.b *Thou thynkest to haue lyfe (or health) of
thy self, & therfore thou beleuest not ỳ thou
art syck. For whē wylt thou be abasshed or
feare, seynge thou hast brokē thy promyse, &
remembrest not me, nether hast me in thyne
hart? Thinkest thou, that I also wyll holde
my peace (as afore tyme) ỳ thou feareste me
not: yee verely I wyll declare thy goodnes
& thy workes, but they shall not profyt the,
whē thou criest, let thy chosē heape delyuer
ỳ. But the wynde shall take them all away,
Rom.5.a. and cary them into ỳ ayre. * Neuertheles,
they ỳ put they? trust in me, shall inheret the
londe, and haue my holy hyll in possession.
C And therfor thus he sayeth: Make redy,
make redy, and clense ỳ strete, take vp what
ye can out of the way, that ledeth to my peo-
ple. For thus sayeth ỳ hye and excellent, euē
he that dwelleth in euerlastyngnesse, whose
Psal.50.b name is the holy one: I dwell hye aboue &
Esa.61.a. in the sanctuary, * and with hym also ỳ is
and.66.a. of a cōtrite & humble spryte: ỳ I maye heale
a troubled minde, and a cōtrite harte. For I
chyde not euer, & am not wroth wout ende.
But ỳ blasting goeth fro me, though I ma-
ke ỳ breath. I am wroth w̄ him for his cou-
tousnes & lust, I smote him, I hyde me, & am
angrye, whē he turneth him self, & folowe th
ỳ by way of his owne hart. But yf I maye le
his right waye agayne, I make hym hole,
I lede hym, and restore hym vnto thē wh̄
he,* maketh ioyful, & that were sory for hym Esa.14.a
I make ỳ frutes of thākesgeuynge. I gene
peace * vnto them that are farre of, and to Eph.2.d.
them that are nye, saye I the LORDE, that
make hym hole. But the wicked are lyke
the ragynge see, that can not rest, whose
water soweth with ỳ myre and grauel. Cer-
so ỳ * wicked haue no peace, saieth my God Esa.48.d

The.lviii. Chapter.

AND therfor * crie now, as loude Esa.24.
as thou canst. Leaue not of, lift Ioel.2.a
vp thy voyce lyke a trompet, & Esa.58.a
* shewe my people they? offen- Mich.3.a
ces: & the house of Jacob they?
synnes. For they seke me dayly, and wyll
knowe my wayes, euen as it were a people
that dyd right, and had not forsake the sta-
tutes of they? God. They argue with me ci-
cernyng right iudgment, and wyl please at
the lawe with they? God. * Wherfor fast we Esa.58.a
(saye they) and thou seist it not? we put our
lyues to straitnesse, & thou regardest it not.
* Behold, when ye fast, youre lust remay- B
neth styll: for ye do no lesse violēce to youre Esa.65.a
detters: lo, ye fast to stryke and debate, and
to smyte hym with youre fist, that speaketh
vnto you, ye fast not (as sōtyme) that youre
voyce myght be herde aboue. * Thynke ye Psal.35.a
this fast pleaseth me, that a mā shulde cha-
sten himself for a daye, and wryeth his head
about lyke an hoke in an heery cloth, and to
lye vpon the earth? Shulde that be called
fastyng, or a daie that pleaseth the LORDE?
But this fastyng pleaseth not me, tyl ỳ time
thou * lowse hym out of bondage, that is in Psal.107.
thy daunger, that thou breake the ooth of
wycked bargayns, that thou let ỳ oppressed
goo fre, and take frō them all maner of bur-
thens. It pleaseth not me * tyll thou deale Esa.58.a
thy bread to the hongry, & bynge the poore
fatherlesse home in to thy house, when thou
seist the naked that thou couer hym, and
hyde not thy face from thyne owne flesh. C
* Then shall thy lyght breake forth as the Esa.58.a
morynge, & thy healthy florysh right shert-
ly: thy righteousnesse shall go before ỳ and
the glory of the LORDE shall embrace the.
* Then yf thou calleste, the LORDE shall Psal.91.
answer ỳ: yf thou cryest, he shall saye: here I
am (for I ỳ LORD thy God am merciful)
yf thou layest awaye thy burthens, & bol
dest thy fyngers, & ceasest frō blasphemous
talkynge, * yf thou hast compassion vpon Esa.58.a
the hongrie, and refreshest the troubled.

soule: * Then shall thy lighte springe out in
in the darknesse, and thy darknesse shalbe as
the noone daye. The LORDE shall euer be
thy gyde, and satisfie the desyre of thyne hert,
and fyll thy bones with mary. Thou shalt
be lyke a freshwatred garden, * and lyke the
D fountayne of water, that neuer leaueth run-
nynge. Then the places that haue euer bene
waste, shalbe buylded of the: there shalt thou
laye a foundacion for many kynreds. Thou
shalt be called the maker vp of hedges, and
the buylder agayne of the waye of the Sab-
bath.

yee yf thou turne thy fete from the * Sab-
bath, so that thou do not the thynge whiche
pleaseth thy self in my holy daye: then shalt
thou be called vnto the pleasaunt, holy & glo
rious Sabbath of the LORDE, where thou
shalt be in honour: so þ thou do not after thyne
owne ymaginacio, nether seke thine owne
wil, ner speake thine owne wordes Thē shalt
thou haue thy pleasure in þ LORDE, whiche
shall exalte þ hie aboue þ earth, & fede þ with þ he
erage of Jacob thy father: for the LORDES
owne mouth hath so promysed.

The.lx. Chapter.

BEholde * the LORDES honde is
not so shortened þ it can not helpe,
nether is his eare so stopped
that it may not heare. But your
mysdedes haue separated you
from your God, & * your synnes hyde hys face
from you, þ he heareth you not, For your hōdes
are defyled with bloude, & your fyngers
with vnrighteousnesse: your lippes speake le-
synges, & your tōge setteth out wickednes.
No man regardeth righteousnes, & no man
iudgeth truly Euery mā hopeth in vayne thi
ges, & ymagineth disceate, * cōceaueth weery
nesse, & bringeth forth euell. They brede cocka
trice egges, & weue þ spyders webbe. Who
so eateth of theyr egges, dyeth. But yf one
treade vpon thē, there cōmeth vp a serpent.
Their webbe maketh no clothe, & they maye
not couer thē with their labours. Theyr dedes
are þ dedes of wickednes, & þ worke of robbe
ry is in their hōdes * Their fete rūne to euel
& they make hayste to shed innocent bloude.
Their cōcels are wicked cōcels, & harme &
destrucciō are in their wayes. But þ waye of
peace they know not. In their goinges is no
equyte: theyr wayes are so croked, þ who so
B euer goeth therin, knoweth nothing of peace
And this is þ cause þ equite is so farre frō
vs, & þ righteousnes cōmeth not nie vs * We
loke for light, lo, it is darknesse: for þ morning

Deut.28.f.
Joh.12.f.

shyne, se, we walke in þ darke: We grope
like þ blynde vpon þ wall, we grope euen as
one þ hath none eyes. We stomble at the noo
ne daye, as though it were toward nighte: in
þ fallinge places, like men that are halt deed.
We roare all like Beeres, & mourne still like
doues. We loke for equite, but there is none
for health, but it is farre frō vs. For our offē
ces are many before þ, & our synnes testifie a-
gaynst vs. yee we must cōfesse þ we offende,
& knowlege, þ we do amysse: Namely, trans-
gresse & dyssemble agaynst þ LORDE, & fal a-
waye frō our God: vttinge presumptuous &
traytorous ymaginacions, & castinge false
matters in our hertes And therfore is equite
gone aside, and righteousnes stōdeth farre of
* treuth is fallen down in the strete, & þ thing
that is playne and open, maye not be shewed
yee the treuth is lade in prison, & he that re-
frayneth hym self frō euel, must be spoyled.

Esa.4.a.
Dan.8.d.
2.Thes.2.a.

C When the LORDE sawe this, it displeased
him sore, þ there was no where eny equyte.
He sawe also, that there was no man, which
had pitie therof, or was greued at it. And he
helde hym by his owne power, and cleued to
his owne righteousnes. * He put righteous-
nes vpō him for a brest plate, & set the helmet
of saluacion vpō his heade. He put on wrath
in steade of clothinge, & toke gelousy about
him for a cloke: (lyke as when a man goeth
forth wrothfully to recōpence his enemies, &
to be auēged of his aduersaries.) Namely, þ
he might recompence and rewarde the Ilon-
des, wher thorow the name of the LORDE
might be feared, from the rysinge vp of þ Sō
ne: and his maiesty, vnto the goynge downe
of the same.

Ephe.6.b.
1.Thes.5.e.

For he shall come as a violent waterstrea
me, which the wynde of the LORDE hath mo
ued. * But vnto Sion there shall come a re-
demer, & vnto them in Jacob þ turne frō wic
kednesse, sayeth the LORD. I will make this
couenaunt with the (sayeth the LORD): My
spyrete that is come vpon the, and the wordes
which I haue put in thy mouth, shall neuer
go out of thy mouth, nor out of the mouth of
thy chyldrē, no ner out of þ mouth of thy chil-
ders childrē, frō this tyme forth for euermore

Psal.11.d.
Ro.11.b.

The.lx. Chapter.

ANd therfore * get the vp by ty-
mes, for thy * light cōmeth: & the
glory of the LORD shall ryse vp
vpō þ. For lo, whyle þ darknesse
& cloude coūereth the earth & the
people, the LORD shall shewe the light, & his
glory shall be sene in the. * The Gētiles shall

Jer.16.c.
Esa.5.b.

Esa.19.c.

come to thy light, & kynges to the brightnes
Esa.49.d Gene.15.a Mat.8.a. þ springeth forth vpō þ * Lift vp thyne eyes, & loke rounde aboute the: All these gather thē selues, & come to the. Sonnes shall come vnto þ from farre, & doughters shall gather thē selues to the on euery side. When thou seist this, thou shalt marueil exceadingly, and thine hert shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) whē the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer þ,
Matt.2.b. Psal.71.b B the Dromedaries of Madiā and Epha * All they of Saba shall come, bringinge golde & incense, & shewinge the prayse of the LORD. All the catel of Cedar shalbe gathered vnto the, þ rāmes of Nabaioth shall serue the, to
Heb.13.b be offred vpō myn * aulter, which I haue chosen, & in the house of my glory which I haue garnished. But what are these that flie here lyke the cloudes, and as the doues flieng to theyr wyndowes?

The Iles also shall gather thē vnto me, and specially the shippes of þ see: that they maye bringe the sonnes from farre, and their syluer and their golde with thē, vnto the name of the LORDE thy God, vnto the holy one
Esa.54.b of Israel, that hath glorified the. * Straungers shall buylde vp thy walles, & their kynges shall do the seruyce. For when I am angrie, I smyte the: and when it pleaseth me, I
Apoc.21.d. C pardon the. * Thy gates shall stonde opē stil both daye and night, and neuer be shut: that the hooste of the Gentiles maye come, and that their kynges maye be brought vnto the. For euery people & kyngdome that serueth not the, shal perish, and be distroyed with the swerde, The glory of Libanus shall come vn to the: The Fyre trees, Bores & Cedres together, to garnish the place of my Sanctuary, for I will glorifie the place of my fete.

Moreouer those shall come knelinge vnto the, that haue vexed the: & all they that despised þ, shal fall downe at thy fote. Thou shalt be called the cite of the LORDE, the holy Sion of Israel. Because thou hast bene forsakē and hated, so that no man went thorow the: I wil make the glorious for euer and euer, &
Esa.49.c. ioyfull thorow out all posterities. * Thou shalt sucke the mylck of the Gentiles, & kynges brestes shal fede þ. And thou shalt know that I the LORD am thy Sauioure and de-
D fender, the mighty one of Jacob. For brasse, will I geue the golde: and for yron, siluer: for wood, brasse: and for stones, yrō: I wil make peace thy ruler, and righteousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe called health, & thy gates the prayse of God. The * Sōne shall neuer be thy daye light, & the light of the Moone shall neuer shyne vn to the: but þ LORDE hym self shalbe thy euerlastinge light, & thy God shalbe thy glory.

Thy sonne shall neuer go downe, & thy Moone shall not be taken awaye, for þ LORDE hym self shalbe thy euerlastinge light, & thy sorowfull dayes shalbe rewarded þ. Thy people shalbe all godly, & possesse the londe for euer: the floure of my plantinge, the worke of my hondes, wherof I wil reioyce. The yongest & leest shal growe in to a thousande, and the symplest in to a stronge people. The LORDE shall shortly bringe thys thynge to passe in hys tyme.

The.lxi. Chapter.

THe * spryte of the LORDE God
Luke 4.a. is vpō me, for þ LORD hath anoin-
Esa.42.a. ted me, & sent me, to preach good tidiges vnto þ poore, & þ I might bynde vp þ wounded hartes, þ I might preach delyueraunce to the captyue, & open the prison to thē that are bounde: that I might declare þ acceptable peare of þ LORDE, & the daye of þ avengeaunce of our God * that I might comforte all them that are in
Esa.57.a. heuynesse, that I mighte geue vnto thē that mourne in Sion, bewty in the stede of asshes, ioyful oyntment for sighinge, pleasāt raymēt for an heuy minde: That they might be called excellent in righteousnesse, a plātinge of the LORDE for hym to reioyce in.

They shall buylde the lōge tough wildernes, & set vp þ olde deserte. They shall repayre the waist places, & such as haue bene bonde thorow out many generatiōs. Straūgers shal stōde & fede your catel, & the Aleaunters shalbe your plowmē & reapers. * But ye shal
Exo.19.d. be named the prestes of the LORD, & men shal call you the seruaūtes of oure God. ye shall enioye the goodes of þ Gentiles, & triūphe in their substaūce. For your greate reproue & shame, shal they haue tote, that ye may haue parte vpō thē. For they shal haue dubble possession in their londe, & euerlastinge ioye shalbe vnto them. For I the LORDE, which loue right & hate robbery (though it were offred me) shall make their workes full of faythfulnes, and make an euerlastinge couenaunt with them.

Their sede also and their generacion shal be knowne amonge the Gētiles, and amonge the people. All they that se them, shall knowe that they are the hye blessed sede of the LORDE. And therfore * I am ioyfull in the LORD
Esa.25.a.

and my soule reioyseth in my God. & For he
shall put vpon me the garment of Saluacion, and couer me with the mantle of righteousnesse. * He shall decke me lyke a bryde grome, and as a bryde that hath hyr aparel vpon her. For lyke as the grounde bryngeth forth frute, and as the garden shuteth forth sede: So shall the LORDE God cause righteousnesse, & the feare of God to flourish forth before all the Heythen.

The.lxii. Chapter.

FOr Sions sake therfore wyll I not holde my tunge, and for Ierusalems sake I wyl not ceasse: vntyl theyr righteousnesse breake forth as the shynynge lyght, and theyr Saluacion as a burnynge lampe. Then shall the Gentiles se thy righteousnesse, and all kynges thy glory. Thou shalt be named with a * newe name, whiche the mouth of ỳ LORDE shall shew. Thou shalt be a crowne in the hõde of the LORDE, and a glorious garlãde in the hõde of thy God. From this tyme forth thou shalt neuer be called the forsaké, & thy lõde shal nomore be called ỳ wyldernesse: But thou shalt be called Hephzida (that is, my beloued) & the lõde Beula (that is) a maried woman: For the LORD loueth ỳ, & thy lõde shalbe inhabited. * And lyke as a ponge mã taketh a doughter to mariage, so shall God marye hym self vnto the sonnes. And as a brydegrome is glad of his bryde, so shal god reioyse ouer ỳ.

B * I wyll set watchmẽ vpon thy walles (o Ierusalẽ) which shal nether ceasse daye nor nyght, to preach ỳ LORDE. And ye also shal not kepe hym close, nor leaue to speake of hym, vntyll Ierusalẽ be set vp, & made the prayse of ỳ worlde. The LORDE hath sworne by his right hõde & by his stronge arme, ỳ from hẽce forth he wyl not geue thy corne to be meate for thyne enemies, nor the wyne (wherin thou hast laboured) to be drynke for ỳ straũgers. But they ỳ haue gathered in ỳ corne, shall eate it, and geue thankes to ỳ LORDE: and they ỳ haue borne in the wine, shal drynke it in ỳ court of my Sanctuary.

C Stonde back, and departe asunder, ye that stonde vnder the gate, make roume ye people, repayre ỳ strete, & take away the stones, & set out a token for the people. Beholde, the LORD proclameth in the endes of ỳ worlde: * Tell the doughter Syõ: se, thy Saluacio cometh, behold, he bryngeth his treasure wỳ hym, & his workes go before hym. For they shõ ỳ LORD deliuered shalbe called ỳ holy people: & as for the, thou shalt be named the

greatly occupied citie & not the forsaken. R

The.lxiii. Chapter.

WHat is he, this, that cometh frõ A Edom, with stayned reade clothes of Bosra: (whiche is so costly cloth) & cõmeth in so nobly with all his strength? I am he ỳ teacheth righteousnes, & am of power to helpe. Wherfore thã is thy clothyng reade, & thy raimẽt lyke his ỳ treadeth in the wyne presse? I haue troddẽ ỳ presse my self alone, & of all people, there was not one with me. Thus haue I trodẽ downe myne enemies in my wrath, & set my fete vpon thẽ in my indignacion: And theyr bloude sprange vpon my cloothes, & so haue I stayned all my rayment. * For the day of vengeaũce ỳ I haue Esa.34.b takẽ in honde, & the yeare of my delyueraũce is come. I loked aboute me, & there was no mã to shewe me eny help: I fell downe, & no man helde me vp. Thẽ I helde me by myne owne arme, & my feruẽtnesse susteyned me. And thus haue I troden downe ỳ people in my wrath, and bathed them in my displeasure: In somuch that I haue shedde theyr bloude vpon the earth.

* I wyll declare ỳ goodnesse of the LORD, B
yee and ỳ prayse of the LORDE, for all that Exo.15.a. Esa.12.a.
he hath gyuen vs, for the greate good that he hath done for Israell: which he hath gyuen them of his owne fauoure, and accordyng to the multitude of his louyng kyndnesses. For he sayde: These no doute wylbe my people, and no shrenkyng chyldren, & so he was theyr Sauioure. In theyr troubles he forsoke them not, * but the angell ỳ went Exo.13.d. 14.d. 23.d.
forth from his presence, delyuered them: Of very loue & kyndnesse that he had vnto thẽ, redemed he them. He hath borne them, & caried thẽ vp euer, sence ỳ world began. But after they prouoked him to wrath & vexed his holy mynde, he was theyr enemie, and fought agaynst thẽ himself. yet remembred he the olde tyme, of Moses and his people. * how he brought thẽ from ỳ water of ỳ see, Exo.14.a.
& as a shepherde doth wỳ his shepe: how he ‡Psl.76.b
had geuẽ his holy spyrete among thẽ: how he had led Moses by ỳ right honde with his glorious arme: how he had deuyded the water before thẽ (wherby he gat himself an euer lastyng name) how he led thẽ in ỳ depe, as an horse is led in the playne, that they shuld not stomble. The spyrete of the LORDE led them, as a tame beast goeth in the felde.

Thus (o God) hast thou led thy people, C
to make thy self a glorious name with all
* Loke downe then from heauen, & beholde Baruc.2.c

the dwellyng place of thy sanctuary and thy glory. How is it, ꝑ thy gelousy, thy strēgth, the multitude of thy mercies & thy louynge kyndnesse, wyll not be entreated of vs? yet
Mat.6.b. art thou * oure father: For Abrahā knoweth
Luc.11.a. vs not, nether is Israell acquaynted with
Mat.23.a vs. But thou LORDE art oure father & redemer, & thy name is euerlastyng. O LORD
Psa.118.b * wherfor hast thou led vs out of thy waye wherfore hast thou hardened oure hartes, that we feare the not? Be at one with vs agayne, for thy seruauntes sake that are of the generacion of thy heritage. Thy people hath had but lytle of thy Sanctuary in possession, for oure enemyes haue taken it in: And we are become, euen as we were from ꝑ beginnyng: but thou art not they LORD, for they haue not called vpon thy name.

The.lxiiii. Chapter.

I O That thou woldest cleue the heaue in sonder, & come down: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre: and that the malicious myght boyle, as the watere doth vpō ꝑ fyre: Wherby thy name myght be knowne amōge thyne enemies: and that the Gentiles myghte tremble before the. That thou myghtest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnyng of the worlde there was none (excepte thou o God) that herde or perceaued, * nether hath eny eye sene what thou
1.Cor.2.b. doest for them, that put they trust in the.

Thou helpest him that doth right with cherefulnesse, and them that thynke vpon thy wayes. But lo, thou art angrie, for we
Rom.3.b. offende, and haue ben euer in synne, * And
Psa.13.a there is not one hole. We are all as an vnclene thing, & all our righteousnesses are as the clothes stayned with ꝑ floures of a woman: we fall euerychone as the leaf, for our synnes carie vs away lyke ꝑ wynde. There is no man that calleth vpon thy name, that stondeth vp to take holde by the. Therfore hydest thou thy face from vs, & cōsumest vs, because of oure synnes.

But now LORDE, thou father of ours:
Rom.9.c. * We are the clay, and thou art oure potter,
2 Jer.10.b and we all are the worke of thy hondes * Be
Psal.78.a not to sore displeased (o LORDE) and kepe not oure offēces to long in thy remēbraūce, but cōsyder that we all are thy people. The
Mich.3.a. cities of thy Sanctuary lye waist, * Sion is a wildernesse, and Jerusalem a desert.

Oure holy house whiche is oure beaty, where our fathers praysed the, is brent vp, yee all oure comodities and pleasures are waysted away. Wylt thou not be intreated (LORDE) for all this? Wylt thou holde thy peace, and scourge vs so sore?

The.lxv. Chapter.

I Hey * shall seke me, that hither- to haue not axed for me: they shall fynde me, that hytherto haue not sought me. The shall I saye immediatly to the people that neuer called vpon my name: I am here, I am here. For thus lōge haue I ouer holden oute my hondes to an vnlayefull people, that go not the tyght waye, but after they owne ymaginacions: To a people, that is euer defyeng me to my face. * They make they oblacions in gardens, & they smoke vpon * aulters of bryche: they lurch amonge the graues, and lye in the dennes all nyght. * They eate swyne flesh, and vncleane broth is in they vessels. ꝑ thou commest nye them, they saye: touch me not, for I am holyer then thou.

All these men when I am angrie, shalbe turned to smoke and * fyre, that shal burne for euer. Behold, it is writte before my face, and shall not be forgotten, but recōpensed. I shall rewarde it them into they bosome I meane poure mysdedes, and ꝑ mysdedes of poure fathers together (saieth ꝑ LORDE) which haue made they smokes vpon the mountaynes, and blasphemed me vpon the hilles: therfor wyl I measure they olde dedes into they bosome agayne.

Moreouer thus sayeth the LORDE: * they as when one wolde gather holy grapes, men saye vnto hym: breake it not of, for it is holy: & euen so wyll I do also for my seruantes sakes, that I wyll not destroie them all. But I wyll take a sede out of Jacob, and out of Juda one, to take possession of my hyll. My chosen shal possesse these thynges, and my seruauntes shall dwell there. Saron shall be a shepefolde, and the * valley of Achor shall geue stallynge for the catell of my people, that feare me. But as for you, ye are they that haue forsaken the LORDE and forgotten my holy hyll, ye haue set vp an aulter vnto Fortune, and geuen vyche drynkoffrynges vnto Treasure. Therfor wyll I nombre you with the swerde, that ye shall be destroyed all together. * For when I called, no mā gaue me answer: when I spake, ye harkened not vnto me, but dyd wickednes before myne eyes, and chose the

thinge that pleased me not.

Therfore thus sayeth the LORD God: Behold, my seruauntes shall eate, but ye shall haue hunger. Beholde, my seruauntes shall drynke, but ye shall suffre thyrste. Beholde, my seruauntes shal be mery, but ye shal be cõfounded. Beholde, my seruauntes shal reioyse for very quietnesse of harte. But ye shall crie for sorow of hart, and complayn for vexacion of mynde. Youre name shall not be sworne by amonge my chosen, for God the LORDE shall slaye you, and call his seruaũtes by another name: * Who so reioyseth vpõ earth shall reioyse in the true God: And Who so sweareth vpon earth, shal sweare in the true God. For the olde enemite shalbe forgotten, and taken awaye out of my sight. * For lo, I shal make a new heauen, & a new earth. And as for the olde, they shall neuer be thought vpon, nor kept in mynde: but mẽ shalbe glad and euermore reioyse, for the thynges, that I shall do.

For why: Beholde, I shall make a ioyfull Ierusalẽ, yee I my self will reioyse with Ierusalem, & be glad with my people. * And ỹ voyce of wepinge and waylinge shall not be herde in her from thence forth. There shal neuer be chylde nor olde mã, that haue not their full dayes. But when the chylde commeth to an hundreth yeare olde, it shal dye. And yf he ỹ is an hundreth yeare of age do wronge, he shalbe cursed. * They shall buylde houses, & dwell in them: they shall plante vynyardes, and eate the frute of them. They shall not buylde, and another possesse: they shal not plãte, and another eate. * But the life of my people shalbe like a tree, and so shal the worke of their hondes.

My chosen shal lyue longe, they shal not labour in vayne, nor beget with trouble: for they are the hye blessed sede of the LORDE, & their frutes with them. And it shalbe, that or euer they call, I shall answere them. Whyle they are yet but thynkinge howe to speake, I shall heare them. * The wolff and the lam be shall fede together, and the lyon shall eate haye like the bullocke * But earth shalbe the serpentes meate. There shal no mã hurte nor slaye another, in all my holy hyll, sayeth the LORDE.

The.lxvi. Chapter.

THus saieth the LORDE * Heaue is my seate, and the earth is my fotestole. Where shall nowe the house stonde, that ye wil buylde vnto me? And where shal be the place, that I will dwell in? As for these thynges, my honde hath made them all, and they are all created, sayeth the LORDE: Whome shall I then regarde? Euen hym that is of a lowly troubled spyrete, and stondeth in awe of my wordes. For who so slayeth an ore for me doth me so greate dishonoure, as he that kylleth a man. He ỹ kylleth a shepe for me, choketh a dogge. He that bryngeth me meatoffrinｇes, offreth swynes bloude: Who so maketh me a memoriall of Incense, prayseth ỹ thing that is vnright. yet take they suche wayes in honde, and their soule deliteth in these abhominacions. Esa.57.f. Esa.61.a. 1 Sal.30.h

* Therfore will I also haue pleasure in laughinge them to scorne, and the thynge that they feare, will I bringe vpon thẽ. * For whe I called, no man gaue answere: when I spake, they wolde not heare: but dyd wickednesse before myne eyes, and chose the thynges that displease me. Heare the worde of God all ye, that feare the thyng which he speaketh youre brethren that hate you, and caste you out for my names sake, saye: Let the LORDE magnifie hiself, that we maye se youre glad nesse: and yet they shalbe confounded. Job.6.b. Pro.1.b. Esa.65.a B

* For as touchinge the citie and the tẽple, I heare the voyce of the LORDE, that will rewarde, and recompence his enemie lyke as when a wyfe bringeth forth a man chylde, or euer she suffre the payne of the byrth and anguysh of the trauayle. Who euer herde or sawe suche thynges? doth the grounde beare in one daye? or are the people borne all at once, as Sion beareth hys sonnes? For thus sayeth the LORD: Am I he that maketh other to beare, and beare not my self? * Am not I he that beareth, and maketh bareu? sayeth thy God. Reioyse with Ierusalem, and be glad with her, all ye that loue her. * Be ioyfull with her, all ye that mourned for her. For ye shall sucke comforte out of hir breastes and be latisfied. ye shal taist, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I will let peace in to her, lyke a water floude, & the might of the Heithen lyke a flowinge streame. Then shall ye sucke, ye shall be borne vpõ hir sydes and be ioyfull vpon hir knees. For lyke as a chylde is comforted of hys mother, so shall I comforte you, and ye shalbe comforted in Ierusalem. And when ye se thys, youre harte shall reioyse * and youre bones shall florisshe lyke an herbe. Gen.16.a. 29.f. 30.a. Mat.5.b. C Psa.7.b. Esa.37.c.

Thus shall the honde of the LORDE be knowne amonge hys seruaunntes, and hys indignacion amoge hys enemies. For beholde the LORDE shal come with fyre, and his cha-

ret shal be lyke a whyrlwynde, that he maye recompence his vengeaunce in hys wrath, and hys indignacion with the flame of fyre. For the LORDE shal iudge all flesh with the fyre and with his swerde, and there shalbe a greate nombre slayne of the LORDE. Such as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominacions, shalbe take awaye together, sayeth the LORDE. For I will come to gather all people & tonges, with their workes & ymaginacions: they shall come, and se my glory. Unto them shall I geue a token, and sende certayne of them (that be delyuered) amonge the Gentiles: in to Celicia, Africa & Lidia (where men can handle bowes) in to Italie also and Greke londe.

Esa. 44. a 52. a. 60. a. 65. a.

*The Iles farre of, that haue not herde speake of me, & haue not sene my glory shall preach my prayse amonge the Gentiles, and shall bringe all youre brethren for an offringe vnto the LORDE, out of all people, vpon horses, charettes and horse litters, vpon mules and cartes to Jerusalem my holy hyll (sayeth the LORDE): lyke as the chyldren of Israel bringe the offringe in cleane vessels to the house of the LORDE.

And I shall take out certayne of them for to be prestes and leuytes, sayeth the LORDE. For lyke as the new heauen & the newe earth whiche I will make, shalbe stable stablished by me: (sayeth the LORDE): So shall youre sede and youre name contynue, and there shalbe a new Moone for the other, and a new sabbath for the other and all flesh shall come to worshipe before me, (sayeth the LORDE) And they shall go forth, and loke vppon the carcases of them that haue transgressed agaynst me For their worme shall not dye, neither shall their fyre be quenched, and all fleshe shall abhorre them.

Gen. 48. a

The ende of the prophet Esay.

The Prophet Jeremy.

What Jeremy conteyneth.

Chap. i. The declareth firste hys callinge, and in a vision he seith the destruccion of Jerusalem.

Chap. ii. The sayth vnthankefulnesse and louynge mercy of God: Agayne, the vnthanckfulnes of the people.

Chap. iii. He crieth vpon the people to amende, and sheweth them the wrath of God.

Chap. iiii. He sayeth the wrothfull displeasure of God before them, and exhorteth them to amendement.

Chap. v. vi. vii. viii. The wrath of God, and the cause therof. Plages and misery for to come.

Chap. ix. The prophet mourneth and complaineth vpon the synnes of the people.

Chap. x. He geueth them warninge, that they folowe not the lyes and customes of the heithen, and sheweth them howe vayne a thynge it is to worshipe ymages, and to forget the true louynge God.

Chap. xi. He putteth them in remembraunce of the couenaunt, sheweth their mysery, and complaineth of his owne persecucion.

Chap. xii The prosperite of the wicked, & trouble of them þ are godly. The forsakinge of the Jewes and callynge of the Heithen.

Chap. xiii Horie plages vpon the people, shewed vnto the prophet by the lynninge girdle.

Chap. xiiii The derth of frutes. Howorthe is God at the people, that he forbiddeth the prophet to praye for them.

Chap. xv. God will not be entreated, where his lawe is troden vnder foote. He answereth the prophet in hys complaynte.

Chap. xvi The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.

Chap. xvii Vnto punishment of them that forsake þ LORDE, and put their trust in men. A commaundement concernynge the Sabbath.

Chap. xviii By the potters worke the prophet is taught, so that he warneth the people, and telleth the of the punishmente.

Chap. xix The plage vpon Jerusalem and Tophet.

Chap. xx. Pashur the chefe preest smyteth Jeremy the prophet, and putteth hym in prison: whiche sheweth him his plage for to come.

Chap. xxi The prophet sheweth the kyng, what shal become of the citie.

Chap. xxii He exhorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Salum (otherwyse called Joas) the sonne of Josias: and what shal happen to Jechonias the sonne of Joachim.

Chap. xxiii He reproueth the wicked rulers and false prophetes.

Chap. xxiiii. The vision of the fygge maisdes.

Chap. xxv. He reproueth the kyng and all the people, and sheweth the punyshment for to come vpon the heithen.

Chap. xxvi Because the prophet rebuketh the people, the preestes and the prophetes put hym to trouble: but at the last Ahicam deliuereth hym.

Chap. xxvii God commaundeth the prophet for to make bondes and cheynes, to signifie the captiuite of the heithen kynges.

Chap. xxviii. Hananias the false prophet withstandeth Jeremy.

Chap. xxix A letter of Jeremy sent vnto the prisoners at Babylon.

Chap. xxx Jeremy (at the commaundement of God) wryteth his sermons in a boke. He worte ... fortable promises vnto the godly: Agayne, the wrath of God agaynst the wicked.

Chap. xxxi. He putteth the people in mynde of the louynge mercy and benefites of God, and comforteth them with hys promises.

Chap. xxxii. The prophet beynge in prison shewery the deliueraunce of the people out of captiuite.

Chap. xxxiii A playne and manifest prophesye of þ kyngdome of Christ.

Chap. xxxiiii. He sheweth the kynge Sedechias & the people theyr punyshment for breakynge the couenaunt.

Chap. xxxv. He reproueth the disobedience of the people, shewyng the good example of the Rechabites.

Chap. xxxvi The kynge burneth the prophecies boke, but a greater is written agayne for it, and the kynge punished.

Chap. xxxvii Pharao commeth out of Egipte to helpe the kynge, but in vayne. Jeremy is put in prison.

Chap. xxxviii. The princes labour to haue the prophet dead, they put hym in a lower prison: but Abemelech getteth hym out, and the kynge commoneth with hym.

Chap xxxix The citie of Jerusalem is wonne, the kynge taken, his sonnes and princes slayne before his face, hys owne eyes put out, and he led vnto Babylon. But Jeremy and Abdemelech escape.

Chap. xl Howe the chefe captayne intreateth Jeremy. Godolias is made gouernoure of the londe, & people resorte vnto hym.

Chap. xli Ismael slayeth Godolias, and taketh the people prisoners, but Johanna deliuereth them.

Chap. xlii The captaynes are counsell at Jeremy, but folowe hym not.

Chap. xliii xliiii They will nedes go in to Egipte against the commaundement of God. The prophet exhorteth them to the contrary, and to leaue their idolatry: Nevertheles, they regarde it not, but wyll do as their fathers dyd before them.

Chap. xlv Jeremy comforteth Baruch, concernynge hys weakenesse of mynde.

Chap. xlvi The summe of Jeremies preachynge vnto the heithen, specially vnto Egipte.

Chap. xlvii Against the Philistynes

Chap. xlviii Against Moab

Chap. xlix Against the Ammonites, Edomites, Damascens, Cedar and Elam.

Chap. l. li. Against Babylon.

Chap. lii A recitynge how Jerusalem was besieged, wonne, and taken.

These are the Ser=

mons of Jeremy the sonne of Helchia ỹ preest
Jere.11.d. one of them that dwelt at * Anathot in the lõ=
de of Ben Jamin, when the LORDE had first
spoken with hym, in the tyme of Josias ỹ son
ne of Amon kyng of Juda, in the .xiii. yeare
of hys kyngdome: and so during vnto the ty
me of Joachim the sonne of Josias kynge of
Jere.39.a. Juda, * & vnto the .xi. yeares of Sedechias
4.Esd.25.a the sonne of Josias kynge of Juda were en=
ded: when Jerusalem was taken, euen in the
fyfth Moneth.

The.first Chapter.

THe worde of the LORDE spake
Esa.44.a thus vnto me: * Before I fashio
46.a. ned the in thy mothers wõbe, I
Psal.70.a dyd knowe the: And or euer thou
wast borne, I sanctified the, & or
dened the, to be a prophet vnto the people.
Exo.4.c. Then sayde I: * Oh LORDE God, I am vn
Sap.9.b. mete, for I am yet but yonge. And the LOR=
DE answered me thus: Saye not so, I am to
Deut.10.c yonge: * For thou shalt go to all that I shall
* 1.Esd.3.a sende the vnto, * and what so euer I com=
maunde the, that shalt thou speake. Be not a
frayed of their faces, for I will be with the,
to deliuer the, sayeth the LORDE.

Esa.6.a * And with that, the LORDE stretched out
ere.18.a. his honde, and touched my mouth, and saide
moreouer vnto me: Beholde, I put my wor=
des in thy mouth, and this daye do I set the
ouer the people and kyngdomes: that thou
mayest rote out, breake of, destroie, and make
waste: and that thou mayest buylde vp, and
plãte. After this, the LORDE spake vnto me
B sayenge: Jeremy, what seist thou: And I saye
de: I se a wakinge rodde. Then sayde ỹ LOR
DE: thou hast sene right, for I will watch di
ligently vpon my worde, to perfourme it.

¶ It happened afterwarde, that the LOR=
DE spake to me agayne, & sayde: What seyst
Jer.4.a.c. thou: And I sayde: I do se a seething * pot,

lokinge from out of the north hitherwarde.

Then sayde the LORDE vnto me: * Out Jer.1.d.
of the north shall come a plage vpon all the xlvii.
dwellers of the londe. For lo, I will call all the.1
the officers of the kyngdomes of the north,
(sayeth the LORDE.) And they shall come,
and euery one shall set his seate in the gates
of Jerusalem, and in all their walles rounde
aboute, and thorow all the cities of Juda.
And thorow them shall I declare my iudg=
ment, vpon all the wickednesse of those men
that haue forsaken me: that haue offred vn=
to straunge goddes, and worshipped the wor
kes of their owne hondes.

* And therfore gyrde vp thy loynes, arise, Jer.1.a
and tell them, all that I geue the in cõmaun
dement. Feare them not, I will not haue the
to be afrayed of the. * For beholde, this daye Jer.15.
do I make the a stroge fensed towne, an yron
pyller, and a brasen wall against the whole lã
de, against the kynges and mightye men of
Juda, against the preestes and people of the
londe. They shall fight against the, but they
shall not be able to ouercome the: for I am by
the, to deliuer the, sayeth the LORDE.

The.ii.Chapter.

MOreouer, the worde of the LORD
came vnto me thus: Go thy
waye, crye in the eares of Jeru=
salem, & saye: Thus saieth the LOR
DE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast
loue: in that thou folowdest me thorow the
wildernesse, in an vntilled londe. Then Is=
rael was halowed vnto the LORDE, and
was hys first frutes. * All they that deuoure Jer.50.a
Israel, offended: misfortune fell vpon them, xlvi.
sayeth the LORDE. Heare therfore the worde
of the LORD, O thou house of Jacob, and all
the generacion of the house of Israel. Thus
sayeth the LORDE vnto you:

What vnfaythfulnesse founde youre fa=
thers in me, that they went so farre away
fro me, fallinge to lightnesse, and beyng le
vayne? They thought not in their hartes:
Where haue we left the LORDE, ỹ brought
vs out of the londe of Egipte: * ỹ led vs thor Deut.8.a
row the wyldernesse, thorowe a desert and
rough londe, thorow a drye and a deadly lon
de, yee a londe that no man had gone thorow
and wherein no man had dwelt. * And when Deut.8.a
I had brought you in to a pleasaũt wel buyl
ded londe, that ye might enioye the frutes &
all the commodities of the same: ye went forth
and defyled my londe, & brought myne her=
tage to abhominacion.

The prestes thé selues saide not once: whe re is ỳ LORDE? * They ỳ haue ỳ lawe in their handes, knowe me not: The shepherdes offende agaynst me. The prophetes do seruy= se vnto Baal, & folowe such thinges as shall bringe them no profit.

Wherfore I am constrayned (sayeth the LORDE) to make my complaynte vpon you and vpon youre childzen. Go in to the Iles of Cethim, & loke wel: sende vnto Cedar, ta= ke diligent hede: & se, whether such thinges be done there, whether the Gétiles them sel= ues deale so falsly & vntruly with their god= des* (which yet are no goddes i dede.) But my people hath geuen ouer their hie honou= r, for a thinge that maye not helpe them.

Be astonied (o ye heauens) be afrayde, & abashed at such a thinge, saieth ỳ LORDE. For my people hath done two euels. They haue forsakē me the * well of the water of lyf, and digged them pittes, yee vile and bro= ken pittes, that holde no water* Is Israel a bonde seruaunt, or one of the housholde? Why is he thē so spoyled? Why do they roa= re and crie then vpon him, as a lyon? They haue made his lōde wayst, * his cities are so brent vp, that there is no man dwellinge in them. yee the childzen of Noph and Tapha nes haue defyled thy necke.

* Cōmeth not this vnto ỳ, because thou hast forsaken the LORDE thy God, euer sen= ne he led the by ỳ waye? And what hast thou now to do in the strete of Egipte? to drinke foule water? Ether, what makest thou in ỳ waye to Assiria? to dyke water of ỳ floude? Thyne owne wickednesse shal reprooue the and thy turnynge awaye shal cōdemne the: that thou mayest knowe and vnderstonde, how euel and hurtfull a thinge it is, ỳ thou hast forsaken the LORDE thy God, and not feared him, saieth ỳ LORDE God of hoostes.

* I haue euer broken thy yocke of olde, and burstē thy bondes: yet saiest thou, & I wil nomore serue, but (like an harlot) thou run= nest aboute vpon all hie hilles, & amonge all grene trees: where as I planted the out al noble grapes and good rotes. * How art thou turned then in to a bytter, vnfruitfull, & straunge grape? yee & that so sore, ỳ though thou washest the with Nitrus, and makest thicke to sauoure with that swete smellinge herbe Borith: yet i my sight thou art stay= ned with thy wickednesse, saieth the LORDE thy God.

Saye not now: I am not vnclene, and I haue not folowed the goddes. * Loke vpon thyne owne wayes in the woodes, valleis & dēnes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that goeth easely his waye: and thy wanton nes is like a wilde Asse, that vseth the wil= dernesse, and that snoffeth and bloweth at his wil. Who can tame the? All they that se= ke the, shal not faple, but fynde the in thyne owne vnclennes. Thou kepest thy fote frō nakednes, and thy throte from thyrste, and thinkest thus in thy self: truly, I wil take no sorowe, I wil loue the straūge goddes, and hange vpon them,

Like as a theefe that is taken with the de= de, cōmeth to shame, euen so is the house of Israel come to confusion: the comon people their kinges and rulers, their prestes & pro= phetes. * For they saye to a stock: thou art my father, and to a stone: thou hast begotē me, * yee they haue turned their back vpon me, & not their face. & But in ỳ tyme of their trouble, when they saye: stonde vp, and hel= pe vs, I shal answere thē: Where are now thy goddes, ỳ thou hast made the? vpō them stonde vp, and helpe the i the tyme of nede? * For loke how many cities thou hast (o Juda) so many goddes hast thou also.

Wherfore thē wil ye go to lawe with me, seinge ye all are synners agaynst me, saieth the LORDE? It is but lost labour, that I smyte youre childzē, for they receaue not my correctiō. * youre owne swearde destroyeth youre prophetes, like a deuouringe lyon. ỳ ye be the people of the LORDE, then herkē vn to his worde: Am I thē become a wildernes= se vnto the people of Israel? or a londe that hath no light? Wherfore saieth my people thē: we are fallen of, and we wil come no mo re vnto the? Doth a mayden forget hir rayl= mēt, or a bryde hir stomacher? And doth my people forget me so longe? Why boastest thou thy wayes so hyhe (to optayne fauoure there thorow) when thou hast yet stayned them with blasphemies?

Upon thy wynges is founde * the bloude of poore and innocent people, and that not in corners & holes only, but openly in all the= se places. yet darrest thou saye: I am gilt= lesse: Truly, his wrath can not come vpō me. Beholde, I wil reason with ỳ, because thou darrest saye: I haue not offended. O how e= uel wil it be for the, to abyde it, when it shal be knowne, how oft thou hast gone dar war de? For thou shalt be confounded, as wel of Egipte, as of the Assirians: yee thou shalt go thy waye frō them, & smyte thyne hōdes together vpon thy heade. Because the LOR DE shal bringe that confidence and hope of

Jere.5.b Esa.57.a Ezec.16.b

Deut.32.

* Jer.2.b

Jacob.7.b & Deut.32.

Jere.11.b

C

2.Par.24.b

Deut.12.b Jere.7.a Ezec.20.b Psal.105.f

thine to naught, and thou shalt not prospere with all.

The.iii. Chapter.

Deu.24.a

COmonly, *when a man putteth awaye his wyfe, & she goeth frō him, and marieth with another then the questiō is: shulde he resorte vnto her ony more after þ is not this felde then defyled, and vncleane? *But as for the, thou hast played the harlot with many louers: yet turne agayne to me, saieth the LORDE. Lift vp thine eyes on euery syde, & loke, yf thou be not defyled. Thou hast waited for them in the stretes, and as a murtherer in the wildernesse. Thorow thy whordome, and shamefull blasphemies, is the londe defyled.

Ose.2.a Ezec.16.b Osee.5.a

*This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores forehead, and canst not be ashamed. Eis woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me fro my youth: Wilt thou then put me awaye, and cast me of forever? Or wilt thou withdrawe thy self clene fro me? Neuertheles, thou speakest such wordes, but thou art euer doinge worse & worse

Ier.3.a

B The LORDE sayde also vnto me, in the tyme of Iosias the kinge. Hast thou sene what that shrenkinge Israel hath done: *howshe hath runne vp vpon all hye hilles, and amōge all thyck trees, and there played the harlot? hast thou sene also, (When she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? *Juda that vnfaithfull sister of hirs also sawe this: Namely, that after I had well sene the aduoutrye of the shrenkinge harlot Israell, I put her awaye, and gaue her a byll of deuorcement.

Ier.3.b

For all this, hir vnfaithfull sister Juda was not ashamed, but wente backe & played the whore also. yee and the noyse of hir whordome hath defyled the whole lōde. For she hath committed hir aduoutrie with stones and stockes.

Neuertheles, hir vnfaithfull sister Juda is not *turned vnto me agayne with hir whole harte, but fayndely, saieth the LORDE

Ose.5.a

C And the LORDE sayde vnto me. *The bacsyder Israel is more righteous, then the vnfaithfull Juda: and therfore go preach these wordes towarde the north, & saye: Thou shrenkinge Israel, turne agayne (saieth the LORDE,) and I will not turne my face from you, for I am merciful, saieth the LORDE & I will not alwaye beare displeasure agayne the: but on this condition, that thou knowe thy greate blasphemy: Namely that thou hast vnfaithfully forsaken the LORDE thy God, & hast made thyself partaker of strange goddes * vnder al grene trees, but hast had no wil to heare my voyce, saieth the LORDE

Jere.13 Eze.17

O ye shrenkinge children, turne agayne, saieth þ LORDE, *& I wilbe maried vnto you. For I wil take one out of the citie and two out of one generatiō from amōge you, & bringe you out of Sion: and wil geue you hyrdmē after myne owne mynde, which shal fede you with lernynge and wisdome. And ouer, when ye be increased and multiplied in the londe, then (saieth the LORDE) there shal nomore boast be made of the arke of the LORDES Testament: Noman shal thinke vpon it, nether shall eny man make mencion of it: for from thēce forth it shall nether be visited, nor honoured with giftes.

Jere.31.a Ier.3.a Ier.31.a Ier.3.a

*Thē shal Jerusalē be called þ LORDES seate, & all Heithen shalbe gathered vnto it, for the name of the LORDE sake which shal be set vp at Jerusalem. And from that tyme forth, they shal folowe nomore the ymagincion of their owne frowarde harte.

Ier.3.a

Thē those þ be of the house of Juda, shal go vnto the house of Israel: *And they shal come together out of the north, into the same londe that I haue geue youre fathers. I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasaunt londe for thine heretage, yee and a goodly host of the Heuthen: and how I commaunded the, hath thou shuldest* call me father only, and not to shrencke fro me.

Ier.3.a Ier.3.a

But like as a woman fayleth hir louer, so are ye vnfaithfull vnto me (o ye house of Israel) saieth þ LORDE. *And therfore the voyce of the children of Israel was herde ouerysyde, wepinge and waylinge: for they haue defyled their waie, & forgotten God their LORDE.

Jere.3.a

O ye shrenkinge children, turne agayne, (sayngc: lo, we are thine, for thou art þ LORDE oure God:) And so shal I heale youre backeturnynges. The hilles fall, and all the hie pryde of the mountaynes, but þ *Salucion of Israel standeth only vpon God oure LORDE.

Ier.3.a

*Confusion hath deuoured oure fathers substance fro oure youth vp: yet their shepe, bullockes, their sonnes and doughters. So do we also slepe in oure confusiō, and shame coureth vs: *for we and oure fathers from oure youth vp vnto this daye haue sy-

Ier.3.a Deu.12.a Ier.3.a

gth agaynste the LORDE oure God, and ha-
ue not obeyed the voyce of the LORDE oure
God.

The.iiii. Chapter.

IJsrael, yf thou wilt turne the, the
turne vnto me, sayeth the LORD
And yf thou wilt put awaye thy
abhominacions out of my sight,
thou shalt not be moued:* And
shalt sweare: The LORDE lyueth: in treuth,
in equite, and righteousnesse: and all people
shall be fortunable and toyfull in hym. For
thus sayeth the LORD to all Juda and Jeru
salem: plowe your new londe, and sowe not
amonge the thornes.

*Be circumcised in the LORDE, and cut
awaye the foreskynne of youre hertes, all ye
of Juda, and all the indwellers of Jerusalē:
that my indignacion breake not out lyke fy
re, and kyndle, so that no man maye quenche
it, because of the wickednes of youre ymagi-
cions.

*Preach in Juda and Jerusalem, crie out
and speake: blowe the trompettes in the lon-
de, crie that euery man maye heare, and laye
Gather you together, and we will go in to
strange cyties. Set vp the token in Sion,
hede you, and make no tarieng: *for I will
bringe a greate plage, and a greate destruc-
tion from the north. For the spoyler of the Gē
tiles is broken vp from his place, as a Lyon
out of his denne, that he maye make the lon-
de waist, and destroye the cyties, so, that no
man may dwel therin. Wherfore gyrde your
selues aboute with sack cloth, mourne, and
wepe, for the fearfull wrath of the LORDE
shall not be withdrawen from you.

At the same tyme (sayeth the LORDE) the
hart of the kynge and of the prynces shalbe
gone, the prestes shalbe astonied, and the
prophetes shalbe sore afrayed. Then sayde I
O LORDE God, hast thou then deceaued
thys people and Jerusalē, sayenge: *ye shall
haue peace, and now the swearde goeth tho-
rough their lyues. Then shall it be sayde to the
people & to Jerusalē: *there commeth a war
me wynde from the north thorow the waye of
my people, but nether to fanne, nor to clense.
After that shall there come vnto me a stro
ge wynde, and then will I also geue sentence
vpon them. For lo, he commeth downe lyke
as a cloude, & his charettes are like a stormy
wynde: * hys horsmen are swifter then ỹ Ie-
gle. Wo vnto vs, for we are destroyed. O Je
rusalem * wash thyne hart from wickednesse
that thou mayest be holped. How longe shall

thy noysome thoughtes remayne with the?

For a voyce from Dan and from ỹ hyll of
Ephraim speaketh out, and telleth of a de-
struction. Beholde, the Heythen geue Jerusa
lem warnynge, and preach vnto her, that hir
destroyers are commynge from farre coun-
trees. They tell the cytyes of Juda the same
also, they shall geue them warninge in euery
place, like as the watchmē in the felde. *For Iere. 3.5.
they haue prouoked me to wrath, sayeth the
LORDE.

* Thy wayes and thy thoughtes, haue 1.Re.19.8
brought the vnto thys, thys is thyne owne Iere. 2.c.
wickednesse and disobedience, that hath pos- and 44.d
sessed thyne hart: Ah my bely, ah my bely,
(shalt thou crie) how is my hart so sore? my
hart paunteth within me, I can not be still,
for I haue herde the crienge of the trumpe-
tes, and peales of warre.

They crie murthur vpon murthur, ỹ whō-
le londe shall perish. Immediatly my tentes
were destroyed, & my hangynges in ỹ twinck
linge of an eye. How longe shall I se the to-
kens of warre, and heare the noyse of the trō
pettes?

Neuertheles this shall come vpon them, D
*because my people is become foolish, and Esa.5.b.
hath vterly no vnderstondinge. & They are ỹ Barue.3.8
chyldren of foolishnes, and without eny dis- & 4.22.
crecton. To do euel, they haue witt ynough:
but to do well, they haue no wisdome. I ha-
ue loked vpon the earth, and se, it is waste
and voyde. I loked towarde heauen, and it
had no shyne.

I beheilde the mountaynes, and they trem
bled, & all the hylles were in a feare. I loked
aboute me, and there was no body, and all ỹ
byrdes of the ayre were awaye. I marked
wel, and the plowed felde was become waist,
yee all their cities were broken downe at the
presence of the LORDE, and indignacion
of his wrath.

For thus hath the LORDE sayde: The G
whole londe shalbe desolate, yet will I not
then haue done. And therfore let the earth
mourne, and let the heauen be so sory aboue:
for the thynge that I haue purposed, and ta-
ken vpon me to do, shall not repente me, and
I will not go from it. The whole londe shall
ake, for the noyse of the horsmen and bow-
men: they shall runne in to dennes in to woo
des, and clymme vpō the stony rockes. All
the cities shalbe voyde, and no man dwellin
ge therin.

What wilt thou now do, thou beinge de-
stroyed? * For though thou clothest thy selfe Iere.2.f.
with scarlet, & deckest ỹ with gold: & though & Ezec.f.

thou paynteſt thy face w̄ colours, yet ſhalt thou trymme thy ſelf in vayne.

For thoſe that hither to haue bene thy greate fauourers, ſhall abhorre the, and go aboute to ſlaye the. For (me thinke) I heare a noyſe, like as it were of a woman trauelinge, or one laboringe of hir firſt chylde: Euen the voyce of the doughter Sion, that casteth out hir armes, and ſwolneth, ſayenge: Ah wo is me, how ſore vexed and fayntē is my harte, for them that are ſlayne.

The.v Chapter.

RVnne thorow Jeruſalem, behold and ſe: Seke thorow hir ſtretes alſo wythin, yf ye can fynde one man, that doth equall and right or that laboureth to be faythfull: and I ſhall ſpare him (ſayeth the LORDE.

Jer.4.c. 22.f. *For though they can ſaye: the LORDE liueth, yet do they ſweare to diſceaue: Where as thou (o LORDE) lokeſt onely vpon fayth and treuth.

Thou haſt ſcourged them, but they toke no repentaunce: thou haſt correcte them for amendement, but they refuſed thy correctiō. They made their faces harder then a ſtone, and wolde not amende.

Therfore I thought in my ſelf: peraduēture they are ſo ſymple and folyſh, that they vnderſtonde nothinge of the LORDES waye
Deu 17.b and iudgmentes of oure God * Therfore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgmētes of our God But theſe (in lyke maner) haue broken the yock, and burſten the bondes in ſonder.

28 *Wherfore, a lyon out of ꝓ wood ſhal hurt them, and a Wolfe in the euenynge ſhall
Deu. 32.b deſtroye the. The cat of the mountayne ſhal lye lurkinge by their cities, to teare in peces all them, that come therout. For their offences are many, and their departinge awaye is greate.

Shulde I then for all thys heaue mercī vpon the? Thy children haue forſaken me,
Deut. 32.a *and ſworne by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrie, and haunted harlottes houſes.

In the deſyre of vnclenly luſt they are be
Ezec.22.d. come like the ſtoned horſe *euery mā neyeth
Jere.5.a at hys neyghbours wife: Shulde I not correcte this, ſayeth the LORDE?

Shulde I not be a venged of euery people, that is like vnto thys? Clymme vp vpō their walles, beate them down, but deſtroie them not vtterly: cut of their braunches, becauſe they are not the LORDES.

For vnfaithfully hath the houſe of Iſrael and Juda forſaken me, ſayeth the LORDE,
*They haue denied the LORDE, and ſayde: 2 Pet.2.
it is not he. e Tuſh, there ſhall no myſchyefe Amos.9.
come vpon vs, we ſhal ſe neither ſweard Deut.32.
nor honger *As for the warninge of the ꝓ Jere.23.
phetes, they take it but for wynde, yet there
is none of theſe, which will tell them, ꝓ ſuch Deut.28
thynges ſhall happen vnto them.

Wherfore thus ſayeth the LORDE God of hooſtes: becauſe ye ſpake ſuche wordes, beholde *The wordes that are in thy mouth Ezec.22.
will I turne to fyre, and make the people to be wood, that it maye conſume them.

*Lo, I will bringe a people vpō you hō Deut.
farre, o houſe of Iſrael (ſayeth the LORDE) 28.d.
a mighty people, an olde people, a people whoſe ſpeach thou knoweſt not, neither vnderſtondeſt what they ſaye.

Their arowes are ſodane death, yet they themſelues be very glauntes. This people ſhall eate vp thy frute & thy meate, yet they ſhal deuoure thy ſonnes and thy doughters thy ſheepe and thy bullockes.

They ſhall eate vp thy grapes & hyggs. As for thy ſtronge and well tenſed cytes, wherin thou diddeſt truſt, they ſhall deſtroye them with the ſwearde.

Neuertheles I will not then haue done
with you, ſayeth the LORDE. But yf they ſaye: * wherfore doth the LORDE oure God Jere.16.
all this vnto vs?

Then anſwere them: *becauſe, that lyke Deut.
as ye haue forſaken me, & ſerued ſtraūge gods 28.d.
in youre owne londe, euen ſo ſhall ye ſerue other goddes alſo in a ſtraunge londe.

Preach this vnto the houſe of Jacob, & crie it out in Juda, and ſaye thus: Heare this Ezec.12.
(thou folyſh and vndiſcrete people) ye haue Jere.5.
eyes, but ye ſe not: eares haue ye, but ye here not.

Feare ye not me, ſayeth the LORDE: Are Jere.10.
ye not aſhamed, to loke me in ꝓ face? * which
bynde the ſee with the ſonde, ſo that it cā not paſſe his bondes: For though it rage, yet can it do nothinge: & though the wawes therof do ſwell, yet maye they not go ouer.

But this people hath a falſe and an vnthankfull harte, they are departed and gone awaye fro me. They thynke not in their hartes: O let vs feare the LORDE oure God, that geueth vs rayne early and late, whē
de is: which kepeth euer ſtill the harueſt by vs yearly.

*Neuertheles youre wyldedes haue ꝑ- Ezec.22.

ned these from you, & youre synnes haue robbed you herof. For amonge my people are founde wicked personnes, that prevely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and deceate. Herof cõmeth their greate substaũce and riches, herof are they fat and welthy, and are runne a praye fro me with shamefull blasphemies * They ministre not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore accordinge to equite.

* Shulde I not punysh these thinges, sayeth the LORDE? Shulde I not be avenged of al soch people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the preistes folowe them, & my people hath pleasure therin. What will come therof at ỹ last?

The.vi.Chapter.

FLee out of Jerusalem, ye stroge children of Beniamin: blowe vp the trompettes ye * Tecuites, set vp a token vnto Bethacarem, for a plage and a greate misery apperith out from the North.

I will lyken the doughter Sion to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, & euerye one shal fede with his honde. Make batel agaynst her (shal they saye:) Arise let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, & destroye hir stroge holdes, for thus hath the LORDE of hoostes commaunded.

Hew downe hir trees, and set vp bulwokes agaynst Jerusalẽ. This is the cite that must be punished, for i her is all maliciousnes. Like as a cõdyte aboundeth in water, euen so aboundeth this cite in wickednes. Robbery and vnrighteousnesse is herde in her, sorow & woundes are euer there in my sight. Amende the (o Jerusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, ỹ noman dwell in it. For thus saieth ỹ LORDE of hoostes: The residue of Israel shalbe gathered, as the remnaynt of grapes.

And therfore turne thine honde agayne in to the basket, lyke the grape gatherer. But vnto whom shal I speake, whom shal I warne, ỹ he maye take hede? * Their eares are so vncircumcised, that they maye not heare. 9.D.

Jere. 5. a
Jere. 20. b

Behold * they take the worde of God but for a scorne, and haue no lust therto. And therfore I am so full of thy indignacion (o LORDE) ỹ I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all youge men. yee the man must be taken prisoner with the wife, and the aged with the crepel. Their houses with their lõdes and wives shalbe turned vnto straungers, whe I stretche out myne hõde vpon ỹ inhabitours of this londe, saieth the LORDE * For from ỹ leest vnto ỹ most they hange all vpon covetousnes: and from the prophet vnto the preist, they go all aboute with falsede and lyes.

Jere. 8. b.
Eſa. 56. c.

* And beside that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, whe there is no peace at all. Therfore they must be ashamed, for they haue cõmitted abhominacio. But how shulde they be ashamed, whe they knowe nothinge, neither of shame nor good nurture? * And ther fore they shal fall amonge the slayne, and in the houre when I shall visit them, they shalbe brought downe, saieth the LORDE.

Jere. 6. c.
Jere. 8. b.
Jere. 33. b.

C

Jere. 10. c.

Thus saieth the LORDE go in to the stretes, consider and make inquisicion for ỹ olde waye: and if it be the good & right waye, then go therin, that ye maye fynde rest for youre soules. (But they saye: we will not walke therin) & I will set watchmẽ ouer you & therfore take hede vnto ỹ voyce of ỹ trompet. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou cõgregacion shalt knowe, what I haue deuysed, for thẽ. Heare thou earth also: beholde. * I will cause a plage come vpon this people, euen ỹ frute of their owne imaginations.

Jere. 19. a.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred thẽ. * Wherfore bringe ye me incense frõ Saba & swete smellinge Calamus from farre cõtrees: youre burntofferinges displease me, and I reioyce not in youre sacrifices.

Esa 1. b.
Jere. 7. c.

And therfore thus saieth the LORDE: beholde, I will make this people fall, and there shal fall from amonge them the father & the childe, one neighboure shal perish with another.

Moreouer thus saieth ỹ LORDE: Beholde * there shal come a people from the North, & a greate people shal arise from ỹ endes of ỹ earth, wt bowes & wt dartes shal they be weapened: It is a rough & starke people, an vnmercifull people: their voyce roareth like & see, they ride vpõ horses wel apoited to ỹ da

D

Jere. 50. b. f. 4
Habac. 1. b

tell agaynste the, o doughter Sion. Then shall this crie be herde: Our armes are feble, heuynes and sorow is come vpon vs, as vpon a womā trauelynge with chylde. No man go forth into the felde, no man come vpon the hye strete: for the swearde and fear of the enemie shalbe on euery syde.

Wherfore, gyrde a sackclothe aboute the (o thou doughter of my people) sprynkle thy
Rom.3.8.b. selfe with asshes, * mourne & wepe bytterly, as vpon thy only beloued sonne: for the destroyer shall sodenly fall vpō vs. The haue I set for a prouer of my hard people, to seke out and to trye their wayes. For they are al vnfaythfull and fallen awaye, they hange vpon shamefull lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is cōsumed, ỹ melter melted in vayne, for the euell is not taken awaye from them. Therfor shal they be called naughty syluer, because the LORDE hath cast them out.

The.vii.Chapter.

A THese are the wordes, that God spake vnto Jeremy: * Stonde
Jerr.17.b. and. 26.a. vnder ỹ gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Juda, that go in at this dore, to honoure the LORDE. Thus sayeth the LORDE of
Esa.1.f. Jerr.29.c. hoostes the God of Israell. * Amende your wayes and your councels, and I wyll let you dwell in this place. Trust not in falsly enge wordes, sayeng: here is the temple of the LORDE, here is ỹ temple of the LORD, here is the temple of the LORDE.

Exo.22.f. zach.8.c Leui.19.g. Job.24.a. * For yf ye wyll amende your wayes & councels, yf ye wyll iudge right betwirte a man and his neighboure: yf ye wyll not oppresse the straunger, the fatherles and the wyddowe: yf ye wyll not shedde innocent bloude in this place: yf ye wyll not cleue vnto straunge goddes to your owne destruction: then wyll I let you dwell in this place, yee in the londe that I gaue afore tyme vnto your fathers for euer. But take hede, ye trust in councels, that begyle you and do you no good. For when ye haue stollen, murthured, committed aduoutrie, and periury: Whē ye haue offred vnto Baall, folowyng straung and vnknowne goddes: Then come ye, and stonde before me in
3.Reg.8.a this house (* which hath my name geuen vnto it) and saye: Tush, we are absolued quyte, though we haue done all these abhominacions.

* What? thynke you this house that beareth my name, is a denne of theues? & And these thynges are not done prively, but before myne eyes, sayeth the LORDE. Go to my place in Silo, * where vnto I gaue my name afore tyme, and loke well, * what I dyd to the same place, for the wickednes of my people of Israell. And now, though ye haue done all these dedes (sayeth the LORD) and I my selfe rose vp euer bytymes to warne you and to comon with you: yet wold ye not heare me: * I called, ye wolde not answere. * And therfore euen as I haue done vnto Silo: so wyll I do to this house, ỹ my name is geuen vnto, (and that ye putte youre trust in) yee vnto the place ỹ I haue geuen to you and your fathers. And I shal thrust you out of my syght, * as I haue cast out al your brethrē ỹ holl sede of Ephraim. * Therfore shalt thou not praye for this people, thou shalt nether geue thākes, nor bid prayer for them: thou shalt make no intercession to me for them: for in no wyse wyll I heare the. Seist thou not what they do in the cities of Juda, and without Jerusalē? * The chyldren gather stycken, the fathers kyndle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauē. They poure out drynkoffrynges vnto straunge goddes, to prouoke me vnto wrath: how beit they hurte not me (sayeth ỹ LORD) but rather confounde, and shame themselues.

And therfore thus sayeth ỹ LORDE God: beholde, my wrathe and my indignacion shall be poured out vpon this place, vpon men and catell, vpon the trees in the felde and all frute of the londe, and it shall burne so, that no man maye quench it.

Thus sayeth the LORDE of hoostes, the God of Israell: * ye heape vp your burntoffrynges with youre sacrifices, and eate the flesh. * But when I brought youre fathers out of Egipte, I spake no worde vnto them of burntoffringes and sacrifices: but this I commaunded them, sayeng: * herken and obeye my voyce, and I shall be youre God, and ye shall be my people: & that ye walke in all the wayes, which I haue cōmaūded you, that ye may prosper. * But they were not obedient, they inclined not their eares there vnto, but went after their owne ymaginacions and after the motions of their owne wicked harte, and so turned themselues awaye, and conuerted not vnto me. And this haue they done, from the tyme that your fathers came out of Egipt vnto this daye.

Jer.6.a. *Neuertheles, I sent vnto them my ser-
uauntes all the prophetes: I rose vp early & sent them worde, yet wolde they not herken, nor ofire me their eares, but were obstinate, & worse then their fathers.

And thou shalt now speake all these wor-
des vnto them, but they shall not heare the: thou shalt crie vpon them, but they shall not answere the. Therfore shalt thou saye vnto them: this is the people, that nether heareth the voyce of the LORDE their God, nor receaueth his correction. *Faithfulnes & treuth is clene rooted out of their mouth.

*Wherfore cut of thine heere, and cast it awaye, take vp a complaynte in the whole londe: for the LORDE shall cast awaye, and forsake the people, for he is displeased withall.

For the chyldren of Juda haue doue euell in my sight, saieth the LORDE. * They haue set vp their abhominacions, in the house that hath my name, and haue defyled it. They haue also buylded an aulter *at Tophet, which is in the valley of the chyldren of Emmō: that they might burne their sonnes and doughters, which I neuer commaūded them, nether came it euer in my thought. And therfore behold, the dayes shall come (sayeth the LORDE) that it shall nomore be called Tophet, or the valley of the chyldren of Ennon, but the valley of the slayne: * for in Tophet they shal be buried, because they shall els haue no rowme *per the dead bodyes of this people shall be eaten vp of the fowles of the ayre & wilde beastes of the earth, & no man shal fraye them awaye. * And as for the voyce of myrth & gladnesse of the cities of Juda, & Jerusalem, the voyce of the bydegrome and of the bryde, I will make them ceasse, for the londe shall be desolate.

The.viij. Chapter.

AT the same tyme, saieth the LORDE, the bones of the kynges of Juda, the bones of his princes, the bones of the prestes and prophetes, yee and the bones of the citizens of Jerusalē, shalbe brought out of their graues and layed agaynst the * Sonne, the Moone and all the heauēly hooste: whome they loued, whome they serued, whome they came after, whome they sought & worshipped. They shall nether be gathered together nor buryed, but shall lye vpon the earth, to their shame and despisinge.

And all they that remayne of this wicked generacion * shall desyre rather to dye then to lyue: where so euer they remayne, & where as I scatre them, sayeth the LORDE of hoostes. This shalt thou saye vnto them also: Thus sayeth the LORDE: Do men fall so, that they aryse not vp agayne? And turne they so farre awaye, that they neuer conuerte? Wherfore then is this people and Jerusalem gone so farre backe, that they turne not again? They are euer the longer the more obstinate, and will not be conuerted.

For I haue loked, & considered: * but there is no mā, that speaketh a good worde: there is no man, that taketh repentaunce for his synne, that will so moch as saye: wherfore haue I done this? But euery man (as soone as he is turned backe) runneth forth still, like a wilde horse in a batayll. The Storke knoweth his apoynted tyme, the Turtledoue, the Swalow and the Crane, cōsidre the tyme of their trauayle: * but my people will not knowe the tyme of the punyshment of the LORD. How darre ye saye then: we are wise, we haue the lawe of the LORDE amonge vs?

Esa.10.b.

Behalde, the diseatfull penne of the scribes setteth forth lies: therfore shall the wyse be confounded, they shalbe afrayed and taken: for lo, * they haue cast oute the worde of the LORDE: what wysdome can then be amonge them? Wherfore, I will geue their wyues vnto aleauntes, and their feldes to destroyers.

Deut.4.a. Esa.18.d

For from the lowest vnto the hyest, they folowe all shamefull lucre: and from the prophet vnto the preest, they deale all with lies. * Neuertheles, they heale the hurte of my people with swete wordes, sayenge: peace, peace, where there is no peace at all.

Jer.6.d Esa.56.c Ezech.13.g

Eye for shame, how abhominable thinges do they? and yet thei be not ashamed, yee they knowe of no shame.

*Wherfore in the tyme of their visitacion they shall fall amonge the dead bodyes, sayeth the LORDE.

Jer.7.h

Moreouer I will gather them in (sayeth the LORDE) so that there shal not be one grape vpon the vyne, nether one fygge vpon the fygge tree, and the leaues shalbe pluckt of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, & go in to the stronge cittie, there shall we be in rest: for the LORDE oure God hath put vs to sylence, and geuen vs water myrte with gall, to drynke, because we haue synned agaynst hym.

*We loked for peace, and we fayre not the better: we wayted for the tyme of health, and lo, here is nothinge but trouble.

Jer.14.b

Then shall the noyse of hys horses be

herde from Dan, the whole lond shallde
a-trayed at ꝑ neyenge of his stronge horses:
for they shall go in, and deuoure the londe,
with all that is in it: the cities, and those
Leui. 26 d that dwell therin. * Moreouer, I will sende
Cockatrices & serpētes amonge you (which
will not be charmed) and they shal byte you
sayeth the LORDE.

Sorowe is come vpon me, and heuynes
vexeth my herte: for lo, the voice of the crien
ge of my people is herde from a farre coun-
rre: Is not the LORDE in Sion? Is not
he kinge in her? Wherfore then haue they
greued me (shall the LORDE saye) with the-
ir ymages and foolish straunge fashions?
The haruest is gone, ꝑ Sōmer hath an en-
de, and we are not helped. I am sore vexed,
because of the hurte of my people: I am he-
uy & abashed, for there is no more Triacle
at Galaad and there is no physician, that cā
heale the hurte of my people.

The.ix. Chapter.

O * Who will geue my heade wa-
Esa. 22.a. ter ynough, & a well of teares
for myne eyes: that I maye we-
pe night and daye, for the slau-
ghter of my people) Wolde God
that I had a cotage somewhere farre from
folke, that I might leaue my people, and go
from thē: for they be all aduouterers and a
shrēkinge sorte. They bende their tōges li-
ke bowes, to shute out lies: As for ꝑ treuth
they maye not awaye with in all the
worlde. For they go from one wickednesse
to another, and holde nothinge, of me sayeth
the LORDE.

Iere. 12. b. Iere. 7. a. Mich. 7. a. Psal. 77. a
Pro. 18. a. Psal. 27. a
Iere. 5. b.

Yee one must kepe him self from another
* no mā maye safely trust his owne brother:
& for one brother vndermyneth another, and
one neghboure begyleth another. Yee one
dissēbleth with another, & they deale vn no
treuth. * They haue practised their tōges to
lye, and taken greate paynes to do myche-
fe. They haue set their stole in the middest
of discreate and (for very dissemblinge false-
de) they will not knowe me, saieth ꝑ LORDE

Therfore thus saieth the LORD of hooss-
tes, beholde, I will melte thē & trie thē, for
what shulde I els do to my people: * Their
tunges are like sharpe arowes, to speake
discreate. With their mouth they speake pe
aceably to their neghboure, but ꝑiuely they
laye waite for him. * Shulde I not punysh
them for these thinges, saieth ꝑ LORDE: Or,
shulde I not be auenged of eny soch people,
as this? Upon the mountaynes will I take
vp a lamentacion and sorowfull crie, and a
mourynge vpon the fayre playnes of the
wildernes: Namely how they are so brent
vp, that no man goeth there eny more: for
a man shall not heare one beast crie there.

Iere. 4. a. Esa. 64. a

Bydes and catell are all gone from the-
ce. * I will make Jerusalē also an heape of
stones, and a denne of venymous wormes.
And I will make the cities of Juda so waste,
that no man shal dwell therin. What mā is
so wise, as to vnderstonde this? Or to whom
hath the LORDE spoken by mouth, that he
maye shewe this, and saye: O thou londe,
why perishest thou so? Wherfore art thou
brent vp, and like a wildernesse, that no mā
goeth thorow? Yee ꝑ LORDE himself telle
the same vnto them, that forsoke his lawe,
and kepte not the thynge that he gaue them
in commaundemēt, nether lyued therafter:
Deu. 29. a. Iere. 7. a. * but folowed the wickednes of their owne
hertes, and serued straūge goddes, as their
fathers taught them.

Therfore, thus saieth the LORDE of ho-
ostes, ꝑ God of Israel: * Beholde, I will fe-
Iere. 8. d. de this people with wormwod, and gene thē
Deu. 29. a. gall to drynke. * I will scatre thē also amon
Iere. 5. a. ge the Heithen, whom nether they nor their
Deu. 28. a. fathers haue knowen: * and I will sende a
swearde amōge thē, to persecute thē, vntill
I bringe thē to naught. Moreouer, thus sai-
eth the LORDE of hoostes: loke that ye call
for mourynge wyues, & sende for wisewo-
men: that they come shortly, & singe a mour-
nynge sonne of you: that he teares maye fall
out of oure eyes, and that oure eyelyddes
maye gussh out of water.

For there is a lamentable noyse herde of
Sion: O how are we so sore destroyed? O
how are we so pitesuly confounded? We
must forsake oure owne naturall countre, &
we are shut out of oure owne lodginges.
Yet heare the worde of the LORDE (o ye wo-
men) and let youre eares regarde ꝑ wordes
of his mouth: that ye maye lerne youre dou-
ghters to mourne, and that euery one maye
teach hir neghbouresse, to make lamentaci-
on. Namely thus: Death is clymmen vp in
at owre wyndowes, he is come in to oure
houses, to destroye the childe before the doo
and the yonge man in the strete.

Iere. 14. b.

But tell thou plainely, thus saieth ꝑ LOR-
DE: * The dead bodies of men shal lye vpon
ꝑ grounde, as ꝑ donge vpon the felde, and
as the hay after the mower, and there shal
be no man to take them vp. Moreouer, thus
saieth the LORDE: Let not the wise man re-
ioyse in his wisdome, nor the stronge man

in his strength, neither the rich man in his ri
Cor.1.d. ches: * But who so will reioyse, let him reioy
1.Cor.1.b. se in this, that he vnderstondeth, & knoweth
2.Cor.10.b. me: for I am the LORD, which do mercie
Ephe.5.a. & iudgement and righteousnes vpon earth: * Ther
Psal.147.a. fore haue I pleasure in soch thinges, saieth
Psal.33.a. the LORD. Beholde, the tyme cōmeth (saieth
Psal.149.a. the LORD) that I will vyset all them, who
Rom.2.b. is vncircumcised: The Egipcians, the Jewes, the Edomites, the Ammonites, the Moabites, * & the shauen Madianites, that dwel in the wildernes. & for all ý Gentiles are vncircumcised in the flesh, but all the house of Jsrael, are vncircumcised in the herte.

The.x. Chapter.

HEare the worde of the LORD, ý he speaketh vnto the, o thou house of Jsrael: Thus saieth ý LORD: * ye shal not lerne after the maner of the Heithē, and ye shal not be afrayed for the tokens of heauen for the heithen are afrayed of such: for all ý customes and lawes of the Gentiles are no thinge, but vanite. * They hewe downe a tre in the wood with the hondes of the workeman, & fashion it with the axe: they couer it ouer with golde or syluer, they fasten it with nayles & hammers, that it moue not. Jt stōdeth as stiff as the palme tre, it can neither speake nor go, but must be borne. * Be not ye afrayed of such, for they cā do neither good nor euel. But there is none like vnto the (o LORDE) * thou art greate, and greate is ý name of thy power. Who wolde not feare the ry, what kinge of the Gētiles wolde not obeye the?

For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye be lickened vnto ý. They are altogether vnlearned & vnwise, All their cunynge is but vanite: namely, wood, syluer, which is brought out of Tharsis, & beate to plates: & golde frō. * Ophir, a worke ý is made with the honde of the craftesman & the caster, clothed with yalow sylck & scarlet: euen so is the worke of their wisemen altogether. But the LORD is a true God, a lyuinge God, & an euerlastinge kinge. * ý he wroth, the earth shaketh: all the Gentiles maye not abyde his indignacion.

So for their goddes, it maye wel be sayde of them: they are goddes, that made neither heuē nor earth: therfore shal they perish frō the earth, and from all thinges vnder heauē But (as for ours God) he * made the earth

with his power, and with his wisdome hath Jere.51.c
he fynished the whole compasse of the worlde, with his discrecion hath he spred out the heauens. At his voyce the waters gather together in ý ayre * he draweth vp ý cloudes C
from the vttemost partes of ý earth: he turneth lightninge to rayne, & bringeth forth Psa.135.b
the wyndes out of their treasuries: His wisdome maketh all mē fooles. And confounded be all casters of ymages, for that they cast, is but a vayne thinge, & hath no life. * The Esa.41.b.
vayne craftesmen with their workes, that 44.b
they in their vanite haue made, shall perish Jere.51.d.
one with another in the tyme of vysitacion. Neuertheles, Jacobs porcio is not such: but it is he, ý hath made al thinges, & Jsrael is ý rodd of his inheritaūce: The LORD of hoostes is his name. Put awaye thy vnclennesse out of ý londe, thou ý art in ý stronge cities. For thus saieth ý LORD: Beholde, I wil now thrust out ý inhabitours of this londe a greate waye off, & trouble them of such a fashion, that they shal nomore be founde.

Alas, how am I hurte? Alas, how payne D
full are my scourges vnto me? For I cōsider this sorow by my self, & I must suffre it. My tabernacle is destroyed, and all my coardes are broke. My children are gone fro me, and can no where be founde. Now haue I none to spred out my tente, or to set vp my hangiges. For the hyrdmen haue done foolishly, ý they haue not sought the LORDE. Therfore haue they dealt vnwisely with their catell, & all are scatred abrode. Beholde, the noyse is harde at honde, and greate seduicion out of ý north: to make the cities of Juda a wildernesse, and a dwellinge place for Dragons. * Now I knowe (o LORD) that it is not in Pro.20.f
mans power to order his owne wayes, or to rule his owne steppes & goinges. Therfore chasten thow vs (o LORD) but with fauoure and not in thy wrath, bringe vs not vtterly to naught. * Poure out thy indignacion Psal.79.a
rather vpon the Gentiles, that knowe ý not Psal.79.a
and vpon the people that call not on thy name: * And that because thy haue consumed, Jere.10.b
deuoured and destroyed Jacob, and haue rooted out his glory.

The.xi. Chapter.

THis is another Sermō, which I the LORDE commaunded Jeremy for to preach, sayenge:

Heare ý wordes of the couenaunt, & speake vnto all Juda, & to all them ý dwel at Jerusalem, And saye thou vnto the: Thus saieth ý LORDE God

deut.27.c. and.28.b. Gal.3.b. of Israel:* Cursed be euery one, that is not obedient vnto the wordes of thys couenaũt: which I commaunded vnto youre fathers, what tyme as I brought them out of Egipte Exo.19.a. from the yron fornace, sayenge:* Be obedient vnto my voyce, and do accordinge to all ỹ I cõmaunde you: so shall ye be my people, & I will be youre God, & wil kepe my promyse Gen.15.c. 26.a.28.c. *that I haue sworne vnto your fathers: Namely, that I wolde geue them a londe which floweth with mylke and hony, as ye se, it is come to passe vnto thys daye.

Then answered I, and sayde: Amen. It is euen so LORDE, as thou sayest. Thẽ the LORDE sayde vnto me agayne: Preach this in ỹ cities of Juda and rounde aboute Jerusalem, and saye: Heare the wordes off thys cõuenaunt, that ye maye kepe them. For I haue diligẽtly exhorted youre fathers, euer sence the tyme that I brought them out off the londe of Egipte, vnto thys daye. I gaue thẽ B warnynge by tymes, sayenge: herken vnto Jere.13.b. my voyce:* Neuertheles, they wolde not obeye me, nor enclyne theyr eares vnto me, but folowed the wicked ymaginacions of their owne hartes. And therfore haue I accused them as transgressours of all the wordes of thys conuenaunt, that I gaue them to kepe, which they (notwithstandinge) haue not kepte.

And the LORDE sayde vnto me, It is fouׅde out, that whole Israel and all the cittisens of Jerusalem are gone backe. They haue turned them selues to the blasphemies of theyr forefathers, whiche had no lust to heare my worde. Euen likewyse haue these also folowed straunge goddes, and worshipped them. The house of Israel and Juda haue broken my couenaunt, which I made with theyr fathers.

Therfore thus sayeth the LORDE: Beholde, I will sende a plage amonge you, whiche zach.7.b. ye shall not be able to escape* and though ye ¶ crie vnto me, I will not heare you. Thẽ shal the townes of Juda and the cittisens of Jeru Deu.32.c. salem go, and call vpon* their goddes, vnto whome they made their oblacions: but they are not able to helpe them in tyme of theyr Jere.2.b. trouble.* For as many cities as thou hast (o Juda) so many goddes hast thou also: And loke how many stretes there be in the (o Jerusalem) so many shamefull aulters haue ye C set vp, to offre vpon them vnto Baal.* But Jere.7.b. Jer.c.15.a. prayse not thou for thys people, byd nether prayse, nor prayer for them: for though they crie vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so thynke full greate blasphemies in my house, & that as though* that holy flesh might abolesshe the. Jere.11.b. specially when thou hast made thy boost of thy wickednes. The LORD called thee a gre ne olyue tree, a fayre one, a frutefull tree, a Jere.11.a. goodly one: but now that there is a contrary reporte of the abrode, he will burne the by, & destroye thy braunches. For the LORDE of hooستes that plãted the, hath deuised a plage for the (o thou house of Israel & Juda) for ỹ euell that ye haue done, to prouoke hym to wrath, in that ye byd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, I D vnderstonde it, for thou hast shewed me their ymaginacions.* But I (as a meke lambe) Esa.53.a was caried awaye to be slayne: not knowynge, that they had deuysed such a councel agaynst me, sayẽge:* We will destroye his tree Jere.18.a with wood, and dryue him out of the lãde of the lyuynge, that his name shall neuer be thought vpon. Therfore* I will beleue the not Jere.20.a (o LORDE of hooستes) thou rightuous iudge, 17.b thou that tryest the reynes and the harte: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therfore spake thus of the cytezens of Anathot, that sought to slaye me, sayẽge:* Preach Esa.48.a not vnto vs in the name of the LORDE, yͤ is Jere.11.b thou shalt dye of oure hondes. Thus (I saye) spake the LORDE of hooستes. Beholde, I viset you. youre yonge men shal perish with the swearde, your sonnes & your doughters shall vtterly dye of hunger, so that none shal remayne. For vpon the cittezyns of Anathot will I bringe a plage, and the yeare of their visitacion.

The.xii.Chapter.

LORDE, thou art more rightuous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable.* Howe happeneth it, that Jere.21.a the waye of the vngodly is so prosperous? and that it goeth so well with them, which (without ony shame) offende and lyue in wickednesse? Thou plantest them, they take rote, they growe, & bringe forth frute. They boaste moche of the, yet doest thou not punysh them. But thou LORDE (to whome I am well knowen) thou that hast sene, and proued my herte, Jere.11.a *take them awaye, like as a flocke is caried to the slaughter house, and appointe them for the daye of slaughtinge.

How longe shall the lõde mourne, & all the herbes of the felde perish, for ỹ wickednes

of them that dwell therin.

The catell and the byrdes are gone, yet saye they: *tusly, God will not destroye vs vtterly.

Seynge thou art weery in runninge with the fote men, how wilt thou then runne with horses? In a peaceable sure londe thou canst not be safe, but how wilt thou do in the furious pryde of Jordane? For thy brethren and thy kynred haue altogether dispised the and cried out vpon ỳ in thine absence. * Beleue them not, though they speake fayre wordes to the. Is for me (saye I) I haue forsaken myne owne dwellinge place, and left myne heretage. Myne dyle allo that I loue so wel, haue I geue in to the hodes of myne enemies * Myne heretage is become vnto me, as a lyon in the wood. It cried out vpon me, therfore haue I forsaken it. Myne heretage is vnto me, as a speckled byrde, a byrde of dyuerse colours vpon it. Go hence, and gather all the beastes of the felde together, that they maye come and eate it vp.

* Dyuerse heardmen haue broken downe my vynyarde, & trode vpon my portiõ. Of my pleasaunt portion, they haue made a wildernes & desserte. They haue layed it waist: and now that it is waist, it sigheth vnto me, yer the whole londe lieth waist, and no mã regardeth it. The distroyers come ouer the herth euery waye, for the swearde of ỳ LORDE shall consume from the one ende of ỳ londe to the other, and no fleih shall haue rest. They shall sowe wheat, and reape thornes. They shal take heretage in possession, but it shall do them no good. And ye shalbe confounded of youre owne wynnynges, because of the great wrath of the LORDE.

C Thus sayeth the LORDE vpon all myne euell neighbours, that laye hõde on myne heritage, whiche I haue geuen my people of Israel: Beholde, I will plucke them (namely Israel) out of their londe, and put out the house of Juda from amonge thẽ. * And whẽ I haue rooted thẽ out, I wilbe atone with them agayne, & wil haue mercy vpon them: * & bringe thẽ agayn, euery mã to his owne heritage, & in to his londe. And yf they (namely that trouble my people) wil lerne ỳ wayes of thẽ, to sweare by my name: The LORDE liueth (like as they lerned my people to sweare by Baal) then shall they be rekened amõge my people * But if they wil not obeye then will I rote out the same folke, and destroye them, sayeth the LORDE.

The .xiii. Chapter.

MOreouer, thus sayed the LORDE vnto me: go thy waye & get the a lynnen brethe, and gyrde it aboute thy loynes, and let it not be wet. Then I got me a brech, accordinge to the commaundemente of the LORDE, and put it aboute my loynes. After thys, the LORDE spake vnto me agayne: Take the brethe that thou hast prepared & put about the, and gett the vp, and go vnto Euphrates, and hyde it in a hole of the rocke. So went I, and hydde it, as the LORDE commaunded me. And it happened long after this, that the LORDE spake vnto me: Vp and get the to Euphrates, and fet the brethe from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the brech from the place where I had hyd it: and beholde, the brech was corrupte, so that it was profytable for nothinge.

Then sayde the LORDE vnto me: Thus B sayeth the LORDE: Euen so will I corruppe the pryde of Juda, and the hye mynde of Jerusalem. This people is a wicked people, * they will not heare my worde, they folowe Jere. 7. ỳ wicked ymaginatiõs of their owne hart, & 11. b. 18. C. hange vpon straũge goddes, thẽ haue they 19. C. serued & worshipped: and therfore they shalbe as this brech, that serueth for nothinge. For as strately as a brech lieth vpon a mãs loynes, so strately dyd I brynde ỳ whole house of Israel, and the whole house of Juda vnto me, sayeth the LORDE *: that they might Deut. 4. C. be my people: ỳ they might haue a glorious 26. D name: ỳ they might be in honoure: but they Jere 13. D wolde not obeye me. Therfore laye this ryddle before them, and saye: Thus sayeth the LORD God of Israel: euery pot shal be fylled with wyne. And they shall saye: thynkest thou we knowe not, ỳ euery pot shal be fylled with wyne? Then shalt thou saye vnto them: Thus sayeth the LORDE: Beholde, I C shall fyll all the inhabitours of this londe with dronckenes, the kinges that sytt vpõ Dauids stole, the prestes and prophetes, with all that dwell at Jerusalem. And I will shute them one agaynst another, yee ỳ fathers agaynst the sonnes, sayeth the LORDE.

I will not pardõ thẽ, I will not spare thẽ nor haue pitie vpon thẽ: but destroy thẽ. Be obedient, gene eare, take no disdayne at it, for it is ỳ LORDE himself ỳ speaketh. Honour ỳ LORDE youre God herein, or he take his light fro you, & or euer your fete stõble i darknesse at ỳ hil: lest whẽ ye loke for ỳ light, he turne it i to ỳ shadow & darknes of deth. But if ye wil not

heare me, that geue you secrete warnynge,
I will mourne fro my whole harte for youre stubburnesse. *Piteously will I wepe, & ỹ
Trem.2.a. teares shal gusshe out of myne eyes. For the LORDES flocke shalbe caried awaye captiue
D Tell the kinge & the rulers: Hũble your selues, set you downe lowe, for the crowne of
your glory shal fall from youre heade. The
cities towarde the south shalbe shut vp, and
no man shal open the. All Juda shalbe caried awaye captyue, so ỹ none shall remayne.
Lift vp youre eyes, and beholde the, that
come from the North: Like a fat flocke shall
they fall vpon the. To whom wilt thou make thy mone, when they come vpon the: for
thou hast taught the thy self, and made the
Jere.30.a masters ouer ỹ *Shal not sorowe come vpõ
Esa.13.b the, as on a woman trauelinge with childe:
Esa.21.a. And yf thou woldest saye the in thine hart:
Jere.15.b Wherfore come these thinges vpõ me. * Euẽ
for the multitude of thy blasphemies, shall
thy hynder partes & thy fete be discouered.
E For like as the man of Inde maye chaũge
his sxynne, and the cat of the mountayne hir
spottes: so maye ye that be exercised in euell,
do good. Therfore will I scatre you, lyke as
ỹ stobble that is taken awaye with the south
wynde. This shal be youre porcion, and the
porcion of youre measure, wherwith ye shal
be rewarded of me, saieth the LORD: because ye haue forgotten me, and put youre trust
Oseer.2.b in disceatfull thinges. * Therfore shall I turne thy clothes ouer thy heade, and discouer
thy thees, ỹ thy preuyties maye be sene: thy
aduoutrie, thy deedly malice, thy beastlynes
and thy shame full whordome. For vpon ỹ
feldes and hilles I haue sene thy abhominacions. Wo be vnto the (o Jerusalem) when
wilt thou euer be clensed enymore?

The.xiiii. Chapter.

The worde of the LORDE shewed vnto Jeremy, concernynge the derth off the frutes.

A Juda shal mourne, men shal not go much more thorow his gates: the londe shall be nomore had in reputacion, & the crie of Jerusalẽ shal breake out. The lordes shal sende their seruauntes to fetch water, & when they come to the welles, they shal fynde no water, but shall carie their vessels home agayne emptie. They shall be ashamed & confounded, & shal couer their hea
Jere.23.b. des, * for the groũde shalbe dried vp, because there commeth no rayne vpon it. The plowmen also shalbe ashamed, and shal couer their heades. The hynde shal forsake hir yonge fawne, that she bringeth forth in the felde, because there shalbe no grasse. The wilde asses shal stonde in the mosses, and drawe in their wynde like the Dragons, their eyes shal kayle for want of grasse.
Doutles oure owne wickednesse reuarde vs: But LORD do thou accordige to thy name, though oure transgressions and synnes be many * for thou art the comforte & helpe
Jere.17.a of Israel in the tyme of trouble. Why wilt thou be as a straunger in the londe, and as one that goeth ouer the felde, and commeth in only to remayne for a nighte? Why wilt thou make thy self a cowarde, and as it were a giaunte that yet maye not helpe? for thou art ours (o LORD) and we beare thy name, therfore forsake vs not.
Then spake the LORDE, concernynge
B this people ỹ haue pleasure to go so nerby vb their fete, and leaue not of, and therinne displease the LORD: in so much, that he will now bringe agayne to remẽbrance all their mesdedes, and punysh all their synnes, per
Jere.14.a. cuẽ thus sayde the LORD vnto me: * Thou shalt not praye to do this people good, & fu
Jere.11.a. though they fast, I will not heare their prayers. And though they offre burntoffringes, & sacrifices, yet wil not I accepte them. Fu
Jere.27.a. I will destroye the with the swearde, hõger and pestilence. Then answerde I: O LORD God, the * prophetes saye vnto them: Tush
Jere.5.a. ye shal se no swearde, and no honger shal
Jere.23.a. come vpon you, but the LORDE shal geue you continuall rest in this place.
And the LORDE sayde vnto me: The pro
Jere.14.a. phetes preach lies vnto the in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yet they preach vnto you falle visiõs, charmynge, vanite, and disceatfulnesse of their owne harte. Therfore thus saieth the LORD: As
C for those prophetes that preach in my name (whom I neuertheles haue not sent) & that saye: Tush, there shal nether battayl nor hõger be in this londe: * with swearde & hũ
Jere.27.a. hõger shal those prophetes perish, & the people to whom they haue preached, shalbe cast out of Jerusalem, dye of hõger, and be slayne with the swearde * (& there shall be no man
Jere.16.a. to burie the) both they & their wyues, their sonnes & their doughters. For thus will I poure their wyckednes vpon them. Thus
Jere.9.a. shalt thou saye also vnto the: * Myne eyes shal wepe without ceassinge daye and nighte. For my people shalbe destroyed with greate harme, and shal perish with a greate plage.

For yf I go in to the felde, lo, it lieth all full of slayne men: ¶ yf I come in to the cite, lo, they be all famished of honger.

For both their prophetes also and prestes shal go in to an vnknowne londe.

Hast thou then vtterly forsaken Juda? (sayde I). Doth thy soule abhorre Sion? Or hast thou so plaged vs, that we can be healed no more? * We loked for peace, & there cōmeth no good: for the tyme of health, & lo, here is nothinge but trouble. We knowlege (o LORDE) al oure mysdedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (o LORD) for thy names sake: forget not thy louynge kyndnes: Remembre thy throne of thyne honoure, breake not the couenaunt, that thou hast made vs. * Are there eny amonge the goddes of the Gētiles, that sende rayne, or geue showers of heauen, Doth not thou it o LORDE oure God in whom we trust? yee LORDE, thou doest all these thinges.

The.xv.Chapter.

Then spake the LORD vnto me & sayde: * Though Moses and Samuel stode before me, yet haue I no harte to this people. Dryue the awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The tel the: The LORDE geueth you this answere: * Some vnto death, some to the swearde, some to hōger, some in to captiuyte. For I will bringe foure plages vpon them, saieth the LORD. The swearde shal strangle the, that dogges shal deuoure the, & that foules of the ayer & beastes of earth shal eate them vp, & destroye them. I will scatre them abroade also in all kingdomes & landes to be plaged, because of * Manasses the sonne of Ezechias kinge of Juda, for the thinges that he dyd in Jerusalem.

Who shal then haue pite vpon the, o Jerusalem? Who shal be sory for the? Or who shall make intercession, to optayne peace for the? Seinge thou goest fro me, & turnest backwarde, saieth the LORDE. Therfore I wil stretch out myne honde agaynst the, to destroye the and I will not be intreated. I wil scatre the abroade with the fanne on euery syde of the lode: I will waste my people & destroye them for they haue had no lust to turne from their owne wayes. I will make their widowes mo in noumbre, then the sonde of the see. Vpō the mothers of their children. I shal bringe a destroyer in the noone daye. * Sodenly & vnwares, shal I sende a feare vpon their cities. She that hath borne. vii. children shal haue none, hir harte shalbe ful of sorowe.

* The Sonne shal sayle her in the cleare daye, when she shalbe confounded and farre for very heuynesse. As for those that yet ayne, I wil delyuer them vnto the swearde of their enemies, saieth the LORDE. * O mother, alas that euer thou dydest beare me, an enemie and hated of the whole londe: Though I neuer lente nor receaued vpon vsury, yet euery mā speaketh euel vpō me. And the LORDE answered me: Lede not I the then vnto good? Come not I to the, when thou art in trouble: and helpe the, whē thine enemie oppresseth the? Doth one pron hurte another, or one metall the cōmeth from the north, another? * As for poure riches & treasure, I will geue them out in to a praye, not for eny money, but because of all poure synnes, that ye haue done in al poure coastes. * And I will bringe you with poure enemies in to a londe, that ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde I then): thou knowest al thinges, therfore remembre me, and viset me, delyuer me fro my persecuters: Receaue not my cause i thy lōge wrath, yet thou knowest that for thy sake I suffre rebuke. * When I had founde thy wordes, I dyd eate them vp gredely: they haue made my hart ioyfull & glad. For I call vpō thy name, o LORDE God of hoostes. I dwell not amonge the scorners, nether is my delyte therin: but I dwell only in the feate of thy honde, for thou hast filled me with bytternes. Shal my heuynes endure for euer? Are me plages then so greate, that they maye neuer be healed? Wilt thou be as a water that falleth, and can not continue? Upon these wordes, thus sayde the LORDE vnto me: yf thou wilt turne agayne, I shall set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vile, thou shalt be euen as myne owne mouth. * They shal cōuerte vnto the, but turne not thou vnto them: * and so shal I make the a brasen wall agaynst this people. They shal fight agaynst the, but they shal not preuayle. For I my self will be with the to helpe the, and delyuer the sayeth the LORDE. And I will rydde the out of the hondes of the wicked, & delyuer the out of the hondes of Tiraunites.

The.xvi.Chapter.

Moreouer thus sayde the LORDE vnto me: Thou shalt take the no wife, nor beget children in this place. For of the children that are borne in this place, of their

fathers that haue begotten them in this lon
de thus saieth the LORDE: They shal dye
Leui.10.b. Jere.34.c an horrible death, *noman shal mourne for
them, nor burie them, but they shal lye as
donge vpon the earth. They shal perish tho-
Esa.78.a Jere.15.a row the swearde and honger, *and their bo-
dies shal be meate for the foules of the ayre,
and beastes of the earth. Agayne, thus saieth
the LORDE: Go not vnto them, that come
together, for to mourne and wepe: for I ha-
ne taken my peace from this people (saieth
the LORDE) yee my fauoure and my mer-
cy. And in this londe shal they dye, olde and
ponge, and shall not be buried: no man shal
bewepe them, no man shall clippe or shaue
himselff for them.

There shal not one viset another, to mour
ne with them for their dead, or to comforte
them. One shall not offre another the cuppe
off consolacion, to forget their heupnes for
1.Ko.5.b father and mother. * Thou shalt not go in
to their feast house, to syt downe, much lesse
B to eate or drynke with them. For thus saieth
the LORDE of hoostes the God of Israel:
Jere.7.b. 25.b * Beholde, I shall take awaye out of this
place, the voyce of myrth and gladnesse, the
voyce of the bydegrome and of the bryde:
yee and that in youre dayes, that ye may se it.

Now when thou shewest this people all
Jere.7. and.5.B theise wordes, & they saye vnto the. * Wher
fore hath the LORDE deuysed al this grea
te plage for vs? Or what is the offence and
synne, that we haue done agaynst the LOR-
Deu.4.b. DE oure God? Then make thou them this
answere * Because youre fathers haue forsa
ken me (saieth the LORDE) and haue cle-
ued vnto straunge goddes, whom they ha-
ue honoured and worshipped: but me haue
Jere.7.b they forsake, and haue not kepte my lawe.
* And ye w youre shamefull blasphemies,
haue exceded ỹ wickednes of youre fathers.
For euery one of you foloweth ỹ frowarde
cuell ymagination of his owne hart, and is
not obedient vnto me.

Deu.28.c * Therfore wil I cast you out of this londe
in to a londe that ye and youre fathers kno-
we not: and there shall ye serue straūge god-
C des daye and nyght, there will I shewe you
Jere.23.b no fauoure. Beholde therfore (saieth ỹ LOR
DE) * the dates are come, that it shal nomo
re be sayed: The LORDE lyueth, which
brought the children of Israel out of the lon
de of Egypte: but (it shalbe sayde) the LOR-
DE lyueth that brought the children of Is-
rael from the North, and from all londes
where I had scatred them. For I will bryn-
ge them agayne in to the londe, that I gaue
vnto their fathers.

Beholde, (saieth the LORDE) * I will sen- Ezec.4.
de out many fishers to take them, and after
that wil I sende out many hunters to hun-
te them out, from al mountaynes and hilles
and out of ỹ caues of stones. For myne eyes
beyolde al their wayes, and they can not be
hyd fro my face, neither can their wicked de-
des be kepte close out of my sight. But first
will I sufficiently rewarde their shameful
blasphemies and synnes, wherwith they ha
ue defyled my londe: Namely, with their
stinkinge Idols and abhominacions, wher
with they haue fylled myne heritage. * O Jere.14.
LORDE, my strenght, my power, and refu
ge in tyme of trouble. The Gentiles shal co
me vnto the from the endes of the worlde, &
saye: Verely oure fathes haue cleued vnto
lies, their Idols are but bayne and vnprof
table. How can a man make those his god-
des, which are not able to be goddes? And
therfore, I will once teach them (saieth the
LORDE) I will shewe them my honde and
my power, that they maye knowe, that my
name is the LORDE.

The.xvij. Chater.

YOure synne (o ye of the tryball
Juda) is written in the table of
youre hartes, & grauen vpon
the edges of your alters wyth
ne of yron & with an Idamant
clawe: ỹ youre children also maye thynke v-
pon youre aulters, woodes, thicke trees, hy
hilles, mountaynes & feldes, * Wherfore I Jere.15.
will make al youre substaunce & treasure de
spoyled, for the greate synne that ye haue do
ne vpon youre hie places, throwe out all ỹ
coastes off youre lōde. ye shal be cast out al-
so from the heritage, that I gaue you. And
I wil subdue you vnder the heuy bondage of
youre enemies, in a londe that ye know not.
For ye haue mynistred fyre to my indignaci-
on, which shal burne euermore. Thus saieth
the LORDE: * Cursed be the man ỹ putteth Jere.44.a
his trust in man, & that taketh flesh for his Psal.44.a
arme: and he, whose harte departeth from ỹ Psal.72.a
LORDE. He shall be like the heth, that gro-
weth in the wildernes. As for the good tha
ge that is for to come, he shall not se it: but
dwell in a drie place of the wildernes, in a
salt and vnoccupied londe. * O Blessed is Psal.1.a
man, ỹ putteth his trust in the LORDE, &
whose hope ỹ LORDE is himself. For * he Psal.92.a
shalbe as a tre. that is planted by the wate
syde: which spreded out the rote vnto mo-
yst nesse, whom the heate can not harme,
when it commeth, but his leaues are grene.

And though there growe but litle frute be-
cause of drouth, yet is he not carefull, but he
neuer leaueth of to bringe forth frute. Amõ
ge all thinges lyuinge, man hath the moost
vncreatfull and vnsercheable hart.

Who shal then knowe it? * Euen I the
LORDE cape out the grounde of the hart, &
serche the reynes, * and rewarde euery man
accordinge to his wayes, and accordinge to ỹ
frute of his councels.

* The vncreatfull maketh a nest, but bring-
eth forth no ponge: he commeth by riches
but not rightuously. In ỹ middest of his life
must he leaue them behinde him, and at the
last be foũde a very foole. But thou (o LOR
DE) whose throne is moost glorious, excel-
lent, and of moost antiquite, which dwellest
in the place of oure holyrest: Thou art the
comforte of Israel. * All they that forsake
the shalbe confounded, All they that departe
from the, shalbe writen in earth, * for they
haue forsaken the LORDE, the very condi
te of the waters of life.

Heale me (o LORD) and I shalbe whole:
saue thou me, and I shalbe saued, for thou
art my prayse. Beholde, these men saye vn-
to me: Where is the worde of the LORDE?
Let it come. Where as I neuertheles ledin
ge the flock in thy wayes, haue cõpelled no-
ne by violẽce. For I neuer desyred eny mãs
death, this knowest thou well. My wordes
alle were right before ỹ. Be not terrible vn-
to me (o LORD * for thou art he, in whõ I ho
pe, when I am in parel. Let my persecuters
be confounded, but not me: let thẽ be afray-
ed, and not me. Thou shalt bringe vpon thẽ
the tyme of their plage, & shalt destroye thẽ
twyse. ℣

Agayne, thus hath the LORD sayde vn-
to me: * Go and stonde vnder the gate, whe
re thorow the people and the kinges of Ju-
da go out and in, yee vnder all the gates of
Jerusalem, and saye vnto them: Heare the
wordes of the LORD, ye kinges of Juda, &
all thou people of Juda, and all ye citesyns
of Jerusalem, ỹ go thorow this gate: Thus
the LORDE commaundeth: * Take hede
for youre lyues, ỹ ye carie no burthen vpon
you in the Sabbath, to bringe it thorow ỹ
gates of Jerusalem: ye shall beare no bur-
then also out of youre houses in the Sab-
bath: ye shall do no laboure therein, but ha-
lowe the Sabbath, * as I commaũded you
re fathers. How be it the obeyed me not, ne-
ther herkened they vnto me: but were obsti-
nate and stuburne, and nether obeyed me,
nor receaued my correccion.

Neuertheles, yf ye wil heare me (saieth the
LORDE) and beare no burthen in to ỹ cite
thorow this gate vpon the Sabbath: yf ye
will halowe the Sabbath, so that ye do no
worke therein: then shal there go thorow ỹ
gates of this cyte, kiges and prynces, ỹ shal
syt vpon ỹ seate of Dauid: They shall be ca
ried vpon charettes, and ryde vpon horses,
both they and their princes: yee whole Ju-
da & all the citesyns of Jerusalem shal go he
re thorow, and this cite shall euer be the mo
re and more inhabited. There shall come
men also from ỹ cities of Juda, from aboute
Jerusalem, and from the londe of Ben Ja-
min, from the playne feldes, from the moun
taynes and from the wildernesse: which shal
bringe burntoffringes, sacrifices, oblatiõs,
and incense, and offre vp thankes geuynge
in the house of ỹ LORDE. But yf ye will
not be obedient vnto me, to halowe ỹ Sab-
bath, so ỹ ye will beare youre burnthens tho
row the gates of Jerusalem vpon ỹ Sab-
bath: Then shall I set fyre vpon the gates
of Jerusalem, and it shall burne vp the hou
ses of Jerusalem, and no man shall be able
to quench it.

The. xviii. Chapter.

This is another communica-
cion, that God had with
Jeremy, sayenge.

ARise, & go downe in to the pot-
ters house, and there shall I tell
ỹ more of my mynde. Now whẽ
I came to the potters house. I
founde him makinge his worke
vpon a whele. The vessel that the potter ma
de of claye, brake amonge his hondes: So
he beganne a new, and made another vessel
accordinge to his mynde. Then sayde ỹ LOR
DE thus vnto me: * Maye not I do with
you, as this potter doth, O ye house of Isra-
el, saieth the LORDE? Beholde, ye house
of Israel: ye are in my honde, euen as ỹ cla-
ye in the potters honde.

* When I take in hõde to rote out, to des-
troye, or to waist awaye eny people or kigdo
me: yf that people (agaynst whom I haue
thus deuysed) cõuerte from their wickednes
I immediatly, I repente of the plage, that I
deuysed to bringe vpon thẽ. * Agayne: Whẽ
I take in honde, to buylde, or to plãte a peo
ple or a kingdome: yf the same people do e-
uell before me, and heare not my voyce: Im
mediatly, I repente of the good, that I de-
uysed to do for them.

Speake now therfore vnto all Juda,
and to them that dwell at Jerusalẽ: Thus

saieth the LORDE: Beholde, I am deuysinge a plage for you, and am takinge a thinge in honde agaynst you.

Jone.3. Jere.25.a Jere.35.c * Therfore, let euery man turne from his euell waye, take vpon you the thinge that is good, & do right. But they saye: No more

Jer.13.b. of this, * we will folowe owre owne ymaginacions, and do euery man accordinge to the wilfulnesse of his owne mynde.

B Therfore thus saieth the LORDE: Are amonge the Heithen, yt eny man hath herde such horrible thinges, as the doughter of Israel hath done. Shal not ỳ snowe (ỳ melteth vpon the stony rockes of Libanus) moysture the feldes? Or maye ỳ springes of waters be so growē awaye, that they runne nomore, geue moystnesse, nor make frutefull? But my people hath so forgotten me, ỳ they haue made sacrifice vnto vayne goddes. And whyle they folowed their owne wayes they are come out of the hie strete, & gone in to a fote waye not vsed to be troden. Where thorow they haue brought their londe in to

Jere.19.b. 49.c an euerlastinge wildernesse & scorne: * So that who so euer trauayleth ther by, shalbe abashed, and wagge their heades. With an East wynde will I scatre them, before theyr enemies. And when their destruction commeth, I will turne mybacke vpon them, but not my face.

Jere.11.d Then sayde they: * come, let vs ymagin somthinge agaynst this Jeremy. For see this dyd euen the prestes, to whom ỳ lawe was committed: the Senatours, ỳ were the wysest: and the prophetes, which wanted not ỳ

C worde of god. Come (sayde they) let vs cut out his tunge, & let vs not regarde his wordes consider me (o LORDE) and heare the

Ps.109.a. Ps.34.b voyce of myne enemies. * Do they not recō pēce euel for good, when they digg a pyt for

Jere.10.d. my soule: * Remembre, how that I stode before the, to speake for them, and to turne awaye thy wrath from them.

Trem.3.f. Ps.109.a. * Therfore let their children dye of honger and let them be oppressed with the swearde Let their wyues be robbed of their children and become wydowes: let their husbōdes be slayne, let their yonge mē be kylled with the swearde in the felde. Let ỳ noyse be herde out of their houses, when the murtherer

Jere.11.d. cōmeth sodenly vpon them: * For thy haue digged a pit to take me, & layed snares for my fete. yet LORDE, thou knowest all their councell, that thy haue deuysed, to slaye me. And therfore forgeue them not their wickednes, and let not their synne be put out of thy sight: but let them be iudged before the as ỳ

giltie: This shalt thou do vnto them in the tyme of thy indignacion.

The.xix. Chapter.

MOrouer, thus sayde ỳ LORDE vnto Jeremy: Go thy waye, and bye the an erthen pytcher, and bringe forth the senatours and cheke prestes in to the valley of the children of Ennon, which lieth before the porte that is made of brick, and shewe them there the wordes, that I shall tell the, & saye thus vnto thē: Heare the worde of the LORDE, ye kinges of Juda, and ye citizyns of Jerusalem: Thus saieth the LORDE of hoostes the God of Israel: * Beholde I will bringe such a plage vpon this place, that 4.R. Jere.44.c the eares of all that hare it, shall glowe. And that because they haue forsaken me, & vnhalowed this place, and haue offred in it vnto straūge goddes: whō nether they, their fathers, nor the kinges off Juda haue knowne. They haue filled this place also ỳ the bloude of innocētes, * for they haue set Jere.7.c vp an aulter vnto Baal, to burne their children for a burtoffringe vnto Baal, which I nother commaunded, nor charged them, nother thought once there vpon.

Beholde therfore * ỳ tyme cōmeth (saieth ỳ the LORDE) ỳ this place shal nomore be called Tophet, nor the valley of ỳ children of Ennō, but the valley of slaughter. For in this place wil I slaye the Senatours of Juda & Jerusalē, & kill thē downe ỳ the swearde in ỳ sight of their enemies, and of them that seke theyr lyues. And their dead carcases wil I geue to be meate for the foules of the ayr & beastes of the felde. And I wil make this cite so desolate, and despysed: * that who so Jere.49.d goeth thereby, shalbe abashed, & pfaist vpon her, because of all hir plages.

* I will fede them also ỳ the flesh of their Jere.7.d sōnes & their doughters: & yee euery one shal eate vp another in the besegynge & straytnesse, wherwith their enemies (ỳ seke their lyues) shal kepe them in. And ỳ pitcher shal thou breake in the sight of the men, ỳ shalbe

C ỳ the, and saye vnto them: Thus saieth the LORDE of hoostes: * Euē so wil I destroye Jere.7.d this people and cite: as a potter breaketh a vessel, that can not be made whole agayne. Jere.22.d

* In Tophet shal they be buried, for they shal haue none other place. Thus will I do vnto this place also, saieth the LORDE, & to thē ỳ dwell therein: yee I wil do to this cite, as vnto Tophet (For the houses of Jerusalem & the houses of the kinges of Juda are

ed innocent bloude, to do wronge and violence.* And therfore, thus sayeth the LORDE agaynst Joachim, the sonne of Josias kyng of Juda: They shall not mourne for hym (as they vse to do) alas brother: alas sister: ether shall they saye vnto hym: Alas for, alas for ỹ noble pryncе. But as an asse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

Clyme vp the hill of Libanus (o thou daughter Sion) lift vp thy voyce vpon Basan, crie tō all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet in prosperite, But thou saydest: I wil not heare. And thys maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy brydmen shalbe dryuen with the wynde, and thy derlynges shal be caried awaye in to captiuite: Then shalt thou be brought to shame and confusion, be cause of all thy wickednes: thou that dwellest vpon Libanus and makest thy nest in ỹ Cedre trees.* O how great shall thy mourninge be, when thy sorowes come vpon the, as on a woman trauelinge with chylde?

*As truly as I lyue (sayeth the LORDE) Though Jechonias the sonne of Joachim kynge of Juda were the signet of my right honde, yet will I plucke hym of: And I will geue the in to the power of them that seke to laye the, and in to the power of them that thou feartest, in to the power of Nabuchodonosor the kynge of Babilon, and in to the power of the Caldees. Moreouer, I will sende the, and thy mother that bare ỹ, in to a straūge londe, where ye were not borne, and there shall ye dye. But as for the londe that ye wil desyre to returne vnto, ye shall neuer come at it agayne, This man Jechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherfore both he and his sede shalbe sent a waye, and cast out in to a londe, that they knowe not.

O thou earth: earth, earth: heare the worde of the LORDE: Write this man amonge the outlawes, for no prosperite shall thys man haue all his life longe. Nether shal eny of his sede be so happie, as to syt vpō ỹ seate of Dauid, and to beare rule in Juda.

The.xxiii. Chapter.

WO be* vnto the shepherdes, that destroye, and scatre my flocke, sayeth the LORDE. Wherfore, this is the commaūdement of ỹ LORDE God of Israel, vnto the shepherdes that fede my people: ye scatre & thrust out my flocke, and loke not vpon the. Therfore, now will I vyset the wickednes of youre ymaginacions, sayeth the LORDE: And will gather together the remnaunte of my flocke from all londes that I had dryue them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also ouer them which shall fede them. They shall nomore feare and drede, for there shall none of them be lost, sayeth the LORDE.* Beholde, ỹ tyme commeth (sayeth the LORDE) that I will rayse vp the righteous braunche of Dauid,* which shall beare rule, & discusse matters with wysdome, and shal set vp equyte & righteousnes agayne in the earth. Jere.33.a

In hys tyme shall Juda be saued, & Israel shall dwell without feare. And this is ỹ name that they shall call hym: euen ỹ LORDE oure righteous maker.* And therfore beholde, the tyme commeth (saieth the LORD) that it shall nomore be sayde: the LORDE lyueth, which brought the chyldren of Israell out of the londe of Egipte: But the LORDE lyueth, which brought forth, and led the sede of the house of Israel, out of the north londe and from all countrees where I had scatred them, and they shall dwell in their owne londe agayne. B Deu.33.e. §1.10.1 b *Jere.16.f

Wo vnto the prophetes, my harte breaketh in my body because of the false prophetes, all my bones shake: I am become like a droncken man (that by the reason of wyne cā take no rest) for very feare of the LORD, and of his holy wordes: Because the londe is ful of aduouterers, where thorow it is destroyed and mourneth,* and the pleasaunt pastures of the deserte are dryed vp: yee the waye that men take, is wicked, and their gouernaunce is nothinge like the holy worde of the LORD For the prophetes and the preistes them selues are poluted hypocrites, and their wickednes haue I founde in my house, sayeth the LORDE. Wherfore, their waye shall be slippery in darcknesse, where in they maye staker and fall. For I will bringe a plage vpō them, euen the yeare of their visitatiō, saieth the LORDE. I haue sene foly amōge the prophetes of Samaria, that they preached for Baal, and disceaued my people of Israel. I haue sene also amonge the prophetes of Jerusalem foul aduoutery, and presumptuous lies. They take the moost shamefull men by the honde, flatringe them, so that they can not returne from their wickednes. All these with their citesyns are vnto me, as Sodom, and as the inhabitours of Gomorra. Jere.23.d

C Therfore thus saieth the LORDE of hoostes concernynge the prophetes * Beholde, I
Jere. 9.b. will fede them with wormwood, & make the drynke the water of gall. For frõthe prophetes of Jerusalem is the sickenes of hypocrisie come in to all the londe.

And therfore the LORDE of hoostes geueth you this warninge: * Heare not ỹ wordes of the prophetes, that preach vnto you,
Jere. 27.b and. 29.b and disceaue you: for they speake the meanynge of their owne harte, and not oute of
Jere. 12.a. Soph. 1.c. Jere. 5.b and 14.b Deut. 29.c the mouth of the LORDE * They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shall prospere right well. And vnto all them, that walke after the lust of their owne harte, they saye: Tush, there shall no misfortune happen you. For who hath sytten in the councell of the LORDE, that he hath herde and vnderstonde, what he is about to do? Who hath marked hys
Jere. 30.d. dewtye, and herde it: * Beholde, the stormy wether of the LORDE (that is, his indignacion) shall go forth, and shall fal downe vpõ the heade of the vngodly. And the wrath of the LORDE shall not turne agayne, vntill he performe, and fulfyll the thought of his
Jere. 30.d harte. * And in the latter dayes ye shall knowe his meaninge.

D I haue not sent these prophetes, (sayeth
Jere. 14.b the LORDE) and yet they ranne. * I haue not spoken to them, and yet they preached. But yf they had continued in my councell & herde my wordes, they had turned my people from their euell wayes, and wicked ymaginacions. * Am I the God that seyeth but
Psa. 119.a Ezec. 8.b. ỹ thinge, which is nye at honde, and not that
Psa. 139.a Amos. 9.a is farre of? saieth the LORDE. * Maye eny man hyde him self so, that I shal not se him?
Esa. 66.a & 1. 7.f. and. 17.b. saeth the LORDE. * Do not I fulfill heauẽ and earth? saeth the LORDE. I haue herde well ynough, what the prophetes saye, that preach lyes in my name, sayẽge: I haue dreamed, I haue dreamed. How longe will thys cõtynue in the prophetes hartes, to tell lyes and to preach the craftie sotylte of their owne harte? Whose purpose is (with the dreames that euery one tell) to make my people forget my name, as their forefathers dyd, when Baal came vp. The prophet that hath
Deut. 4.b & 6.a. 1. Esd. 4.a a dreame, let him tell it: * and he that vnderstondeth my worde, let hym shewe it faythfully.

For what hath chaffe, and wheat to do together? saeth the LORDE. Is not my worde like a fyre (saieth the LORD) and like an hãmer, ỹ breaketh the harde stone? Therfore thus saieth ỹ LORDE: beholde, I will vpõ

the prophetes, that steale my worde priuely from euery man. Beholde, here am I (saieth the LORDE) agaynst the prophetes, ỹ take vpon their tunges to speake: The LORDE hath saide it. Beholde, here am I (saieth the LORDE) against those prophetes, that datre prophecy lyes, and disceaue my people with their vanities & miracles, whom I neuer sent, nor cõmaũded them. They shal do this people great harme, saieth the LORD.

& yf this people, ether any prophete, or prieste aske the, and saye: what is the burthen of the LORDE? Thou shalt saie vnto thẽ: What burthen? Therfore will I caste you fro me (sayeth the LORDE) because ye youre sinnes are a burthen. And the prophet, preest, & people ỹ vseth this terme (ỹ burthẽ of the LORDE) him will I visit, and his house also.

But thus shall ye saye, euery one to another: What answere hath the LORD geuen? or, what is the LORDES commaundemẽt? And as for the burthen of the LORDE, ye shall speake nomore of it: for euery mãs owne worde is his burthen, because ye haue altered the wordes of the lyuynge God (the LORDE of hoostes, oure God).

Thus shall euery man saye to the prophetes: what answere hath the LORDE geuen the? Or what sayeth the LORDE? And nat once to name the burthen of the LORDE. Therfore thus sayeth the LORDE: For so much as ye haue vsed this terme (the burthẽ of the LORDE) where as I not withstondinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therfore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: & will bringe you to an euerlastinge confusion, and in to suche a shame, as shall neuer be forgotten.

The xxiiij. Chapter.

THe LORDE shewed me a vision. Beholde, there stode two maundes of figges before ỹ tẽple of
4.Reg. 24.a the LORD, after ỹ Nabuchodonosor kynge of Babilon had ledde away prysoner Jechonias the sonne of Joachim kinge of Juda, ỹ mightie men also of Juda, with the workmasters & conninge men of Jerusalem, vnto Babilon. In the one maunde were very good figges, euen like as those that be first ripe. In the other maunde were very naughtie figges, which might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what

bished, like as Tophet, because of all the houses, in whose parlers they dyd sacrifice vnto all the hoost of heauen, & poured out drinke offringes vnto straunge goddes.

And so Jeremy came from Tophet, where the LORDE had sent him to prophecie, and stode in the courte of the house of the LORDE, & spake to all the people: Thus saieth the LORDE of hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne about it, all the plages that I haue deuysed agaynst the: * for they haue bene obstinate, and wolde not obeye my warnynges.

The.xx. Chapter.

When pashur the preest, the sonne of Emmer, chefe in the house of the LORDE, herde Jeremy preach so stedfastly: * he smote Jeremy, and put him in the stocke that stode by the hye gate of Ben Jamin in the house of the LORDE. The nexte daye in the morninge, Pashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto him: The LORDE shall call the nomore Pashur (that is excellent and increasinge) but Magor (that is fearfull and afrayed) euery where. For thus saieth the LORDE: beholde, I will make the afrayed, thyselfe, and all that fauoure the: which shall perish with the swearde of their enemies, euen before thy face. And I will geue all Juda vnder the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swearde. * Moreouer all the substaunce of this londe, all their precious and gorgeous workes, all costlynesse, and all treasure of the kinges of Juda, will I geue in to the handes of their enemies, which shall spoyle them, and carie them vnto Babilon. But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housholde, and to Babilon shalt thou come, where thou shalt dye, and be buried: thou & all thy fauoureres, to whom thou hast preached lies. O LORDE thou makest me weake, but thou refreshest me, and makest me stronge, agayne. * All the daye longe am I despysed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them of destruction. * For the which cause they cast the worde of the LORDE in my teth, & take me euer to the worst. Wherfore, I thought from hence forth, not to speake of him, nor to preach eny more in his name. But the worde of the LORDE

was a very burnynge fyre in my hart and in my bones, which when I wolde haue stopped, I might not. For why. * I herde so many derisions & blasphemies, yee euen of myne owne companyons, and of such as were conuersaunte with me, which wente about to make me afrayed, sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: that we maye ouercome him, and beauenged of him. Ps.30.

But the LORDE stode by me, like a mighty giaunte: therfore my persecuters fell, and coulde donothinge. They shall be fore confounded, for they haue done vnwisely, they shal haue an euerlastige shame. * And now, Jere.11.

O LORDE of hoostes, thou righteous sercher (which knowest the reynes and the bery hartes:) let me se them punished, for vnto the I committe my cause.

Synge vnto the LORD, and prayse him, for he hath deliuered the soule of the oppressed, from the honde of the violent. * Cursed be the daye, wherein I was borne: vnhappie be that daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities * which the LORDE turned vpside downe (whe he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out of my mothers wombe, & because my mother was not my graue herselfe, that the byrth might not haue come out, but remayned still in her. * Wherfore came I forth of my mothers wombe? To haue experience of laboure & sorowe, & to lede my life in shame

Job.3.a
Jere.15.i
Gene.19.f
Job.10.b

The.xxi. Chater.

These are the wordes that the LORDE spake vnto Jeremy, * what time as kinge Sedechias sent vnto him Pashur the sonne of Melchia, and Sophonias the sonne of Maasia preest, sayenge: * Aske counsell at the LORD (we praye the) of oure behalfe, for Naduchodonosor the kinge of Babilon besegeth vs, yf the LORDE (peraduenture) will deale with vs, accordinge to his meruelous power, and take him from vs.

Jere.37.b
4.Re.25.b
2.Pa.36.d
Jere.44.d

Then spake Jeremy: Geue Sedechias this answere. Thus saieth the LORD God of Israel: beholde, I wil turne backe the weapens, that ye haue in youre handes, wherwith ye fight agaynst the kinge of Babilon and the Caldees, which besege you rounde about the walles: & I wil bringe them togethes

in to the middest of this cite, and I my selfe will fight agaynst you, with an outstretched honde, & with a mightie arme: in greate displeasure and terrible wrath: and will smyte them, that dwel in this cite: yee both men & catell shal dye of the pestilence.

4 Reg 24.8 *And after this (saieth the LORD) I shall delyuer Sedechias the kinge of Juda, & his seruauntes, his people (and soch as are escaped in the cite, from the pestilence, sweard, and honger) in to the power of Nabuchodonosor kinge of Babilon: yee into the hõdes of their enemies, in to the hondes of those that folowe vpon their lyues, which shall smyte thẽ with the sweard: they shal not pyte thẽ, they shall not spare them, they shal haue no mercy vpon them.

Deu 30.1 Jer. 27.8 c.38.2 And vnto this people thou shalt saye: Thus saieth the LORD: *beholde, I laye before you the waye of lyfe and deeth: Whoso abydeth in this cite, shal perish: either with the sweard, with honger, or with pestilence. But whoso goeth out to holde on the Caldees parte, that besiege it, he shal saue his life, and shall wynne his soule for a pray. *For I haue set my face agaynst this cite (saieth the LORD) to plage it, and to do it no good. It must be geuen in to the honde of the kinge of Babilon, and be brent with fyre.

Jere. 32.4

And vnto the house of the kinge of Juda, saye thus: Heare the worde of the LORDE (o thou house off Dauid) for thus saieth the LORDE: *Mynistre rightuousnes, & that soone delyuer the oppressed from violent power: & for euer my terrible wrath breake out like a fyre, and burne, so that no man maye quench it because of the wickednes of youre ymaginacions. *Beholde (saieth the LORD) I will come vpõ you, that dwel in the valleis, rockes and feldes, and saye: & Tush, who will make vs afrayd? or who wil come in to oure houses? for I will vyset you (saieth the LORDE) because of the wickednes off youre inuencions, & will kyndle such a fyre in youre wood as shal consume all that is aboute you.

Jere. 21.12 Deu. 28.1 Jere. 5.6. 44.6. 23.c. Soph. 3.6.

The.xxii.Chapter.

THus sayde the LORD also: Go downe in to the house of the kinge of Juda, & speake there these wordes, and saye: Heare the worde of the LORD, thou kinge of Juda that sytteth in the kyngly seate of Dauid: thou and thy seruauntes and the people, that go in and out at this gate. Thus the LORD commaundeth: *kepe equite & righteousnesse, delyuer the oppressed frõ the power of the violent: do not greue nor oppresse the straunger, the fatherlesse nor the widowe, and shed no innocent bloude in this place.

Esa. 1.9 Jere. 21.b Zacha. 7.b

And yf ye kepe these thinges faithfully, then shal there come in at the dore of this house, kynges, to syt vpõ Dauids seate, they shal be caried in charettes, and ryde vpon horses, both they & their seruauntes, & their people. But yf ye wil not be obedient vnto these commaundementes, *I sweare by myne owne self (saieth the LORD) this house shal be waist. For thus hath the LORDE spoken vpon the kinges house of Juda: Thou art vnto me as Galaad is in Libanus: & yet wilt thou laye of it, yf I make the not so waist (& thy cities also) that no man shal dwel therein. I will prepare a destroyer with his weapens for the, to hewe downe thy speciall Cedretrees, and to cast them in the fyre.

Jere. 5.a

And all the people that go by this cite, shal speake one to another: *Wherfore hath the LORDE done thus vnto this noble cite? Then shall ye be answered: because they haue broken the couenaunt of the LORD their God, and haue worshipped and serued straunge goddes. *Mourne not ouer the dead, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne, and seyth his natyue countre nomore. For thus saieth the LORD, as touchinge *Sellum the sonne of Josias kinge of Juda, which regned after his father, and is caried out of this place:

4 Reg 23.34

He shal neuer come hither agayne, but shal dye in the place, where vnto he is led captyue, & shal se this londe nomore. * Wo worth him, that buyldeth his house with vnrightuousnes, and his parlers with the good that he hath gotten by violence: which neuer recompenseth his neighbours labour, nor payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, & goodly parlers: & causeth wyndowes to be hewen there in, and the syliges and pales maketh he of Cedre, and paynteth them with Cynober. Thinkest thou to reigne, now that thou prouokest me to wrath with thy Cedretrees?

Thy father did not eate and drynke, and prospere wel, as longe as he dealt with equite and rightuousnesse? yee whe he helped the oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saieth the LORDE. Neuertheles, as for thine eyes and thine harte, they loke vpon couetousnesse,

saist thou Jeremy: I sayde: *fygges, where
B of some be very good, and some so euel, that
no man maye eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saieth ỳ LORDE ỳ God of Israel: like as thou knowest ỳ good fygges, so shal I knowe the men ledde awaye out of Juda, whome I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe thé agayne in to this londe: I will buylde them vp, and not breake them downe: I will plan
24.6 te them, and not rote them out. * And I wil
32.41 geue them an harte, to knowe me, howe that
I am the LORDE. They shalbe my people, and I wilbe their God, for they shal returne vnto me with their whole harte.

24.8 * And like as thou knowest the naughtye fygges, which maye not be eaten, they are so euel: Euen so wil I (saieth the LORDE) let Sedechias the kynge of Juda, (yee and al his princes, & the residue of Jerusalem that remayne ouer in thys londe, and them also that dwell in Egipte) to be vexed & plaged in all kyngdomes and londes. And will ma
29.18 ke them to be * a reproffe, a comon byworde, a laughinge stocke, and shame, in all the pla ces, where I shall scatre them. I will sende the swearde, honger and pestilence amonge them, vntill I haue clene cõsumed them out of the londe, that I gaue vnto thé and their fathers.

The.xxv.Chapter.

THe sermone that was geuen vnto Jeremy, vpon all the people of Juda: In the fourth yeare of Joachim the sonne of Josias kynge of Juda, that was, in the first yeare of Nabuchodonosor kynge of Babilon. Whiche sermone, Jeremy the prophet made vnto all the people of Juda, & to all the inhabitours of Jerusalem, on thys maner:

From the.xiii. yeare of Josias the sonne of Amon kynge of Juda, vnto this presente daye, (that is euen.xxiii. yeare) the worde of ỳ
25.3 LORD hath bene committed vnto me. * And
36.2 as I haue spoken to you, I haue rysen vp early, I haue geuen you warninge in seasõ,
7.25 but ye wolde not heare me: * Though the
LORDE hath sent his seruauntes, all the prophetes vnto you in season: yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

He sayde: & turne agayne euery man frõ his euell waye, & from youre wicked imagi nacions, & so shall ye dwell for euer in the lõ de, that the LORDE promised you & youre fo refathers: And go not after straūge goddes, serue them not, worshipe them not, & angre me not with the workes of your hondes: thé will not I punysh you. Neuertheles, ye wol de not heare me (saieth the LORDE) but ha ue defied me with the workes of youre hondes, to youre owne great harme.

Wherfore, thus sayeth the LORDE of hoo- B
Jere.1.b. stes: * Because ye haue not herkened vnto my worde, lo, I will sende out, & call for all ỳ people, ỳ dwell in the north (saieth the LO RDE) & will prepayre Nabuchodonosor ỳ kin ge of Babilon * my seruaunt, and wil bringe
Esa.10.a Jere.17.a them vpon this londe, and vpon all ỳ dwell therin, & vpon all the people that are aboute them and will vtterly rote them out. I will make of them a wildernesse, a mockage, & a continuall deserte.

* Moreouer, I will take from thé the voy- Jere.7.b and.16.b
ce of gladnesse and solace, the voyce of the bridegrome, & ỳ bryde, the voyce of ỳ anoyn ted, with the cresshettes: & this whole londe shall become a wildernes, & they shall serue the sayde people, and the kynge of Babilon, threscore yeares and ten. * Whé the.lxx. yea Jere.29.b
res are expyred, I will viset also the wicked 1.Esa.1.a. Jere.5.c.
nesse of the kynge of Babilon & hys people, 2 par.36.b
saieth the LORDE: yee & the londe of ỳ Cal Dan.9.a. zach.1.b
dees, & will make it a perpetuall wildernes, & wil fulfyl all my wordes vpon that londe, which I haue deuised agaynst it: yee all that is written in this boke, whiche Jeremy hath prophecied of all people: so that they also shall be subdued vnto dyuerse nacions and great kynges, * for I will recompense them Jod.34.b
acordinge to theyr dedes & workes of theyr owne hondes.

For thus hath the LORDE God of Israel C
Esa.51.b Esa.74.b spoken vnto me: * Take this wyne cuppe of indignacio fro my honde, that thou mayest cause all the people (to whome I sende the) for to drinke of it: that when they haue dron ken therof, they maye be madde, and out of their wyttes, when the swearde cõmeth that I will sende amonge thé. Then toke I ỳ cup pe from the LORDES honde, & made all the people drynke therof, vnto whome the LOR DE had sent me.

But first the cite of Jerusalem, & all the ci tties of Juda, their kynges & princes: to ma ke thé desolate, waist, despised, & cursed, acor dinge as it is come to passe this daye. yee & Pharao the kyng of Egipte, his seruauntes his princes, & hys people altogether one vp

another. And all kinges of the londe of Hus all kinges of the Philistines londe, Ascalon Gaza, Accaron & the remnaunt of Asdod, ꝑ Edomites, the Moabites, and the Ammonites: all the kinges of Tirus & Sidon, ꝑ kinges of the Iles, that are beyonde the see: Dedan, Thema, Buz & * the shauen Ismaelites all the kinges of Araby, & (generally) all the kinges that dwell in the deserte: all the kynges of Simri, all the kynges of Elam, all ꝑ kinges of the Medes, all kinges towarde the north (whether they be farre or nye) euery one with his neighbours: yee and all the kingdomes that are vpon the whole earth. The kynge of Sesach (sayde he) shal drinke with them also. Jere. 9. d.

D And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that throw the swearde, which I will sende among you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threate you: drinke it ye shall, and that shortly. For lo, * I begynne to plage the cite, that my name is geuen vnto: thynke ye then, that I wil leaue you vnpunyshed: ye shal not go quyte For why? I call for a swearde vpon all the inhabitours of the earth, sayeth the LORD of hoostes. Jere. 49 b. Ezec. 9. b. 1. Pet. 4. c

Therfore tell them all these wordes, and saye vnto them: * The LORDE shal crie frō aboue, and let his voyce be herde frō his holy habitacion. With a greate noyse shall he crie from his courte regall. He shall geue a greate voyce (like ꝑ grape gatherers) vpon all them that dwell on the earth, and ꝑ sounde therof shalbe herde vnto the endes of the worlde. For the LORDE hath a iudgment to geue vpō all people, & will holde his courte of iustice with all flesh and punyshe the vngodly, saieth the LORDE. Joel. 3. c. Amos. 1. a.

For thus sayeth ꝑ LORDE of hoostes: * Beholde, a miserable plage shal go frō one people to another, and a great stormy water shall arise from all the endes of the earth. And the same daye shall the LORD him selfe slaye them, from one ende of the earth to another. There shall no mone be made for any E of them, none gathered vp, none buried: but shall lie as dunge vpon the grounde. Jere. 30. d.

Mourne (o ye shepherdes) & crie: sprinckle your selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shall fall like vessels coninglp made for pleasure.

* The shepherdes shall haue no waye to flie, and the rammes of the flocke shall not escape. Then shall the shepherdes crie horribly, and ꝑ rāmes of the flocke shall mourne: for the LORDE shal consume their pasture and their best feldes shal lie dead because of the horrible wrath of the LORD. They shal forsake their foldes like as a lyon: For their londes shal be waist, because of the wrath of the destroyer, and because of his fearfull indignacion.

The.xxvi. Chapter.

IN the beginninge of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus sayeth the LORDE: * Stonde in the courte of the LORDES house, and speake vnto all them (whiche come of the cities of Juda come to do worshipe in the LORDES house) all the wordes ꝑ I commaunde the to saye * Loke that thou kepe not one worde backe, yf (peraduenture) they will herken, and turne euery man from his wicked waye: that I maye also repente of ꝑ plage, whiche I haue determined to bringe vpon them, because of their wicked inuencions. Jere. 7. a. Jere. 23. a.

And after thys maner shalt thou speake vnto them: Thus saieth the LORDE: yf ye will not obeye me, to walke in my lawes, whiche I haue geuen you, and to heare the wordes of my seruauntes the prophetes, whome I sent vnto you, rysynge vp tymely and stil sendinge: yf ye will not folowe the (I saye) then will I do to this house, * as I dyd vnto Silo, and wil make this cite to be abhorred of all the people of the earth. And the prestes, the prophetes, and all the people herde Jeremy preach these wordes, in ꝑ house of the LORDE. Jere. 7. a.

Now when he had spoke out all the wordes, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes, and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo: & this cite shalbe so waist, that no man shall dwell therein.

And when all the people were gathered aboute Jeremy in the house of the LORD, the princes of Juda herde of this rumour, & they came soone out of the kynges palace in to the house of the LORDE, and sat them downe before the * new porte of the LORD Jere. 36. a.

Then shake the prestes, and the prophetes vnto the rulers, & to all the people these wor-
des: * This mā is worthy to dye, for he hath preached agaynste this citie, as ye youre sel-
ues haue herde it with your eares.

Then sayde Jeremy vnto the rulers and to all the people: The LORD hath sente me to preach agaynst this house, & agaynst this citie, all ỹ wordes that ye haue herde * Ther-
fore amende your wayes, and your aduyse-
mentes, and be obedient vnto the voyce of the LORDE your God: so shall the LORD repēt of the plage, ỹ he hath deuised agaynst you. Now as for me: I am in your hondes, do with me, as ye thinke expediēt and good. But this shall ye knowe: yf ye put me to de-
ath, * ye shall make your selues, thys citie, & all the inhabitours therof, giltie of innocent bloude. For this is of a treuth: that the LOR-
DE hath sente me vnto you, to speake all the se wordes in your eares.

Then sayde the rulers & all the people vn-
to the prestes & prophetes: This man maye not be condemned to death, for he hath prea-
ched vnto vs in the name of the LORDE our God. The elders also of ỹ londe stode vp & sayde thus vnto all the people: Micheas ỹ Morasthite, * whiche was a prophet vnder Ezechias kyng of Juda, spake to all the peo-
ple of Juda: Thus saieth the LORDE of hoo-
stes: * Sīō shalbe plowed like a felde, Jeru-
salē shalbe an heape of stones, & the hil of the LORDES house shalbe turned to an hye wood. Did Ezechias ỹ kinge of Juda & the people of Juda put hī to death for this? No surely, but rather feared ỹ LORD, & made their prayer vnto him. For ỹ which cause also ỹ LORD repēted of the plage, ỹ he had deui-
sed against them. Shulde we then do such a shamefull dede agaynste our soules? There was a prophet also, that preacheth stiffly in the name of the LORD, called Urias the son of Semeia of Cariathiarim: this mā prea-
ched also against this citie & against this lō-
de, accordinge to all as Jeremy saieth. Now when * Joachim the king with all the esta-
tes, & princes had herde his wordes, the king went about to slaye hym. * When Urias perceaued that, he was afrayed, & fled, & de-
parted in to Egipte.

Then Joachim the kyng sent seruaūtes in to the lōde of Egipte, Namely: Elnathan the sonne of Achbor, & certayne men wt hym in to Egipte, whiche fetched Urias oute of Egipte, & brought him vnto kinge Joachim that slewe hym with the swearde, & caste hys dead body in to ỹ comō peoples graue. Ba-

Ahicam the sonne of Saphan helped Jere-
my, that he came not in to the hondes of the people to be slayne.

The.xxvii. Chapter.

IN the beginninge of the reigne of Joachim the sonne of Josias kyng of Juda, came this worde vnto Jeremy from the LORD, which spake thus vnto me: Ma-
ke the bondes & chaynes, and put thē about thy neck, & sende them to the kynge of Edom the kynge of Moab, the kynge of Amon, ỹ kynge of Tirus, and to the kynge of Sidō: and that by the messaungers, which shal co-
me to Jerusalem vnto Sedechias the king of Juda, and byd them saye vnto their ma-
sters: Thus saieth the LORDE of hoostes the God of Israel, speake thus vnto youre masters: * I am he ỹ made the earth, the mē & the catell that are vpon the grounde, with my great power & outstretched arme, & haue geuen it vnto whome it pleased me. * And now will I delyuer all these londes in to the power of Nabuchodonosor the kinge of Ba-
bilon & my seruaūt. The beastes also of the felde shall I geue hī to do him seruice * And all people shall serue him, & his sonne, & hys childes childzen, vntill the tyme of the same lōde be come also: yee many people & great kinges shall serue hym.

Moreouer, that people & kingdome which will not serue Nabuchodonosor, & that will not put their neckes vnder ỹ yock of the kin-
ge of Babilon: the same people will I visit with swearde, with honger, with pestilence, vntill I haue consumed them in his hōdes, saieth ỹ LORDE * And therfore, folowe not your prophetes, soythsayers, expounders of dreames, charmers, & witches, which saie vn-
to you: ye shall not serue the kinge of Babi-
lon. For they preach you lies, to bynge you farre from youre londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kyng of Babilon, & serue hym, those I will let re-
mayne still in their owne lōde (saieth ỹ LOR-
DE) & they shall occupie it, & dwell therin.

All these thinges tolde I Sedechias the king of Juda, and sayde: * Put your neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and the people perish with the swearde, with honger, with pestilence: ly-
ke as the LORDE hath deuised for all peo-
ple, ỹ wil not serue ỹ king of Babilō: * Ther-
fore gene no eare vnto those prophetes,

Dan.10.f.

Ezech.10.a. Jude.11.b. Jere.37.a. Dan.4.c & Je.25.b.

Jere.12.b. 38.a.42.c.

Jere.28.c.

Jere.23.a.

Jere.29.b. (that tell you: ye shall not serue the kinge of Babilon) for they preach you lies, neither haue I sent them, saieth the LORDE: how be it they are bolde, falsely for to prophecie in my name: that I might ꝑ soonet driue you out, and that ye might perish with your preachers.

¶ I spake to the prestes also and to all the people: Thus saieth the LORDE: Heare not the wordes of those prophetes, that preache vnto you, and saye: Beholde, * the vessels of the LORDES house shall shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue the kynge of Babilon, ꝑ ye maye lyue. Wherfore will ye make thys citie to be destroyed? But yf they be true prophetes in verey dede, and yf the worde of the LORDE be committed vnto them, then let them praye ꝑ LORDE of hoostes, that the remnaunt of ꝑ ornamentes (which remayne yet in the house of the LORD, and in the house of the kyng of Juda and at Jerusalem) be not caried to Babilon also. For thus hath the LORDE of hoostes spoken concerninge the pylers, the lauer, the seate and the residue of the ornamentes that yet remayne in this citie, which Nabuchodonosor the kinge of Babilon toke not, * when he caried awaye Jechonias
4.Re.24.c the sonne of Joachim kinge of Juda, with all the power of Juda & Jerusalem, from Jerusalem vnto Babilon, captiue.

Yee thus hath the LORDE of hoostes the God of Israel spoken, as touchinge the residue of the ornamentes of the LORDES house, of the kinge of Judas house and of Jeru
4.Re.25.b salem: * They shalbe caried vnto Babilon, and there they shall remayne, vntyll I vysett
1.Es.1.b. them, sayeth the LORD. * Then will I bringe them hither agayne. And this was done in the same yeare: euen in the beginninge of the reigne of Sedechias kinge of Juda.

The.xxviij.Chapter.

A BUt in the fourth yeare of ꝑ reigne of Sedechias king of Juda in the fifth moneth, It happened, that Hananias the sonne of Assur the prophet of Gabaon spake to me in the house of the LORD, in the presence of the prestes, & of all the people, & sayde: Thus sayeth the LORDE of hoostes ꝑ God of Israel: I haue broken the yock of ꝑ
Jere.27.c. kynge of Babilon * and after two yeare will I bringe agayne in to this place, all the ornamentes of the LORDES house, ꝑ Nabuchodonosor kynge of Babilon caried awaie from this place vnto Babilon. And I will bringe agayne Jechonias the sonne of Joachim the kinge of Juda him self, with all the presoners of Juda, ꝑ are caried vnto Babilon, euen in to this place, saieth ꝑ LORDE) I wil breake ꝑ yock of the king of Babilon.

Then the prophet Jeremy gaue answere vnto that prophet Hananias, before the prestes & before all the people, that were present in the house of the LORD. * And the prophet Jeremy sayde: Amen, the LORDE do that, & graunte the thinge, which thou hast prophecied: that he maye bringe agayne all the ornamētes of the LORDES house, & reliefe all the presoners from Babilon in thys place. Neuertheles, herken thou also, what I will saye, that thou & all the people maye heare. The prophetes that were before vs in tymes past, which prophecied of warre, or trouble, or pestilence, ether of peace, vpon many nations & greate kyngdomes, were proued by thys (yf God had sende them in verey dede) * when the thinge came to passe, which that prophet tolde before.

And Hananias the prophet toke the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babilon, from ꝑ neck of all nations, yee & that within thys two yeare. And so the prophet Jeremy went his waye. ¶ After now that Hananias the prophet had taken the chayne from the prophet Jeremias neck, and broken it: The worde of the LORDE came vnto the prophet Jeremy sayenge: Go, and tell Hananias these wordes: Thus saieth the LORD: Thou hast broken the chayne of wood, but in stede of wood, thou shalt make chaynes of yron. For thus sayeth the LORDE of hoostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee & so shall they do. And I will geue him ꝑ beastes in the felde. Then sayde the prophet Jeremy vnto the prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therfore thus sayeth ꝑ LORDE: beholde, I will sende ꝑ out of ꝑ lande, & within a yeare thou shalt dye, because thou hast falsely spoke agaynst the LORDE. So Hananias the prophet died the same yeare in the seuenth moneth.

THis is the copie of the lettre, ꝑ Jeremy the prophet sent from Jerusalem vnto the presoners: the Senatours, prestes, prophetes, & al ꝑ people, whom Nabuchodonosor had led vnto Babilō: after the tyme ꝑ kinge Jechonias, & his quene, his chamberlaynes, ꝑ princes of Juda, & Jerusalē, & ꝑ workmasters of Jerusalem were departed thither. Which lettre, Elasa ꝑ sonne of Saphā, & Gamaria & sonne of Helchia dyd beare, whō Sedechias ꝑ kinge of Juda sent vnto Babilō to Nabuchodonosor ꝑ kinge of Babilō: these were ꝑ wordes of Jeremias lettre: Thus hath ꝑ LORD of hoostes the God of Jsrael spokē, vnto all the presoners, ꝑ were led frō Jerusalē vnto Babilon * Bylde you houses to dwell therein: plāte you gardēs, ꝑ ye maye enioye ꝑ frutes there of. * take you wiues, to beare you sonnes, & doughters: prouyde wyues for youre sōnes. & huldondes for youre doughters, that they maye get sonnes & doughters, & ꝑ ye maye multiplie there. Laboure not to be fewe, but seke after peace & prosperite of the cite, wherin ye be presoners, & * praye vnto God for it. for in ꝑ peace therof shal your peace be.

For thus saieth the LORDE of hoostes ꝑ God of Jsrael: * Let not those prophetes, & soythsaiers ꝑ be amonge you, disceaue you: and bleue not your own dreames. For why: they * preach you lies in my name, & I haue not sent them, saieth the LORDE. But thus saieth ꝑ LORD: * Whē ye haue fulfilled lxx. yeares at Babilon, I wil bringe you home, and of myne owne goodnes I wil cause you hither agayne vnto this place. For I know, what I haue deuysed for you, saieth the LORDE. My thoughtes are to geue you peace, and not trouble (which I geue you all redye) & that ye might haue hope agayne. * ye shal crie vnto me, ye shal go and call vpon me, & I shall heare you. * ye shall seke me, & fynde me: yee, yf so be that ye seke me with youre whole harte, I will be founde of you (saieth ꝑ LORD) & wil delyuer you out of prisō, & gather you together agayne frō amōge al naciōs, & out of al places, wherin I haue scatred you saieth ꝑ LORD: and wil bringe you agayne to ꝑ same place, frō whēce I caused you be caried awaye captiue.

But where as ye saye, that God hath raysed you vp prophetes at Babilō: Thus hath the LORDE spoken (concernynge the kinge that sytteth in the seate of Dauid, and all the people that dwel in this cite, youre brethren * that are not gone with you in to captiuyte.) Thus (I saye) speaketh the LORD of hoostes: Beholde, * I wil sende a sweard, honger, and pestilence vpon them, & will make the like vntymely frygges, that maye not be eaten for bytternesse. And I will persecute the wt the sweard, wt honger, & death. Jere. 24. b

I will delyuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of al the people, amonge whom I haue scatred them: & that because they haue not bene obediēt vnto my commaundementes, (saieth the LORDE) which I sent vnto them by my seruauntes the prophetes. * I stode vp early, & sent vnto them, but they wolde not heare saieth the LORD. Heare therfore the worde of the LORD, al ye presoners, whom I sent from Jerusalē vnto Babilon: Thus hath ꝑ LORDE of hoostes the God of Jsrael spoken, of Achab ꝑ sonne of Colaias & of Sedechias the sonne of Maasia, which prophecie lyes vnto you in my name: Beholde, I wil delyuer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye slaye them before youre eyes. And all ꝑ presoners of Juda that are in Babilon, shal take vpō them this terme of cursinge, and saye: Now God do vnto ỹ, as he dyd vnto Sedechias & Achab, whō ꝑ kinge of Babilō rosted in ꝑ fyre, because they synned shamefully i Jsrael. Jere. 25. b. 44. a. D

For they haue not onely defiled their neighbours wyues, but also preached lyenge wordes in my name, which I haue not cōmaūded them. This I testifie, & assure, saieth ꝑ LORD. But as for Semeia the Nehelamite, thou shalt speake vnto him: Thus saieth the LORDE of hoostes the God of Jsrael: Because thou hast sealed letters vnder thy name, vnto al the people that is at Jerusalem, & to Sophonias the sonne of Maalia the prest, yee and sent them to all the prestes wherein thou wrytest thus vnto him. The LORDE hath ordened ỹ to be prest in stede of * Joiada ꝑ prest, that thou shuldest be the chefe in the house of the LORD aboue al prophetes, & preachers, & that thou mightest put them in prison, or in the stockes. How happeneth it then, that thou hast not reproued Jeremy of Anothot, which neuer leaueth of his prophecienge. And besides all this, he hath sent vs worde vnto Babilon, and tolde vs planely, that oure captiuyte shal longe endure: that we shulde buylde vs houses to dwell therein, & to plante vs gardens, ỹ we myght enioye the frutes therof. Which lettre Sophonias the prest dyd rede, and let Jeremy the prophet heare it. E 4. Re. 11. b. 2. Pa. 23. b

Then came the worde of the LORDE vnto Jeremy, sayenge: Sende worde to all them that be in captiuyte, on this maner: Thus hath the LORDE spoken concernynge Semeia the Nehelamite. * Because that Semeia hath prophecied vnto you without my commyssion, and brought you in to a false hope, therfore thus doth the LORD certifie you: Beholde, I wil vyset Semeia the Nehelamite, and his sede: so that none of his shall remayne amonge this people, & none of them shall se the good, that I will do for this people saieth the LORD. For he hath preached falsely of the LORDE.

Jere. 29. a.

The. xxx. Chapter.

THese are the wordes, that the LORDE shewed vnto Jeremy saienge: Thus saieth the LORDE God of Israel: * Wryte vp diligently all the wordes, that I haue spoken vnto the, in a boke. For lo, the tyme commeth (saieth the LORDE) that I will bringe agayne the preseuers of my people of Israel & Juda, saieth the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Jere. 36. c.

Agayne, these wordes spake the LORDE, concernynge Israel and Juda: Thus sayeth the LORD: We heare terrible crie, feare and disquietnesse. For what els doth this sygnifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, * as a woman in the payne of hir trauaple. Why o euer sawe a man trauayle with childe? Enquere therafter, & se, yee all their faces are maruelous pale.

Jere. 13. d.

Alas for this daye, which is so dredefull, that none maye be lykened vnto it: and alas for the tyme of Jacobs trouble, from the which he shall yet be delyuered. For in that daye saieth the LORDE, I will take this yocke from of thy neck, and breake thy bondes. They shal nomore serue straunge goddes vnder him, but they shall do seruyce vnto God their LORD, and to * Dauid their kinge, whom I wil rayse vp vnto them. * And as for the, o my seruaunt Jacob, feare not (saieth the LORD) and be not afrayed, o Israel. For lo, I will helpe the also from farre, & thy sede from the londe of their captiuyte.

Eze. 34. d
Jere. 46. a

And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous life, and no man shall make him afrayed. For I am with the, to helpe the, saieth the LORDE. * And though I shal destroye all the people amonge whom I haue scatred the, yet will I not destroye the, but correcte the, * & that with discretion. For I knowe, that thou art not wise * without faute. Therfore thus saieth the LORDE: I am sory for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Amos. 9. b

All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: & that for the multitude of thy meldedes, for thy synnes haue had the ouerhande. Why makest thou mone for thy harme? I my self haue pitye of thy sorowe, * but for the multitude of thy meldedes and synnes, I haue done this vnto the.

C

* And therfore all they that deuoure the, shalbe deuoured, and all thine enemies shall be led in to the captiuyte. All they that make the wayst, shalbe wasted them selues: & all those that robbe the, will I make also be robbed. For I will geue the thy health agayne, and make thy woūdes whole, saieth the LORD: because they reuyled the, as one castawaye and despised, o Sion.

For thus saieth the LORDE: Beholde, I will set vp * Jacobs tentes agayne, & defende his dwellige place. The cite shalbe buylded in hir olde estate, and the houses shal haue their right foundacion. And out of them shal go thākesgeupnge, & the voyce of myrthe. I will multiplie them, and they shall not be mynished: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as aforetyme, and their congregacion shall continue in my sight. And all those that vexe them, will I vyset.

* A captayne also shal come of them, and a prynce shal springe out from the myddes of them: him will I chalenge to my self, and he shal come vnto me. * For what is he, that geueth ouer his harte, to come vnto me? saieth the LORDE, * ye shalbe my people also and I wilbe youre God. & Beholde, on the other syde shall the wrath of the LORDE breake out as a stormy wether, as a mighty whyrlewynde: and shall fall vpon the heades of the vngodly.

The terrible displeasure of the LORDE shall not leaue of, vntill he haue done, & performed the intent of his harte, which in the latter dayes ye shall vnderstonde. In the same tyme (saieth the LORDE) shal I be the God of all the generacions of Israel, & they shalbe my people.

The. xxxi. Chapter.

THus saieth the LORDE: The people of Israel which escaped ỳ wildernesse from ỳ sweard, founde grace to come into their rest. Euē so shal ỳ LORDE now also apeare vnto me from farre, and saye: I haue loued ỳ w an euerlastinge loue therfore do I spȝede my mercy before the. I will repayre the agayne (o thou doughter of Israel,) that thou mayest be fast and sure. Thou shalt take thy tabȝettes agayne, and go forth with them, that lede the daunce.

Thou shalt plante vynes agayne vpon ỳ hylles of Samaria, & the grape gatherers shall plante, and synge.

And when it is tyme, the watchmē vpon the mount of Ephȝaim shall crie: *Arise, let vs go vp vnto Sion to oure LORDE God. For thus sayeth the LORDE: Reioyce with gladnesse because of Jacob, crie vnto ỳ heade of the Gentiles: speake out, synge, & saye The LORDE shall delyuer his people, the remnaunt of Israel, & make them whole. Beholde, I will bringe them agayne from out of the northlonde, and gather them from ỳ endes of the worlde, with the blynde and lame that are amonge them, with the women that be greate with childe, and such as be also delyuered: and the company of them that come agayne, shal be greate.

They departed from hence in heuynesse but with loye will I bringe them hither agayne. I will lede the by the ryuers of water in a straight waye, where they shall not stomble: * For I will be Israels father, and *Ephraim shalbe my firstborne.

Heare the worde of the LORD (o ye Gentiles) preach in the Iles, that lye farre off, & saye: he that hath scatred Israel, shal gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORDE shall redeme Jacob, and rydde him from ỳ honde of the violent. And they shal come, & reioyce vpon the hil of Sion, and shal haue plenteousnes of goodes, which the LORDE shal geue them: Namely, wheate, wyne, oyle, yonge shepe, and calues. And their conscience shalbe as a wel watred garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daunce, ye both yonge and olde folkes. For I will turne their sorow into gladnesse, and will comforte them, and make them ioyfull, euen from their hartes, I will poure plenteousnesse vpon the hartes of the prestes, and my people shalbe satisfied with good thynges, saieth the LORDE.

Thus saieth the LORDE: * The voyce of heuynes, wepinge and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted because thy were awaye. Jere.3.f Matt.2.c.

But now saieth the LORDE: leaue of from wepinge and crienge, withholde thine eyes from teares, for thy labour shalbe rewarded, saieth the LORDE. And they shal come agayne out of the londe of their enemies: yee euen thy posterite shall haue consolacion in this (saieth the LORDE) that thy children shall come agayne in to their owne londe.

Moreouer I herde Ephraim, (that was led awaye captyue) complayne on this maner: *O LORDE, thou hast correcte me, and thy chastenynge haue I receaued, as an vntamed calfe. * Conuerte thou me, and I shall be conuerted, for thou art my LORDE God, yee as sone as thou turnest me, I shall repent me my self: and when I vnderstonde, I shall smyte vpon my thye. For verely I haue committed shamefull thinges: O let my youth beare this reproche and confusion. Ier.10.f. Lamen.3.c. Trem.5.c.

Upon this complaynte, I thought thus by my self: *is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence the tyme that I first commoned with him, I haue him euer in remembraunce: therfore my very harte drycth me vnto him: gladly and louyngly will I haue mercy vpon him, saieth the LORDE. Get the watchmen, prouyde teachers for the: set thine harte vpon ỳ right wate, that thou shuldest walke, and turne agayne: (o thou doughter of Israel,) turne agayne tho these cities of thyne. How longe wilt thou go astrate, o thou shrinkinge doughter? For the LORDE will worke a new thynge vpon earth: A woman shal compasse a man. D Gen.43.a

For thus saieth the LORDE of hoostes ỳ God of Israell: It will come therto, ỳ when I haue brought Juda out of captyuyte, these worldes shalbe herde in the londe of Juda and in his cities: The LORDE, which is ỳ fayre * dwydegrome of rightuousnesse, make the frutefull, o thou holy hill: And there shall dwell Juda and all hir cities, the shepherdes and husbondemen: For * I shall fede the hongrie soule, and refresh all faynte hartes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe. Esa.62.a Ezech.25.a 11.a

Beholde (saieth the LORDE) the dayes come, that I will sowe the house of Israel & E

the house of Juda, with men and with catel
Deu.28.& zacha.8.c. Jere.32.c. *yee it shal come therto, that like as I haue gone about in tymes past to rote them out, to scatre them, to breake them downe, to destroye them, and chaste them: Euen so will I also go diligently about, to buylde them vp agayne, and to plante them saieth the LORDE.

Esa.18.a *Then shal it nomore be sayde: ỹ fathers haue eaten a sowre grape, and the childrens teth are set on edge: for euery one shal dye for his owne mysdede, so that whoso eateth a sowre grape, his teth shalbe set on egge.

Hebr.8.b. *Beholde, the dayes come (saieth ỹ LORDE) ỹ I will make a new couenaũt with ỹ house of Israel & with ỹ house of Juda: not after the couenaunt that I made with their fathers, when I toke them by the honde, & ledde them out of the lõde of Egipte: which couenaunt they breake, wherfore I punished
Hebr.10.b. them sore, saieth the LORDE: But * this I shalbe the couenaunt that I wil make with the house of Israel after those dayes, saieth the LORDE: * I will plante my lawe in ỹ
Esa.51.b inwarde partes of them, & write it in their
Jere.24.b 30.b. hartes, *and wilbe their God, and they shal be my people.

And from thence forth shal no man teach his neghboure or his brother, and saye: know we the LORDE: But they shall all knowe me, from the lowest vnto the hyest, saieth the LORDE. For I wil forgeue their mesdedes and will neuer remembre their synnes eny
Gene.1.b. more. Thus saieth ỹ LORDE, *which gaue the sonne to be a light for the daye, and ỹ mone, and sterres to shyne in ỹ night: wich moueth ỹ see, so that the floudes therof ware fearce: his name is the LORDE of hooستes. Like as this ordinaunce shall neuer be taken out of my sight, saieth the LORD: So shall the sede of Israel neuer ceasse, but all waye be a people before me.

Moreouer, thus saieth the LORDE: like as the heauen aboue can not be measured, and as the foundacions of the earth beneth
Rom.11.a maye not be sought out: *So wil I also not caste oute the whole sede of Israel, for that they haue commytted, saieth the LORDE. Beholde, the dayes come saieth the LORD ỹ the cite of ỹ LORD shalbe enlarged from
2.Esd.3.a Jac.14.b. the *towre of Hananeel, vnto ỹ gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe, of Gareb, and shal come about Gaatha,
Jere.19.b. *and the whole valley of the dead carcases and of the ashes, and al Meremoth, vnto ỹ broke of Cedron: and from thence vnto the corner of the horsgate towarde ỹ east, like as the Sanctuary of the LORDE also shalbe set. And when it is now buylded, and set vp of this fashion it shall neuer be broke nor cast downe eny more.

The.xxxij.Chapter.

These wordes spake the LORD vnto Jeremy, in the tenth yeare of Sedechias kinge of Juda which was ỹ.xviij. yeare of Nabuchodonosor, what tyme as ỹ kinge of Babilons hooste layed lege vnto Jerusalem. But Jeremy the prophet laye bounde in the courte of the preson, which was in the kinge of Judaes house: where Sedechias the kinge of Juda caused him to be layed, because he had prophecied of this maner: Thus saieth the LORD: * Beholde, I will delyuer this cite in to the hondes of ỹ kinge of Babilon, which shall take it. As for Sedechias ỹ kige of Juda he shal not be able to escape the Caldees, but surely he shal come in to the hondes of the kinge of Babilõ: which shal speake with him mouth to mouth, and one of thẽ shall loke another in the face. And Sedechias shalbe caried vnto Babilon, and there shall he be, vntill the tyme that I vysit him, saieth the LORDE. But yf thou takest in hõde to fight agayne the Caldees, thou shalt not prosper.

And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hanameel ỹ sonne of Sellum, thine vncles sonne shal come vnto the, and requyre the to redeme ỹ londe. ỹ lieth in Anathot vnto thy self * for by reason of kynred it is thy parte to redeme it, and te bye it out.

And so Hananeel myne vncles sonne came to me in the courte of the preson, (accordinge to the worde of the LORD,) and sayde vnto me: Bye my lõde (I praye the) that lieth in Anathot in the countre of Benjamyn: for by heretage thou hast right to lowse it out for thy self, therfore redeme it. Then I perceaued, that this was the commaundement of the LORDE, and so I lowsed the londe from Hananeel of Anathot, myne vncles sonne, and weyed him there the money euen seuen sycles, and ten syluer pens.

I caused him also to make me a writinge and to seale it, and called recorde thereby, and weyed him there the money vpon the waighte. So I toke the euydence with the copie (when it was orderly sealed and couer) & I gaue the euydence vnto Baruch the sonne of Nerias the sonne of Maasia

in the sight of Hananeel my cosen, and in ꝑ presence of ꝑ witnesses, that be named in the euydence, and before all the Jewes ꝑ were therby in the courte of the prison.

I charged Baruch also before them, saiengе: The LORD of hooستes the God of Jsrael commaundeth the, to take this sealed euydence with the copie, and to laye it in an erthen vessel, that it maye longe continue.

For the LORDE of hooستes the God of Jsrael hath determined, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

Now when I had delyuered the euydence vnto Baruch ꝑ sonne of Nerias, I besought the LORD, sayenge: O LORDE God * It is thou that hast made heaue & earth with thy greate power and hye arme, & there is nothige to harde for ꝑ.* Thou shewest mercy vpon thousandes, thou recompensest the wickednes of the fathers, in to the bosome of the childzen that come after them.

Thou art the greate and mightie God, whose name is the LORD of hooستes: greate in councell, and infinite in thought: Thine eyes loke vpon all the wayes of mes childzen, * to rewarde euery one after his waye and accordinge to the frutes of his inuencions. Thou hast done greate tokens & wonders in the londe of Egipte (as we se this daye) vpon the people of Jsrael and vpon tholem: to make thy name greate, as it is come to passe this daye. * Thou hast brought thy people of Jsrael out of the londe of Egipte, with tokens, with wonders, with a mightie honde, with a stretchedout arme, and with greate terriblenes: and hast geuen thē this londe, like as thou haddest promised vnto their fathers: Namely that thou woldest geue them a londe, that floweth with mylke and honye.

* Howbeit when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: * but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde there are bulwarkes made now agaynst the cite, to take it, and it shalbe wonne of the Caldees that besege it, with swearde, with honger, and death, and loke what thou hast spoken, that same shal come vpō them.

For lo, all thinges are present vnto the: yet sayest thou vnto me (O LORDE God) and commaundest me, that I shall lose out a pece of londe vnto my self, and take wit-

nesses therto: and yet in the meane season the cite is delyuered in to the power of the Caldees.

Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde ꝑ LORDE: * beholde, I shall delyuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shall take it in: For the Caldees shal come, and wynne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifice vnto Baal, and powred drynkofferinges vnto straunge goddes, to prouoke me vnto wrath. Jere. 17.b 19.b

For seinge the childzen of Jsrael and the childzen of Juda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne hondes? saieth the LORDE.

Or, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre? Wherein I cast it out of my sight, because of the greate blasphemies of the childzen of Jsrael and Juda, which they haue done to prouoke me: yee they, their kinges, their princes, their prestes, their prophetes, whole Juda, and all these citesyns of Jerusalem.

* When I rose vp early, and taught thē, and instructe thē, they turned their backes to me, and not their faces. They wolde not heare, to be refourmed and correcte. * They haue set (their goddes in the house, that is hallowed vnto my name, to defyle it. They haue buylded hie places for Baal, in the valley of the childzen of Ennon, to bowe their sonnes and doughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Juda to synne with such abhomination. Jere. 2.b Jere. 7.a b

Moreouer thus hath the LORDE God of Jsrael spoken, concernynge this cite, which (as ye youre selues cōfesse) shalbe delyuered in to the honde of the kinge of Babilon, whē it is wonne with ꝑ swearde, with honger, & with pestilence. * Beholde, I will gather them together from all londes, wherein I haue scatred them in my wrath, in my fearfull, and greate displeasure: and will bringe them agayne vnto this place, where they shal dwel safely. And they shalbe my people and I wilbe their God. Deu. 30.a

* And I wil geue them one harte, and one Ez. 11.a

waye, that thy maye feare me all the dayes of their life, that they and their children after them maye prospere. And* I will set vp
Etc. 36. c. an euerlastinge couenaunt with them, Namely: that I will neuer ceasse to do them good and that I will put my feare in their hartes, so that they shall not runne awaye fro me.

Deut. 30 b. Jere. 32. c. *yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole harte, and with all my soule.

For thus saieth the LORDE: like as I haue brought all this greate plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them. And men shall haue their possessions in this londe, wherof ye saye now, that it shal nether be inhabited of people nor of catell, but be deliuered in to ỹ handes of the Caldees, yee londe shalbe bought for money, & euidences made therupon & sealed before witnesses in the countre of Ben Jamin, & rounde aboute Jerusalem: in the cities of Juda, in the cities that are vpon ỹ mountaynes, & in them that lie beneth, yee and in the cities ỹ are in the deserte. For I wil bringe their prisoners hither agayne, saieth the LORDE.

The xxxiij. Chapter

Jere. 10. a. 32. a. MOreouer the worde of the LORDE came vnto Jeremy on this maner, * when he was yet bounde in ỹ courte of ỹ prison: Thus saieth the LORD, which fulfilleth the thinge that he speaketh the LORDE which performeth the thinge that he saieth in honde: euen he whose name is the LORDE: Thou hast cried vnto me, and I haue harde the: I haue shewed greate and hye thinges, which were vnknowne vnto you.

Thus (I saye) speaketh the LORD God of Israel, concernynge the houses of this cite, and ỹ houses of the kinges of Juda: that they shalbe broken thorow the ordinaunce, and weapens, when the Caldees come to besege them: & they shalbe fylled with ỹ dead carcases of men, whom I will slaye in my wrath & displeasure: when I turne my face from this cite, because of all hir wickednes Beholde, (saieth the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and treuth.

B And I will returne the captiuyte of Juda and Israel: and wil set them vp agayne, as they where a fore. * From al mischedes (wherein they haue offended agaynst me) I will clense the: And all their blasphemies which they haue done agaynst me, whe they regarded me not, I will forgeue them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shall heare all the good, that I will shewe vnto them: yee they shall be afrayed and astonied at all the good dedes and benefites, that I will doo for them. Moreouer, thus saieth the LORDE: * In this place, where of ye saye that it shalbe a wildernesse, wherin nether people nor catell shall dwell: In like maner in the cities of Juda & without Jerusalem (which also shalbe so voyde, that nether people nor catell shall dwell there) shal the voyce of gladnesse be herde agayne, the voyce of the bryde degrome, and of the bryde, the voyce of them that shall synge: * (Prayse the LORDE of hoostes, for he is iust) synge, and his mercy endureth for euer) and the voyce of them that shall offre vp gifts in the house of the LORDE For I will restore the captiuite of this londe, as it was afore, saieth the LORD. Thus saieth the LORDE of hoostes. It shal come yet therto, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon ỹ playne, and in the deserte.

In the londe of Ben Jamin, in the feldes of Jerusalem, and in the cities of Juda shal the shepe be nombred agayne, vnder the hode of him, that telleth them, saieth the LORDE. * Beholde, the tyme commeth (saieth ỹ LORDE) that I wil performe that good thige, which I haue promised vnto the house of Israel and to ỹ house of Juda. In those daies, and at the same tyme, I will bringe forth vnto Dauid, the braunch of righteousnes, and he shall do equite, and righteousnesse in the londe. In those daies shall Juda be helped, * and Jerusalē shall dwell safe, and he thath shall call her, is euen God oure righteous maker. For thus the LORDE promyseth: * Dauid shall neuer want one, to syt vpon the seate of the house of Israel: * nether shall the prestes, and Leuites want one to offre alwaye before me, burnt offeringes, to kyndle the meatofferinges, & to prepare the sacrifices.

D And the worde of the LORDE came vnto Jeremy after this maner: Thus saieth the LORD: Haye the couenaunt * which I haue made with daye and night, be broken

that there shulde not be daye and nighte in due season: Then maye my couenaunt also be broken, whiche I made with Dauid my seruaunte, and so he not to haue a sonne to reigne in his Trone.* So shall also the prestes, and Leuites neuer fayle, but serue me.
* Jer.33.a. * Fo: like as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruaunte, and of the Leuites my ministers.

Moreouer, the worde of the LORDE came to Jeremy, saienge: Cõsidrest thou not what this people speaketh? Two kynredded (saye they) had the LORDE chosen, & those same two hath he cast awaye. (For so farre is my people come, þ they haue no hope to come together ony more, and to be one people agayne). Therfore thus saieth the LORDE: yf I haue made no couenaunt with daye & night and gyuē no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruaunt: so that I will take no prince out of his sede, to rule þ posterite of Abraham, Isaac and Jacob. But yet I will turne agayne they captiuite, and be mercifull vnto them.

The.xxxiiij. Chapter.

THese are the wordes whiche the LORDE spake vnto Jeremy, * what tyme as Nabuchodonosor the kynge of Babilon, & all his hooste (out of all þ kingdomes þ were vnder his power) and all his people, fought against Jerusalem and all the cities therof. Thus saieth the LORDE God of Israel: Go, & speake to Sedechias the king of Juda, & tell him: The LORDE sendeth the
2.Par.36.a. this worde: Beholde, * I will deliuer this cite in to the honde of the kinge of Babilon, he shall burne it, and thou shalt not escape hys hondes, but shalt be led awaie presoner, and delyuered into his power: Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. yet heare the worde of the LORDE, o Sedechias thou king of Juda: Thus saieth the LORDE vnto þ: Thou shalt not be slayne with the swearde,
2.Par.36.a. but shalt dye in peace. * Like as thy forefathers, þ kinges, thy progenitours were brēt: so shall thou be brent also, & in the mournynge they shall saye: oh lorde. For thus haue I determined, saieth the LORDE.

Then spake Jeremy the prophet all these wordes vnto Sedechias kynge of Juda in Jerusalem: what tyme as the kinge of Babilons hooste beseged Jerusalem, and the remnaūt of the cities: of Juda Namely, Lachis & Azecha, which yet remayned of the * stronge defenced cities of Juda.
2.Par.11.a.

These are the wordes þ the LORDE spake vnto Jeremy the prophet, whē Sedechias was agreed with all the people at Jerusalem, that there shuld be proclamed * a liberte: so that euery man shulde let go fro his seruaunt, and handemayde, Hebrue & Hebruel se, & no Jewe to holde hys brother as a bondeman In this also dyd all the princes & all the peple consente, which agreed vnto thys couenaūt, þ euery one shulde let his seruaūt & his handmayde go fre & nomore to holde them as bonde. Now as they had cõsented, euē so they were obediēt, & let thē go fre. But afterwarde they repēted, & toke againe þ seruaunts & hādemaydens, whom they had letten go fre, & so made them bonde agayne.
Exo.21.c. Leui.25.c. Deu.15.b.

For the which cause the worde of þ LORDE came vnto Jeremy frō the LORDE him self, sayenge: Thus saieth the LORDE God of Israel: I made a couenaunte with youre fathers, when I brought them out of Egipte, (that they shulde no more be bondmen,) sayenge: * When seuē yeares are out, euery man shal let go fre his bought seruaunt, an Hebrue, yf he haue serued him sixe yeares. But your fathers obeied me not & herkened not vnto me. As for you, ye were now turned & dyd right before me, in þ ye proclamed, euery mā to let his neghboure go fre, & in þ ye made a couenaūt before me, in the temple þ beareth my name: But yet ye haue turned your selues agayne, and blasphemed my name In this, that euery mā hath requyred his seruaunt and hādemayden agayne, whome ye had letten go quyte and fre, and compelled them to serue you agayne, and to be your bondemen. And therfore thus sayeth the LORDE: ye haue not obeyed me, euery mā to proclame fredome vnto hys brother and neghbour: wherfore, I will call you vnto a fredome, saieth þ LORDE: euen vnto þ swearde, to the pestilence, and to honger, and wyll make you to be plaged in all þ kyngdomes of the earth. yee those men that haue broken my couenaunt, and not kepte the wordes of the apoyntmēt, which they made before me:
Deu.15.b. Exo.21.a. D
* when they hewed the calfe in two, & when
Gen.15.b. there went thorow the two halfes therof: the princes of Juda, the princes of Jerusalem, the gelded men, the prestes, and all the people of the londe (whiche went thorow the two sydes of þ calfe.) Those men will I geue

in to the power of their enemies, and in to the hondes of them that folowe vpon theyr lyues.

Psa.79.a Jere.7.b * And their dead bodyes shall be meate for the foules of the ayre, and beastes of the felde. As for Sedechias the kynge of Juda & his prynces, I wil delyuer them in to the power of theyr enemyes, and of them that desyre to slaye them, and in to the honde of the Jere.37.a. kynge of Babylons hoost * which now is departed from you. But thorow my commaundement (sayeth the LORDE) they shall come agayne before this cite, they shal fight against it, wynne it, and burne it. Moreouer I will laye the cities of Juda so waste, that no man shall dwell therin.

The.xxxv. Chapter.

A THe wordes whiche the LORDE spake vnto Jeremy, (in ỳ reigne of Joachim the sonne of Josias kynge of Juda) are these: Go vn to the house of * the Rechabites, & call thẽ out, & bringe them to ỳ house of the LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Jasantas the sonne of Jeremy, the sonne of Habasanta, and his brethrẽ, and all his sonnes and the whole housholde of the Rechabites: and brought them in to the house of ỳ LORDE, in to the closet of the chyldren of Hanan the sonne of Igdalia the man of God: which was by the closet of the prynces, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe of the treasury. And before the sonnes of the kynred of ỳ Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, For Jonadab the sonne of Rechab oure father cõmaũded vs, sayenge: ye and youre sonnes shall Jere.19.b. neuer drinke wyne, * buylde no houses, sowe no sede, plante no vynes, yee ye shal haue no vnyardes: but for all youre tyme ye shall dwell in tentes, that ye maye lyue longe in ỳ londe, wherin ye be straungers.

B Thus haue we obeyed the cõmaundemẽt of Jonadab, ỳ sonne of Rechab oure father, in all ỳ he hath charged vs, & so we drynke no wyne all oure lyue longe: we, our wyues, our sonnes, & our doughters. Neither buylde we any house to dwell therin, we haue also amonge vs neither vnyardes, no; corne lõde to sowe: but we dwell in tentes, we obeye, & do accordinge vnto all, that Jonadab our father commaunded vs.

But now, ỳ Nabuchadnosor the kynge of Babylon came vp in to ỳ londe, we sayde: come, let vs go to Jerusalẽ, ỳ we maye escape the hoost of the Caldees & the Assirians: & so we dwell now at Jerusalẽ. Then came the worde of ỳ LORD vnto Jeremy, sayeng: Thus sayeth the LORD of hoostes the God of Israel: Go & tell whole Juda & all the inhabitours of Jerusalẽ: Will ye not be reformed, to obeye my wordes, sayeth the LORD? The wordes whiche Jonadab the sonne of Rechab cõmaunded his sonnes, ỳ they shulde drynke no wyne, are fast & surely kept: for vnto this daye they drynke no wyne: but obeye their fathers cõmaundement. But as for me, * I haue stõde vp early, I haue spoken Jere.44. vnto you, & geuen you earnest warnynge: & yet haue ye not bene obediẽt vnto me. per I haue sent my seruaũtes, all ỳ prophetes vnto you, I rose vp early, & sẽt you worde, sayenge: O turne you, euery man from his wicked waye: amende your lyues, & go not after straunge goddes, to worshippe thẽ: ỳ ye maye continue in the londe, which I haue geuen vnto you and youre fathers, but ye wolde neither heare me, nor folowe me.

The children of Jonadab Rechabs sonne haue stedfastly kepte their fathers cõmaundement, that he gaue thẽ, but thys people is not obedient vnto me. And therfore thus sayeth the LORD of hoostes ỳ God of Israel: Beholde, I wil bringe vpõ Juda & vpõ euery one ỳ dwelleth in Jerusalẽ, all the trouble ỳ I haue deuysed against thẽ. * For I haue Jere. spoke vnto thẽ, but they wolde not heare: I haue called vnto them, neuertheles they wolde geue me no answere. Jeremy also spake vnto the housholde of the Rechabites: Thus sayeth the LORD of hoostes the God of Israel: For so moche as ye haue obeyed the cõmaundement of Jonadab your father, & kept all his preceptes, & done accordynge vnto all ỳ he hath bidden you: Therfore thus sayeth the LORD of hoostes ỳ God of Israel: * Jonadab the sonne of Rechab shal not lacke, but haue one out of his stocke, to stande alwaye before me.

The.xxxvi. Chapter.

IN the fourth yeare of Joachim the sonne of Josias kynge of Juda, came the worde of the LORDE vnto Jeremy, sayenge: Take a boke, & write ther in all the wordes, that I haue spoke to the, in Israel, to Juda, & to all the people, from the tyme I beganne for to speake vnto the in ỳ tyme of Josias, vnto this daye. That if

houlde of Juda heareth of the plage, which I
haue deuised for the, they maye peraduenture
turne euery man frō his wicked waye, ✠ I
maye forgeue theyr offences and synnes.

Then dyd Jeremy call Baruch the sonne
of Nerias, ✠ Baruch wrote in the boke at
the mouth of Jeremy, all the wordes of the
LORD, which he had spokē vnto him. And
Jeremy commaunded Baruch sayenge: I
am let, so that I maye not come in to the
house of the LORD: therfore go thou thither,
& rede the boke, that thou hast written at my
mouth: Namely, the wordes of the LORD,
& rede the in the LORDES house vpō the fas
tinge daye: that the people, whole Juda, &
all they that come out of the cities of Juda,
maye heare. Peraduenture they will praye
meekely before the face of the LORD, & turne,
euery one frō his wicked waye. For great is
the wrath & displeasure, that the LORDE
hath taken agaynst this people.

So Baruch the sonne of Nerias dyd ac-
cordinge vnto all that Jeremy the prophet
comaūded him, readinge the wordes of the
LORD, out of the boke in the LORDES hou
se. And this was done in the fyfth yeare of
Joachim the sonne of Josias king of Juda
in the.ix.moneth ✠ when it was cōmaunded,
that all the people of Jerusalem shulde faste
before the LORDE, & they also the were come
from the cytyes of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy
out of the boke within the house of the LORD
out of the treasury of Gamarias the sonne
of Saphan the scribe, whiche is beside the
hyer lofte of the ✠ new porte of the LORDES
house: that all the people might heare. Now
when Micheas the sonne of Gamarias the
sonne of Saphan had herde all the wordes
of the LORD out of the boke, he wēte downe
to the kinges palace in to the scribes chābre
ther all the princes were set: Elisama the
scribe, Dalias the sonne of Semei, Elnathā
the sonne of Achbor, Gamaria the sonne of
Sydi, Sedechias the sonne of Hananias,
with all the princes. And Micheas tolde the
all the wordes, that he herde Baruch rede out
of the boke before the people.

Then all the princes sent Jehudi the son-
ne of Nathanias, the sonne of Salamia, the
sonne of Chusi, vnto Baruch, sayeng: Take
in thine honde the boke, wherout thou haste
red before all the people, and come. So Ba-
ruch the sonne of Nerias toke the boke in his
honde, and came vnto them. And they sayde
vnto him: Syt downe, and rede the boke, that
we maye heare also. So Baruch red, that they
might heare. Now when they had herde all
the wordes, they were abashed one vpō ano-
ther, and sayde vnto Baruch: We will certi
fie the kynge of all these wordes. And they
examined Baruch, sayenge: Tell vs, how di
dest thou wryte all these wordes out of hys
mouthe? Then Baruch answered them: He
spake all these wordes vnto me with his mo
uth, and I alone was with hym and wrote
them in the boke.

Then sayde the prynces vnto Baruch:
Go thy waye, and hyde the with Jeremy, so
that no man knowe where ye be. And they
went in to the kynge to the courte. But they
kepte the boke in the chambre of Elisama the
scrybe, and tolde the kynge all the wordes,
that he might heare. So the kynge sent Je-
hudi to fetch him the boke, whiche he brought
out of Elisama the scribes chābre. And Je-
hudi red it, that the kynge and all the pryn-
ces, whiche were aboute him, might heare.
Now the kynge sat in the wynter house, for
it was in the.ix.moneth, & there was a good
fyre before hym. And when Jehudi had red
thre or foure leaues therof, he cut the boke in
peces with a penne knyfe, ✠ and cast it in to 1.Reg.1.1.
the fyre vpon the herth, vntil the boke was
all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente
his clothes: nether the kynge hym selfe, nor
his seruauntes, though they herde all these
wordes. Neuertheles Elnathan, Dalias &
Gamarias, besoughte the king, that he wol
de not burne the boke: notwithstondinge the
kynge wolde not heare them, but commaun
ded Jeramphel the sonne of Amalech, Sa-
rias the sonne of Esriel, and Selamia the son
ne of Abdiel, to laye hondes vpon Baruch
the scribe, and vpō Jeremy the prophet; but
the LORD kepte the out of sight. After now
that the kinge had brente the boke, and the ser
mons which Baruch wrote at the mouth of
Jeremy: The worde of the LORDE came
vnto Jeremy sayenge: Take another boke,
and write in it all the forsayde sermons, that
were written in the first boke, which Joachi
the kynge of Juda hath brente.

And tell Joachim the kynge of Juda,
Thus sayeth the LORD: thou hast brente the
boke, and thoughtest within thy selfe: Why
hast thou written therin, that the kynge of
Babilon shal come, & make this londe waist
so that he shall make both people and catell
be out of it: Therfore thus the LORD sayeth
of Joachim the kynge of Juda: ✠ There 4.Reg.24.b
shall none of hys generacyon syt vpon the
seate of Dauid, ✠ His dead corse shalbe caste Jere.22.d.

out, that the heat of the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruauntes. Moreouer all the euel that I haue promised the (though they herde me not) will I bringe vpon them, vpon the inhabitours of Jerusalem, and vpon all Juda. The toke Jeremy another boke, and gaue it Baruch the scribe the sonne of Nerias, which wrote therin out of the mouth of Jeremy: all the sermons that were in the firste boke, which Joachim the kyng of Juda dyd burne. And there were added vnto them many mo sermons, then before.

The.xxxvii. Chapter.

4.Reg.24.b. Sedechias the sonne of Josias, *(which was made kynge thorow Nabuchodonosor kyng of Babilon) reigned in the lōde of Juda, in ꝑ steade of Jechonias the sonne of Joachim. But nether he, nor his seruauntes, nor the people in the londe wolde obeye the wordes of the LORDE, which
Jere.21.a. 42.a. he spake by the prophet Jeremy. *Neuertheles Sedechias the kynge sent Juchal ꝑ sonne of Selamia and Sophonias the sonne of Maasia the preest to the prophet Jeremy, sayenge: O praye thou vnto the LORD oure God for vs. Now Jeremy walked frē amonge the people at that tyme, and was not put
Exe.17.b. in preson as yet. *Pharaos hooste also was come out of Egipte: which when the Caldees that beseged Jerusalem, perceaued, they departed from thence.

Then came the worde of the LORD vnto Jeremy the prophet, sayēge: Thus saieth ꝑ LORD God of Israel, This answere shal
B ye geue to the kynge of Juda, that sent you
Jere.46.a vnto me for councell: *Beholde, Pharaos hooste which is come forth to helpe you, shal returne to Egipte in to his owne lōde: But the Caldees shall come agayne, & fight agaynst this citie, wynne it, and set fyre vpon it. For thus saieth ꝑ LORD: disceaue not your owne myndes, thinkynge on thys maner: Tush, the Caldees go now their waye from vs. No, they shall not go their waye. For though ye had slayne the whole hooste of the Caldees, that besege you, and euery one off the slayne laye in hys tent: yet shulde they stonde vp, and set fyre vpon thys citie. Now when the hooste of the Caldees was broken vp from Jerusalē for feare of the Egiptians armye, Jeremy went out of Jerusalē towar
C de ꝑ lōde of Ben Jamin, to do certayne busynesse there amonge ꝑ people. And whē he came vnder Ben Jamins porte, there was a porter called Jerias the sonne of Selamia ꝑ sonne of *Hananias, which fell vpō him & toke him, sayēge: thy mynde is to runne to ꝑ Caldees. Then saide Jeremy: It is not so, I go not to the Caldees. Neuertheles Jerias wolde not beleue him, but brought Jeremy boūde before the princes. Wherfore ꝑ princes were angrie with Jeremy, causinge hym to be beaten, & to be layed in preson in the house of Jonathas the scribe. For he was the maister of the preson. Thus was Jeremy put in to the doūgeon & preson, and so laye there a longe tyme. *Thē Sedechias the kyng sent for him, & called him, & axed hym quietly in his owne house, sayenge: thinkest thou ꝑ thys busynes (that now is in honde) cōmeth of the LORD? Jeremy answered: ye ꝑ it doth: thou (sayde he) shalt be delyuered in to the kynge of Babilons power.

Moreouer, Jeremy sayde vnto kynge Sedechias: What haue I offended agaynst ꝑ, agaynst thy seruaūtes, or agaynst thys people, that ye haue caused me to be put in prison? *Where are youre prophetes, whiche haue prophecied vnto you & sayde, ꝑ the kyng of Babilō shulde not come agaynst you & thys londe? And therfore heare now, o my lorde ꝑ kynge: let my prayer be accepte before the, & sende me nomore in to ꝑ house of Jonathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Jeremy in the fore entre of the preson, and dayly to be geuen hym a cake af bread, and dis dyghte meate, vntill all the bread in the citie was eaten vp. Thus Jeremy remayned in ꝑ fore entre of the preson.

The.xxxviii. Chapter.

Saphatias the sonne of Mathan, & Godolias the sonne of Pasur, Juchal the sonne of Selamia, & Pasur the sonne of Melchias perceaued the wordes, that Jeremy had spoken vnto all the people, namely on this maner: Thus sayeth the LORDE:
Jere.21.a. *Who so remayneth in this citie, shal perish ether with the swearde, with honger, or with
Jere.27.a. pestilence: But who so falleth vnto the Caldees, shall escape, wynnynge hys soule for a
Jere.39.a. praye, & shall lyue. *For thus saieth ꝑ LORD: Thys citie (no doute) muste be delyuered in to the power of the kynge of Babilon, and he also shall wynne it. Then sayde the princes vnto ꝑ kyng: Syr we beseche you let this mā be put to death. For thus he discouragith the hondes of ꝑ soudyers ꝑ be in this citie, &

the hõdes of all the people, whé he speaketh
such wordes vnto thé This mã verely labou
reth not for peace of ỳ people, but mischefe.
Sedechias the kinge answered & sayde: lo,
he is in your hõdes, for ỳ kig maye deny you
nothinge. Thé toke they Jeremy, & cast him
in to ỳ doũgeõ of Malchias the sonne of A-
melech, that dwelt in the forcentre of the pri
son. And they let downe Jeremy w coardes
in to a doũgeon, where there was no water,
but myre. So Jeremy stack fast in the myre
B Now when Abdemelech the Morian beyng
a chamberlayne in the kynges courte, vn-
derstode, that they had cast Jeremy into the
doũgeon: he went out of the kynges house,
and spake to the kynge (whiche then sat vn-
der the porte of Ben Jamin) these wordes:
My lorde the kynge, where as these mẽ ined
le with Jeremy ỳ prophet, they do him wron
ge: Namely, in that they haue put him in pri
son, there to dye of honger, for there is no
more bread in the cite. Then the kynge com-
maunded Abdemelech the Morian, & sayde:
Take from hence .xxx. men whom thou wilt,
and drawe vp Jeremy the prophet out of ỳ
doũgeon, before he dye. So Abdemelech to-
ke the men with him, & went to the house of
Amelech, & there vnder an almery he gat ol-
de ragges & woezne cloutes, & let them down
by a coarde, in to the doũgen to Jeremy.
And Abdemelech the Morian sayde vn-
to the prophet Jeremy: O put these ragges
& cloutes vnder thine arme holes, betwirte
them and the coardes: and Jeremy dyd so.
So they drewe vp Jeremy with coardes, &
toke him out of the doũgen, and he remay-
ned in the fore entrie of the prison. Then
C * Sedechias the kyng sent and caused Jere
my the prophet be called vnto him, in to the
thirde entrie, that was by the house of the
LORD. And the kynge sayde vnto Jeremy
I will aske the somwhat, but hyde nothinge
from me. Then Jeremy answerde Sedechias
yf I be playne vnto the, thou wilt cause me
suffre death: yf I geue the coũcell, thou wilt
not folowe me. So the kynge swore an ooth
secretly vnto Jeremy, saienge: As truly as ỳ
LORDE lyueth, that made vs the soules,
I wil not slaye the, nor geue the in to the hõ
des of them, that seke after thy life.
Then sayde Jeremy vnto Sedechias:
Thus saieth ỳ LORDE of hoostes the God
of Israel: * yf case be, that thou wilt go forth
vnto the kynge of Babylons prynces, thou
shalt saue thy life, and this citie shall not be
brent, yee both thou and thy housholde shal
escape with poure liues. But yf thou wilt
not go forth to the kynge of Babilons pryn
ces, then shal this citie be deliuered in to the
hondes of the Caldees whiche shall set fyre
vpon it, and thou shalt not be able to escape
them. And Sedechias sayde vnto Jeremy:
I am afrayde for the Jewes, that are fled
vnto the Caldees, lest I come in their hon-
des, and so they to haue me in derision.
But Jeremy answerede: No, they shal not D
betraye the: O herken vnto the voyce of the
LORD (I beseke the) whiche I speake vnto
the, so shalt thou be well, and saue thy life.
But yf thou wilt not go forth, the LORDE
hath tolde me this planely: Beholde, all the
women that are left in the kynge of Judas
house, shall go out to the kyng of Babilons
prynces. For they thynke, ỳ thou art disceа-
ued: and that the men in whome thou didest
put thy trust, haue gotten the vnder, and set
thy fete fast in the myre, and gone their waie
from the. Therfore all thy wyues with their
children shall flie vnto the Caldees, and thou
shalt not escape their hondes, but shalt be ỳ
kynge of Babilons prisoner, & this citie shal
be brent. Then sayde Sedechias vnto Jere
my: loke ỳ no body knowe of these wordes,
and thou shalt not dye. But yf the prynces
perceaue, that I haue talked with the, and
come vnto the, sayenge: O speake, what say-
de the kynge to the: hyde it not from vs, and
we wil not put ỳ to death. Tell vs (we praie
the) what sayde the kynge to the: Se thou
geue them this answere: I haue humbly be-
sought the kynge, that he will let my lye no-
more in Jonathas house, ỳ I dye not there.
Then came all the prynces vnto Jeremy,
and axed hym. And he tolde them, after the
maner as the kyng bad hym. Then they hel
de their peace, for they perceaued nothinge.
* So Jeremy abode still in the forcentrie of Jere.39.xl
the prison, vntill the daye that Jerusalem
was wonne.

The .xxxix. Chapter.

NOw * when the citie of Jerusalẽ A Jere.37.a.
was take * for in the .ix. yeare of 34.xx.25.a
Sedechias kyng of Juda in the Jere.52.a.
tenth Moneth, came Nabucho-
donosor the kynge of Babilon
and all hys hooste, and beseged Jerusalem.
And in the .xi. yeare of Sedechias in the
fourth Moneth the .ix. daye of the Moneth,
(he brake in to the citie). Then all the kynge
of Babilons princes came in, & sat thẽ dow-
ne vnder the porte: Nergal, Sarezer, Sam
garnebo, Sarsechi, Rabsaris, Nergal, Sa-
rezer, Rabmag, with all the other prynces

Jer.34.a of the kinge of Babilon * And when Sedechias the kinge of Juda with his soudyers sawe them, they fled, and departed out of ỳ cite by night thorow the kynges garden, & thorow ỳ porte that is betwene the two walles, and so they wente towarde the wildernesse.

But the Caldees hoost folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kinge of Babilon vnto Reblatha, that lieth in the londe of Hemath
B where he gaue iudgement vpon him. So ỳ kynge of Babilon caused the children of Sedechias and all the nobles of Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and bounde him with chaynes, and sent him to Babilon.

4.Re.25.b * Moreouer, ỳ Caldees brent vp ỳ kynges
Jere.32.d. palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cite, and such as were come to helpe thẽ (what so euer was left of ỳ comen sorte) Nabuzaradan the chefe captayne caried them to Babilon But Nabuzaradã the chefe captayne let the raskall people (and those that hadde nothinge) dwell still in the londe of Juda, and gaue them vynyardes and corne feldes at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabuzaradan the chefe captayne a charge, cõcernynge Jeremy, sayenge: take & cherish him and make much of him: se thou do him no harme, but intreate him after his owne desyre.

C So Nabuzaradan the chefe captayne, Nabusasban the chefe chamberlayne, Nergalsarezer the treasurer, and al the kynge of Ba
Jere.32.d. bilons lordes, sent for Jeremy, * and caused him be fet out of the fore entrie of the prison and committed him vnto Godolias the sonne of Ahicam the sonne of Saphan: that he
Jere.40.b shulde carie him home, * and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie of the prison the worde of the LORDE came vnto him sayenge: Go, and tell Abdemelech the Morian: Thus saieth the LORDE of hoostes, the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I bringe vpon them, that thou shalt se it: but I will delyuer the (saieth the LORDE) and thou shalt not come in ỳ hondes of those men, whom thou fearest. For doutles I will saue the, so that thou shalt not perish with the swearde: but thy lyfe shal be saued, and that because thou hast put thy trust in me, saieth the LORDE.

The.xl. Chater

THis is the maner, how ỳ LORDE intreated Jeremy, * when Nebuzaradan the chefe captayne had let him go fre from * Rama, whither as he had led him bounde, amonge all the preseners, that were caried from Jerusalem and Juda vnto Babilon. The chefe captayne called for Jeremy, and sayde vnto him: The LORDE thy God spake mightely before of the mystery vpon this place: Now the LORDE hath sent it, and performed it, as he had promised: For ye haue synned agaynst the LORD and haue not bene obedient vnto his voyce therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy hondes this daye: yf thou wilt now go with me vnto Babilon, vp then: For I will se to the, I prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. * Beholde, all the londe is at thy will: loke where thou thinkest conuenient, and good for the to abyde, there dwell. yf thou canst not be content to dwell alone, then remayne with Godolias the sonne, of Ahican the sonne of Saphan, * whõ the kynge of Babilon hath made gouernoure ouer the cities of Juda, & dwell with him amonge the people, or remayne, where so euer it pleaseth the. So the chefe captayne gaue him his expenses with a rewarde, and let him go. * Then went Jeremy vnto Godolias the sonne of Ahicam to Masphat, and dwelt there with him amonge the people that were left in the londe.

Now when the captaynes of the hoost of Juda (which with their felowes were scatred abrode on euery syde in the londe) vnderstode, ỳ the kynge of Babilon had made Godolias the sonne of Ahican gouernour in the londe, and that man, wife, and childe, yee and the poore men in the londe (that were not led captyue to Babilon) shulde be vnder his iurisdiction: They came to Godolias vnto Masphat: Namely, Jsmael the sonne of Nathanias, Johanna, and Jonathas the sonnes of Carea, Saraias ỳ sonne of Thanhometh, the sonnes of Opheus the Netophetite, Jesanias the sonne of Machati, with their companions. And Godolias the sonne of Ahicam the sonne of Saphan swore vnto them and their felowes on this
C maner: * Be not afrayed to serue the Cal- * 2.Re.25.c
dees, dwell in the londe, and do the kynge

of Babilon seruice, so shall ye prospere. Beholde, I dwel at Maspha to be an officer in the Caldees behalfe, & to satisfie such as come to vs. Therfore gather you wyne, corne, & oyle, & kepe them in youre warehouses, & dwell in youre cities, þ ye haue in keppynge.

Yee all the Iewes also þ dwelt in Moab vnder the Ammonites, in Idumea & in all þ countrees, whe they herde, þ the kynge of Babilō had made Godolias the sonne of Ahicā the sonne of Saphā, gouernoure vpō the þ were left in Juda: All the Iewes (I saye) returned out of all places where they were fled vnto: & came in to the londe of Juda to Godolias vnto Maspha, & gathered wyne and other fruites, and that very much.

Moreouer Johanna the sonne of Carea & all the captaynes of þ hoolte, þ were scatred in euery syde in the londe, came to Godolias in Maspha, & saide vnto hym: knowest thou not þ Baalis kynge of þ Ammonites hath sent Ismael the sonne of Nathanias, to slay the? But Godolias þ sonne of Ahicā beleued hym not. Thē sayde Johāna the sonne of Carea vnto Godolias in Maspha these wordes secretly: Let me go (I praye the) & I will slaye Ismael the sonne of Nathanias, so þ no body shal knowe it. Wherfore will he kyll the, þ all the Iewes which resorte vnto the, might be scatred, & the remnaūt in Juda perishe? Thē sayde Godolias the sonne of Ahicam vnto Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

The.xli. Chapter.

But in the seuēth moneth it happened, þ Ismaell the sonne of Nathanias þ sonne of Elisama (one of þ kynges bloude) came with them that were greatest about the kynge, & ten men that were swore with hym: vnto Godolias the sonne of Ahicam to Maspha, and dyd eate there together. And Ismael þ sōne of Nathanias vp stode ten men that were swome to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan vp the swearde, & slewe hym, whome the kynge of Babilō had made gouernoure of the londe. Ismael also slewe all the Iewes that were with Godolias at Maspha, and all the Caldees that he founde there waytinge vpon hym.

The nexte daye after that he had slayne Godolias (the matter beyng yet vnknowne) there came certayne men from Sichem, frō Silo and Samaria, to the nombre of.lxxx. which had shauen their beerdes, rente their clothes, & were all heuye, bringinge meat offrynges and incense in their hondes, to offre it in the house of the LORDE. And Ismael the sonne of Nathanias went forth of Maspha ✱ wepinge, to mete them. Now when he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest of the cite, Ismael the sonne of Nathanias (with them that were swome vnto hym) slewe them, euen at the middest of the pyt. Amonge these.lxxx. me there were ten, that saide vnto Ismael: Oh slaye vs not for we haue yet a great treasure in the felde, of wheate, barley, oyle and hony. So he spared them, and slewe them not with their brethren. Now the ✱ pyt wherin Ismael dyd cast the dead bodyes of the men (whom he slewe because of Godolias) had kynge Asa caused to be made, for feare of Baasa the kynge of Israel, and the same pyt dyd Ismael þ sonne of Nathanias fyl with slayne men. As for the remnaunt of the people, þ kynges doughters & all þ people that were yet left at Maspha, ✱ vpō whome Nabuzaradan the chefe captayne had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne of Nathanias caryed them awaye prysoners towarde the Ammonites. But when Johanna the sonne of Carea and all they whiche had bene captaynes ouer the kynges hoolte with hym, herde of all the wickednes that Ismael the sonne of Nathanias had done: ✱ they toke their companyons, and wēte out for to fight with Ismael the sonne of Nathanias, and founde hym by the waters of Rabim in Gabaon. Now when all the people, whome Ismael led captyue, sawe Johanna the sonne of Carea & all the other captaynes of the hoolte, they were glad. So all the people that Ismael had caried awaye frō Maspha, were brought agayne,

And whē they returned, they came to Johanna the sonne of Carea. But Ismael the sonne of Nathanias fled from Johāna with eyght of his swome companyons, and went to the Ammonites. Then Johanna the sonne of Carea and all the captaynes of the hoolte that were vp hym, toke the remnaunt of the people, whome Ismael the sonne of Nathanias had led awaye (When he had slayne Godolias the sonne of Ahicā) whom they also had relcued from hym: fightinge mē, women & chyldren, and gelded men, whom they brought agayne from Gabaon: and went from thence, and sat them downe at Geruth Chimham, whiche lieth beyde Bethlē. ✱ þ they might go in to Egipte for feare of the

Caldees: of whom they were afrayed, becau
se that Jsmael the sonne of Nathanias had
slayne Godolias Ahicams sonne * whome ꝓ
Jere.40.a kynge of Babilon had made gouernoure in
the londe.

The.xlii.Chapter.

THen all the rulers, and Johanna
the sonne of Carea, Jesanias ꝓ
sonne of Osias came with all the
people frō the least vnto ꝓ moost
and sayde vnto Jeremy the ꝓ-
Jere.12.a. phet: * O heare oure petition, ꝓ thou mayest
Jere.37.a. ꝓraye for vs vnto the LORDE thy God, & for the remnaunt, wherof there be very fewe left of many, as thou seyst vs: that the LORDE thy God maye shewe vs & waye to go in and tell vs, what we shulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Beholde, I will ꝓraye vnto God youre LORDE, as ye haue requyred me & lo-
4 ke what answere the LORDE geueth you. I shall certifie you therof, and kepe nothynge back frō you. And they sayde vnto Jeremy:
Josue 1.c. * The LORDE of treuth & faithfulnes be our
7.Mac.2.d recorde, that we will do all, that the LORDE
Jere.42.a thy God cōmaudeth vs, whether it be good, or euell. We will herken vnto the voyce of oure LORDE God, to whome we sende the: ꝓ we maye ꝓsꝑre, when we haue folowed ꝓ voyce of the LORDE our God.

B And after ten dayes came the worde of ꝓ LORDE vnto Jeremy. Then called he Johāna the sonne of Carea, and all the captaynes of the people that were with him: yee & all the people frō the least to the moost, and sayde vnto them: Thus saieth the LORDE God of Jsrael vnto whom ye sent me, to lay
Jere.21.b forth youre ꝓrayers before him: * yf ye will dwell in this londe, I shall buylde you vp, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as cōcernynge the trouble that I haue done vnto you. Feare not the kynge of Babilon, of whome ye stonde in awe: O be not afrayed of hym, saieth the LORDE: for I will be with you, to helpe you, and delyuer you from his honde. I will pardon you, I wyll haue mercy vpon you, & bryngе you agayne in to youre owne londe.

C Neuertheles, yf ye purpose not to dwell in this londe, nor to folowe the voyce off the LORDE your God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse of batayl, nor suffre hōger, there will we dwel Then heare the worde of the LORDE, o

ye remnaunt of Juda. Thus sayeth the
LORDE of hoostes the God of Jsrael:
* yf ye be whole purposed to go in to Egipte
and to be there as straungers: the swearde,
* that ye feare shall ouertake you in Egipte
and the honger wherof ye be here afrayed,
shall hange vpō you in to Egipte, and there
ye shall dye. For all they, that of set purpose
vndertake to go in to Egipte, there to eate
them selues of their mysery, shal perish with
the swearde, with honger and pestylence:
not one of them shall remayne, there shall
none escape the plage, that I will bryng
vpon them.

For thus sayeth the LORDE of hoostes
the God of Jsrael: lyke as my wrath and in
dignacion is come vpon the inhabitours of
Jerusalem, so shall my displeasure go forth
vpō you also, yf ye go in to Egipte: for there
ye shalbe reuyled, abhorred, brought to sha-
me and confusion: and as for this place, ye
shall neuer se it more. The LORDE forbyd-
deth you (o ye remnaunt of Juda) that ye shal
not go in to Egipte. And forget not that I
haue warned you earnestly this daye: for
shal ye beggyle youre selues. * For ye sent me
vnto the LORDE youre God, and sayde: O
ꝓraye thou the LORDE oure God for vs: and
loke what answere the LORDE our God ge-
ueth the, that bringe vs agayne, and we shal
do thereafter. Now haue I shewed, and de-
clared vnto you the voyce of the LORDE
your God, for the whiche cause he hath sent
me to you. * yf ye will not folowe it, beleue ꝓ
ye shall perishe with the swearde, with hon-
ger & pestilēce: euen in the same place, where
youre lust was to go, and dwell.

The.xliii.Chapter.

NOwe whē Jeremy had ended all
the wordes of the LORDE God
vnto the people, (for their lorde
to whome God had sente hym)
Azarias the sonne of Osias, and
Johāna ꝓ sonne of Carea, with all the pro-
de personnes, sayde vnto Jeremy: * Thou
lyest, the LORDE our God hath not sente
to speake vnto vs, that we shulde not go in
to Egipte, and dwell there: But Baruch the
sonne of Nerias prouoketh the agayne vs,
that he might bryng vs in to the captyuyte
off the Caldees: that they might slaye vs,
and carye vs awaye ꝓsoners vnto Ba-
bilon.

So Johanna the sonne of Carea, and all
the captaynes of the hoolte, and all the peo-
ple folowed not the commaundement of the

LORDE: Namely, to dwell in the londe of Juda: But Johanna the sonne of Carea & all the captaynes of the hooste, carted awaie all the remnaunt in Juda, * that were come together agayne from the Heithen (amonge whome they had bene scatred) to dwel in the londe of Juda: Men, women, chyldren, the kynges doughters: all those that Nabusara dan the cheke captayne had left with Godolias the sonne of Ahicam. They caried away also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egipte: for they were not obedyent vnto the commaundemente of God. Thus came they to Taphnis.

And in Taphnis the worde of the LORDE happened vnto Jeremy, sayeng: Take greate stones in thine honde, and hyde them in the brick wall, vnder the gate of Pharaos houle in Taphnis, that all the men of Juda maie se, and saie vnto them: Thus saieth the LORDE of hoostes the God of Israel: * Beholde, I will sende & call for Nabuchodonoser the kynge of Babilon my seruaunt, and will set his seate vpon these stones that I have hyd, and he shall spreade hys tente ouer them.

And when he commeth, he shal smyte the londe of Egipte with slaughter, with prison ment, and with the swearde. He shall set fyre vpon the temples of the Egipcias goddes, and burne them vp, & take the selues prisoners. Moreouer he shall araye hym self with the lande of Egipte, lyke as a shepherde putteth on his cote, and shal departe awaye from thence in peace. The pylers also of the temple of the Sonne that is in Egypte, shall he breake in peces, and burne the temples of the Egipcians goddes.

The .xliii. Chapter.

THis is the worde that was shewed to Jeremy concerninge all the Jewes, which dwelt in Egipte at Magdal, at Taphnis, at Memphis, and in the londe of Patures. Thus saieth the LORDE of hoostes the God of Israel: ye have sene all the misery, that I have brought vpon Jerusalem, and vpon all the cities of Juda: so that thys daye they are desolate, and no man dwellinge therin: & that because of the greate blasphemies, whiche they committed, to prouoke me vnto anger: In that they wente backe to do sacrifice and worshippe vnto straunge goddes: whom neither they, nor ye, nor your fathers have knowen. Now be it, I sent vnto the my seruaun-

tes all the prophetes: * I rose vp early, I sent vnto them, & gaue them warninge: O do no such abhominable thinges, & thinges that I hate. But they wolde not folowe nor herke, to turne from their wickednes, and to do no more sacrifice vnto straunge goddes. Jere. 25. a. 29. a.

Wherfore my indignacion & wrath was kyndled, and it brent vp the cities of Juda, the feldes with the stretes of Jerusalem: so that they were made waist and desolate, as it is come to passe this daye. Now therfore thus saieth the LORDE of hoostes the God of Israel: How happeneth it, that ye do so greate euell vnto your owne soules, thus to destroye the men & women, chyldren and babes of Juda: so that none of you is lefte, because ye prouoke me vnto wrath with the workes of your owne hondes: when ye offre vnto straunge goddes in the londe of Egipte, where as ye be gone to dwell: That ye might vtterly perishe, and that ye might be reuyled and shamfully intreated of all nacions. Or, have ye now forgotten the wickednes of your forefathers, the wickednes of the kynges of Juda and their wyues, the wickednes that ye youre selues and your wyues have done in the londe of Juda, in the citie and in the londe of Jerusalem?

Yet are ye not sory this daye, ye feare not nether walke ye in my lawe and in my commaundementes, that I have geue vnto you and youre forefathers.

Therfore thus saieth the LORD of hoostes the God of Israel: I am stedfastly aduysed and determyned, to punyshe you, and to rote out all Juda. As for the remnaunt of Juda that purposly wente in to Egipte, there to ease them of their mysery: I will take them, * & they shall all be destroyed. In the londe of Egipte shall they perishe, beynge consumed with the swearde and with honger. For from the leest vnto the moost, they shal perishe with the swearde and with honger. Moreouer they shalbe reuyled, abhorred, shamed, and confounded. For I will visit them that dwell in Egipte, * as I have visited Jerusalem: with the swearde, with honger and with pestilence: So that none of the remnaunt of Juda, whiche are gone to dwell in Egipte, shal be left to come agayne in to the londe of Juda: although they thynke to come thyther agayne, and to dwell there. For none shall come agayn but suche as are fled awaye. Jere. 44. a. 42. a. Jere. 44. a.

Then all the men which knew that their wyues had offred vnto straunge goddes, & a greate sorte of wyues that stode there, ye

and all the people that dwelt there in Egipte in the cite of Patures, answered Jeremy, & sayde: As for the wordes that thou hast spoken vnto vs in the name of the LORD, we will in no wyse heare them: but what so euer goeth out of oure owne mouth, that will we do: We will do sacrifice, and offre oblacions
Jere.7.b. vnto the Quene of heauen: * like as we and our forefathers, our kinges and our heades haue done in the cities of Juda, and in the stretes and feldes of Jerusalem. For then had we plenteousnesse of vytales, then were we in prosperite, and no myshortune came vpon vs.

2.Mac.1.b * But sens we left of, to offre, and to do sacrifice vnto the Quene of heauen, we haue had scarcenes of all thinges, and perish with the swearde & honger. Laste of all, when we wome did sacrifice & offred vnto the Quene of heauen, did we make her cakes, & pour vn to her drinkoffringes, to do her seruice, with out oure husbondes wylles?

Then sayde Jeremy vnto all the people
D to the men, to the women, and to all the folke whiche had geuen hym that answere: Dyd not the LORD remembre the sacrifices that ye, your forefathers, youre kynges & rulers (with all the people) haue offred in ỳ cities of Juda, in the stretes and londe of Jerusalem? and hath he not considered thys in hys mynde? In so much, that the LORD might no longer suffre the wickednes of youre inuencions, and the abhompnable thynges
Esa.1.a. which ye dyd? * Is not youre londe desolate & voyde, yee and abhorred, so that no mã dwelleth therin ony more, as it is come to passe this daye?

2.Ma.28.b. Jere.2.c Jac.5.a. * Dyd not all this happē vnto you, because ye made sacrifice, and synned against
Baru.3.a. the LORD? * ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yee this is the cause, that all myshortune happened vnto you, as it is come to passe this daye.

Moreouer, Jeremy spake vnto al the people & to all the women: Heare the worde of ỳ LORD all Juda, ye that be in the londe of Egipte: Thus saieth the LORD of hoostes the God of Israel: ye and your wyues haue spoken with your owne mouth, the thinge ỳ ye haue fulfilled in dede.

E * Yee thus haue ye sayde: We will not kay
Jer.44.c le, but do the thynge that pleaseth vs: we wil do sacrifice and poure out drynkoffrynges to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, and hastely haue ye fulfilled youre owne intentes. And therfore, heare the worde of the LORD all Juda, ye that dwell in the londe of Egipte.

Beholde, * I haue swore by my great name (saieth the LORDE) that my name shall Gen.21.a.
not be rehearsed therow any mās mouth of Juda, in all ỳ londe of Egipte: to saye: The LORD God lyueth, for I wil watch, to plage them, and not for their wealth. * And all Jere.42.a.
the men of Juda that be in the lõde of Egipte, shall perish with the swearde & with honger vntill they be vtterly destroyed.

Neuertheles, those that fled awaye for ỳ swearde, shall come agayne in to the lõde of Juda (but there shal be very fewe of them) And all the remnaũt of Juda, that are gone in to Egipte, there to dwell, shall knowe whose wordes shalbe founde true, theirs, or myne. Take thys for a token, that I wil visit you in this place (saieth the LORD) and that ye maye knowe, howe that I (without doute) will perfourme my purpose vpon you to punysh you. Beholde (saieth the LORD) I will delyuer Pharao Ophram kyng of Egipte in to ỳ hondes of hys enemies, ỳ stake after his life: * euē as I gaue Sedechias 4.Reg.
the kynge of Juda in to the hondes of Nebuchodonosor kyng of Babiló, which sought after hys lyfe. Jere.39.

The.xlvi. Chapter.

These are the wordes ỳ Jeremy 1
the prophet spake vnto Baruch the sonne of Nerias, * after that Jere.36.a.
he had written these sermons in a boke at the mouth of Jeremy, in the fourth yeare of Joachim ỳ sonne of Josias kynge of Juda.

Thus saieth the LORD God of Israel vnto the, O Baruch: In so muche as thou thoughtest thus (when thou wast wryting) Wo is me, the LORD hath geuen me payne for my trauayle: I haue wearied myselfe in sighinge, and shall I fynde no rest? Therfore tell him (O Jeremy) ỳ the LORD saieth 2
thus: Beholde, The thyng that I haue buylded, will I breake downe agayne, and roote out the thynge, that I haue planted, yee this whole londe. And seke thou yet promocion? Loke not for it, and desyre it not. For I will 3
bringe a miserable plage vpon all flesh, saieth the LORDE. * But thy lyfe will Jere.
I geue for a praye, where so euer thou goest.

HEre folowe the wordes of the LORD to the prophet Jeremy, whiche he spake vnto the gentiles. These wordes folowing preached he to the * Egipcians concerninge the hoost of Pharao Necho kynge of Egipte, when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slew hym, In the fourth yeare of Joachim ꝑ sonne of Josias kyng of Juda.

* Ye make redy buckler and shylde, ye go forth to fight: yee harnesse youre horses, and set your selues vpon them: ye set youre salettes fast on, ye bringe forth speares, ye scoure youre swoordes, and put on youre brestplates.

But alas, howe happeneth it, that I se you so afrayed? why shrincke ye backe? where lye are youre worthies slayne? yee they rune so fast awaye, that none of them loketh behynde him. Fearfulnesse is fallen vpon euerychone of them, saieth the LORD. The lightest of foote shall not flye awaye, & the worthies shall not escape.

Towarde the north by the water of Euphrates they shall stomble and fall. But what is he this, that swelleth vp, as it were a flode, roaringe & ragynge lyke the streames of water? It is Egipte that ryseth vp lyke the floude, and casteth oute the waters with so great noyse.

For they saye: We will go vp, and wil couer the earth: we will destroye ꝑ cities, with them that dwell therin. Get you to horse backe, roll forth ꝑ charettes, come forth ye worthies: ye Morians, ye Libeans with youre buclers, ye Lidians with youre bowes: For shall this daye be vnto the LORD God of hoostes a daye of vengeaunce, that he maye auenge him of his enemies. The sword shal deuoure, it shalbe satisfied & bathed in theyr bloude: For the LORD God of hoostes shal haue a slayne offringe towarde the North, by the water of Euphrates. Go vp (o Galaad) and bringe triacle vnto the doughter of Egipte.

But in vayne shalt thou go to surgery, for thy wounde shall not be stopped. The Heithen shall heare of thy shame, & the lōde shalbe full of thy confusion: for one stronge man shall stomble vpon another, how then shuld they not fall both to gether?

* These are the wordes that the LORD spake to the prophet Jeremy, concerninge ꝑ hoost of Nabuchodonosor the kynge of Babilon, whiche was to destroye the londe of

Egipte: Preach out thorow the londe of Egipte, and cause it be proclamed at Migdal Memphis and Taphnis, and saye: Stonde still, make the redie, for the swearde shall consume the rounde aboute.

How happeneth it that thy mightie worthies are fallen? why stode they not fast? Euen because the LORD thrust thē downe. The slaughter was greate, for one fell euer still vpon another. One cried vpon another: Up let vs go agayne to oure owne people, and to oure owne natuetall countre, frō the swearde of oure enemie.

Crie euen there: O Pharao kynge of Egipte, the tyme will bringe sedicion. As truly as I lyue (saieth the kinge, * whose name is the LORD of hoostes) it shal come as ꝑ mount of Thabor, & as Libanus ꝑ it stode in the see. O thou doughter of Egipte, make redy thy geat to flyt. For Memphis shalbe voyde & desolate, so that noman shall dwell therin. The londe of Egipte is like a goodly fayre calfe, but one shal come oute of ꝑ north to driue her forwarde. Hir wagied souldiers that be with her, are like fat calues.

They also shall flie awaye together, & not abyde: for the daye of their slaughter & ꝑ tyme of their visitacion shal come vpon them.

The crie of their enemies shall make a noyse, as the blast of a trompet. For they shal entre in with their hoost, and come vp ares, as it were hewers downe of wood. And they shall cut down hir wood (saieth the LORD) without any discretion. For they shal be mo in nombre then the greshoppers, so that no man shalbe able to tell them. The doughter of Egipte shalbe confoūded, when she shalbe delyuered in to the hondes of the people off the north.

Moreouer thus saieth the LORD of hoostes the God of Israel: Beholde I wyll vyset that restlesse people of Alexandria, Pharao and Egipte, yee bothe their goddes and their kynges: euen Pharao, * and all them ꝑ trust vnto hym. yee I will delyuer them in to the hondes of those, that seke after their lyues: Namely, in to the power of Nabuchodonosor the kynge of Babilon, and in to the power of hys seruauntes. And * after all these thinges, it shalbe inhabited as afore tyme, saieth the LORD.

* But be not thou afrayed (o my seruaunt Jacob) feare not thou, o Israel. For lo, I wil helpe the from farre, and thy sede from the londe of thy captyuyte. Jacob also shall come agayne, and be in rest: he shall be ryche, and no mā shall do him harme. * Feare thou

not(o Jacob my seruaunt)sayeth the LORDE,for I am with the and will destroye all nations,amonge whom I haue scatred the. Neuertheles I will not cõsume the,but chasten the and correcte the: yee and that with discrecion:nether will I spare the, as one ỳ were fautelesse.

The.xlvii.Chapter.

A

Gen.14.c. Exe.25.c. Soph.2.a

THese are the wordes,ỳ the LORDE spake vnto Jeremy the prophet agaynst the* Philistines, before that Pharao smote ỳ cite of Gaza. Thus sayeth the LORDE:Beholde, there shall waters aryse out of the north:and shal growe to a great flould runninge ouer and couerynge the londe,the cities,and them that dwell therin.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampynge of their stronge barded horses,at the shakynge off their charettes, and at the romlinge of the wheles. The fathers shall not loke to their chyldren, so feable and weery shall theyr hondes be: at the same tyme, when he shal be there,to destroye

B the whole londe of the Philistynes, he shall make waist both Tirus, Sidon & all other that are sworne vnto them.

For the LORDE will destroye all Palestina,and the other Iles,that be deuyded frõ the countre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

Jere.48.b How lõge wilt thou slaye, O thou*sweard of the LORDE? Turne agayne in to thy sheeth,reste,and leaue of. But howe can it ceasse,when the LORDE hym selfe hath geuen it a charge agaynste Ascalon, and raysed it vp agaynste the cytyes of the see coaste.

The.xlviii.Chapter.

A

Esa.15.a. 16.a.25.b. Exe.25.b. Soph.2.b

THus sayeth the LORD of hoostes the God of Israel agaynste Moab:Wo be to the cite of Nebo, for it shall be layed waiste, brought to confusiõ, & take. yee

Josu.13.c. the stronge cite of* Cariathaim shalbe brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked councell shalbe taken vpon Heseboh.Come (shall they saye) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yee that they maye nomore be thought vpõ: Thus the swearde shall persecute the. I voyce shall crye frome Horonaim: Wuh greate

waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities At the goynge vp vnto Luhith there shall arise a lametacion:and downe towarde Horonaim, there shall be herde a cruell and a deadly crie: Get you awaie, saue your lyues & be lyke vnto the heeth in the wildernesse.

Jere.17.c. *For,because thou hast trusted in thy stronge holdes and treasure,thou shalt be taken. Chamos with his prestes and princes shall Esa.46.a go awaye in to captiuite.

The destroyer shall come vpon all cities & none shall escape. The valleys shalbe destroyed,and the feldes shall be layed waist:like as the LORDE hath determined.

Make a token vnto Moab, that she get hir awaye spedely:for hir cites shalbe made so desolate,that no man shall dwell therin. Cursed be he that doth the worke of ỳ LORDE negligently, and cursed be he that kepeth backe his*sweard from shedynge of Jere. blounde.

Moab hath euer bene riche and carlesse from hir youth vp,she hath sytten and taken hir ease with hir treasure. She was neuer yet put oute of one vessel in to another:(that is)she neuer wente awaye in to captyuite, therfore hir tayst remayneth,and hir sauour is not yet chaunged.

But lo, the tyme commeth (sayeth the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels:yee hir tankerdes rattell,and shake to & fro. And Moab shalbe ashamed of Chamos like as Israel was ashamed of* Bethel, Jere.48. wherin she put hir trust.

Wherfore do ye thinke thus:we are mighty,and stronge men of warre? Moab shall be destroied,and hir cities brente vp:hir chosen yonge men shall be slayne, saieth the kinge,whose name is the LORDE of hoostes. The destruction of Moab cõmeth on apace, and hir fall is at honde.

All hir neighbours shall mourne for her, and all they that knowe hir name, shal saye O how happeneth it, that the stronge staffe the goodly rod is thus broken? And thou doughter Dibõ,come downe from thy glory and syt in powerte. For he ỳ destroyeth Moab,shal come vp to the assa,& breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete,& loke about the: axe them that are fled and escaped,and saye: what thyng is happened? O, Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, ỹ Moab is destroyed. And mysery shall come vpon the playne londe: Namely, vpon Holō and Jaza: vpon Mephat and Dibon, vpon Nebo and the house of Diplathaim, vpon Cariatharim and Bethgamul, vpon Bethmaon and Carioth, vpon Bosra and al the cities in the londe of Moab, whether they be farre or neare.

The horne of Moab shalbe smytten downe, & hir arme broken, saieth the LORDE. Make hir dronke (for she magnified hir selfe aboue the LORDE:) that men maye clappe their hondes at hir bompte, and that she also maye be laughed to scorne. O Israell, shalt thou not laughe him to scorne, when he is take amonge theues? * yee because of thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. ye Moabites shal leaue ỹ cities, and dwell in rockes of stone, and become like doues, that make their nestes in holes.

* Is for Moabs pryde, we haue herde of it, she is very hie mynded. I knowe hir stoutnesse, hir boastinge, hir arrogācy and the pryde of hir stomake saieth the LORD. For hir furiousnes maye nother vpholde her with strēgth, nor dede. Therfore shal there mourninge be made for Moab, & euery man shal crie for Moabs sake: a lamentacion shalbe made, to the men that stonde vpon the wall. So will I mourne for the also (o Jazer) and for the, O thou vnyparde of Sybma.

Thy wyne braūches shal come ouer ỹ see, and the braunches of Jazer but vnto ỹ see: the destroyer shal breake in to thy harueste & grapegatheringe. Myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole londe of Moab.

There shal be no swete wyne in the pressle, the treader shall haue no stomake to crie, for there shall be none to crie vnto hi: which afore tyme were herde from Hesebon to Eleale and Jaaz, which lifted vp their voyce frō Zoar vnto Horonaim, that bullock of thre yeare olde. The waters also of Nērim shalbe dried vp.

Moreouer I will make Moab ceasse (sayeth the LORDE) from the offringes and censinge that she hath made vnto hir goddes in hie places. Wherfore my harte mourneth for Moab, like a crowde playenge an heuy songe: and for the mens sake of the brycke wall my harte mourneth also, euen as a pype, that pipeth a dolefull songe: for they shal be very fewe, and destroyed.

All heades shall be shauen, and all beerdes clipped of: all hondes bounde, and all loynes gyrded aboute with sackcloth. Upō all the house toppes and stretes of Moab, there shalbe mournynge: For I will breake Moab like an vnprofitable vessell saieth the LORDE. O how fearfull is she! O how mourneth she! O how doth Moab hange downe hir heade, and is ashamed! Thus shal Moab be a laughinge stocke, and had in derision of all them, that be rounde about her. f

* For thus sayeth the LORD: Beholde, the enemie shall come flyenge as an Egle, and spreade his wynges vpon Moab. They shal clymme ouer the walles, and wynne ỹ stronge holdes. Then the myghty mens hartes in Moab, shalbe like the harte of a woman trauelinge with childe. Deu.28.c. Jere.49.b

And Moab shalbe made so desolate, that she shal nomore be a people, because he hath set vp her selfe agaynst the LORD *. Feare, pyt, and snare shall come vpon the (o Moab) saieth the LORDE. Who so escapeth ỹ feare, shal fall in to the pyt: and who so getteth out of the pyt, shal be taken in the snare. Esa.24.b.

For I will bringe a yeare of visitacion vpon Moab, saieth the LORDE. They that are able to flye, shall stonde vnder the shadowe of Hesebon. For there shall go a fyre out of Hesebon, and a flame from Sion, & shall burne vp that proude people of Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people of Chamos shalt perish: yee thy sonnes and doughters shall be led awaye captyue. yet at the last will I bringe Moab out of captyuyte agayne, saieth ỹ LORDE. Thus farre of the plage of Moab.

The.xlix.Chapter.

So concerninge the * Ammonites, thus the LORDE saieth: Hath Israel no childre, or is he without an heyre? Why hath youre kynge then taken Gad in? wherfore doth his people dwell in his cities? Beholde therfore, the tyme commeth (saieth the LORDE) I will bringe a noyse of warre in to Rabath of the Ammonites. Amos.1.c. Esa.22.b. 25.a.

Habel shalbe desolate, and hir cities brent vp: and the Israelites shall be lordes ouer those, that had thē in possession afore, saieth the LORDE. Hesebō shal mourne, for it shal be roted out of the grounde, saieth the LORDE. The cities of Rabath shall crie out, and gyrde them selues with sackcloth: they shall mourne, and runne aboute the walles

for their kinge shall be led awaye prisoner: yee his prestes and princes with him.

Wherfore trustest thou in the water stremes, that flowe to and fro, o thou fearce doughter: and thynkest thou art so safe (by reason of thy treasure) that no man shal come to the?

Beholde, I will bringe a feare vpon the, saieth the LORDE God of hoostes, from all those that be aboute the: so that ye shall be scatred euery man from another, and no mã shall gather them together agayne, that be fled. But after that, I wil bringe the Ammonites also out of captiuyte agayne.

B *Upon the Edomites hath the LORDE of hoostes spoken on this maner: Is there nomore wysdome in Theman? Is there no more good councell amonge his people? Is their wisdome then turned clene to naught. Get you hence, turne youre backes crepe downe in to the depe, O ye citesyns of Dedan.

Esa.21.b. Jere.25.b. 32.f 35.a.

For I will bringe destruction vpõ Esau, yee and the daye of his visitacion. If ỹ grapegatherers came vpon the, shulde they not leaue some grapes? If the night robbers came vpon the, shulde they not take so much as they thought were yough?

But I will make Esau bare, and discouer his secretes, so that he shal not be able to hyde them. His sede shalbe wasted awaye, yee his brethren and his neghbours, and he himself shal not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comforth in me.

Jere.25.d. Ezec.9.b. 1.Pet.4.c. For thus hath the LORDE spoken: *Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with ỹ first: and thynkest thou then to be free?

No, no: thou shalt nether be quyte no free but thou must drynke also. For why, I haue swome by my self (saieth the LORDE) that Bosra shall become a wildernesse, an open shame, a laughinge stocke, and curlynge: & hir cities shalbe a continuall deserte.

C For I am perfectly informed of ỹ LORDE, that he hath sent a message already vn to the Heithen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: *I will make the but small amonge the Heithen, and litle ragarded amonge men.

Abdie.1.a.

Esa.47.d Jere.48.b *Thy hie stomack and the pryde of thy harte haue deceaued the, because thou wilt dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Neuer theles though thy nest were as hie as the Aegles, yet will I cast thy downe, saieth the LORDE. Moreouer Idumea shall be a wildernesse: *whoso goeth by it, shalbe astonished, & wondre at all hir miserable plages. *Like as Sodom, Gomor and the cities ỹ laye there aboute, were turned vpsyde downe (saieth the LORDE) so shall no body dwell in Idumea, and no mã shal haue his habitacion there. Beholde like as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto ỹ grene pasturers of Ethi: so will I dryue him, and make him runne agaynst her. But who is the ponge man that I will ordeyn therto? Who is like vnto me? What is he that will stryue with me? What shepherde maye stonde in my handes?

Gen.19.a. Jere.50.a. Esa.34.a. Jere.50.a. Jere.49.a. Jere.50.a. Jere.49.a. Jere.50.a. Jere.49

tours of Hasor, saieth the LORDE: for Nabuchodonosor the kinge of Babilon hath holde a coūcel concernynge you, and concluded his deuyce agaynst you. Arise, and get you vp agaynst yonder riche & clarelesse people (saieth the LORDE) which haue no ther gates nor dorebarres, and that dwell not together. Their camels shalbe stollen, and the droues of their catel dryuen awaye.

Moreouer these that be shauen will I scatre towarde all the wyndes, and bringe the to destruction: yee & that thorow their owne familiers, saieth the LORDE. Hasor also shal be a dwellinge for Dragons, and an euerlastige wildernesse: so that no body shal dwel there, and no man shall haue there his habitacion.

These are the wordes, that the LORDE spake to the prophet Jeremy concernynge Elam, in the begynnynge of the reigne of Sedechias kinge of Juda Thus saieth the LORDE of hoostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bringe the foure wyndes frō the foure quarters of heauen, and wil scatre them agaynst the same foure wyndes. And there shal be no people, but some of Elam shal flye vnto them.

For I wil cause Elam be afrayed of their enemies, and of them that seke their lyues: & wil bringe vpō them ye indignacion of my wrath, saieth the LORDE. And I wil persue after them with the swearde, so longe til I haue brought them to naught. I wil set my seate in Elam, I wil destroye both the kinge & ye princes from thence, saieth the LORDE But in processe of tyme, I wil bringe Elam out of captiuyte agayne, saieth the LORDE.

The.l. Chapter.

The wordes that the LORDE spake vnto the prophet Jeremy concernynge Babilon, and the londe of the Caldees: * Preach amonge the Gentiles, set youre boyce be herde, make a token: crie out, kepe no silence, but saye: Babilon shalbe wonne * Bel shalbe confounded, & and Merodach shalbe ouercome.

Yee their goddes shall be brought to shame, and their ymages shal stonde in feare. For out of the north there shall come a people agaynst her, which shal make hir londe so waste, that no body shal dwel therein: no ther man nor beast, for they shal flye and departe from thence. * In those dayes and at that tyme (saieth the LORDE) the children of Israel shal come, they & the children of Juda, wepinge and makinge haste, and shal seke the LORDE their God. They shal aske the waye to Sion, thyther shal they turne their faces, and come, and hange vpon the, in a couenaunt that neuer shal be broken.

My people hath bene a lost * flocke my shepherdes haue deceaued them, and haue the made go astraye vpō the hilles. They haue gone from ye mountayne to the litle hill and forgotten their folde. All they that came vpon them, haue deuoured them, and their enemies sayde: We haue made no faute agaynst the, for they haue displeased ye LORDE, yee euen the LORDE which is the dewtie of their rightuousnes, & that defeded their fathers. yet shal ye flye from Babilon and departe out of the londe of the Caldees and yee shal be as the rammes that go before ye flocke. * For lo, I will rayse vp an hoost of people from the northzen londe, and bringe them vpon Babilon: these shal laye sege to it, and wynne it: Their arowes shall not mysse, like as a connynge archer shuteth not wronge. And the Caldees shalbe spoyled, & all they that spoyle them, shalbe satisfied, sayeth ye LORDE: * because ye were so chearfull and glad, to treade downe myn heretage, and fulfilled youre pleasures, as the calues in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. youre mother shalbe sore confounded, and she that bare you, shal come to shame. She shal be the least setby amonge the nacions, voyde, waist, & dried vp. No man shall be able to dwell there, for the feare of ye LORDE, but she shalbe whole desolate * All they that go by Babilon, shall stonde still, & be abashed, and shall wonder at all hir plages

Go forth in your araye agaynst Babilon rounde aboute, al ye that can hāndle bowes shute at her, spare no arowes, for she hath synned agaynst the LORDE. Crie out: vpon her, vpon her, agaynst her rounde aboute she shal yelde herselfe, her foundacions shal fal, & hir walles shal come downe, for it shal be the vengeaunce of ye LORDE. yee vengeaunce shalbe take of her, * & as she hath done so shal she be dealt withall. They shall rote out the sower from Babilon, & him that handleth the sickle in harueste. For feare of the swearde of the enemie, euery man shal get him to his owne people, & euery man shall flye to his owne lāde. Israel is a scatred flocke, the Lyons haue dispersed them. * First ye kinge of the Assirians deuoured them, * last of all this Nabuchodonosor kinge of Babilon hath bruled al their bones.

Jere. 25.a. Eze. 36.a

Jere. 50 g.

Eze. 47.a

Jere. 18.b 19.b. 49.c

Ero. 21. b. Leui. 24. b Joel. 3. d,

* Ke. 17. e Esa. 10. a. & 24. 25. b

Therfore thus saieth ꝓ LORDE of hoostes the God of Israel: Beholde, I wil viset the kinge of Babilon and his kingdome,
4 Re.19.g Esa.14.d. * as I haue visited the kinge of the Assirias: and will bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan, & that his sonne may be satisfied vpon the mount of Ephraim and Galaad. * In those dayes and at the same tyme (saieth the LORDE) ꝑ ꝓ offence of Israel be sought for, there shal none be founde: ꝑ men enquere for the synne of Juda, there shall be none: for I will be mercifull vnto them, whom I suffre to remayne ouer.
D Jere.51.a.

Go vp (o thou auenger) in to the enemies londe, and viset them that dwell therein: downe with them, and smyte them vpon the backes, saieth the LORDE: do accordinge to all, that I haue commaunded the. There is gone aboute ꝓ londe a crie of a slaughter and greate murthur, namely on this maner How hapeneth it, ꝓ the hammer of the whole worlde is thus broken and bruised in sonder? How chanceth it, ꝓ Babilon is become a wildernesse amonge the Heithen on this maner? I my selfe haue layed wayte for the, and thou art taken: vnwares art thou trapped and snared: for whye? thou hast prouoked the LORDE vnto anger: The LORDE hath opened his house of ordinaunce, & brought forth the weapés of his wrath. For the thinge ꝑ is done in the londe of the Caldees, it is the LORDE of hoostes worke.
E These thinges shall come vpon her at ꝓ last, they shall breake in to hir preuy chambres, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroye her, ꝓ nothinge shalbe left. & they shall slay all hir mightie souldyers, put them to death. Wo be vnto them, for ꝓ daye and tyme of their visitacion is at honde. We thinke I heare already a crie, of the that be fled and escaped out of the londe of Babilon, which shewe in Sion the vengeaunce of the LORDE oure God, the vengeaunce of his temple: yee a voyce of the, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pytch youre tentes
Jer.50.f. 51.a. 18.b. rounde aboute her, ꝓ none escape. * Recõpence her, as she hath deserued: and accordinge as she hath done, so deale with her agayne: for
2 Tess.2.a she hath * set vp herselfe agaynst the LORD agaynst the holy one of Israel. Therfore shall hir yonge men fall downe in the stretes and all hir men of warre shal be roted out in ꝓ daye, saieth the LORDE. Beholde, I speake vnto the (o thou proude) saieth the LORDE God of hoostes: for thy daye shal come, euen the tyme of thy visitacion. And the proude shal stomble & fal, and no man shal helpe hi vp. I wil burne vp his cities with fyre, and it shall consume all that is rounde aboute him.

Thus saieth the LORDE of hoostes: The children of Israel and Juda suffre violence together. All they that haue them in captiuyte, kepe them fast, and will not let them go: but their auenger and redemer is mightie, whose name is the LORD of hoostes: he shall maintayne their cause, he shall make the londe shake, and iudge them that dwell therein, one with another. The sworde shall come vpon the Caldees (saieth the LORDE) vpon them that dwell in Babil vpon their princes, and vpon their wyse men. The sworde vpon their soothsayers (as in those, they shall become fooles.) The sworde vpon their worthies, so that they shal be in feare: The sworde vpon their horsmen and charetes, and vpon all the comon people that dwell amonge them: so that they all shal become like women: The sworde vpō their treasure, so that it shall be stole awaye. The sworde vpon their waters, so ꝑ they shalbe dryed vp: For the londe worshippeth ymages, and delyteth in straunge wonderful thinges. Therfore shall wylde beastes, apes, and estriches dwell therein: for there shal neuer mã dwell there, nother shall ony man haue his habitacion there for euermore. Like as God * destroyed Sodom and Gomorre, with the cities that laye there aboute, saieth ꝓ LORDE: So shall nomans dwell there also, nother shall ony man haue there his habitacion. * Behalde, there shall come a people from the north, with a great bonde of men, and many kinges shall be raysed vp from the endes of the earth: They beare bowes and bouclers, cruel are they and vnmercifull.
Jere.50.a. Jere.6.a.

Their voyce roareth like the ragynge see, they ryde vpon horses, and come weaponed to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of the, his hondes shal wexe feable: Sorowe, and heynesse shall come vpō him, as a woman trauelinge with childe. Behalde, * like as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan: so will I dryue them sodenly make them runne agaynst her. But whom shal I chose out, and ordene to such a thinge? * For who is like me? or who will stryue with me? or what shepherde maye stonde agaynst
Jere.50.a. Jere.49.a.

me? Therfore heare the counceil that the LORDE hath geuen vpon Babilon the, and deuyce that he hath taken vpon the londe of the Caldees. The least amonge the people shal teare them in peces, and loke what pleasaunt thinge they haue: they shall laye it waist. The noyse at the wynnynge of Babilon shall moue the earth, and the crie shalbe herde amonge the Gentiles.

The.li. Chapter.

THus hath the LORDE sayde: * Beholde, I wil rayse vp a pas
a.51.1. lous wynde agaynst Babilon, and hir citesens, that beare cuel will agaynst me. I will sende al vnto Babilon fanners, to fanne her out, and destroye hir londe: for in the daye of hir trouble they shalbe about her on euery syde. Therfore the LORDE hath sayde vnto the bowemen, and to the that clymme ouer the walles in brestplates: ye shal not spare hir youngemen, kyll downe all hir hoost. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. As for Israel and Juda, they shal not be forsaken of their God, of the LORDE of hoostes, of the holoyne of Israel: no, though they haue fylled all their londe full of synne. * Flye away from Babilon, euery
b.50.8. man saue his life. Let no man holde his tunge for hir with enuelle for the tyme of the LORDES vengeaunce is come, yee he shal rewarde her agayne. Babilon hath bene in the LORDES hode a golden cuppe, that maketh al londes dronken. Of his wyne haue all people dronken, therfore are they out of their wittes. * But sodenly is Babilon fallen, & de-
c.51.8. stroyed. Mourne for her, bringe plasters for hir woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babilon whole (saye they) but she is not receyued. Therfore wil we let her alone, & go euery man into his owne coütre. For hir iudgmēt is come in to heauen, & is gone vp to the cloudes. The LORDE hath brought forth our righteousnes. And therfore come on, we wil shewe forth the worke of the LORDE our God.

Make sharpe the arowes, and fill the quy
d.51.11. uers, for the LORDE shal rayse vp the spirite of the kynge of the Medes, which hath aires ynge vnto it to destroye Babilon. This shalbe the vengeaunce of the LORDE, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babilō make youre watch stronge, set your watchmē in araye, yee holde prouye watches: & yet for all that shall the LORDE go forth with the deuyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greate waters, o thou that hast so greate treasure and riches, thyne ende is come: and therkenyn
Jere.27.6. 28mo.6.b. and.8.a. ge of thy wynynges. * The LORDE of hoostes hath sworne by him self, that he wil ouerwhelme the with men, like grashoppers in nombre, which with a courage shall crie. Iacta
Jere.50.b. tum Alarum agaynst the. * Yee euē the LORDE of hoostes, that with his power made the earth, with his wisdome prepared the rounde worlde, and with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre ware
Ps.134.b fearce: * He bringeth vp the cloudes frō the endes of the earth. He turneth the lightenynges to rayne, he bringeth the wyndes out of their secrete places. By the reason of wisdome all men are become fooles. * Confoun-
Esa.44.f Bāru.6.a ded be all the casters of ymages: for the thinge that they make, is but deceate, & hath no breath. Vayne is it, and worthy to be laughed at: and in the tyme of visitacion it shal perish.

D Neuertheles, the portion of Jacob is none such: but he that made all thinges, whose name is the LORDE of hoostes, he is the rodde of his enheritaunce. Thou breakest my weapens of warre, & yet thorow the I haue scatred the nacions & kyngdomes: Thorow the haue I scatred horse and horse man yee the charettes, and suchas sat vpon the: Thorow the I haue scatred man and woman, olde and yonge, bachelor and mayde. Thorow the I haue scatred the shepherde, and his flocke, the husbandman and his cattell, the princes and the rulers. Therfore will I rewarde the cite of Babilon and all his citesyns the Caldees, with all the euell which they haue done vnto Sion: yee that ye youre selues shal se it, saieth the LORDE Beholde, I come vpon the (thou noysome hill) saieth the LORDE, thou that destroyest all londes. I wyll stretch out my hōde ouer the, and cast the downe from the stony rockes: and will make the a brente hill, so that nether cornes stones, nor pinnacles, nor foūdacions stones shalbe taken thy more out of the: but wayst and desolate shalt thou lie for euermore, saieth the LORDE.

E Set vp a token in the londe: blowe the trompettes amonge the Heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Menni & Ascanes agaynst her: nōbre out Taphsar agaynst her, bringe as grea

te a sorte of hoostes agaynst her, as yt they were grethoppers. Prepare agaynst them ꝑ people of the Medes with their kinges, princes, and all their chefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake and be afrayed when the deuyce of the LORDE shall come forth agaynst Babilonto make the londe of Babilon so wast, that no man shall dwell emymore therein. The worthies of Babilon shal leaue the batayll, and kepe the sic nes in stronge holdes, their strength hath fayled them, they shalbe like women. Their dwellinge places shalbe brent vp, their barres shalbe broken. One pursuyuaunt shal mete another, yee one post shall come by another, to bringe the kinge of Babilon tydinges: that his cite is taken in on euery syde, ꝑ fordes occupyed, the fennes brent vp, and ꝑ souldyers sore afrayed.

¶ For thus saieth the LORDE of hoostes the God of Israel: The doughter of Babilō hath bene in hir tyme like as a threshing floore, but shortly shal hir harnest come. Nabuchodonosor the kinge of Babilon hath deuoured and destroyed me, he hath made me an emptye vessel. He swalowed me vp like a dragon, and fylled his belly with my delicates: he hath cast me out, he hath taken my substaunce awaye, and the thinge that was left me hath he caried vnto Babilon, saieth the doughter, that dwelleth in Sion: yee and my bloude also vnto the Caldees saieth Jerusalem. Therfore thus saieth the LORDE: Beholde, I will defende thy cause, and auenge the: I wil drynke vp hir see, and drye vp hir waterspynges.

Esa. 21.c *Babilon shal become an heape of stones a dwellinge place for dragons, a fearfulnes and wondringe, because no man dwelleth there. They shal roare together like lyons, and as the ponge lyons when they be angrye so shal they bende them selues. In their hea
Jer. 51.b te shall I set drynke before them, and they shalbe dronken for ioye: * Then shal they slepe an euerlastinge slepe, and neuer wake saieth ꝑ LORDE. I shal cause them downe to be slayne like shepe, like wethers, & goates. O how was Sesak wōne? O, how was the glory of the whole londe taken? how happeneth it, that Babilon is so wondred at amonge the heithen? There is risen ouer Babilon, & hath couered her with his greate wawes. Hir cities are layed wayst, the londe lieth vnbuylded and voyde: it is a londe where no man dwelleth, and where no man trauelleth thorow. Moreouer, I will vyset *Bel at Babilō: and the thinge that he hath swalowed vp, that same shal I plucke out of his mouth. The Gentiles also shall renne nomore vnto him, yee and the walles of Babilon shall fall.

O my people, *come out of Babilon, that euery man maye saue his life, from the fearfull wrath of the LORDE. Be not faynthearted, and feare not at euery rumoure that shalbe herde in the lōde: for euery yeare bringeth newe tydinges, yee strange wickednes and lordshipe. And lo, the tyme commeth that I will vyset the ymages of Babilon, & the whole londe shalbe confounded, & all hir slayne shall lye in the myddest of her. *Heauen and earth with all that is therin shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north saieth the LORDE.

*Like as Babilon hath bestes broght to slaynge many out of Israel: so shal there fall many, and be slayne in al hir kingdome. ye that haue escaped the sworde, haste you, & abide not still, remembre the LORDE a farre off, & thinke vpon Jerusalem, for we be confounded to heare the blasphemies: our faces were couered with shame, because the strange aleauntes came in to the Sanctuary of the LORDE. Wherfore beholde (saieth the LORDE) the tyme commeth, that I will vyset the ymages of Babilon, and throughout the whole londe they shall mourne and fall. * Though Babilon clymmed vp vnto heauen, and kepte her power on hir yet shal I sende her destroyers saieth the LORDE.

A pitieous crie shal be herde from Babilon, and a greate myserye from the londe of the Caldees: when the LORDE destroyeth them, and when he dryueth out the hie make and proude boastinge, wherewith they haue bene as furious as ꝑ waues of great waterfloudes, and made great crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shal take hir worthies, and drynke their bowes: for God is disposed to auenge himself vpon them, and sufficiently to recompence them. yee (saieth the LORDE) I will make their princes, their wise men, their chefe rulers and all their worthies, dronken: & ꝑ they shal slepe an euerlastinge slepe, and neuer wake: Thus saieth the kinge, whose name is the LORDE of hoostes.

Moreouer thus saieth the LORDE of hoostes: The thicke wall of Babilō shal be broken, and hir proude gates shalbe brent vp. And the thinge that the Gētiles and the peo

ple haue wrought with greate trauayle and labour, shall come to naught, and be consumed in the fyre.

This is the charge that Jeremy gaue vn to Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kynge of Juda, in the fourth yeare of his reygne. Now thys Sarias was a peareable prynce Jeremy wrote in a boke, all ỹ misery that shulde come vpõ Babilon, yee and all these sermons that be writen agaynst Babilon, and gaue Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: O LORD, thou art determined to rote out this place, so that nether people nor catell shall dwel there ony more, but to lie waist forever: and when thou hast redde out ỹ boke, bynde a stone to it, & cast in the middest of Euphrates, & saye: * Euen thus shall Babilon synke, & be thrust downe with the burthe of trouble, that I will bringe vpon her: so ỹ she shall never come vp agayne. Thus farre the prechinges of Jeremy.

The.lij. Chapter.

SEdechias * was .xxi. yeare olde, when he was made kynge, & he raigned .xi. yeares in Jerusalē. His mothers name was Hamithal, Jeremies doughter of Lobna. He lyued wickedly before the LORDE euen as Joachim dyd. Wherfore the LORD was angry at Jerusalem & Juda, so longe till he had cast thē out of his presence. And Sedechias fell from the kynge of Babilon. * But in ỹ .ix. yeare of his raigne. In the tēth moneth, the tenth daye of the moneth it happened, that Nabuchodonosor kynge of Babilon with all his hoost came before Jerusalem, and beleged it, & made them bulwarkes rounde about it. And thys beseginge of the cite endured vnto the .xi. yeare of kyng Sedechias.

And in the fourth moneth, the .ix. daye of the moneth, there was so greate honger in the cite: that there were no more vitayles for the people of the londe. So all the soulyers brake awaye, and fled out of the cytye by nyght, thorow ỹ waye of the porte betwene the two walles by the kynges garden. Now the Caldees had cōpassed the cite rounde about, yet went these men their waye towarde the wildernesse.

And so the Caldees folowed vpon them, and toke Sedechias the kyng in the felde of Jericho, when hys hoost was runne from hym. So they caryed the kynge awaye prisoner to Reblatha, vnto the kynge of Babilon in the londe of Hemath * where he gaue iudgment vpon hym. Jere.36.b

The kynge of Babilon also caused Sedechias sonnes be slayne before his face, yee & put all the prynces of Juda to death at Reblatha. Moreouer he put out the eyes of Sedechias, caused him be bounde with cheynes, to be caried vnto Babilon: & let hym lye in prison, till he dyed.

Now ỹ tenth daye of the fyfth moneth in the .xix. yeare of Nabuchodonosor kynge of Babilon, Nabularadan the chefe captayne and the kynge of Babilons seruauntes came vnto Jerusalem, & brent vp the house of the LORDE. He brent vp also the kynges palace, all the houses & all the gorgeous buyldinges in Jerusalē. And the whole hoost of the Caldees that were with the chefe captayne, brake downe all the walles of Jerusalem rounde about.

As for the poore people & such folke as yet was left in the cite, which also were falle to the kyng of Babylon, yet & what people as yet remayned: Nabularadan the chefe captayne caried them awaye prisoners. But ỹ poore people of the countre, dyd Nabularadan the chefe captayne leaue in the londe, to occupie the vynyardes & feldes. The Caldees also brake the brasen pyllers, that were in the house of the LORDE, yee the seates & the brasen lauer that was in the house of the LORD: & caried all the metall of them vnto Babilon. They toke awaye also the cauldrons, shoules, flesshookes, sprinklers, spones & all ỹ brasen vessel that was occupied in the seruyce: with the basens, colepānes, sprinklers, pottes, candelsticckes, spones, & cuppes wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pyllers, the lauer, the .xii. brasen bullockes ỹ stode vnder ỹ seate * which kyng Salomō made in the house of the LORD: & all the vessel conteyned so much metal, that it might not be weyed. For euery piler was .xviii. cubites hye, & the rope that went about it, was .xii. cubites, & foure fingers thick and rounde: Now vpon the rope were brasen knoppes, euery knoppe was fyue cubites hye: & vpon the knoppes were whoopes, & pōgranates rounde about of clene brasse. 3.Reg.7.d

After thys maner were both the pyllers fashioned with ỹ pōgranates, wherof there were an hundreth and .xxti. whiche hanged vpon the whoopes rounde about. The chefe

captayne also toke Sarias ꝓ hie prest, & Sophonias that was chefe next him, and ꝓ thre kepers of the treasury. He toke out of ꝓ citie a chamberlayne which was a captayne of ꝓ souldyers, & seuen men that were the kinges seruauntes, which were founde in the cite: & Sepher a captayne that vsed to muster the men of warre: with lx. men of the countre ꝓ were taken in the citie. These Nabu aradan the chefe captayne toke, and caried them to the kynge of Babilon vnto Reblatha: and ꝓ kynge of Babilon caused them to be put to death at Reblatha in the londe of Hemath. And thus Juda was ledde awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor ledde awaye captyue.

¶ In the seuenth yeare of hys reigne, he caried awaye of the Jewes, thre thousande thre and xxxty. In the xviii. yeare Nabuchodonosor caried awaye from Jeru sale eyght hundreth & xxxii. personnes In the xxiii. yeare of Nabuchodonosor Nabu aradā ꝓ chefe captayne, toke awaye seuen hundreth xlv. Jewes prisoners. The whole summe of all the prisoners, is fourethousande and syxhundreth.

4.Re.25. *In the xxviii. yeare after that Joachim the kynge of Juda was caried awaye in the xxv. daye of the xii. moneth, Euilmerodach kynge of Babilon (the same yeare that he reigned) gaue Joachim the kynge of Juda his pardon, and let hym out of prison, and spake louyngly to hym: And set hys trone aboue the trones of the other kynges ꝓ were with hym in Babilon He chaūged also the clothes of his prison, yee and he dyd eate with him all hys lyfe longe. And he had a continuall lyuynge geuen hym of the kynge of Babilō, euery daye a certayne thynge alowed hym, all dayes of hys lyfe, vntyl he dyed.

(* * *)

¶ The ende of the prophet Jeremy.

The Lamentacions of Jeremy.

¶ And it came to passe (after Israel was brought in to captyuyte, and Jerusalem destroyed) that Jeremy the prophet sat weepynge, mourenynge and makynge hys mone in Jerusalē: so that with an heuy harte he syghed, and sobbed, & wepte.

The. ij. Chapter.

Alas, how sytteth the citie so desolate, that sometyme was full of people: how is she become like a wedowe, * whiche was the lady of all nacions: & howe is she brought vnyet tribute, that ruled all londes?

She wepeth sore in the night, so that the teares runne downe hir chekes: for amonge all hir louers there is none, that geueth her ony comforte: * yee hir nerre frendes haue dealt vnfaythfully with her, & are become hir enemies.

Juda is taken prisoner, because she was defyled & for seruytude so many straunge people, she dwelleth now amonge the Heithen. She fyndeth no rest: all they that persecuted her, toke her, and so she dwelleth amōge hir enemies.

The stretes of Sion mourne, because no man commeth more to the solempne feastes. All hir gates are desolate, hir prestes make lamentacion, hir maydens are carefull, and she her self is in greate heuynesse.

Hir enemies are fallen vpon hir heade, & haue put her to shame: for the LORD hath chastened her, because of hir greate wickednesse: * hir children are ledde awaye captyue before their enemie.

All the bewtye of the doughter of Sion is awaye. hir prynces are become like wethers, that fynde no pasture. They are dryuē away before their enemie, so ꝓ they haue no more power.

Now doth Jerusalem remembre the tyme of hir misery & dislobedience, yee the ryches & pleasure ꝓ she hath had in tymes past. Synge hir people is brought downe thorowe the power of their enemie, & there is no man that wyll helpe her: hir enemies stode lokinge at her, and laugh hir Sabbath dayes to scorne.

Jerusalem synned euer more & more, therefore is she come in decaye. All they that honour her, dispise her: for they haue sene hir vnthinesse, yee she syghyth, and is ashamed of her selfe.

Hir skyrtes are defyled, she remembred not what wolde folowe: therefore is hir fall so greate, & there is no man to comforte her. O

LORD, consider my trouble, for myne enemie hath the vpperhonde.

The enemie hath put hys honde to all the precious thinges that she had, yee euen before her eyes came the Heythen in and oute of the Sanctuary: * whome thou (neuertheles) hast forbydden to come within thy congregacion.

* All hir people seke their bread with heuynesse, & loke what precious thinge euery mã hath, that geueth he for meate, to saue his life. Consider (O LORDE) & se, howe vyle I am become.

O ye all that go forbyd, beholde and se, yf there be ony sorowe like vnto myne, wherwith the LORDE hath troubled me, in the daye of hys fearefull wrath.

From aboue hath he sent downe a fyre, into my bones & chastened me: he hath laied a net for my fete, and throwne me wyde ope: he hath made me desolate, so that I muste ever be mourninge.

The yocke of my transgression is come at the last, with hys honde hath he taken it vp, and put it aboute my neck. My strength is gone: the LORDE hath delyuered me in to euele handes, wherout I can not quyte my self.

The LORD hath destroyed all the mighty men, that were in me. He hath proclamed a feast, to slaughter all my best me. The LORD hath troden downe the doughter of Juda, lyke as it were in a wyne presse.

* Therfore do I wepe, and myne eyes gush out of water: for the cõforter that shulde quycken me, is farre fro me. My children are loren awaye, for why? the enemie hat gotten the ouerhonde.

Sion casteth out hir handes, & there is no man to comforte her. The LORD hath layed the enemies rounde about Jacob, and Jerusalem is as it were a menstruous woman, in the myddest of them.

* The LORD is righteous, for I haue prouoked his countenance vnto anger: O take heede all ye people, and consider my heuynes. My maydens and my yongemen are ledde awaye in to captiuite.

I called for my louers (but they begyled me: for my prestes and counceliers, but they perished: euen whyle they sought for meate, to saue their lyues.

Consider (O LORDE) how I am troubled, & my bowde is disquieted, my hart turneth aboute in me, & I am full of heuynesse. The swearde hurteth me without, and within, I am lyke vnto death.

They heare my mo urnynge, but there is none that will cõforte me. All myne enemies haue herde of my trouble, & are glad therof because thou hast done it. But thou shalt bringe forth the tyme, when they also shall be lyke vnto me.

From the shall come all theyr aduersite: thou shalt plucke them awaye, euen as thou hast plucked me, because of all my wickednesse. For my sorowe is very great, & my harte is heuy.

The.ij.Chapter.

A

ALas * howe hath the LORDE darckened the doughter of Sion so sore in hys wrath: As for the honoure of Israell, he hath casten it downe from heaue vpon the earth: how happeneth it, þ he remembred not his owne * fotestole, whe he was angrie? Exo.4.a 1.par.29.a

The LORD hath cast downe all the glory of Jacob without ony fauoure: All the stronge places of the doughter Juda hath he broken in his wrath, & throwne thẽ downe to the grounde: hir kyngdome & hir princes hath he suspended. Psa.98.a.

In the wrath of his indignacion he hath broken all the horne of Israel: he hath withdrawen his right hõde from the enemie: yea a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

He hath bent his bowe lyke an enemie, he hath fastened his right honde as an aduersary: and euery thynge that was pleasaũt to se, he hath smyten it downe. He hath poured out hys wrath lyke a fyre, in to the tabernacle of the doughter Sion.

The LORDE is become, like as it were an enemie, he hath cast downe Israel & all his places: yee all his stroge holdes hath he destroyed, & fylled the doughter of Juda wt much sorow and heuynesse.

B

* Hir tabernacle (which was lyke a garde of pleasure) hath he destroyed: hir hye solẽpne feastes hath he put downe. The LORD hath brought it so to passe, that the hie solẽpne feastes & Sabbathes in Sion, are clene forgotte. In his heuy displeasure hath he made the kynge & prestes to be despised. Jer.7.b.

The LORD hath forsaken his owne auter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres into þ hondes of the enemie. Their enemies made a noyse in the house of the LORD, as it had bene in a solempne feastdaye.

The LORD thought to breake downe þ walles of the doughter Sion, he spredout

his lyne, & drewe not in his hõde, tyll he had destroyed them. Therfore mourne the turrettes and the broken walles together.

Hir portes are casten downe to the groũde, hir barres are broken & smytte in sonder:
Jere.52.b. *his kyng & princes are caried awaye to the Gentiles. They haue nether lawe nor prophetes, nor yet ony vision from the LORDE.

C The Senatours of the doughter Sion sit vpon the grounde in silence, they haue strowed asshes vpon their heades, and gyrded them selues with sackcloth. The maydens of Jerusalem hange downe their heades to the grounde.

Myne eyes begynne to fayle me thorow
Thren.2.c. weptinge, * my body is disquieted, my leuer is poured vpon ỹ earth, for the greate hurte of my people, seyng the chyldren and babes dyd swowne in the stretes of the citie.

Euen when they spake to their mothers: where is meate & drynke? for whyle they so sayde, they fel downe in the stretes of the cite like as they had bene wounded, & some died in theyr mothers bosome.

What shall I saye of the? (O thou doughter Jerusalem) to whome shal I lyken the? To whome shall I cõpare the, o thou doughter Sion) to comforte the withall? Thy hurte is lyke a mayne see, who maye heale the?
Jere.5.b. *Thy prophetes haue loked out vayne, &
14.b.23.c. folish thinges for the, they haue not shewed
27.b.29.b. the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, and thorowe false scatred the abrode.

D All they that go by the, clappe their hondes at the: hissinge and waggynge their heades vpõ the doughter Jerusalem, and saye: is this the cite that men call so fayre, wherin the whole londe reioyseth?

All thine enemies gape vpon the, whispe tinge and bytinge their teth, sayenge: let vs deuoure, for the ỹme that we loked for, is come: we haue founde and sene it.

The LORDE hath fulfilled the thinge, that he was purposed to do: and performed that he had deuysed longe agoo: he hath destroyed, and not spared. He hath caused thyne aduersary to trumphe ouer the, and set vp the horne of thine enemie.
Dan.4.f. 10.a. *Let thine hart crie vnto the LORDE, O
Jere.29.c. thou cite of the doughter Sion: let thy teares rũne downe like a riuer daye & night: rest not, & let not the aple of thine eye leaue of.

E Stonde vp, and make thy prayer in the first watch of the night, poure out thine hart like water before the LORDE: lift vp thine hondes to hym, for the lyues of thy põge chil
dren, that dye of honger in the stretes.

Beholde (O LORDE) & consider, why hast thou gathered me vp so clene? Shall ỹ wo
men then eate their owne frute, euen chyldren of a spanne longe? Shal the preistes and prophetes be slayne thus in the Sanctuary of the LORDE?

Yonge & olde lye behynde the stretes vpõ the grounde, my maydens & youngemen are slayne with the swearde: whome thou in the daye of thy wrothfull indignacion hast put to death: yee euen thou hast put the to death and not spared them.

Thy neighbours that are rounde about me, hast thou called, as it were to a feastinge so that in the daye of the LORDE wrath none escaped, nether was any left behinde. Those that I had brought vp & nursshed, hath myne enemy destroyed.

The. iii. Chapter.

I Am the man, that (vnder ỹ rode of hys wrath) haue experience of myserye.

He dryue me forth, and led me
per in to darknesse, but not in
ighe.

Agaynst me only he turneth hys honde, & layeth it euer vpon me.

My flesh & my skynne hath he made old, and my bones hath he bruised.

He hath buylded rounde about me, & fylled me in with gall and trauaple.

He hath set me in darknesse, as they that be dead for euer.

He hath so hedged me in, that I cannot get out, & hath layed heuy lynkes vpon me.

Though I crie & call pitcously, yet putteth he not my prayer.

He hath stopped vp my wayes with hewen squared stones, & made my pathes croked.

He layeth waite for me like a bear, and as a lyon in a hole.

He hath marred my wayes, and brused me in peces, he hath layed me waste altogether.

He hath bent his bowe, and made me as it were a mark to shute at.

The arowes of his quyuer hath he shot, euen in to my reynes.

I am laughed to scorne of all my people, & they make songes vpon me all ỹ daye long.

He hath fylled me with bytternesse, & turned me wormwood to drynke.

He hath smytte my teth in peces, & couered me in the dust.

He hath put my soule out of rest, I forget all good thynges.

I thought in my self: I am vndone, for

is no hope for me in the LORDE.

Remembre yet my mysery and my trou-
ble, the wormwood and the gall.

Yee thou shalt remembre them, for my soule
melteth awaye in me.

Whyle I cõsidre these thinges in my hart,
I get a hope agayne.

Namely, that the mercies of the LORD
are not clene gone, & that his louinge kynd-
nesse ceaseth not.

His faithfulnesse is greate, and reneweth
it self as the morninge.

C *The LORD is my portion (sayeth my
soule) therfore will I hope in hym.

O how good is the LORD vnto the, that
put their trust in hym, and to the soule that
seketh after hym?

O how good is it with stilnesse to wayte &
tarie, for the saluacion of the LORDE.

O howe good is it for a man, to take the
yock vpon him from his youth vpe

He sitteth alone, he holdeth him still, and
dwelleth quietly by hym self.

He layeth his face vpon the earth, yf (per
case) there happen to be ony hope.

He offereth his cheke to the smyter, he will
be content with reproues.

For the LORD will not forsake forever.

*But though he do cast of, yet (acordinge
to ꝑ multitude of hys mercies) he receaueth
to grace agayne.

For he doth not plage, & cast out the chyl-
dren of men from hys harte.

To treade all the presoners of the earth
vnder his fete.

To mone the iudgment of man before ꝑ
most hyghest.

To condemne a man in hys cause: The
LORDE hath no pleasure in suche thinges

What is he then that sayeth: there shulde
some thinge be done without ꝑ LORDES
commaundement.

Out of the mouth of the moost hyghest
goeth not euell and good.

Wherfore then murmureth the lyuynge
man: let him mutmure at hys owne synne.

*Let vs loke well vpon oure owne wayes
& remembre oure selues, and turne agayne
to the LORDE.

Let vs lift vp oure hartes with our hon-
des vnto the LORD, that is in heauen.

We haue bene dyssemblers & haue offen-
ded, wilt thou therfore not be intreated?

Thou hast couered vs in thy wrath, & per-
secuted vs, thou hast slayne vs without ony
fauoure.

*Thou hast hyd thy self in a cloude, that
oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be
despysed amonge the heithen.

All oure enemies gape vpon vs.

Feare and snare is come vpon vs, yee des-
pite, and destruccion.

* Whole ryuers of water gushe out of C Tren.1.3.
myne eyes, for the greate hurt of my people.

Myne eyes runne, and can not cease, for
there is no rest.

O LORD, when wilt thou loke downe
from heauen, and consydre?

Myne eye breaketh my harte, because of
all the doughters of my citie.

Myne enemenies hūted me out sharpely
lyke a bryde, yee and that without a cause.

They haue put downe my life in to ꝑ pit
te, and layed a stone vpon me.

They poured water vpon my heade, then
thought I: now am I vndone.

I called vpon thy name (O LORD) out
of the depe pitte.

Thou hast herde my voyce, & hast not tur-
ned awaye thyne eares fro my sighinge and
crienge.

Thou hast enclyned thy self vnto me, whe
I called vpon the, & hast sayde: feare not.

Thou (O LORD) hast mayntened ꝑ cau
se of my soule, and hast redemed my lyfe.

O LORD, thou hast sene my blasphemers, &
take thou my cause vpon the.

Thou hast well consydred howe they go
aboute to do me harme, & that all their coun
cels are agaynst me.

Thou hast herde their despyteful wordes
(O LORDE) yee and all theyr ymagina-
cions agaynst me:

The lippes of myne enemies, & all theyr
deuices that they take agaynst me, all ꝑ daie
longe.

Thou seyst also their sittinge downe, and
their ryssinge vp, they make their songes of
nothinge but of me.

Rewarde them (O LORDE) acordynge
to the workes of their hondes.

Geue the the thunge, that their owne har
te is afrayed of: euen thy curse.

Persecute them, (O LORD) with thy in-
dignacion, & rote them out from vnder the
heauen.

The. iiij. Chapter.

HOw is ꝑ golde become so dym: & how is the goodly colloure of it so sore chaunged? and ꝑ sto nes of the Sanctuary thus sca-tered in ꝑ corners of euery strete?

The chyldren of Sion that were alwaye in honoure, & clothed with ꝑ mooste precious golde: howe are they now become lyke the erthen vessels whiche be made with the potters handes.

The Lampes geue theyr pongednes suck vñ bare breastes: but the doughter of my people is cruel, and dwelleth in the wyldernesse lyke the estriches.

Leui.1.c. * The tonges of the suckinge chyldren, cleue to ꝑ rofe of their mouthes for very thurst The yonge children aske bread, but there is no man that geueth it them.

They that were wonte to fare delicatly, perishe in the stretes: they that afore were brought vp in purple, make now muche of donge.

B The synne of the doughter of my people
Gen.19.c. is become greater, thē ꝑ wickednesse of * Sodome, that sodenly was destroied, and not taken with handes.

Hir abstayners (or Nazarees) were whyter then ꝑ snowe or mylke: their colour was fresh read as the Corall, theyr beutye lyke Saphyre.

But now their faces are very black: In
Ps.102.a. somuch, that thou shuldest not knowe them in the stretes * Their skynne cleueth to their bones, It is wythered, and become lyke a dyre stock.

They that be slayne with the swearde, are happier, than such as dye of honger, and pe asshe awaye famishinge for the frutes of the felde.

Deu.29.a. * The wemē (which of nature are piteful)
4.Re.6.f. haue sodden their owne children with their
Leui.26.f. handes: that they might be their meate, in ꝑ miserable destruccion of the doughter of my people.

Trē.2.a. * The LORDE hath performed his heuy wrath: he hath poured out the furiousnes of his displeasure He hath kyndled a fyre in Sion, whiche hath consumed the foundacions therof.

Nether the kynges of the earth, nor all ꝑ inhabitours of the worlde, wolde haue be-
C lieued, that the enemie & aduersary shulde haue come in at the gates of ꝑ citie of Jerusalem.

Which neuertheles is come to passe for ꝑ synnes of hir prophetes, and for the wickednesse of hir prestes, that haue shed * innocentes bloude within her.

Soo that these blynde men wēte stomblinge in the stretes, and stayned them selues vñ bloude, whiche els wolde touche no bloudy cloth.

But they cried vnto euery man: kepe ꝑ stay nynge, awaye, get you hēce, touch it not. For (sayde they) ye must be vyent, ye must dwell amonge the Gentiles, & byde no longer here.

The countenaunce of the LORDE hath bānyshed them, & shall neuer loke more vpō them: For they them selues nether regarded the prestes, nor pitied their elders.

Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: seynge we be euer
D waytinge vpon a people, that can do vs no good.

They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, ourē dayes are fulfilled, oure ende is here.

* Oure persecuters are swifter then egles
Jer.4.f. Thren.4.a. of the ayre: they folowed vpon vs oure the mountaynes, layed waite for vs in the wildernesse.

The very * breth of oure mouth: euen the
Gen.2.a. anoynted LORD himself shalbe taken in oure synnes, of whom we saye: Under his shadowe we shalbe preserued amonge the Heithen.

And thou (O doughter Edom) that dwellest in the lōde of Hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be dronken
Thy sinne is wel punished (O thou doughter Sion) he shall not suffre the to be caried awaye ony more. But thy wickednesse (O doughter Edom) shall he vyset, and for thy synnes sake, he shal lede the in to captiuyte.

The.v. Chapter.

All to remembrance (O LORD) what we haue suffred, cōsider & sye our cōfusiō. Our enheritance is turned to ſtraūgers, oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as ꝑ wydowes. We are fayne to dryncke oure owne water for money, & oure owne wood must we bye with money. Oure neckes are vnder persecucion we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only
Jer.31.a. that we might haue bread ynough. * Oure
Ezech.16.a fathers (which now are gone) haue synned, and we must beare their wickednesse. Seruauntes haue the rule of vs, and no man delyuereth vs out of their handes. We must get our lyuynge with ꝑ parell of oure lyues, because of the drouth of the wildernesse.

Oure skynne is as it had bene brent in an
ouen, for very sore hōger. The wyues are ra-

wished in Sion, and the maydens in the cities of Juda. The prynces are hanged vp with the honde of ỳ enemies, they haue not shewed the olde sagemen, they haue taken youngmens lyues from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men no more playenge of musick. The ioye of oure harte is gone, oure mery quete is turned to mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore oure hart is full of heuynesse, and oure eyes dymme: because of the hill of Sion that is destroyed, In so much, ỳ the foxes renne vpon it. But thou (O LORD) that remaynest for euermore, and thy seate endure with out ende: wherfore wilt thou still forget vs, and forsake vs so longe? *O LORDE: Turne thou vs vnto the, and so shall we be turned. Renewe oure dayes as in olde tyme, for thou hast now banished vs longe ynough, and bene sore displeased at vs.

The ende of the Lamentacions of Jeremy.

The Prophet Ezechiel.

What Ezechiel conteyneth.

Chap. i. The vision of the .iiii. beastes and wheles.
Chap. ii. The fyndinge out of the prophet.
Chap. iii. The office of the prophet.
Chap. iv. A prophesy of the syege of Jerusalē. With what plages God punished Jerusalem.
Chap. v. Punishment for Idolatry.
Chap. vi. The longe captiuite of the people and cause therof.
Chap. vii. Ezechiel septh greate abominacion thorow the hole in the wall.
Chap. ix. The slaughter of the people. Such as haue the signe of Thau, are saued.
Chap. x. The vision of the foure beastes ageyne.
Chap. xi. The vision of the .xxv. men
Chap. xii. A prophesy of ỳ captiuite of Juda.
Chap. xiii. A sermon agaynst false prophetes.
Chap. xiiii. Punyshmentes for wyckednesse and presumpcion of synne, God letteth suche people be deceaued.
Chap. xv. Agaynst Jerusalem that vnfruytfull tyme.
Chap. xvi. A maruelous goodly description of the Idolatry of Jerusalem, for the whiche he calleth them whores.
Chap. xvii. A prophesy of the destruction of Jerusalem. A prouerbe of Christ.
Chap. xviii. Euery man shall beare hys owne synne, and not another.
Chap. xix. The captiuite of the kynges of Juda. The cruelte of kynges and princes.
Chap. xx. The great vnthankfulnesse of the people Agaynst, the mercifull longe sufferaunce of God.
Chap. xxi. The sweorde prophesyed to come vpon Israel and the Ammonytes, by the kynge of Babilon.
Chap. xxii. The synnes wherfore Jerusalem was punished: both the prophetes, preistes, rulers & comon people.
Chap. xxiii. The Idolatry or whordome of Samaria and Jerusalem.
Chap. xxiiii. The destruction of Jerusalem and captiuite of the people signified by the pot.
Chap. xxv. Agaynst Ammon, Moab, Seir, & the Philistynes.
Chap. xxvi. He mourneth vpon the citie of Tyre (otherwyse called Sor) for the destruction that was to come vpon her.
Chap. xxvii. xxviii. Agaynst the prince of Tyre, and agaynst Sidon.
Chap. xxix. xxx. xxxi. xxxii. Plages vpon Egipte, and the kinges therof.
Chap. xxxiii. The office of a preacher. The worde of god must be followed in very dede, and not only in mouth.
Chap. xxxiiii. Agaynst euill shepherdes, Christ the only true shepherde is promysed.
Chap. xxxv. Agaynst the mount Seir, that is, agaynst the Edomites.
Chap. xxxvi. A promyse of the deliueraunce of Israel
Chap. xxxvii. A consolacion for the Israelites, & a figure of the generall resurrection, signified by the dry bones.
Chap. xxxviii. xxxix. Of Gog and Magog with their destruction.
Chap. xl From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Jerusalem, and the temple: Vnderby is decyphred the mystery of the church of Christ, and saluacion of the faithfull in him.

The.first.Chapter.

IT chaunced, in the. xxx. yeare þ fifth daye of þ fourth Moneth that I was amonge the presonets by þ ryuer of Cobar: where the heauens opened, and I sawe a vision of God. Now the fifth daye of the moneth, made full the fyfthe yeare off kynge Joachims captiuyte. At the same tyme came the worde of the LORDE vnto Ezechiel the sonne of Buzi preest, in the londe of the Caldees by the water of Cobar,
Ezr.10.f. * where the honde of the LORDE came vpon him. And I loked: and beholde, a stormy wynde came out of þ north with a greate cloude full of fyre, which with his glistre lightened all round aboute.

And in the middest of the fyre it was all cleare, and as it were the likenesse of foure beastes, which were fashioned like a man: saue ynge, that euery one had foure faces, and foure wynges.

B Their legges were straight, but their fete were like bullokes fete, and they glistred, as it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners, they had mens hondes. Their faces & their wynges were towarde þ foure corners: yet were the wynges so, þ one euer touched another. When they wente, they turned the not aboute: but eche one wete straigth forwarde

Ezr.10.b. * * Upon the righthside of these foure, were their faces like the face of a man, and the face of a Lyon: But vpon the lefthside, they had the face of an ore and the face off an aegle.

Their faces also and their wynges were spred out aboue: so that two wynges off one touched euer two wynges of another, and with the other two they couered their bodies. Euery one when it wente, it wente straight forwarde.

T Where as the spyrete led them, thither
r. they wente, * and turned not aboute in their goynge.

The fashion and countenaunce of the beastes was like hote coales of fyre, euen as though burnynge cresshettes had bene amonge the beastes: and the fyre gaue a glistre, and out off the fyre there wente lightninge. When the beastes wente forwarde and backwarde, one wolde haue thought, it had lightened. ¶ Now when I had well considered the beastes, I sawe a worke off wheles vpon the earth with foure faces also like the beastes.

The fashion & worke of the wheles was D like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde they wente all foure, and turned them not aboute in their goinge. They were hye, greate, and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. When the beastes wente, the wheles wente also with them. And when the beastes lift the selues vp fro the earth, the wheles were lift vp also. Whyther so euer the spyrete wente, thither wente they also, and the wheles were lift vp and folowed them, for the spyrete of life was in the wheles. When the beastes wente forth, stode still, or lift them selues vp from the earth: then the wheles also wente, stode still and were lift vp, for the breth off life was in the wheles.

Aboue ouer the heades off the beastes there was a firmament, which was fashioned as it had bene off the moost pure cristall, and that was spred out aboue vpon their heades: vnder the same firmamet were their wynges layed abrode, one towarde another and two wynges couered the body off euery beast. And when they wente forth, I herde the noyse off their wynges, like the noyse of greate waters, as it had bene the voyce of the greate God, and a rushinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboue their heades.

Aboue the firmamet that was ouer their heades, there was the fashion of a seate, as it had bene made off Saphir. Upon the seate there sat one like a man. I beheld him, and he was like a cleare light, as it had bene all off fyre within from his loynes vpwarde.

And beneth when I loked vpon him vnder the loynes, me thought he was like shyninge fyre, þ geueth light on euery syde.

ge the shyne and glistre that lightened rou de about, was like a raynbowe, which in a rayny daye apeareth in the cloudes. Euē so was the similitude, wherein the glory off the LORDE apeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of him, that spake.

The.ii.Chapter.

Then sayde he vnto me: Stonde vp vpon thy fete (O thou sonne of mā) and I will talke with the. * And as he was commonynge with me, the spyrete came in to me, and set me vp vpon my fete: so that I marked the thynge that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel to these runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye fro me: * both they, & their forefathers, vnto this daye.

yet I will sende vnto the a people that haue rough vsages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God him self hath spoken, that whether they be obedient or no (for it is a frowarde housholde) they maye knowe yet that there hath bene a prophet amonge them.

* Therfore (thou sonne of man) feare them not, nether be afrayed of their wordes: for they shal rebell agaynst the, and despise the yet thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frowarde housholde.

Se that thou speake my wordes vnto them, wether they be obedient or not, for they are obstinate. ¶ Therfore (thou sonne of man) obeye thou all thinges, that I saye vnto the and be not thou stifnecked, like as they are a stifnecked housholde. Open thy mouth, and eate that I geue the.

And as I was lokynge vp, beholde, there was sent vnto me an hande, wherein was a closed boke: and the hande opened it before me, and it was written within and without full off carefull mournynges: alas and wo.

The.iii.Chapter.

Then sayde he vnto me: thou sonne of man, * eate that, what so euer it be: yee eate that closed boke, and go thy waye and speake vnto the children of Israel. So I opened my mouth, and he gaue me the boke for to eate. and sayde vnto me:

Thou sonne of man, thy belly shal eate, and thy bowels shalbe filled with the boke, that I geue the. Then dyd I eate the boke, * and it was in my mouth sweter then hony. Apo.10.b.

And he sayde vnto me: * thou sonne of man get the foorth vnto the house of Israel, and shewe them the wordes, that I commaūde the: for I sende the not to a people that hath a straunge, vnknowne, or harde speache, but vnto the house of Israel: Not to many nacions, which haue diuerse speaches and harde languages, whose wordes thou vnderstondest not: * Neuertheles, yf I sent the to those people, they wolde folowe the: But the house of Israel will not folowe the, for they wil not folowe me: yee al the house of Israel haue stif foreheades and harde hartes. * Beholde therfore, I will make thy face preuayle agaynst their faces, and harden thy forehead agaynst theyr forheades, so yt thy forehead shal be harder then an * Adamant or flyntstone: that thou mayest feare them the lesse, and be lesse afrayed of the, for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of man, take diligent hede with thine eares, to the wordes that I speake vnto the, fasten them in thine harte: and go to the preseners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spoken! Wheter ye heare, or heare not. With that, the spyrete toke me vp. And I herde the noyse of a greate rushinge and remouynge off the moost blessed glory of the LORDE out of his place.

I herde also the noyse of the wynges off the beastes, that rushed one agaynst another, yee and the rattlynge of the wheles, that were by them, which rushinge and noyse was very greate.

* Now when the spyrete toke me vp, and caried me awaye, I wēte with an heuy and a sorowfull mynde, but the honde of ỳ LORDE comforted me right sone.

And so in the begynnynge of the month Abib. I came to the preseners, * that dwelt by the water off Cobar, and remayned in that place, where they were: and so continued I amonge them seuen dayes, being very sory.

And when the seuen dayes were expyred, the LORDE sayde vnto me: * Thou sonne of man, I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes, of my mouth and gyue them warnynge at my commaundement.

If I saye vnto the, concernynge ꝑ vngodly mā, that (without doute) he muste dye, and thow geuest hym not warnige, nor speakest vnto him, that he maye turne from his euel waye, and so to lyue: Then shall the same vngodly man dye in his owne vnrighteousnes: but his bloude will I requyre of thyne honde. Neuertheles, yf thou geue warnynge vnto the wicked, and he yet forsake not his vngodlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Eze. 18. d. Now yf a righteous man go from, *his righteousnesse, and do the vnge that is euel: I will laye a stomblinge blocke before him, and he shall dye, because thou hast not geuen him warninge: yee, dye shall he in his owne synne, so that the vertue, which he dyd before, shall not be thought vpon: but his bloude will I requyre of thyne honde.

Neuertheles, yf thou exhortest the righteous, that he synne not, and so the righteous do not synne: Then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came the honde of the LORDE vpon me, and he sayde vnto me: Stonde vp, and go in to the felde, that I maye there talke with the.

D So when I had rysen vp, and gone forth in to the felde: Beholde, the glory of ꝑ LORDE stode there, *like as I sawe it afore, by the water of Cobar.

Eze. 1. a.

Eze. 2. f. *Then fell I downe vpon my face, and ꝑ spyrite came in to me, which set me vp vpō my fete, and sayde thus vnto me: Go thy waye, and sparre thy selfe in thyne house. Beholde (O thou sonne of man) there shall chaynes be brought for the, to bynde the withall, so that thou shalt not escape out of thē. And I wil make thy tūge so to cleue to ꝑ rofe of thy mouth, that thou shalt be domme and not be as a chider with them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus sayeth the LORDE God: whoso heareth, let him heare: whoso will not, let him leaue: for it is a frowarde housholde.

The.xiiii. Chapter.

Thou sonne of man: take a tyle stone, and laye it before the, and describe vpon it the cite of Jerusalem: how it is beseged, how boulwerkes and stronge diches are grauen on euery syde of it: describe also tentes, ꝛ an hoost of men rounde about it.

Moreouer, take an yron panne, and set it betwixte the, and the cite in steade of an yō wall. Thē set thy face towarde it, beseege it, and laye ordinaunce agaynst it, to wynne it. This shall be a token vnto the house of Israel. But thou shalt slepe vpō thy left syde, ꝛ laye ꝑ synne of the house of Israel vpon ꝑ.

Certayne dayes appointed, shalt thou slepe vpon that syde, and beare their synnes.

*Neuertheles I will appointe the a tyme (to put of their synnes) and the nombre of ꝑ dayes: Thre hundreth, and.xc. dayes must thou beare the wickednesse of the house of Israel. Whē thou hast fulfilled these dayes lye downe agayne, and slepe vpon thy right syde. xl. dayes, and beare the synnes of the house of Juda.

Dan. 9. a. *I daye for a yeare, a daye (I saye) for a yeare, will I euer laye vpon the. Therfore ꝑ set now thy face agaynst that beseged Jerusalem, and discouer thine arme, that thou mayest prophecie agaynst it.

Beholde I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes of thy syege.

Wherfore, take vnto the wheate, barly, beanes, lentylles, mylle, and fitches: and put these together in a vessell, ꝛ make ꝑ loaues of bread therof, acordinge to the nombre of the dayes that thou must lye vpon that syde that thou mayest haue bread to eate, for thre hundreth and.xc. dayes.

And the meate that thou eatest, shall haue a certayne waight appointed: Namely twentie sycles euery daye. This appointed meate shalt thou eate daylye, frō the begynnynge to the ende.

Thou shalt drynke also a certayne measure of water: Namely, the.vi. parte of an Hin shalt thou drynke daylye from the begynnynge to the ende. Barly cakes shalt thou eate, yet shalt thou first strake them ouer with mans donge, that they maye seme

C And with that, sayde the LORDE: *Euen thus shal the children of Israel eate their defyled bread in the myddest of the Gentiles, amonge whom I will scatre them.

Then sayde I: O LORDE God beholde my soule was yet neuer stayned: for frō my youth vp vnto this houre, I dyd neuer eate of a dead carcase, or of that which was slayne of wilde beastes, nether came there eny vnclene flesh in my mouth.

Whereunto he answered me, and sayde: Wellenow, I will graunte ꝑ to take cowes

wonge, by the bounge of a man, & to strake the bread ouer withall, before them.

And he sayde vnto me: Beholde thou son of man, I will myniche all the prouysion of bread in Jerusalem, so that they shall eate their bread, and eate it with scarcenesse. But as for watre, they shall haue a very litle measure therof, to drynke. And when they haue nomore bread nor water, one shall be destroyed with another, & samisly awaye for their wickednesse.

The.v. Chapter.

Take the then a sharpe knyfe (O thou sonne of man) namely, a rasoure. Take that, and shaue the heere of thy heade & beerd. Then take the scoales and the weight, and deuyde the heere asunder. And burne the thirde parte therof in the fyre in the myddest of the cite, whā the dayes of the syege are ended, and cut the other thirde parte in peces with a knyfe. * As for the thirde parte that remayneth, cast it in the wynde, and then shewe the bare knyfe.

Put afterwarde take a litle of the same, & binde it in thy coate lappe. Then take a cuert ha it, and cast it in the middest of the fyre, and burne it in the fyre. Out of the same fyre shall there goe a flame, vpon the whole house of Israel.

Moreouer thus sayde the LORDE God Thus saieth Jerusalem. I set her in ꝓ mid dest of the heithen and nations, that are rounde aboute her, but she hath despised my iudgementes more then the Gentiles them selues and broken my commaundementes more then the nations, that lye rounde about her: for they haue cast out myne ordinaūces, and not walked in my lawes. Therfore thus saieth ꝓ LORD god. * For so much as ye with youre wickednesse farre exceade the heithen, that dwel rounde aboute you: (for ye haue not walked in my lawes, nother haue ye kepte myne ordinaunces) Therfore thus saieth the LORDE God.

I will also rowe vpon the, for in the myddest of the, will I syt in iudgment, in ꝓ sight of the heithen, and will handle the of such a fashion, as I neuer dyd before, and as I neuer will do seeing that tyme forth, and that because of all thy abhominations. * For ſ ſ the fathers ſhall be layne to eate their owne ſo , and the ſonnes their owne fa there . a couete will I kepe in the, and the whole ſcatter will I ſcatre in to all the wynde,

Therfore, as truly as I lyue (saieth the LORDE God) seynge thou hast defyled my sanctuary, with all maner of abhominacions and with all thy shamefull offences: For this cause will I also destroye the. Myne eye shall not pytie the, nother will I spare the. C

* One thirde parte within the shall dye of the pestilence and of honger: Another thirde parte shall be layne downe rounde about the, with the swearde: The other thirde parte that remayneth, will I scatre abrode to warde all the wyndes, and drawe out the swearde after them. Thus will I performe my indignacion and set my wrath vpon them, and ease my selfe. So that when I haue fulfilled myne anger vpon them, they shall knowe, that I am the LORDE which with a feruent gelousy haue spoken it. & Jer. 15, 2

Moreouer I will make the waist, and abhorred, before all the heithen that dwell rounde about the, and in the sight of all them, that go by the: so that when I punish the in my wrath, in myne anger, and with ꝓ plage of my whote displeasure: thou shalt be a very abhomination, shame, a gasinge and wonder, to bringe flocke, amonge the heithen that lye aboute the. D

Euen I the LORDE haue spoken it, and it shal come to passe, when I shute amonge them the parlous darts of honger, which shalbe but death: yee therfore shall I shute thee, because I wil destroye you. * And I will increase hunger, and myntly all the prouysion of bread amonge you. Ezr. 4.5,

Plages and mysery will I sende you, yee and wylde beastes also to destroye you. Pestilence & bloudshedding shall come vpon you, and the swearde wil I bringe ouer you Euen I the LORDE, haue sayde it.

The.vi. Chapter.

The worde of the LORDE came vnto me, sayenge: O thou son of man, turne thy face to the * mountaynes of Israel, & prophecie vnto them, & saye: Heare the worde of the LORDE God, ye mountaynes of Israel: Thus hath the LORDE God spoken to the mountaynes, hilles, baleyes, and dales: A Ezr. 36.4

Beholde, I will bringe a swearde ouer you, and destroye youre hye places: I will cast downe youre aulters, and breake downe youre temples. Youre slayne men will I laye before youre goddes, and the dead carcases of ꝓ children of Israel will I cast before

their ymages, youre bones will I strowe
rounde aboute youre aulters, and dwellinge places.

The cities shalbe desolate, the hillchapels layed waist: youre aulters destroyed, & broken: youre goddes cast downe, and take awaye, youre tempels layde euen with the grounde, youre owne workes clene roted out. youre slayne men shall lie amonge you
B that ye maye learne to knowe, how that I am the LORDE. Those that amonge you haue escaped the swearde, will I leaue amonge the Gentiles, for I will scatre you amonge the nacions. And they that escape from you, shall thinke vpon me amonge the heithen, wher they shalbe in captiuyte.

As for that whorish and vnfaithfull harte of theirs, wherwith they runne awaye fro me. I will breake it: yee and put out those eyes of theirs, that commune fornication with their Idols.

Then shal they be ashamed, and displeased with their selues, for the wickednesses & abhominacions, which they haue done: and shal learne to knowe, how that it is not in vayne, that I the LORDE speake, to bringe such mystery vpon them.

C The LORDE sayde moreouer vnto me: Smyte thine hondes togeth r, and stampe with thy fete, and saye: Wo worth al the abhominacios and wickednesses of the house of Israel, for because of the, they shal perish with the swearde, with honger, and with pestilece. Who so is farre of, shal dye of ꝑ pestilece he ꝑ is at honde, shal dye with the swearde: & ꝑ other ꝑ are beseged, shal dye of höger.

Thus will I satisfie my worthfull displeasure vpon them. And so shall ye learne to knowe, that I am the LORDE, when youre slayne men lye amonge youre goddes and aboute youre aulters: vpon all hye hilles and toppes of mountaynes, amonge al greue trees, amonge all thicke okes: euen in ꝑ places where they dyd sacrifice to al their Idols. I will stretch myne honde out vpon them, and will make the londe waist: So that it shal lye desolate and voyde, from the wildernesse of Deblat forth, throwout al their habitacions: to learne them for to knowe, that I am the LORDE.

The.vii. Chapter.

THe worde of the LORDE came vnto me, on this maner: The I call, O thou sonne of man. Thus saieth the LORDE God vnto the londe of Israel: The ende commeth, yee verely the ende commeth vpon the foure corners of the earth.

But now shall the ende come vpon the: for I will sende my wrath vpon the, and will punysh the: according to the wayes, and towarde the after all thy abhominacions.

* Myne eye shall not pytie the, neither will I spare the: but rewarde the, according to thy wayes, and declare thy abhominacions. Then shall ye knowe, that I am the LORDE.

Thus saieth the LORDE God. Beholde, one mystery and plage shall come after another: the ende is here. The ende (I saye) that wayteth for the, is come already the houre is come agaynst the, that dwelleth in the londe.

The tyme is at honde, the daye of feare is nye, and no glad tidinges vpon the mountaynes. Therfore, I will hereby poure out my sore displeasure ouer the, and fulfill my wrath vpon the. I will iudge the after thy wayes, and recompence the all thy abhominacions.

* Myne eye shall not pytie the, neither will I spare the: but rewarde the after thy wayes, and shewe thy abhominacions: to learne you for to knowe, how that I am the LORDE, that smyteth. Beholde the daye is here, the daye is come, the houre is runne out. The rodde florysheth, wyl fulnesse waxeth grene, malicious violence is growne vp, and the vngodly waxen to a staff. yet shall there no complaynte be made for them, nor for ꝑ mysery that shall come of these thinges.

The tyme cōmeth, the daye draweth nye. * Who so byeth, let him not reioyce: he that selleth, let hi not be sory: for wrath shall come in the myddest of all resort, that the seller shall not come agayne to the byer, for nother of them both shall lyue. For the vision shall come so greatly ouer all, that it shall not be hyndred: no man also with his wickednesse shall be able to saue his owne lyfe.

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batayll, for I am wroth with all the whole multitude.

The swearde shalbe without pestilence, and honger within: so yt at whose is in the felde, shalbe slayne with the swearde: and he that is in the cite, * shall perish with honger and pestilence.

And such as escape and flye from amonge them, shall be vp on the hilles, like as the doues in the felde: al ouer one shal be alayne

bicause of their owne wickednesse.

All handes shalbe letten downe, and all knees shalbe weake as the water: they shall gyrde them selues with sackcloth, feare shall fall vpon them. Their faces shall be confoūded, and their heades balde: their syluer shall cast in the stretes, and their golde shalbe defiled: for their syluer and golde maye not deliuer them, in ye daye of the fearfull wrath of the LORDE.

They shall not satisfie their hongrie soules, neither fyll their emptie bellies therwith: for it is become their owne decaye thorowe their wickednes: because they * made therof not only costly iewelles for their pompe and pryde, but also abhominable ymages and Idols, for this cause will I make them to be vnclene. Moreouer, I will geue it in to ye handes of the straungers to be spoyled: and ye wicked, for to be robbed, and they shall defile it.

My face will I turne from the, my treasure shall be defyled: for the theues shall go in vnto it, and vnpende it. I will make clene rid of the lande, for the londe is whole defyled with bloudy iudgment of innocent bloude, & the cite is full of abhominactions.

Therefore, I will bringe the moost cruel of the Heithen, to take their houses in possession. I will make ye pryde of the proude to ceasse, and they shall take in their Sanctuary. When this trouble is come, they shall seke peare, but they shal haue none. One mischefe and sorowe shal follow another, & one rumoure shall come after another. Then shal they seke visions in vayne of their prophetes. The lawe shall be gone from the preistes, and wysdome from ye elders. The kyng shall mourne, the princes shalbe clothed with heynesse, and the handes of the people in the londe shall tremble for feare. I will do vnto the after their owne wayes, & accordinge to their owne iudgmentes will I iudge them: to learne them for to know, that I am the LORDE.

The.viij.Chapter.

IT happened, ye in the sixte yeare, the fifth daye of the sixte moneth I sat in my house, and the Elders of the councell of Iuda sate with me: & the honde of the LORDE God fell euen there, vpon me.

And as I loked vp, I sawe as it were a likenesse of fyre from his loynes dowarde, and from his loynes vpwarde it shyned marueilous cleare.

* This ſymilitude stretched out an honde, and take me vp by the heery lockes of my heade, and the spyrite lift me vp betwixte heauen and earth: and God brought me in a vision to Ierusalem, in to the coūte of the inwarde pyrte that lieth towarde the north: there stode an ymage, with whiche he that hath all thynges in his power, was very wroth. Ezec.1.b. and 11.b.

And beholde, the glory of the God of Israel was in the same place: euen * as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man, Lifte vp thine eyes and loke towarde the north. Then lift I vp myne eyes towarde the north, and beholde: Beyonde the porte northwarde, there was an aulter made with the ymage of ielousie in the very entrynge in. Ezec.1.a.

And he sayde furthermore vnto me: Thou sonne of man, Seest thou what these do? Seest thou the greate abhominactions that the house of Israel committe in this place? whiche ought not to be done in my Sanctuary?

But turne the about, and thou shalt seye yet greater abhominactions. And with ye dyd he bringe me to the coūte gate: & when I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne of man, dygge thorowe the wall. And when I dygged thorowe the wall, beholde, there was a doze. And he sayde vnto me: go thy waye in, & loke what wicked abhominactions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages of wormes & beastes, all Idols and abhominactions of ye house of Israel paynted euerye hoont rounde about the wall.

There stode also before the ymages *.lxx. lordes of the councell of the house of Israel: and in the myddest of them stode Iaasanias the sonne of Saphan: And euery one of the had a censoure in hys honde, and out of the incense, there wente vp a smoke, as it had bene a cloude. Exo.24.d. Num.11.d

Then sayde he vnto me: Thou sonne of man, hast thou sene what the Senatours of the house of Israel do secretly, euery one in hys chambre * for they saye: The LORDE seyeth vs not, the LORDE forsaketh not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greate abhominactions that they do. Exo.32.d. Iob.22.b. Iere.23.b. Ezec.9.c.

And with that, he brought me to the doore of the porte of the LORDES house, towarde the north. And beholde, there sate women mournynge for Thamus. Then sayde he

vnto me: hast thou sene this, thou sonne of man? Turne the about, & thou shalt se yet greater abhominacions. And so he brought me in to the inwarde courte of the LORDES house: & beholde, at the porche of the LORDES house, betwixte the porche & the aulter there were fyue and twenty men, that had turned their backes vpon the temple of the LORD & their faces towarde the east, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this thou sonne of man? Thinketh the house of Iuda, that it is but a litle, to do these abhominacions here? Shulde they fyll the lande full of wickednesse, and vndertake to prouoke me vnto anger? see & pursuyle to cast vp their noses vpon me? Therfore will I also do some thinge in my wrothfull displeasure, so that myne eye shall not pytie them, neither will I spare them. * yee and though they crie in myne eares with a loude voyce, yet will I not heare them.

Ezec. 1.c. Jere. 11.b. 14.b. Mich. 3.a.

The. ix. Chapter.

I Cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the citie, euery man with his weapened honde to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the northe, and euery man a weapon in hys honde to the slaughter. There was one amongst them, that had on hym a lynnen rayment, and a writers ynkhorne by hys syde.

These went in, and stode beside the brasen alter: for the glory of the God of Israel was goue awaye from the Cherub (* where it was wōte to be vpon,) & was come downe to the threshold of the house, and he called the man, that had the lynnen rayment vpō him, and the writers ynkhorne by hys syde, and the LORDE sayde vnto hym: Go thy waye thorow the citie of Jerusalem, and set thys marck Thau vpon the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therin. And to the other, he sayde that I might heare: * Go ye after hym thorow the cytye, slaye, pytye none, spare none: kyll, and destroye both olde men and ponge, maydens, chyldren, and wyues.

Exo. 40.c. Nu. 9.c. 2. Ma. 8. b.

Judit. 2.a.

But as for those, that haue thys marck Thau vpon the: see that ye touch the not, * and begynne at my Sanctury. Then they beganne at the elders, which were in the temple, for he had sayde vnto them: When ye haue defyled the temple, and fylled the courte

Jere. 25.b. 49.b. 1. Pe. 4.c.

with the slayne, then go youre waye forth: & they went out and slewe as were throwe the citie. Now whē they had done slayenge and I yet escaped: I fell downe vpon my face, cried, sayenge: O LORDE, wilt thou then destroye all the residue of Israel in thy sore displeasure, that thou hast poured out on Jerusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Juda is verye great: so that the londe is full of bloude, and the cite full of vnfaithfulnesse: for they saye: * Tush, the LORDE regardeth not the earth, he seyeth vs not. Therfore will I vpon them, & myne eye shall not pytie them, neither will I spare them, but will recompence their wickednesse vpon their heades.

Ezec. 8.c. 11.b.

And beholde, the mā that had the lynnen rayment vpon him, & the writers, ynkhorne by hys syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

The. x. Chapter.

AND as I loked, behalde, In the firmament that was aboue the Cherubins there apeared the likenesse of a seate of Saphir vpon the: * Then sayde he vnto the man that had the lynnen rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, & caste them ouer the citie. And he crepte in, that I might se.

Ezec. 1.c.

Now the Cherubins stode vpō the right syde of the house, when the man went in, & the cloude fylled the vttermost courte. * Then the glory of the LORDE remoued from the Cherubins, and came vpon the threshold of the house: so that the temple was full of cloudes, and the courte was full of the lyght of the LORDES glory. yee and the sounde of the Cherubins wynges was herde vnto the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the mā that was clothed in lynnen, to go and take the hote coales from the myddest of the wheles, which were vnder the Cherubins: he went and stode beside the wheles. Then the one Cherub reached forth his honde from vnder the Cherubins, vnto the fyre that was betwene the Cherubins, and toke therof, and gaue it vp to hym (that had on the lynnen rayment) in hys honde: whiche toke it, and went out. And vnder the wynges of the Cher-

lous, there apeared the lykneſſe of a mans hande: I ſawe alſo foure wheles beſyde the Cherubins, ſo ꝓ by euery Cherub there ſtode a whele. And ꝓ wheles were (to loke vpō) after the faſhiō of ꝓ precious ſtone of Thar-ſis: yee (vnto the ſight) were they faſhioned lyke, as yf one whele had bene in another.

When they wente forth, they wēte all.iiii. together, not turnynge aboute in their goinge: But where the firſt wente, thither wente they after alſo, ſo that they turned not about in their goinge. Their whole bodies, their backes, their hōdes & wynges, yee & the wheles alſo, were all full of eyes rounde aboute them all foure. And I herde him call ꝓ wheles, Galgal (that is) a rounde boul. * Euery one of them had foure faces: ſo that the one face was the face of a Cherub, the ſeconde of a man, the thirde of a lyon, the fourthe of an Aegle, & they were lifted vp aboue. This is the beaſt, that I ſawe at the water of Cobar. Nowe when the Cherubins wente, the wheles wente with the: & when ꝓ Cherubins lyfted their wynges to lift the ſelues vpwarde, the wheles remayned not behynde, but were with them alſo. Shortly, whē they ſtode, they ſtode alſo: And when they were lift vp, ꝓ wheles were lift vp alſo with them, for ꝓ ſpirit of life was in the wheles.

* Then the glory of the LORDE was lift vp from the threſholde of the temple, and remayned vpon the Cherubins: And the Cherubins ſtackred with their wynges, and lift them ſelues vp frō the earth: ſo that I ſawe them they went, and the wheles with them. And they ſtode at the eaſte ſyde of the porte that is in the houſe of the LORD. So ꝓ glory of the God of Iſrael was vpon the. This is the beaſt ꝓ I ſawe vnder the God off Iſrael, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, & euery one foure wynges, & vnder their wynges, as it were mēs hōdes. And the figure of their faces, was euen as I had ſene them, by the water of Cobar, & ſo was the countenance of the: Euery one in his goinge wente ſtraight forwarde.

The.xi.Chapter.

MOreouer, the ſpirite of ꝓ LORDE lift me vp, & brought me vnto ꝓ eaſtporte of the LORDES houſe. And beholde, there were.xxv. men vnder the dore: amonge whom I ſawe Iaaſamias the ſonne of Aſur, and Pheltias the ſonne of Banias, the rulers of the people. Then ſaide the LORDE vnto me: Thou ſonne of man: Theſe men ymagin myſchefe, and a wicked coūcel take they in this citte, ſayenge: Tuſh, there is no deſtruccion at honde, let vs buylde houſes: This Ieruſalem is the cauldron, & we be ꝓ fleſh. Therfore ſhalt thou prophecie vnto them, yee prophecie ſhalt thou vnto them, O ſonne of man. And with that, fell the ſpirite of the LORD vpon me, and ſayde vnto me: Speake, thus ſaieth ꝓ LORD: On this maner haue yee ſpoke (O ye houſe of Iſrael) & I knowe the ymaginacions of youre hartes. Many one haue ye murthured in this citte, and filled the ſtretes full of the ſlayne.

Therfore, thus ſaieth the LORDE God The ſlayne men that ye haue layed on the grounde in this citte, are the fleſh, & this citte is the * cauldrō: But I wil bringe you oute of it: ye haue drawē out the ſwearde, euē ſo will I alſo bringe a ſwearde ouer you, ſaieth the LORD God. I will dryue you out of this citte, & delyuer you in to youre enemies honde, & will cōdēne you. ye ſhal be ſlayne with ꝓ ſwearde in all ꝓ coaſtes of Iſrael, I wil be auenged of you: to lerne you for to knowe, ꝓ I am ꝓ LORD. This citte ſhall not be your cauldron, nether ſhal ye be the fleſh therin: but in ꝓ coaſtes of Iſrael wil I punyſh you, that ye maye knowe, ꝓ I am the LORD: in whoſe commaundementes ye haue not walked, nor kepte his lawes: * but haue done after the cuſtomes of the Heythen, ꝓ lye rounde aboute you.

Now when I preached, Pheltias the ſonne of Banias dyed. Then fell I downe vpō my face, & cried with a loude voyce: O LORDE God, wilt thou then vtterly deſtroye all the remnaunt in Iſrael? And ſo the worde of the LORD came to me on this maner: Thou ſonne of man: Thy brethren, thy kynſfolke, & ꝓ whole houſe of Iuda, which dwel at Ieruſalem, ſaye: They be gone farre from ꝓ LORDE, but the londe is geuen vs in poſſeſſiō. Therfore tell them, thus ſayeth the LORD God: I will ſende you farre of amonge the Gentiles, & ſcatre you amonge the nacions, & I will halowe you but a litle, in the lōdes where ye ſhall come. Tell them alſo, thus ſaieth the LORDE God: I will gather you agayne out of ꝓ nacions, & bringe you from the countrees where ye be ſcatred, & will geue you the londe of Iſrael agayne: & thither ſhall ye come. And as for all impedimentes, and all your abhominacios: I will take the awaye.

* And I wil geue you one harte, & will plāte a new ſpirite with in your bowels. That is

Eze.18.c. 36.f. ny hart wyll I take out of your body, and geue you a fleshy hart: that ye maye walke in my cõmaundementes, and kepe myne ordynaunces, and doo them: & ye maye be my people & I your God. But loke whose harres are disposed to folowe their abhominacions and wyked lyuinges: Those mes dedes wyl I bringe vpõ theyr own heades, sayeth the LORDE God. After thys dyd & Cherubins lyft vp theyr wynges, and the whiles wente with them, and the glory of & God of Israel was vpon them. * So the glory off the LORDE wente vp from the myddest of the cite, and stode vpon the mount of the cite towarde & east. * But the wynde toke me vp, and in a vision (which came by the spirite of God) it brought me agayne in to Caldee amonge the preseners. Then the vision & I had sene, vanyshed awaye fro me. So I spake vnto the preseners, all the wordes of the LORDE, which he had shewed me.

Eze.10.c. 43.a.

Eze.3.b. 8.a.

The.xii.Chapter.

THe worde of the LORDE came vnto me, sayenge: Thou sõne of mãn, thou dwellest in the myddest of a frowarde housholde: * which haue eyes to se, and

Esa.6.b. Mat.13.b. Mar.4.a. Luc.8.b. Act.28.b. Ro.11.b.

yet se not: eares haue they to heare, and yet hear they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy geare redy to flyt, and go forth by fayre daye light, that they maye se. yee euen in their sight shalt thou go from thy place to another place: yf peraduenture they will cõsidre, & they be a disobedient housholde, thy geare & thou haste made redy to flit withal, shalt thou beare out by fayre daye light, & they maie seye, & thou thy self shalt go forth also at euen in their sight, as a man doth when he flitteth.

Dygge thorow the wall, that they maye se, and beare thorow it, the same thinge, that thou takest vp in their sight. As for thy self thou shalt go forth in the darke, hyde thy face that thou sey not & earth, for I haue made the a shewtoke vnto the house of Israel.

B

Now as & LORD cõmaũded me, so I dyd: & gere that I had made redy, brought, I out by daye. At euen I brake downe an hole thorow the wall with my honde: and when it was darke, I toke the geare vpon my shulders, and bare them out in their sight.

And in the mornynge, came the worde of the LORDE vnto me, sayẽge: Thou sonne of man, yf Israel, that frowarde housholde are the, & saye: what dost thou there? Then tell them: Thus sayeth the LORDE God, This punishement toucheth the chefe rulers at Jerusalem, and all the house of Israel that dwell amonge them: Tell them: I am youre shewtoke: like as I haue done, so shal it happen vnto you: Fyrt shal ye also and go in to captiuyte. * The chefest & is amonge you, shall lade his shulders in the darke, and get him awaye. He shall breake downe the wall, to carie stuff there thorow: He shall couer his face, that he seye not the grounde with his eyes.

Jer.2.b. 34.b. 52.a.

* My lyne will I spredе out vpon him, & I catch him in my nett and carie him to Babilon, in the lõde of the Caldees: which he shal not se, and yet shal he dye there. As for all his helpers, and all his hoostes that be about him: I will scatre them towarde all the wyndes, and drawe out a swearde after them.

C

Ezr.12.a.

* So when I haue scatred the amonge the Heithen, and strowed them in the londes: they shall knowe, that I am the LORDE But, I wil leaue a litle nombre of them, fro the swearde, hunger and pestilence: to tell al their abhominacions amonge the Heithen where they come: that they maye knowe, how that I am the LORDE.

Moreouer, the worde of the LORD came vnto me sayenge: Thou sonne of man: with a fearful trẽblinge shalt thou eate thy breed with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of & londe, speake thou on this maner: Thus sayeth the LORD God, to them that dwell in Jerusalem, and to the londe of Israel: ye shall eate youre breed with sorowe, & drynke youre water with heuynesse: yee the londe with the fulnesse therof shalbe layde waist, for & wickednesse of them that dwell therin. And the cities that now be well occupied, shalbe voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

D

yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what maner of by worde is & which ye vse in the londe of Israel, sayenge: Tusk, & seyge that the dayes are so slacke in commynge al the visions are of none effecte? Tell them therfore, thus sayeth the LORDE God: I will make that by worde to ceasse, so that it shall nomore be comonly vsed in Israel.

But saye this vnto them: The dayes are at honde, that euery thinge which hath ben prophecied, shalbe fulfilled. There shall no vision be in vayne, nother ony prophecie fayle amonge the children of Israel: For I is I the LORDE, that speake it: and what soeuer I & LORD speake, it shal be perfour

neb, and not be slake in commynge.

per euen in youre dayes (O ye frowarde housholde) will I deuyse some thynge, & bryn ge it to passe, sayeth the LORDE God. And the worde of the LORDE came vnto me, sayenge: Behold, thou sonne of man: The house of Israel saye in this maner: Tushy, as for the vision that he hath sene, it will be many a daye or it come to passe: It is farre of yet the thynge that he prophecieth. Therfore saye vnto them: Thus saieth the LORDE God: All my wordes shall nomore be slacke: Loke what I speake, that same shal come to passe, sayeth the LORDE God.

The.xiii. Chapter.

THe worde of the LORDE came vnto me, sayenge: Thou sonne of mā, Speak prophecie agaīst those prophetes, that preach in Israel: and saye thou vnto thē that prophecie out of their owne hartes: Hea re the worde of the LORDE, thus sayeth ỹ LORD God: * Wo be vnto those folishe pro phetes, that folowe their owne spyrete, & spea ke where they se nothinge. O Israel, thy pro phetes are like the foxes vpon the dyte felde: for they rōde not in the gappes, nether ma de they an hedge for the house of Israel, that men might abyde the parell in the daye of ỹ LORD. Vayne thinges they seye, & tell lies, & in mayntene their preachinges withall. The LORDE (saye they) hath spokē it, whē in dede the LORDE hath not sent thē. Vayne visions haue ye sene, & spoken false prophecies, when ye saye: the LORDE hath spoken it, where as I neuer sayde it.

Therfore, thus saieth the LORDE God: Be cause youre wordes be vayne, & ye seke oute lies: Behold, I wil vpon you, saieth ỹ LOR DE God. Myne hondes shall come vpon ỹ prophetes, that loke out vayne thinges, and preach lyes: he shall not be in the cōcell off my people, nor written in the boke of the hou se of Israel, nether shall they come in the lō de of Israel: that ye maye knowe, how that I am the LORDE God. And that for thys cause they haue deceaued my people, * & tol de them of peace, where no peace was. One bylt vp a wall, & they dawbe it with lowse mortar. Therfore tell them whiche dawbe itt with vntempered mortar, that it shall fall. There shall come a great shower of ray ne, great stones shal fall vpon it, and a sore tempest of wynde shall breake it, so shal ỹ wal fall downe. Shal it not then be sayde vnto you: where is now the morter, that ye daw-

bed it withall. Therfore thus saieth ỹ LOR DE God: I will breake out in my wrothful displeasure with a stormy wynde, so that in myne anger there shall come a mightie shower of rayne, & hayle stones in my wrath, to destroye withall.

As for the wall, that ye haue dawbed with vntempered morter, I will breake it downe & make it eauen with ỹ grounde: so that the foundacion therof shall remoue, & it shall fal yee & ye youre selues shall perish in the myd dest therof: to learne you for to knowe, that I am the LORDE. Thus will I perfourme my wrath vpon this wall, & vpon them ỹ ha ue dawbed it with vntempered morter, and then will I saye vnto you: The wal is gone & the dawbers are awaye. These are the pro phetes of Israel, whiche prophecie vnto the cite of Jerusalem, & loke out visions of peace for them, where as no peace is, sayeth the LORDE God. Wherfore (o thou sonne of man,) set thy face agaīst ỹ doughters of thy people, which prophecie out of theyr owne hartes: & speake thou prophecie agaynst thē & saye, Thus saieth the LORD God: Wo be vnto you, that sowe pilowes vnder all arme holes, and bolsters vnder the heades both of yōge and olde, to catch soules withal. * For when ye haue gott the soules of my people in youre captiuite, ye promyse them lyfe, and dishonoure me to my people for an handful of barly, & for a pece of bread: when ye kyll ỹ soules of them that dye not: and promise lyf to them that lyue not. Thus ye dissemble vnto me people, ỹ beleueth your lyes. D Esa. 5.c. Mich. 3.b.

Wherfore thus sayeth the LORD God: Beholde, I will also vpon ỹ pilowes, wher with ye catch the soules in flyeng: them wil I take from your armes, & let the soules go, that ye catch in flyenge. Youre bolsters also will I teare in peces, and deliuer my people out of your honde: so ỹ they shal come nomo re in your hōdes to be spoyled, & ye shall kno we, that I am the LORDE. Seinge ỹ with your lyes ye discomforte the harte of ỹ righ teous, whom I haue not discōforted: Agay ne: for so muche as * ye corage the honde of the wicked, so that he maye not turne from hys wicked waye, & lyue: therfore shall ye spie out nomore vanyte, nor prophecie your owne gesslinges: for I will delyuer my peo ple out of your honde, that ye maye knowe, how that I am the LORDE. Ezec. 4.b.

The.xiiii. Chapter.

THere * resorted vnto me certayne of ỹ elderes of Israel, and sat downe by me. The came ỹ worde of ỹ LOR Ezec. 20.c.

DE vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hartes, & go purposly vpō þ stōblinge bloke of their owne wickednesse: howe darre they then are councell at me? Therfore speake vnto them & saye: thus saieth the LORDE God: Euery man of the house of Israel that beareth hys Idols in his harte, purposynge to stōble in his owne wickednesse, & commeth to a prophet, to enquere ony thinge at me by him: vnto that mā wil I the LORDE my selfe geue answere, accordinge to the multitude of hys Idols: that the house of Israel maye be snared in their owne hartes, because they be clene gone fro me, for their Idols sakes.

Wherfore, tell þ house of Israel: thus saieth the LORD God: * Be conuerted, forsake youre Idols, and turne youre faces from all your abhominacions. For euerymā (whether he be of the house of Israel, or a straunger, that setioureth in Israel) which departeth fro me, and carieth Idols in his harte, purposinge to go still stomblige in hys own wickednesse, and commeth to a prophet, for to aske councell at me thorow hym: vnto þ man wil I þ LORD geue answere, by myn owne selfe.

Etc. 20.f.

I will set my face agaynst that man, and wil make him to be an example for other, yee and a comon by worde: and wil rote him out of my people, that he maye knowe, how þ I am the LORD. * And yf that prophet be deceaued, when he telleth him a worde: then I the LORD myselfe haue deceaued that prophet, and will stretch forth myne honde vpō him, to rote him out of my people of Israel: and they both shalbe punyshed for their wickednesse.

3. Re. 22.d
Job 12.f.

Accordinge to þ synne of hym that aseth, shall the synne of the prophet be, that þ house of Israel be led nomore fro me thorow erroure: & be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saieth the LORDE God. And the worde of the LORDE came vnto me, saynge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne honde vpō it, * and destroye all the prouysion of their bread, and sende derth vpō them, to destroye man & beast in the lōde. * And though Noe, Daniel, and Job these thre men were amonge them, yet shall they in their righteousnes delyuer but their owne soules: saieth the LORDE God.

C

Ezec. 4.d. 5.d.

Iere. 15.a

If I bringe noysome beastes in to the lōde, to waste it vp, and it be so desolate, that no man maye go therin for beastes: yf these thre men also were in the londe, as truly as I lyue (saieth the LORD God) they shal saue nother sonnes nor doughters, but be only delyuered them selues: and as for the londe, it shal be waste.

Or, yf I bringe a sweard in to the lande, and charge it to go thorowe the londe: so that I slaye downe man and beast in it, and yf these thre men were therin: As truly as I lyue (saieth the LORDE God) they shall delyuer nother sonnes nor doughters, but only be saued them selues.

If I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beast, and yf Noe, Daniel, and Job were therin: As truly as I lyue (saieth the LORDE God) they shall delyuer nother sonnes nor doughters, but saue their owne soules in theyr righteousnesse.

D

Ye. 5.

Moreouer, thus saieth the LORDE God Though I sende my * foure trubious plages vpon Jerusalem: the sweard, honger, perilous beastes, and pestilence, to destroye man and beast out of it: yet shall there a remnāt be saued therin, which shall bringe forth theyr sonnes and doughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in honde, & ye shalbe confforted, as touchinge all the plages þ I haue brought vpon Jerusalem.

They shall confforte you, when ye se their waye and workes: and ye shall knowe, how þ it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saieth the LORDE God.

The.xv.Chapter.

THe worde of the LORDE came vnto me, sayenge: Thou sonne of man, What commeth of þ wyne amonge all other trees? & of the wyne stocke, amonge all other tymbre of the groue? Doo men take wood of it, to make ony worke withall? Or maye there a nayle be made of it, to hange ony thynge vpon? Behold, it is cast in þ fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for ony worke? No.

Seinge then, that it was meete for no worke, beinge whole, much lesse maye there ony thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saieth the LORDE God, Like as I call the wyne in to the fyre for to be brent, as other trees of

the wood: Euen so will I do vnto them that dwell in Jerusalem, and set my face agaynst them: they shal go out from the fyre, and yet the fyre shal consume them. * Then shall ye Exod. 6.b. knowe, that I am the LORDE, when I set my face agaynst them, and make the londe waste, because they haue so sore offended, sayeth the LORDE God.

The.xvi. Chapter.

AGayne, the worde of LORD spake vnto me, sayenge: Thou sonne of man, shewe the cite of Jerusalem their abhominacions, and saye: thus saieth the LORDE God vnto Jerusalem: Thy progeny and kynred came out of the londe, of Canaā, thy father was an Amorite, thy mother an Hethite. In ye daye of thy byrth whē thou wast borne, ye stringe of thy nauel was not cut of: thou wast not bathed in water to make ye clene: thou wast neither rubbed vp salt, nor swadled in cloutes: No man regarded the so much, as to do ony of these thinges for the, or to shewe the such fauoure, but thou wast vtterly cast out vpō the felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the trode downe in thine owne bloude, & sayde vnto the thou shalt be pourged from thine owne bloude, for thine owne bloude (I saye) shalt thou be cleused. * So I planted the, as the braūche of the felde: thou art growen vp, & waxen greate, thou hast gotte a maruelous pleasaunt beutie, thy breues are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

Now when I went by the, & loked vpon the, beholde, thy tyme was come, yee euen ye tyme to wowe the. Then spred I my clothes ouer the, to couer thy dishonestie, yee I made an oath vnto the, * and maried my self with the (saieth the LORDE God) & so thou becamest myne owne. Then washed I the with water, and pourged thy bloude from the, I anoynted the with oyle, I gaue the chaunge of raymentes, I made ye shues of goodly lether, I gyrded the about w̄ white silke, I clothed ye with kercheues, I decked the w̄ costly apparell, I put rynges vpon thy fyngers, & chayne about the necke, spā gles vpon thy forehead, eare rynges vpon thyne eares, & set a beutyful crowne vpon thine heade. Thus wast thou deckt w̄ syluer and golde, and thy rayment was of fyne white silke, of needle worke and of diuerse colours.

Thou dydest eate nothinge but symnels, honye & oyle, maruelous goodly wast thou & beutifull, ye euen a very Quene wast thou. In so much, that thy beuty was spoken of amonge the Heithen, for thou wast exellēt in my beuty, which I put vpon the, saieth ye LORD God. But thou hast put confidence in thine owne beuty, & played the harlot, when thou haddest gotte the a name. Thou hast committed whordome, w̄ all that went by the, & hast fulfilled their desyres, yee thou hast taken thy garmētes of dyuerse colours, & deckt thine aulters therwith, where vpō thou mightest fulfil thine whordome * of such a fashion, as neuer was none, nor shalbe * The goodly ornamentes & iewels which I gaue the of myne owne golde & syluer hast thou take, & made ye mens ymages therof, and committed whordome with all.

Jer. 2.3.f
Ezech. 16.a
Osee.2.b.
3.a.
Ezech. 20.b.
7.b.
Osee.2.a.

Thy garmentes of diuerse colours hast thou taken, and deckt them therwith: myne oyle & incense hast thou set before them. My meate which I gaue the, as symmels, oyle & honye: (to fede the withall) that hast thou set before thē, for a swete sauoure. And this came also to passe, saieth the LORDE God: * Thou hast take thine owne sonnes & doughters, whom thou haddest begotte vnto me: and these hast thou offred vp vnto them, to be their meate. Is this but a small whordome of thine (thinkest thou) that thou slayest my children, and geuest them ouer, to be brent vnto them? And yet in all thy abhominaciōs & whordome, thou hast not remembred the dayes of thy youth, how naked & bare thou wast at that tyme, & troden downe in thine owne bloude. After all these thy wickednesses (wo wo vnto ye saieth ye LORDE God) thou hast buylded thy stewes and brodelhouses in euery place: yee at the heade of euery strete hast thou buylded the aulter. Thou hast made thy beuty to be abhorred: thou hast layd out thy legges to euerye one that came by, and multiplied thine whordome. * Thou hast committed fornication with the Egipcians thy neighbours, which had much flesh: and thus hast thou vexed thine whordome, to anger me.

Leuit.18.c.
Deu.32.c.
Leuit.20.a.
Deu.12.b.
Jere.7.b
Ezech.20.c.
Ps.105.e.
Ezech.23.b.

Beholde, I haue stretched out myne honde ouer the, & will mynish thy floare of foode and deliuer the ouer in to the willes of the Philistines thine enemies, which are ashamed of thy abhominable way. * Thou hast played the whore also with the Assirians, which might not satisfie the: yee thou hast played the harlot, & not had ynough. Thus hast thou stil cōmitted thy fornication from

Ezech.23.a

the londe of Canaan vnto the Caldees and yet thy lust not satisfied. How shulde I circumcise thine harte (saieth the LORDE God) seinge thou doest all these thinges, thou pretious whore: buyldinge thy stewes at the heade of euery streit, and thy brodelhouses in al places. Thou hast not ben as another whore, that maketh boaste of hir wynnynge but as a wyfe that breaketh wedlocke, and taketh other in steade of hir husbonde. Giftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers: and ofrest them gyftes, to come vnto the out of all places, and to committe fornication with the. It is come to passe with the in thy whordomes, contrary to the vse of other wome: yee there hath no such fornication bene committed after the, seinge that thou proferest giftes vnto other, and no reward is geuen the: this is a contrary thinge. Therfore heare the worde of the LORD, o thou harlot: Thus D saieth the LORDE God: For so much as thou hast spent thy moneye, and discouered thy shame, thorow thy whordome w all thy louers, and with all the Idols of thy abhominacions in the bloude of the childzen, 4.Reg.16.a. 17.a * whom thou hast geuen them: Beholde therfore, I will gather together all thy louers, vnto whom thou hast made thy self common, yee and al them whom thou fauourest Esa.47.a and euery one that thou hatest: and wil * discouer thy shame before them, that they all Naū. 3.a. may se thy filthinesse.

Ezec.23.f. * Moreouer, I will iudge the as a breaker of wedlocke and a murthurer, and recompence the thine owne bloude in wrath and gelousy, I will geue the ouer in to their power that shal brake downe thy stewes, and destroye thy brodelhouses: they shal stripe the out of thy clothes, all thy fayre and beutfull iewels shall they take from the, and so lett Leui. 20.b the syt naked and bare: * yee they shal bringe the comon people vpon the, which shall stone the, and slaye the downe with their 4.Reg. 25.b. swordes. * They shall burne vp thy houses, and punish the in the syght of many women. Thus will I make thy whordome to ceasse, so that thou shalt geue out no more rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and nomore to be displeased, seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therfore, I will bringe thine owne wayes vpon thine heade, saieth the LORDE God: howbeit, I neuer dyd vnto the accordinge to thy wickednesse and all thy abhominacions. Beholde, all they that vse comon prouerbes, shall vse this prouerbe also agaynst the: Such a mother, such a doughter.

E Thou art euen thy mothers owne doughter, that hath cast of hir husbonde and hir childzen: yee thou art the sister of thy sisters which forsoke their husbondes and their childzen. * Youre mother is a Hethite, and Ezec.16.a. youre father an Ammonite thyne eldest sister is Samaria, she and hir doughters þ dwel vpon thy left houde.

But thy yongest sister that dwelleth on the right houde, is Sodoma and hir doughters. Yet hast thou not walked after their wayes, nor done after their abhominacios: But in all thy wayes thou hast bene more corrupte then they.

As truely as I lyue, saieth the LORDE God: * Sodoma thy sister with hir Ezec.16.a. doughters, hath not done so euel, as thou & thy doughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundance, and ydelnesse: these thinges had she and hir doughters. Besides that, they reached not their houde to the poore and nedy, but were proude, and dyd abhominable thinges before me: therfore syn I toke them awaye, when I had sene it. Nether hath Samaria done half of thy synnes Ezec.16.a. * yee thou hast exceaded them in wickednesse: In so much that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therfore beare thine owne shame, thou that in thyne hast ouercome thy sisters: seinge thou hast done so abhominably, þ they were better then thou. Be ashamed therfore (I saye) and beare thine owne confusion, thou that makest thy sisters good women.

As for their captiuyte, namely the captiuyte of Sodoma and hir doughters: the captiuyte of Samaria & hir doughters I wil bringe them agayne, so will I also bringe agayne thy captiuyte amonge them: that thou mayest take thine owne confusion vpō the and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir doughters: Samaria and hir doughters with the self and thy doughters, shalbe brought agayne to youre olde estate. When thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not here speake of thy sister Sodoma, vntill the tyme that the Syrians with all their townis

and the Philistines with all that lye rounde about them, brought the to shame and confusion: that thou mightest beare thine owne filthines and abhominacion, saieth the LORDE.

For thus saieth the LORDE God: I shalde (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenaunte. Neuertheles, I will remembre my couenaunt, that I made with the in thy youth, in so much that it shal be an euerlastinge couenaunt: So that thou also remembre thy wayes, and be ashamed of the then shalt thou receaue of me thy elder and yonger sisters, whō I will make thy doughters, and that beside thy couenaunt. * And I will renue my couenaunt with the, that thou mayest knowe, that I am the LORD that thou mayest thinke vpon it, be ashamed, and excuse thine owne confusion nomore: when I haue forgeuen the all that thou hast done saieth the LORDE God.

The.xvii.Chapter.

THe worde of the LORDE came vnto me, sayēge, Thou sonne of man, put forth * a darcke speakynge and a parable, vnto the house of Israel, and saye, Thus saieth the LORDE God, There came a greate * Aegle with greate wynges, yer with mightie longe wynges, & full of fethers of dyuerse colours, vpō the mount off Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, & caried it in to the londe of Canaan, and set it in a citie of marchauntes. He toke also a braunch of the londe, and planted it in a fruitefull grounde, he brought it vnto greate waters, and set it as a willye tre therby. Then dyd it growe, and was a greate wyne stocke but lowe by thy grounde: thus therof came of it a vyne, and it brought forth blossomes and spred out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, the rotes of this vyne had an hunger after him, and spred out his braunches towarde him to water his frutes: Neuertheles it was planted vpō a good grounde beside greate waters: so that (by reason) it shulde haue brought out braūches and frute, and haue bene a goodly vyne.

Speake thou therfore, thus saieth ꝑ LORDE God: Shall this vyne prospere: shall not his rotes be pluckt out, his frute brok & al, his grene braunches wythered and fade away? yee without ether stronge arme or many people, shall it be plucked vp by the rotes. Beholde, it was planted: shall it prospere therfore? Shall it not be dryed vp and withered, yee euen in the shuttinge out off his blossomes, as soone as the east wynde bloweth?

Moreouer, the worde of the LORDE came vnto me sayenge: Speake to that frowarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, * the kinge of Babilon came to Jerusalem and toke the kinge and his princes, and led them to Babilon. 4.Re.24.8

He toke of the kinges sede, and made a couenaunt with him, and toke an ooth of him: the princes of the londe toke he with him also, that the londe might be holden in subiection, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, and sent his embassatours in to Egipte, that he might haue horses, and much people. Shulde that prospere? Shulde he be kepte safe, that doth such thinges? Or shulde he escape, that breaketh his couenaūt.

As truely as I lyue, saieth the LORDE God: he shall dye at Babilon, in the place where the kinge dwelleth, that made him kinge: whose ooth he hath despised, & whose couenaunt he hath broken. Nother shall Pharao with his greate hoost and multitude of people, mayntayne him in the warre: when they cast vp diches, and set vp bulwarkes to destroye much people. For seinge he hath despysed the ooth, and broken the couenaunt (where as he yet gaue his honde therupon) and done all these thinges, he shall not escape.

Therfore thus saieth the LORDE God As truely as I lyue, I will bringe myne ooth that he hath despised, and my couenaunt that he hath broken, vpon his owne heade. * I will cast my net aboute hi, and catch him in my yarne. To Babilon will I cary him, there will I punish him, because off the greate offence that he made me. As for those that flye from him out of ꝑ hoost, they shal be slayne with the sweande. The residue shalbe scatred towarde all the windes: and ye shall knowe, that I the LORDE haue spoken it. Eze.12.b. 12.a.

Thus saieth the LORDE God: I will also take a braunch from an hie cedretre, and will set it, and take ꝑ vppermost twyg of it, that yet is but tendre, and plante it vpon an hie hil: Namely vpon the hie hil of Sion will I plante it, that it maye bringe forth

twygges, and geue frute, and be a greate cedertre: so ỳ all maner of foules maye bide in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dryed vp the grene tre, and made the drye tre to florish: Euen I the LORD that spake it, haue also brought it to passe.

The.xviii. Chapter.

THe worde of the LORDE came vnto me, on this maner: What meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: * The fathers haue eaten soure grapes, and the chil drens teth are set on edge? As treuly as I liue saieth the LORDE God, ye shal vse this byworde nomore in Israel.

Ierem. 31. c. Ierem. 31. c.

Beholde, * all soules are myne. Like as the father is myne, so is the sonne myne also. The soule ỳ synneth, shal dye. * If a man be godly, and do the thinge that is equall & right, he eateth not vpon the hilles: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth with no menstrous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: * he partyth his meate with ỳ hongrie: he clotheth the naked: * he lendeth nothinge vpon vsury: he taketh nothige ouer, he withdraweth his honde from doinge wronge: he handleth faithfully betwixte man and man: he walketh in my commaundementes, and kepeth my lawes, and performeth them faithfully: This is a righteous man, * he shall surely liue saieth the LORDE God.

Ezech. 33. a. Leuit. 18. a. Deut. 24. c. Psa. 24. a. Leuit. 25. c. Ezech. 33. a.

If he now get a sonne that is a murthurer, a sheder of blonde: yf he do one of these thinges (* though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and nedy: he robbeth, and spoyleth: he geueth not the detter his pledge agayne: he lifteth vp his eyes vnto Idols, and medleth with abhominable thinges: he lendeth vpō vsury, & taketh more ouer. Shal this man liue? He shal not liue. Seinge he hath done all these abhominacions he shall dye: his blonde shalbe vpō hym.

Exod. 20. b.

Now yf this man get a sonne also, that seith all his fathers synnes, which he hath done: and feareth, nother doth such like: Namely, he eateth not vpon the mountaynes:

he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth no man: he kepeth no mans pledge, he nother spoyleth, nor robbeth ony man: he dealeth his meate with the hungrie: he clotheth the naked: he oppresseth not the poore, he receaueth no vsury, nor ony thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shall not dye in his fathers synne, but shall liue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is dead in his owne synne. And yet saye ye: Wherfore then shulde not this sonne beare his fathers synne? Therfore because the sonne hath done equyte and right, hath kepte all my commaundementes, and done ỳ: therfore, shall he liue in dede.

The same soule thath synneth, shal dye. * The sonne shall not beare the fathers offence, nother shall the father beare the sonnes offence. The righteousnes of the righteous shall be vpon himself, and the wickednes of the wicked shall be vpon himself also. * But yf the vngodly will turne awaye, fro all his synnes that he hath done, and kepe all my commaundementes, and do the thinge ỳ is equal and right: doutles he shall liue, and not dye. As for all his synnes that he dyd before, they shall not be thought vpon: but in his righteousnes that he hath done he shall liue. * For I haue no pleasure in the death of a synner, saieth the LORDE God, but rather that he conuerte, and liue.

Deut. 24. c. Ezech. 33. a. Ezech. 33. a. Ezech. 33. a.

Agayne: yf the righteous turne awaye from his righteousnes, and do vngodyte according to all the abhominacions, that the wickedman doth: shall he liue? All the righteousnes that he hath done, shall not be thought vpon: but in the sawce that he hath offended with all, and in the synne that he hath done he shall dye.

And yet ye saye: Tuly the waye of the LORDE is not indifferent. Heare therfore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? * Whē a righteous man turneth awaye fro his righteousnesse, and medleth with vngodlynes: he must dye therein: yee for the vnrighteousnes that he hath done, must he dye. Agayne: * whē the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right, he shall saue his soule alyue. For in so much as he remembreth himself, and turneth him from all the vngodlynes, that

Ezech. 33. a. Ezech. 33. a.

he shall lyue and not dye. &
[illegible] the house of Israel: Thus
[illegible] LORDE is not equall. Hee-
re ye house of Israel. Are
my wayes vnright, o ye house of Israel? Are
not your wayes rather vnequall? Therefore
[illegible] euery man, according to
[illegible] o ye house of Israel, saieth the
[illegible] God. Therefore, be conuerted,
[illegible] from all youre wickednes,
[illegible] there no iniquite do you harme.
[illegible] from you all youre vngodly-
[illegible] haue done, & make you new hartes
[illegible] spirite. Wherefore will ye dye,
[illegible] house of Israel? For I haue no
[illegible] the death of him that dyeth, saieth
[illegible] LORDE God. Turne you then,
[illegible] liue.

The.xix. Chapter.

But mourne thou for the princes of Israel, and saye: Wherefore laie thy mother that lyonesse amonge thy lyons? and nourished hir yongeones amonge the yonge whelpes? One of hir whelpes she brought vp, and it became a lyon: it learned to spoyle, and to deuoure folke. The Heithen herd of him, and toke him in their nettes, and brought him in chaynes vnto the lond of Egipte.

Now when the damme sawe, that all hir hope and comforth was awaie, she toke another of hir whelpes, and made a lyon of him: which went amonge the lyons, and became a fearse lyon: learned to spoyle, and to deuoure folcke: he destroyed their palaces, and made their cities waist: In so much ye the whole londe and euery thinge therin, was vtterly desolate, throwe the very voyce of his roaringe.

Then came the Heithen together on euery syde out of all countrees against him, spred their nettes for him, and toke him, in their pytt. So they bounde him with chaynes, and brought him to the kinge of Babilon, which put him in prison, that his voyce should nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, plated by the waterside: hir frutes and braunches are growen out of many waters, hir stalkes were so stro ge that men might haue made staues therof for officers: she grewe so hie in hir stalkes.

So when men sawe that she exceaded the height and multitude of hir braunches, she was cast out in displeasure, and cast downe to the grounde. The east wynde dryed vp hir frute, hir stronge stalkes were broken of, withered and brent in the fyre. But now she is planted in the wildernesse, in a drye, and thirstie grounde. And there is a fyre gone out of hir stalkes, which hath deuoured vp hir braunches and hir frute: so that she hath nomo stronge stalkes, to be staues for officers. This is a pitious & miserable thinge,

The.xx. Chapter.

IN the .vii. yeare the .x. daye of the .v. Moneth, it happened, ✠ certayne of the elders of Israel came vnto me for to aske counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: O thou sonne of man, Speake to the elders of Israel, and saye vnto them, Thus saieth the LORDE God, Are ye come hither to aske ony thinge at me? As truely as I liue (saieth the LORDE) I will geue you no answere. Wilt thou not reproue them (thou sonne of man) wilt thou not reproue them? Shewe them the abhominacions of their forefathers, and tell them. Thus saieth the LORDE God, * In the daye when I chose Israel, and lift vp myne honde vpon the sede of the house of Jacob, and shewed my self vnto them in the londe of Egipte, yee when I lifte vp myne honde ouer them, and sayde I am the LORDE youre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte, in to a londe that I had prouyded for them, which floweth with mylke and hony, and is a pleasaūt lōde amōge all other. The sayde I vnto them. * Cast awaye euery man the abhominations that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

But they rebelled against me, and wolde not folowe me, to cast awaye euery man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure my indignacion ouer them, and to fulfille my wrath vpon them, yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake, that it shulde not be vnhalowed before the heithen, amōge whom they dwelt, and amonge whom I shewed my self vnto the, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them in to the wildernesse, I gaue them my commaundementes &

Ezech.14.a

Exo.3.b

Exo.7.a

Exo.20.21 22.23. Deu.4.5. Gala.3.b. Leui.19.a. Exo.16.a. 31.c. *Exo.32.c

shewed them my lawes: * which who so kepeth shall lyue in them, & I gaue them also my holy dayes, to be a token betwixte me & them, and therby to knowe, that I am the LORD, which haloweth them. * And yet the house of Israel rebelled agaynst me in the wildernesse, they wolde not walke in my cõmaundementes, they haue cast awaye my lawes: which who so kepeth shulde lyue in them,) and my Sabbath dayes haue they greatly vnhalowed.

Nu.14.b

* Then I made me to poure out my indignacion vpon them, and to cõsume them in the wildernesse. yet I wolde not do it, for my names sake: lest it shulde be dishonored before the Heithen, from the which I had caried them awaye. But I swore vnto them in the wildernesse, that I wolde not bringe them in to the londe, which I gaue them: a londe that floweth with mylcke and hony, and is a pleasure of all londes, and for because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbathes, for their harte was gone after their Idols. Neuertheles myne eye spared them, so that I wolde not vtterly slaye them, and consume them in the wildernesse. Moreouer, I sayde vnto their sõnes in the wildernesse: * walke not in the statutes of your forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the LORDE youre God. But walke in my statutes, kepe my lawes, and do the, halowe my Sabbathes for they are a token betwixte me & you, that ye maye knowe, how that I am the LORDE. Not withstondinge, * their sonnes rebelled agaynst me also: they walked not in my statutes, they kepte not my lawes to fulfill them, * (which he that doth shal lyue in the) nether halowed they my sabbath dayes Then I made me agayne to poure out my indignacion ouer them, and to satisfie my wrath vpon them in the wildernesse. Neuertheles I withdrewe my hõde for my names sake, lest it shulde be vnhalowed amonge the Heithen, before whem I had brought them forth. I lift vp myne honde ouer them also in the wildernesse, that I wolde scatre them amonge the Heithen, and strowe them amõge the nacions: because they had not kepte my lawes, but cast aside my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherfore I gaue them also commaundemẽtes not good, and lawes thorow which they shulde not lyue, and I vnhalowed the in their owne gifftes: * (when I caused them for my self all their first borne to passe through the fyre) to make them desolate: that they might knowe, how that I am the LORDE.

Exo.20.c Leui.18.a. Deu.12.a. Nu.25.a. Leui.18.a. Gala.3.b Eze.20.a.

Therfore (O thou sonne of man) tell the house of Israel, thus saieth the LORDE God: Beside al this, your fathers haue yet blasphemed me there, and greatly offended agaist me. For after I had brought them in to the londe, that I promysed to gyue them, when they saue euery hie hill and all the thicke trees: they made their sacrifices, and prouoked me with their oblacions, makinge swete sauours there, & poured out their drinckofferinges. Then I said them: what haue ye to do with the hie place, that ye go thyther. And therfore is it called the hie place vnto this daye. Wherfore, speake vnto the house of Israel: Thus saieth the LORDE God: ye are euen as vnclene as your forefathers, and committe whordome also with their abhominacions. In all youre dedes, where vnto ye bringe youre oblacions, and * to whose honoure ye burne youre children, ye defyle youre selues, euen vnto this daye: how darre ye thẽ come, and aske any question at me? O ye household of Israel: As truly as I lyue (saieth the LORDE God) yet get no answere of me: and as for the thinge that ye go aboute, it shall not come to pas, where as ye saye: we will be as the Heithen, and do as other people in the londe, hewe stone will we worshippe.

Eze.16.c 31.c. Nu.25.a. Leui.18.a. Gala.3.b Eze.20.a.

As truely as I lyue (saieth the LORDE God) I myself will rule you with a mighty honde, with a stretched out arme, and with indignacion poured out ouer you: and will bringe you out of the nacions & lãdes, wherin ye are scatred: and gather you together with a mighty honde, with a stretched out arme, & with indignacion poured out vpon you: and will bringe you in to the wildernesse of the people, & there will I reason with you face to face. Like as I punished your forefathers in the wildernesse, so will I punish you also, sayeth the LORDE God. I will bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The traitors also and the transgressours will I take from amonge you, and bringe them out of the londe of youre habitacion: as for the lande of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE.

Eze.11.

Go now then (saieth the LORDE God) ye house of Israel, * cast awaye, & deliuer euery man his Idols: then shal ye heare me

and no more blaspheme my holy name with youre offrynges and Idols. But vpon my holy hill, euen vpon the hie hil of Israel shal all the house of Israel and all that is in the londe, worshippe me saieth the LORD God and * in the same place will I fauoure the, and there will I requyre youre heaueoffrin ges, and the firstlinges of youre oblacions, with all youre holy thynges.

I wil accepte youre swete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherin ye be scatred: that I maye be halowed in you before the Heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same londe, that I swore to geue vnto youre fathers. There shall ye call to remembraunce youre owne wayes and all youre imaginacions, wherin ye haue bene defyled: and ye shal be * displeased with youre owne selues, for al youre wickednesses, that ye haue done. And ye shal knowe, that I am the LORDE: when I entreate you after my name, not after youre wicked wayes, nor according to youre corrupte workes: o ye house of Israel, saieth the LORDE God.

Moreouer the worde of the LORD came vnto me, sayenge: Thou sonne of man, set thy face towarde the south, and speake to the south wynde, and saye to the wood towarde the south: Heare the worde of the LORDE, thus saieth the LORDE God: Behold I will kyndle a fyre in the, that shall consume the grene trees vnto the dye, no man shalbe able to quenche his flame, but al that is from the south to the north, shall be burnt therin: and all flesh shal sey, that I the LORDE haue kyndled it, so that no man may quench it. Then sayde I: O LORDE God they will saye of me: Tush, they are but fables, that he telleth.

The.xxi.Chapter.

THe worde of the LORDE came to me, sayenge: Thou sonne of man, set thy face towarde Jerusalem, speake agaynst the Sanctuary, & prophecie agaynst the londe of Israel, saye to the londe of Israel: Thus saieth the LORDE God: Behold, I will vpon the, and will drawe my swearde out of the sheath, and rote out of the righteous and the wicked. Seinge then that I will rote out of the both the righteous and wicked, therfore shall my swearde go out of his sheath, agaynst all flesh from the north to the south: that al flesh maye knowe, how that I the LORDE haue drawen my swearde out of the sheath, & it shall not be put in agayne.

Mourne therfore (o thou sonne of man) with thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydinges that commeth, at the which all hartes shall melt, all hondes shal be letten downe, al stomarkes shal saynte, and all knees shal ware feble. Beholde, it commeth and shall be fulfilled, saieth the LORD God.

Agayne, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecie, and speake: Thus saieth the LORDE God: speake, the swearde is sharpened and well scoured, Sharpened is it for the slaughter, & scoured that it maye be bright. O the destroyenge * staff of my sonne, shall bringe downe all wode. He hath put his swearde to the dightinge, that good holde maye be taken of it. This swearde is sharpened and dight, that it maye be geue in to the hond of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shall smyte my people, and all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpō thy thee, for wherfore shulde not the plage and staff of iudgment come? Prophecy thou sonne of man, and smyte thine hondes together: make the swearde twoegged, yee make it thre egged, that manslayers swearde, that swearde of the greate slaughter, which shall smyte them, cuē in their priuy chambres: to make them abashed and saynte at the hartes, and in all gates to make some of them fall. O how bright & sharpe is it, how wel dight and mete for the slaughter? Get the to some place alone, other vpon the right honde or on the lefte, whither so euer thy face turneth. I will smyte my hondes together also, and satisfie my wrothfull indignacion: euen I the LORDE haue sayde it.

The worde of the LORDE came yet vnto me agayne, sayenge: Thou sonne of man make the two streetes, that the swearde of the kinge of Babylon maye come. Both the se streetes shall go out of the londe. He shall set him vp a place, at the heade of the strete shall he chose him out a comer. Make the strete, that the swearde maye come towarde Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babylon shal stonde in the turnynge of the waye,

Leuit. 9. f 20. a. Deu. 18. b

at the heade of the two stretes: to * are councell at the soothsayers, castinge the lottes w his arowes, to are councell at the Idols, and to loke in the lyuer. But the soothsayenge shall poynte to the right syde vpon Ierusalem, that he maye set men off warre, to smyte it with a greate noyse, to crie out Alarum, to set battelrammes agaynst the gates, to graue vp dyches, and to make bulwarkes.

Neuertheles, as for the soothsayenge, they shall holde it but for vanite, euen as though a yest were tolde them: yee and they them selues remembre their wickednesse, so that by right they must be taken & wonne. Therfore sayeth the LORDE God: For so much as ye youre selues shewe youre offence, and haue opened youre wickednesse, so that in al youre workes mē may se youre synnes: yee in so much (I saye) that ye youre selues haue made mencion therof, ye shalbe taken by violence.

D

O thou shamefull wicked gyde of Israel, whose daye is come euen the tyme that wickednesse shal haue an ende: Thus saieth the LORDE God: take awaye the mytre, & put of the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Punysh, punish, yee, punysh them will I, and destroye them: and that shall not be fulfilled, vntil he come, tho whom the iudgment belongeth, and to whom I haue geuen it. And thou (o sonne of man) prophecy, and speake: Thus saieth the LORDE God to ꝑ childrē of * Ammō, & to their blasphemy speake thou: The swearde, swarde is drawē forth alredy to the slaughter, and scoured that it glistreth (because thou hast loked the out vanities, and prophecied lyes) that it maye come vpon thy necke, like as vpon ꝑ other vngodly, which be slayne: whose daye came when their wickednesse was full.

Jerr. 49. a Eze. 25. a Amos. 1. c

Though it were put vp agayne into the sheath, yet will I punysh the, in the londe where thou wast norished and borne, and poure my indignacion vpon the, and will blowe vpon the in the fyre off my wrath, and delyuer the vnto cruell people, which are learned to destroye. Thou shalt fede the fyre, and thy bloude shall be shed in the londe, that thou mayest be put out off remembraunce. Euen I the LORDE haue spoken it.

The.xxii. Chapter.

MOreouer, the worde of the LORDE came vnto me, and sayde: Thou sonne of man, wilt thou not reproue this bloudthurstie cite? Shewe them their abhominacions, & tell them: Thus saieth the LORDE God, O thou cite, that shedest bloude in the myddest of the, that thy tyme maye come also: and makest the Idols to defyle the withal, Thou hast made thy self gilty, in the bloude that thou hast shed: and defyled the in the ydols, which thou hast made. Thou hast caused thy dayes to drawe nye, and made the tyme of thy yeares to come. Therfore will I make the to be confounded amonge the heithen, and to be despysed in all the londes, whether they be neye or farre from the: they shall laugh the to scorne, thou that hast gotten the so foule a name, and art ful of myschefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. * In the haue they despysed father and mother, in the haue they oppressed the straunger, in ꝑ haue they vexed the lyndowe, and the fatherlesse. Thou hast despised my Sanctuary, & vnhalowed my Sabbath. Murthurers are there in the, that shed bloude, and * eate vpō the hilles, and in the they vse vnhappynesse.

Deu. 27. Dan. 7.

* In ꝑ haue they discouered their fathers shame, in the haue they vexed wome in their sicknesse. * Euery man hath dealte shamefully with his neighbours wife, and abhominably defyled his doughter in lawe. In the hath euery man forced his owne sister, euen his fathers doughter: yee * gyftes haue bene receaued in the, to shed bloude. & Thou hast taken vsury and encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, saieth the LORDE God. Beholde, I haue smytten my handes vpon thy couetounesse, that thou hast vsed, and vpon ꝑ bloude which hath bene shed in the. Is thy harte able to endure it? or maye thy handes defende them selues, in the tyme that I shal bringe vpon the? Euen I the LORDE that speake it, will bringe it also to passe.

Leui. 18. Deu. 27. Eze. 18. Exo. 22. Leui. 25. Deu. 23. Psal. 15.

* I will scatre the amonge the heithen, & strowe ꝑ aboute in ꝑ londes, & wil cause thy filthynes to ceasse out of ꝑ: yee & I will haue the in possession in ꝑ sight of the heithen, ꝑ thou mayest knowe ꝑ I am the LORDE.

Eze. 36.

And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, * house of Israel is turned to drosse. All they that shulde be brasse, tynne, yron & leade, are in the fyre become drosse. Therfore thus saieth the

LORDE God: For so much as ye all are turned in to drosse, beholde: I will bringe you together vnto Jerusalē, like as syluer, lattē, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melte them: Euen so will I gather you in my wrath and indignacion, I will bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Like as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, how that I the LORDE haue powred my wrath vpon you.

And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, tell her: Thou art an vnclene londe, which is not rayned vpon the daye of the cruell wrath: e the prophetes that are in the, are swozne to gether to deuoure soules, like as a roaringe lyon, that ryueth by his praye, They receaue riches and good, and make many wyddowes in the. Thy prestes breake my lawe, and defyle my Sanctuary. * They put no difference betwene the holy and vnholy: no difference betwene the clene and vnclene they turne their eyes fro my Sabbathes, & I am vnhalowed amonge them.

Thy rulers in the are like raueninge wolues, to shed bloude, & to destroye soules for their owne couetous lucre. * As for thy prophetes, they dawbe with vntempered claye false vanities and prophecie lies vnto the people: the LORDE God saieth so: where as the LORDE hath not spoken. The people in the londe vseth wicked extorcion, and robbery. They vexe the poore and nedy: and * oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vp the hedge, and set him selfe in the gappe before me in the landes behalfe, that I shulde not vtterly destroye it: but I coulde fynde none. Therfore will I poure out my cruell displeasure vpon them and burne the in the fyre of my wrath: their owne wayes will I recompense vpō their heades, saieth the LORDE God.

The.xxiij. Chapter.

THe worde of the LORDE came vnto me, sayēge: Thou sonne of man, there were two women, that had one mother: They fell (when they were yonge) begā to playe the harlotes * in Egipte. There were their brestes vsed, and the pappes of their maydenheade destroyed. The eldest of them was called Oola, and hyr yongest syster Oolība. These two were myne, and bare sonnes and doughters. Their names were, Samaria, (that was Oola: and Jerusalem, that was Oolība. As for Oola, she beganne to go a whorynge, when I had taken her to me. * She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the rulers and lordes, that were decked in costly araye: fayre yonge men, lusty ryders of horses. 4.xx.17.d.

Thus thorow hir whordome, she cleued vnto all the yonge men of Assiria: yee she was madde vpon them, and defyled herself with all their Idols. Neither ceased she frō the fornication, that she vsed with the Egiptians: for in hir youth they laye with her, they vsed the brestes of hir maydenheade and poured their whordome vpō her therfore. * I delyuered her in to the handes of hir louers, euen the Assirians, whom she so loued. These discouered hir shame, toke hir sonnes and doughters, and slewe hyr with the swearde: An euel name gat she of all people, and they punished her. 4.Ba.17.b

* Hir sister Oolība sawe this, & destroyed herself with inordinate loue, more then she, and exceaded hir sister in whordome * she loued the Assirians (which also laye with her) namely, the rulers and greate lordes, that were clothed with al maner of gorgious apparell, all lusty horsme and fayre yonge persōnes. Then I sawe, that they both were defyled alike. But she increased stil in whordome: for when she sawe men paynted vpon the wall, the ymages of the Caldees set forth with freshe colours, with fayre gyrdles about them, and goodly bonettes vpon their heades, lokynge all lyke princes (after the maner of the Babilonians and Caldees in their owne londe, where they be borne) Immediatly, as soone as she sawe them, she brent in loue vpon them, and sent messaungers for them in to the londe, of the Caldees. B Jer.3.b 4.Re.16.b Ezec.16.b

Now when the Babilonians came to her they laye with her, & defyled her with their whordome, and so was she poluted with them. And when hir lust was abated from them, * hir whordome and shame was discouered and sene: then my harte forsoke her like as my harte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembred the dayes of hir youth, wherin she had played the harlot in the londe of Egipte: * she brent in lust vpon them, whose flesh was like the Ezec.7.d Num.3.b Ezec.16.d. Ezec.16.b.

flesh of asses, and their syde like the syde off horses. Thus thou hast renued the fylthynesse off thy youth, when thy louers bruised thy pappes, and marred thy brestes in Egipte.

Therfore (o Oholiba) thus saieth ☞ LORDE God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde about the: Namely, the Babilonians, and al the Caldees: Pecod, Schoa, and Coa, with all the Assirians: al ponge and fayre louers pynces and lordes, knyghtes and gentelmen, which be al good horsmen: These shal come vpon the with horses, charettes, and a greate multitude off people: which shalbe harnessed aboute the on euery syde, with brestplates, sheldes, and helmettes. I will punysh the before them, yee they themselues shall punyshe the, according to theyr owne iudgment. I will put my gelousy vpō the, so that they shall deale cruelly with the. Thy shall cut off thy nose and thine eares, and the remnaunt shal fall thorow the sweard. They shal cary awaye thy sonnes and doughters, and the residue shalbe brent in the fyre. They shal stripe the out off thy clothes, and cary thy costly iewels awaye with them.

Thus will I make an ende off thy fylthynesse and whordome, which thou hast brought out of the londe off Egipte: so that thou shalt turne thyne eyes nomore after them, and call thy mynde nomore vpon Egipte. For thus saieth the LORDE. Behold, I will delyuer the into the hondes off them, whom thou hatest: yee euen in to the hondes of them, with whom thou hast fulfylled thy lust, which shal deale cruelly with the. All thy labour shall they take with thē and leaue the naked and bare, and thus the shame off thy fylthy whordome shall come to light. All these thinges shall happen vnto the, because off thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled thy self.

Thou hast walked in the waye off thy syster, therfore will I geue the hir cuppe in thy honde.

Thus saieth the LORDE God: Thou shalt drynke of thy sisters cuppe, how depe, and large so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full of dronkennesse & sorowe, for the cuppe of thy sister Samaria is a cuppe of destruction and wastinge. the same shalt thou drinke, and suppe it out euen to the dregges, yee thou shalt eate vp the broken prees off it, and so teare thine owne brestes: For euen I haue spoken it, saieth the LORDE God.

Therfore thus saieth the LORDE God. For so much as thou hast forgotten me, and cast me aside, so beare now thine owne fylthinesse and whordome. The LORDE sayde moreouer vnto me: Thou sonne of man, wilt thou not reproue Hola, and Holiba: Shewe them their abhominacions: namely, that they haue broken their wedlocke, & stayned their hondes with blonde: yee euen with their Idols haue they committed aduoutry, * & offred them their owne children (to be deuoured) whō they had borne vnto me. Ezec. 16. Gen. 4.

Yee & this haue they done to me also: they haue defyled my Sanctuary in that same daye, & haue vnhalowed my Sabbath. For when they had slayne their children for their Idols, they came the same daye into my Sanctuary to defyle it. Lo, this haue they done in my house. Beside all this, thou hast sent thy messaungers for men out of farre countres and when they came, thou hast bathed, trymmed, and set forth thy self of the best fashion thou sattest vpon a goodly bed, and a table spred before the: wherupon thou hast set myne * incense and myne oyle. Ezec. 23.

Then was there greate cheare with her, and the men that were sent from farre countrees ouer the deserte: vnto these they gaue brachalettes vpon their hondes, and set glorious crownes vpon their heades. Then thought I: no doute, these will vse theyr harlottry also with yonder olde whore. And they wente in to the her, as vnto a comon harlot: Euen so wēte they also to Hola and Holiba, those fylthy women.

O ye all that loue vertue and righteousnes, iudge them, punysh them: * as aduoutrers and murtherers ought to be iudged & punyshed. For they are breakers of wedlocke, and the blonde is in their hōdes. Wherfore thus, saieth the LORDE God: bringe a greate multitude off people vpon them, & make them be scatred and spoiled, these shal stone them, and gorge them with their sweardes. They shall slaye their sōnes & doughters and burne vp their houses with fyre. Ezec. 23. Iohn. 8.

Thus wil I destroye all such fylthynesse out of the londe, that all women maye learne, not to do after your vnclennesse. And so they shall laye your fylthynesse vpon your owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with your Idols, & ye shal knowe, ☞ I am the LORD

IN the.ix. yeare, in the.x. Moneth, the.x. daye of the Moneth came the worde of the LORD vnto me, sayenge: O thou sonne of man, wryte vp the name, of this daye, yee euen the houre of this present daye: when the kinge of Babilon set himself against Jerusalem. Shewe that obstinate housholde a * parable, and speake vnto them: Thus saieth the LORDE God Set a pot, set it on, & poure water into it, put all the peces together in it, all the good peces: the loyne and the shulder, and fyll it with the best bones. Take one of the best shepe, and an heape of bones withall: let it boyle well, & let the bones seeth wel therin. Wherof that, sayde the LORDE God on this maner: * Wo be vn to the bloudy cite of the pot, wherupon the rustynesse hangeth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast therfore, for the bloude is yet in it. Vpō a playne drye stone hath she poured it, & not vpon the grounde, that it might be couered with dust. And therfore haue I laten her poure hir bloude vpon a playne drye stony rocke, because it shulde not be hid, and that I might brynge my wrathfull indignacion and vengeaunce vpon her.

Wherfore, thus saieth the LORDE God O, wo be vnto that bloudthyrsty cite, for lyke I will prepare a heape off woode: bringe thou the bones together, kyndle thou the fyre, seeth the flesh, let all be well sodden that the bones maye be suckte out. Moreouer, set the potemptye vpon the coales, that it maye be warme, and the metall hote: that the filth and rustynesse maye be consumed. But it will not go off, there is so much of it: the rustynesse must be brent out. Thy filthinesse is abhominable, for I haue clensed the but thou woldest not be clensed. Thou canst not be purged from thine vnclennesse, till I haue poured my wrothfull indignacion vpon the. Euen I the LORDE haue so decreed: yee it is come therto alredy, that I will do it. I wil not go backe, I wil not spare, I will not be intreated: but accordinge to thy wayes and ymaginacions, thou shalt be punyshed, saieth the LORD God.

And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, beholde, I will take awaye the pleasure off thine eyes with a plage: yet shalt thou nother mourne no wepe, no water thy chekes therfore: thou mayest mourne by thy self alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, couer not thy face, and eate no mourners bread. So I spake vnto the people by tymes in the morninge, and at euen my wyfe deyed: then vpon the nexte morow, I dyd as I was commaunded. And the people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doeste? I answered the, the worde of the LORDE came vnto me, sayenge: Tell the house of Israel, thus saieth the LORDE God: beholde I will suspende my Sanctuary: euen the glory of your power, the pleasure of your eyes, and the thinge that ye loue: youre sonnes and doughters whom ye haue left, shall fal thorow the swearde.

Like as I haue done, so shall ye do also: ye shall not hyde youre faces, ye shall eate no mourners bread, youre bonettes shall ye haue vpon youre heades, and shues vpon youre fete, ye shall nother mourne no wepe, but in youre synnes ye shalbe sorowful and one repente with another. Thus Ezechiel is youre shewtoken. For loke as he hath done, so (when this commeth) ye shall do also, that ye maye learne to knowe, that I am the LORDE God. But beholde, O thou sonne of man, In the daye when I take from them their power, their ioye and honoure, the lust of their eyes, the burthen of their bodies, namely, their sonnes and doughters, Than shal there one escape, and come vnto the, for to shewe? In that daye shall thy mouth be opened to hi, which is escaped, that thou mayest speake, and be no more domme, yee and thou shalt be their shewtoken, that they maye knowe, how that I am the LORDE.

The.xxv.Chapter.

THe worde of the LORDE came vnto me, sayenge, Thou sonne of man, set thy face agaynst the * Ammonites, prophecy vpō them, and saye vnto the Ammonites, Heare the worde of the LORD God Thus saieth LORDE God: For so much as thou speakest ouer my Sanctuary, wha I trow it be now suspended: and ouer the londe of Israel, I trow it be now desolate: yee and ouer the house of Juda, I trow they be now led awaye prisoners. Beholde, I wil delyuer the to the people of the east, that they maye haue the in possession, these shall Ezec.21.b. Jere.49.a

set their castels and houses in ꝑ. They shall eate thy frute, and drynke vp thy mylke. 5 For Rabath, I will make of it a stall for camels, and of Ammon a shepefolde, and ye shall knowe, that I am the LORDE.

For thus saieth the LORDE God: In so much as thou hast clapped with thine hōdes, and stamped with thy fete, yee retoysed in thine harte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hōde ouer the also, and deliuer the, to be spoyled off the Heithen, and rote the out from among the people, and cause the be destroyed out of all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus saieth the LORDE God: For so much as * Moab and Seir do saye: Is for the house of Juda, it is but like as all other Gentiles be: Therfore beholde, I will make the cities of Moab weaponlesse, and take awaye their strenght: their cities and chefe coastes of their londe, which are the pleasures of ꝑ countre: As namely. Beth Jesimoth Baalmeon, and Cariathaim: these will I open vnto them of the east, that they maye fall vpon the Ammonites: and will geue the these in possession: so ꝑ the Ammonites shall nomore be had in remembraunce amōge the Heithen. Euen thus will I punysh Moab also, that they maye knowe, how ꝑ I am the LORDE.

Moreouer, thus saieth the LORDE God, Because that * Edom hath auenged & eased himself vpon the house of Juda, therfore thus saieth the LORDE: I will reach out myne honde vpon Edom, and take awaye man and beast out of it. From Theman vn to Dedan will I make it desolate, they shall be slayne with the swearde. * Thorow my people of Israel, will I auenge me agayne vpon Edom: they shall handle him, acordinge to my wrath and indignacion, so ꝑ they shall knowe my vengeaunce sayeth the LORDE God.

Thus saieth the LORDE God: For so much as the * Philistines haue done thee: namely, take vengeaunce with despyteful stomackes, & of an olde euel wil set them selues to destroye: Therfore thus saieth ꝑ LORDE God: Beholde. I wil stretch out myne hōde ouer ꝑ Philistynes, & destroye ꝑ destroyer, and cause all the remnaunt of the see coast to perish. I greate vengeaunce wil I take vpon them, and punish them cruelly: that they maye knowe, how that I am the LORDE, which haue auenged me of them

The .xxvi. Chapter.

IT happened, that in the .xi. yeare, the first daye of the moneth the worde of the LORDE came vnto me, sayenge: * Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem. Aha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. yee therfore saieth the LORDE God. Beholde O Tyre, I wil vpō the, I wil bringe a greate multitude of people agaynst ꝑ, like as whē the see aryseth with his wawes: These shal breake the walles of Tyre, and cast downe hir towres: I wil scrape the grounde from her, & make her a bare stone, yee as the drynge place, where the fyshers hange vp their netters by the see syde. Euen I haue spoken it, saieth the LORDE God. The Gētiles shal spoyle her, hir doughters vpon the felde shal perish wt the swearde, ꝑ they maye knowe, how that I am the LORDE.

For thus saieth the LORDE God: Beholde, I will bringe hither Nabuchodonesor (which is the kinge of Babilon & a kynge of kynges) from the North, vpon Tyre, with horses, charettes, horsmen, and with a greate multitude of people. Thy doughters that are in the londe, shall he slaye with the swearde. But agaynst the, he shal make bulwarkes and graue vp dyches about the, & lift vp his shylde agaynst the. His kynges and batelraunmes shall he prepare for thy walles, and with his weapons breake downe thy towres. The dust of his horses shall couer the, they shalbe so many, thy walles shall shake at the noyse of the horsemen, charettes and wheles, when he commeth to thy portes, as men do in to an open cite. With the hoffes of his horse fete, shall he treade downe all thy stretes.

He shal slaye thy people wt the swearde, and breake downe the pilers of thy stright. They shall watst awaye thy riches, & spoyle thy marchaundise. Thy walles shall they breake downe, & destroye thy houses of pleasure. Thy stones, thy tymbre & foūdacions, shal they cast in ꝑ water. * Thus wil I bringe ꝑ melody of thy songes, & the voice of thy mynstrelsy to an ende, so ꝑ they shall nomore be herde. I will make a bare stone of the, yee a drynge place for nettes, & thou shalt neuer be buylded agayne, For euē I ꝑ LORD haue spoken it, saieth the LORDE God, thus hath the LORD God spoken concernynge Tyre, The Iles shal be moued at the noyse of thy fall, & at the crie of the slayne, ꝑ shall

be murthured in the. All kynges of the see
shall come downe from their seates regall:
they shall laye awaye their roabes, and put
of their costly clothynge: yee with trembln-
ge shall they be clothed, they shall syt vpon
the grounde: they shal be afrayed at thy sodane
fall, and be abashed at the.

They shal mourne for the, and saye vnto
the: O thou noble cite, that hast bene so great-
ly occupyed of olde, thou that hast bene the
strongest vpon the see wt thine inhabitours,
whome all men stode in feare: Howe art
thou now so vtterly destroyed? Now at the
tyme of thy fall the inhabitours of the Iles,
yee and the Iles them selues shall stonde in
feare at thine ende. For thus sayeth the LORDE God: when I make the a desolate cite
(as other cities be, that noman dwelleth in) &
when I bringe the depe vpon the, that great
waters maye couer the: Then will I caste
downe vnto them, that descende in to the pyt:
vnto a people that hath bene longe dead,
and set the in a londe that is beneth, like the
olde wildernesse, with them which go downe
to their graues, so that noman shal dwel moze
in the. And I wil make the to be no moze in
honour, in the londe of the lyuynge. I will
make an ende of the, and thou shalt be gone
though thou be sought for, yet shalt thou
not be founde for euermoze, saieth the LORDE God.

The.xrbij.Chapter.

THe woorde of the LORDE came
vnto me, saienge: O thou sonne
of man make a lamentable co-
playnte vpon *Tyre, & saye vn
to Tyre, which is a porte of the
see, & occupieth with muche people: & many
Iles: thus speaketh the LORDE God: O Tyre
thou haste sayde: I am a noble cite, Thy
borders are in the myddest of the see, and thy
buylders haue made the maruelous goodly
All thy tables haue they made of Cipze trees
of the mount Senir. Fro Libanus haue they
take Cede trees, to make the maistes: & the O-
kes of Basan to make the owers.

They boordes haue they made of yuery, &
of costly wood out of the Ile of Cethim. Thy
sayle was of whyte small nedle woorke out of
the londe of Egipte, to hange vpo thy mast: &
thy hangynges of yalow sylke and purple,
out of the Iles of Elisa. They of Sidon & Ar-
uad were thy maryners, & the wyseste in Ty
re were thy shipmasters. The eldest & wyseste
at Gebal were they, that mended & stopped
thy shippes.

All shippes of the see with their shipmen
occupied their marchaundies in the. The
Perles, Lydians, and Lybians were in thy-
ne hoost, and helped the to fight: these hāged
vp their shildes & helmettes with the, these
set forth thy beuty.

They of Aruad were with thine hoost roū
de aboute thy walles, & were thy watchmen
vpon thy towres: these hanged vp their shil
des rounde aboute thy walles, & made thy
maruelous goodly. Tharsis occupied with
the in all maner of wares, in syluer, prō, tyn
ne, and lead, and made thy market greate.
Iauan, Tubail and Meschech were thy mar-
chauntes, which brought the men, and orna
mentes of metall for thy occuppenge. They
of the house of Thogarma brought vnto the
at the tyme of thy marte, horse, horsmen and
mules. They of *Dedan were thy marchaū
tes: and many other Iles that occupied with
the, brought the wethers, Elephant bones &
Paycokes for a present. The Syrians occu
pied with the, because of thy diuerse worke
and increased thy marchaūdies, with Sma
ragdes, with scarlet, with nedle woorke, with
whyte lynnen clothe, with sylke, and with
Christall.

Iuda and the londe of Israel occuppyed
with the, and brought vnto thy marketes,
wheate, balme, hony, oyle, & triacle. Damas-
cus also vsed marchaundies with the, in the
best wyne and whyte woll: because thy occu-
pienge was so greate, and thy wares so ma-
ny. Dan, Iauan, and Mesial haue brought
vnto thy marketes, yron redy made, with
casia and calamus, accordinge to thyne oc-
cupienge. Dedan occupied with the, in fay-
re tapestry woorke and quylshins. Arabia and
all the princes of Cedar haue occupied with
the, in shepe, wethers, and goates.

The marchauntes of Seba & Rema ha-
ue occupied also with the, in all costly spices
in all precious stones and golde, which they
brought vnto thy marketes. Haran, Chene
and Eden, the marchauntes of Saba, Assi-
ria and Chelmad, were all doers with the &
occupied with the: In costly raymēt, of yalow
sylke & nedlewoorke (very precious, & therfoze
pakte & bounde together with roapes). yee
and in cedre woode, at the tyme of thy mar
kettes. The shippes of Tharsis were the chefe
of thy occuppenge.

Thus thou art ful, and in great worship
pe, euen in the myddest of the see. Thy mary
ners were euer bringinge vnto the out of
many waters. But the easte wynde shal ouer-
beate the in to the myddest of the see: so that
thy wares, thy marchaūdies, thy ryches, thy

maryners, thy shipmasters, thy helpers, thy occupiers (that brought the thynges necessary) the men of warre that are in the: yee and all thy comons shall perish in the middest of the see, in the daye of thy fall. The suburbes shall shake at the loude crie of thy shipmen. All whirrymen, and all maryners vpō the see, shall leape out of their boates, & set themselues vpon the lande. They shall lifte vp their voyce because of the, and make a lamentable crye. They shall cast dust vpon their heades, and lye downe in the asshes. They shal shaue them selues, & put sacke cloth vpō them for thy sake:

They shall mourne for the with hartfull sorow and heuy lamentation, yee their chyldren also shall wepe for the: Alas, what citie hath so bene destroyed in the see, as Tyre is? When thy wares & marchaundies came fro the seas, thou ganest all people ynough. The kynges of the earth hast thou made ryche. thorow the multitude of thy wares and occupienge. But now art thou cast downe in to the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Iles are abashed at the, and all their kinges are afrayed, yee their faces haue chaunged colour. The marchauntes of the nations wōdre at the, In ỳ thou art so clene brought to naught, & commest nomore vp.

The.xrviii. Chapter.

A THe worde of the LORDE came vnto me, sayenge: Thou sonne of mā, tell the prynce of * Tyre: Thus sayeth the LORD God: because thou hast hast a proude hart & hast sayde: * I am a God, I haue my seate in the middest of the see like a god: where as thou art but a man & not God, & yet stōdest in thyne owne conceate, that thou arte God: Beholde, thou thynkest thy selfe wyser then * Daniel, that there is no secretes hyd from ỳ. With thy wisdome & thy vnderstondinge, thou hast gotte the greate welthynesse, and gathered treasure of syluer & golde. With thy greate wisdome and occupienge, hast thou increased thy power, and because of thy great riches thy hart is proude.

Therfore thus saieth ỳ LORD God: For so much as thou hast lift vp thine harte, as though thou werst God: beholde, I wil bringe enemies vpon the, euen the tyraunces of the Heithē: these shall drawe out their swordes vpon thy beuty and wisdome, and shall B defyle thy glory. They shall caste the downe to the pytte, so that thou shalt dye in the middest of the see, as they that be slayne. Let se, yf thou wilt saye then (before thē that slaye the) I am God: where as thou art but a mā, and not God, in the hondes of thē that slaye the. Dye shalt thou, euen as the vncircumcised in the hōdes of ỳ enemies: for I my selfe haue spoken it, saieth the LORD God.

Moreouer, the worde of the LORD came vnto me, sayenge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, & tell him: Thus saieth the LORD God: Thou art a seale of a lykenesse, full of wysdome & excellent beuty. Thou hast bene in ỳ pleasaūt gardē of God: thou art decked with all maner of precious stones: with Rubye, Topas, Christall, Iacyncte, Onyx, Jaspis, Saphir, Smaragde, Carbuncle, & golde. Thy beuty & the holes ỳ be in the, were set forth in the daye of thy creacion. Thou art a sayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount of God, there hast thou bene, and walked amōge the fayre glisteringe stones. From the tyme of thy creacion thou hast bene tight excellent, tyll wickednesse was founde in the.

C * Because of thy greate marchaundise, thy hart is full of wickednesse, & thou hast offended. Therfore will I cast the from the mount of God, (O thou coueringe Cherub) and destroye the amōge the glisteringe stones. Thy hart was proude in thy fayre beuty, & thorow thy beuty thou hast destroyed thy wisdome. I will cast ỳ downe to ỳ groūde, & in ỳ sight of kinges. Thou hast defyled thy Sanctuary, with the great wickednesse of thy vnrighteous occuppenge. I will bringe a fyre from the myddest of the, to consume the: and wil make the to asshes, in the sight of all thē that loke vpon ỳ. All they that haue bene acquaynted with the amonge ỳ Heithen shall be abashed at the: seynge thou arte so clene brought to naught, & commest no more vp.

And the worde of the LORD came vnto me, saienge: Thou sonne of man, set thy face agaynst * Sidō, Prophecie vpō it, & speake. Thus saieth the LORD God: Beholde o Sidon, I will vpō the, & get me honoure in the that it maye be knowne, how that I am the LORD, whē I punysh her, & get me honoure in her. For I wil sende pestilence & blood shedding in to hir stretes, so ỳ those which be slayne with the sworde, shall lye rōde about in the myddest of her: & they shall knowe, that I am the LORD. She shal nomore be a prickinge thorne, & an hurtinge byrre vnto the house of Israel, nor vnto them that lye rounde about her and hate her: and they

shall knowe, that I am the LORDE.

Thus saieth the LORDE God: when I gather ꝑ housholde of Israel together agayne from the nations amonge whom they be scatred: then shall I be sanctified in the, in ꝑ sight of the Gētiles: & they shall dwell in the londe, ꝑ I gaue to my seruaūt Jacob. They & shal dwel safely therin, buylde houses, and plante vynyardes: yee safely shal they dwel therin, when I haue punyshed all those, that dispyse them rounde aboute: and then shall they knowe, ꝑ I am ꝑ LORDE their God.

The.xxix. Chapter.

In the.x. yeare, vpō the.xii. daye of the.x. moneth, the worde of ꝑ LORDE came vnto me, sayenge * O thou sonne of man, set now thy face agaynst Pharao ꝑ king of Egipte, Prophecye agaynst hym & agaīst the whole londe of Egipte: Speake: and tel him, thus saieth the LORDE God: beholde, o Pharao thou kynge of Egipte, I will vpon the, thou great whalfysh, that lyest in thy waters: Thou that sayest: the water is myne, I haue made it my self, I will put an hoke in thy chawes, & hāge all the fish in thy waters vpō thy skales: after ꝑ I will drawe the out of thy waters, yee & all the fish of thy waters that hange vpon thy skales.

I will caste the out vpon dry londe with the fish of thy waters, so that thou shalt lye vpon the felde. Thou shalt not be gathered nor taken vp, but shalt be meate for the beastes of the felde, & for the foules of the ayre: ꝑ all they which dwel in Egipte, maye knowe that I am the LORDE: becaule thou haste bene a * staf of rede to the house of Israell. When they toke holde of the with their hōde thou brakest and pyckedest them on euery syde: and yf they leaned vpō the, thou brakest, & hurtest the reynes of their backes. Therfore thus saieth the LORDE God: beholde, I will bringe a swearde vpon the, and rote out of the both man and beast, yee the londe of Egipte shalbe desolate and wayst, & they shall knowe, that I am the LORDE: Becaule he sayde: the water is mine, I my self haue made it. Beholde therfore, I wil vpon the, & vpon thy waters: I will make the londe off Egipte waist and desolate, from the towre of Syenes vnto the borders of the Morians londe. So that in.xl. yeares there shall no fote of man walke there, nether fote of catell go there, nether shall it be inhabited. I will make the londe of Egipte to be desolate amōge other waist countrees, & her cities to lye voyde.xl. yeares, amonge other voyde cities: And I will scatre the Egipcians amonge ꝑ Heithen and nations.

Agayne, thus sayeth the LORDE God: * Whē the.xl. yeares are expyred, I will gather the Egipcians together agayne, out of the nacīōs, amōge whom they were scatred, & will bringe ꝑ prisoners of Egipte agayne in to the londe of Pathures their owne nature countre, that they maye be there a lowly finall kyngdome: yee they shal be the smallest amonge other kyngdomes, lest they exalte them selues aboue the Heithen: for I will so mynish them, that they shall nomore rule the Heithen. They shall nomore be an hope vnto the house of Israel, nether prouoke the enymore to wickednesse, to cause them turne backe, and to folowe them: & they shall knowe, that I am the LORDE God.

In the.xxvii. yeare, the first date of the first moneth, came ꝑ worde of the LORDE vnto me, sayenge: Thou sonne of man Nabuchodonosor the kynge of Babilō hath made his hoost, with greate trauayle and laboure to come before Tyre: that euery heade maye be balde, and euery shulder bare. Yet hath Tyre geuen nether him nor his hoost ony reward, for the great trauayle that he hath taken there. Therfore thus saieth ꝑ LORDE God: beholde I will geue the londe of Egipte vnto Nabuchodonosor the kynge of Babilon, ꝑ he maye take awaye all hir substaūce, robbe hir robberies, & spoyle hir spoyles, to paye his hoost their wages withal. I wil geue him the londe of Egipte for his laboure, that he toke for me before Tyre. At the same tyme will I cause the horne of the house of Israel to growe forth, & open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The.xxx. Chapter.

Moreouer, the worde of ꝑ LORDE came vnto me, sayenge: Thou sonne of man, prophecye & speake, thus saieth the LORDE God: Mourne, wo worth thys daye, for the daye is here, the daye of the LORDE is come: the darke daye of ꝑ Heithen ꝑ houre is at honde, the swearde commeth vpō Egipte. When the wounded men fall downe in Egipte, when hir people are taken awaye, & when hir foundacions are destroyed: ꝑ Morians londe shal be afrayed, yee the Morians londe, Lybia & Lydia, all their comon people, & Chub, & all that be cōfederate vnto the shall fall with them thorow the swearde,

Thus saieth ꝓ LORD: The maynteners of the londe of Egipte shall fall, the pryde of hir power shall come downe: euē vnto the to wre of Syenes shall they be slayne downe
B vb the swearde, saieth ꝓ LORD God: amonge other desolate countrees they shal be made desolate, & amōge other waste cities they shalbe wasted. And they shal knowe, ꝓ I am ꝓ LORD, when I kyndle a fyre in Egipte, & when all hir helpers are destroyed.

At that tyme, shall messaungers go forth fro me in shippes, to make the carlesse Mo-rians afrayed: and sorowe shall come vpon thē in the daye of Egipte, for doutles it shal come. Thus saieth the LORDE God: I wil make an ende of ꝓ people of Egipte thorow the honde of Nabuchodonosor kynge of Babilon, he and his people with hym, yee and the cruell tyraūtes of the Heithen shalbe brought to destroye the londe. They shall drawe out their sweardes vpon Egipte and fyll the londe full of slaynmen. I will drye vp their floudes of water, & sell the londe in to the hondes of wicked people. The londe & all ꝓ is therin, wil I destroye thorow ꝓ enemies. Euen I the LORDE haue sayde it.

C And thus saieth ꝓ LORD God: * I will
Isay.19.a. destroye the Idols, and dryue the ymages of Noph to an ende. There shal nomore be a prynce of Egipte, and a fearfulnesse will I sende in to the Egipcians londe. As for Pathures, I will make it desolate, and kyndle a fyre in Zoan. Alexandria will I punysh, & poure my wrothfull indignaciō vpon Sin, which is the strength of Egipte. All the substaunce of Alexādria will I destroye, & kyndle a fyre in Egipte.

Sin shalbe in greate heuynesse, Alexandria shalbe roted out, and Noph shall haue daylie sorowe. The best men of Heliopolis & Bubasto shalbe slayne with the swearde, & caried awaye captiue. At Taphnis the daye shalbe darke, when I breake there the cepter of the londe of Egipte, and when ꝓ pompe of hir power shall haue an ende. A cloude shall couer her, and hir doughters shalbe led de awaye in to the captiuite. Thus will I punysh Egipte, that they maye knowe, how that I am the LORDE.

D It happened in the .xi. yeare, vpon the se-uenth daye of ꝓ first moneth, ꝓ LORDES worde came vnto me, sayēge: Beholde, thou sonne of mā, I wil breake ꝓ arme of Pharao kyng of Egipte: and lo, it shall not be bounde vp to be healed, nether shall ony playstre be layed vpon it, for to ease it, or to make it so ströge, as to holde a swearde. Therfore, thus

saieth the LORD God: beholde, I will hyt Pharao ꝓ kyng of Egipte, & bruse hys stron ge arme (yet is it but a broke one) & will lay te the swearde out of his honde.

As for the Egipcians, I will scatre them amonge the Heithen, & strowe thē in the lon des aboute. Agayne I will strength ꝓ arme of the kyng of Babilō, & gene him my swear de in his honde: but I will breake Pharaos arme, so that he shall holde it before him pi-teously, lyke a wounded man.

yee I will stablish the kynge of Babilōs arme, & the armes of Pharao shal fall dow-ne: that it maye be knowne, that I am the LORDE, which gene ꝓ kynge of Babylon my swearde in his hōde, that he maye drawe it out vpon the londe of Egipte: & that when I scatre the Egipcians amonge the Gētiles and strowe thē in the londes aboute, ꝓ they maye knowe, that I am the LORDE.

The .xxxi. Chapter.

MOreouer, it happened in ꝓ .xi. yea re the firste daye of the third mo-neth, that the worde of ꝓ LOR-DE came vnto me, sayenge: Thou sonne of mā, speake vnto Pharao the kynge of Egipte, and to all hys people: Whome art thou lyke in thy grea-nesse? Beholde, Assur was lyke a Cedre vpon the mount of Libanus, with fayre bran ches: so thicke, that he gaue shadowes, and shot out very hye. His toppe reached vnto ꝓ cloudes. The waters made hym greate, and and ꝓ depe set him vp an hye. Rodde about the rotes of him ranne there floudes of wa-ter, he sent oute hys little ryuers vnto all the trees of the felde. Therfore was he hyer then all the trees of the felde, and thorow ꝓ multi tude of waters that he sent from hym, he ex-tayned many and longe braunches. All fow-les of the ayre made their nestes in his bran ches, vnder his bowes gendred all ꝓ beastes of ꝓ felde, & vnder his shadow dwelt all peo ple. Fayre and beutifull was he in his great nesse, and in the length of his braunches, for hys rote stode besyde great waters: no ceder tree mighte hyde him. In the pleasaūt gar-den of God, there was no fyre tree lyke hys brauches, ꝓ playne trees were not lyke ꝓ bow-ghes of him. All the trees in the garden of God might not be cōpared vnto hym in his beuty: so fayre and goodly had I made him with the multitude of his braunches. And so much, ꝓ all ꝓ trees in the pleasaūt garden of God, had enuye at hi. Therfore, thus saieth ꝓ LORDE God: For so much as he hath hi-

vp himself so hye, & stretched his toppe vn to
ꝓ cloudes, & seinge his hart is proude in his
highnesse: I will deliuer hym in to ꝓ hondes
of ỹ mightiest amonge ꝓ Heithē, which shall
cast hi out. Accordinge to his wickednes wil
I cast him away, the enemies shal destroye
him, & the mighty men of the Heithen shal so
scatter him, that his braunches shall lye vpō
all mountaynes & in all valleys: his bowes
shall be broken downe to the grounde thor-
ow out the londe. Then all the people of ỹ
londe shall go from his shadowe, and forsa-
ke him. When he is fallē, all the foules of ỹ
ayre shall sytt vpō him, and all wilde beastes
of the felde shall go aboute amōge his braū-
ches: so that from hence forth, no tree in the
water shal attayne to his hyghnes, nor reach
his toppe vnto the cloudes, nether shall ony
mo of ỹ water stonde so hye, as he hath done
for vnto death shall they all be delyuered
vnder the earth, and go downe to the graue
like other men.

C Moreouer, thus saieth the LORD God:
In the daye when he goeth downe to ỹ gra-
ue, I will cause a lamentacion to be made.
I will couer the depe vpō him, I wil stauch
his fountes, and the great waters shalbe re-
strayned. I shall cause Libanus to be sorow-
full for his sake, and all the trees of the felde
shall be smytten. I wil make the Heithē sha-
ke at the sounde of his fall, when I cast him
downe to hell, with them ỹ descēde in to the
pyt. All the trees of Eden, with all the cho
sen and beste trees of Libanus, yee & all they
that are planted vpō the waters, shal mour
ne with him also in the lower habitacions:
for they shall go downe to hell wt him, vnto
them that be slayne with the sweard, which
dwelt alwe vnder the shadowe of hys arme
amonge the Heithen. To whome shalt thou
be lykened, that art so glorious and greate,
amonge the trees of Eden? yet art thou cast
downe vnder the earth (amonge the trees of
Eden) where thou must lye amonge the vn-
circumcised, with them that be slayne with ỹ
sweard. Euen thus is it with Pharao & all
his people, saieth the LORDE God.

The.xxxii.Chapter.

IN the.xii.yeare, the first daye of
the.xii.moneth, the worde of the
LORDE came vnto me, sayeng
Thou sonne of man, take vp a la-
mentacion vpon * Pharao the
kynge of Egipte, and saye vnto hym: Thou
art reputed as a lyon of the Heithen and as
a whalfish in the see. Thou castest thy waters
about the, thou troublest the waters wt thy
fete, and stampest in their floudes. Thus sa-
yeth the LORD God: * I will spreade my net Eze. 12. B. 17. C.
ouer ỹ, namely, a great multitude of people:
these shal dryue the in to my patne, for I wil
cast the vpō ỹ londe, and let the lye vpon the
felde, that all the foules of the ayre maye sit
vpon ỹ: I wil geue all ỹ beastes of the felde
ynough of the. Thy flesh wil I cast vpon the
hilles, and fyll ỹ valleys with thy highnesse
I will water the londe with the abundaūce
of thy bloude euen to the mountaynes, & the
valleys shal be ful of the.

B When thou art put out, I will couer the
heauen, & make his starres dymme. * I wil Esa. 13. b.
spreade a cloude ouer the sonne, and ỹ moo-
ne shall not geue hir light. All the lightes of
heauen will I put out ouer the, and bringe
darknesse vpon thy londe, saieth the LORD
God. I will trouble the hartes of many peo
ple, when I bringe thy destruccion amonge
the Heithen and countrees, whom thou kno
west not. yee I wil make many people with
their kynges so afrayed thorow ỹ, that their
heere shal stōde vp, whē I shake my sweard
at their faces. Sodenly shall they be astonn-
yed, euery man in hym selfe, at the daye of
thy fall.

For thus saieth the LORD God: the kyng
of Babilons sweard shal come vpon the, wt
the swerdes of the worthies will I smyte
downe thy people. All they that be mighty
amonge the Gentiles, shal wast the proude
pompe of Egipte, and bringe downe all hir
people. All the catel also of Egipte wil I de-
stroye, that they shall come nomore vpon the
waters: so that nether mans fote nor beastes
clawe, shall stere them ony more. Then wil I
C make their waters cleare, & cause their flou-
des to runne lyke oyle, sayeth the LORDE
God: when I make the londe of Egipte de-
solate, and when the countre with all that is
therin, shalbe layde waist: and whē I smyte
all thē which dwel in it, that they maye kno-
we, that I am ỹ LORD. This is the mour-
nynge, that the doughters of the Heithē shal
make: yee a sorow & lamentacion shall they
take vp, vpon Egipte & all hir people, saieth
the LORDE God.

In the.xii.yeare, the.xv. daye of the mo-
neth, came the worde of the LORD vnto me
sayenge: Thou sonne of man, Take vp a la-
mētacion vpon the people of Egipte, & cast
them downe, yee and the mighty people of
the Heithen also, euen with them * that dwel Esa. 14. c.
beneth: and with them that go downe in to Eze. 31. c.
ỹ graue. Downe (how fayre so euer thou be)

and laye the with the vncircumcised. Amõg those that be slayne with the swearde, shall they lye. The swearde is geuen alredy, he shall be drawen forth & all his people. The
D mightie worthies & hys helpers, þ be gone downe & lye with the vncircumcised & with them that be slayne with the swearde shall speake to hym out of the hell.

Assur is there also with his company, & their graues roũde aboute, which were slayne & fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comõs are buried rounde aboute his graue: altogether wounded and slayne with the swearde, which men afore tyme brought feare in to þ londe of the lyuynge.

Jere. 49, f Dan. 8. a. There is * Elam also with all his people and their graues rounde aboute: whiche all beynge wouñded and slayne with the sword, are gone downe vncircũcised vnder þ earth, which neuertheles somtyme brought feare in to the londe of the lyuynge: for the whiche cause they beare their shame, with the other that be gone downe to the graue.

E Their buryall is geuen them & all theyr people, amonge them that be slayne. Theyr graues are rounde aboute all thẽ, which be vncircumcised, and with them that be slayne thorow the swearde: for seynge that in tymes past they made the londe of the lyuynge afrayed, they must now beare their owne shame, with them þ go downe to the pytte, and lye amonge them, that be slayne.

There is Meschech also, and Tubal, & their people, & their graues rounde aboute. These all are amonge the vncircumcised, and thẽ that be slayne with the swearde, because afore tyme they made the londe of the lyuynge afrayed.

Shulde not they then lye also amonge þ worthies, & vncircumcised Giauntes, which with their weapons are gone downe to hell: whose sweardes are layed vnder their heades, whose wickednesse is vpon their bones because that as worthies, they haue brought feare in to þ londe of þ lyuynge: yee amõge the vncircumcised shalt thou be destroyed, & slepe with them, that perished thorow the swearde.

F There is the lõde of * Edom with hir kinges and princes also, which ỽ their strẽgth are layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte.
Jere. 49. b Ezec. 25. b. Joel 3. Moreouer, there be all the princes of þ north with all the Sidonians, whiche are gone downe to the slayne.

With their feare & strength they are come to confusion, and lye there vncircumcised, amonge those that be slayne with the swearde and beare their owne shame, with them that be gone downe to the pytte. Now lyke Pharao seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharao & all his hoost, saieth the LORDE God. For I haue geuen my feare in the londe of the lyuynge. But Pharao & all hys people shall lye amonge the vncircumcised, and amonge them that be slayne with the swearde, saieth the LORDE God.

The .xxxiii. Chapter.

AGayne, the worde of þ LORDE came vnto me, sayenge: Thou sonne of man, speake to þ children of thy people, and tell thẽ: When I sende a swearde vpon a londe, yf the people of the londe take a man of their countre, & set him to be their * watchman: the same man (whã he seyth þ swearde come vpon the londe) shal blowe the trompet, and warne the people.

yf a man now heare the noyse of the trompe & will not be warned, and the swearde come and take hym awaye: hys bloude shall be vpõ his owne heade: For he herde the noyse of the trompe, and wolde not take heede, therfore his bloude be vpon him. But yf he will receaue warnynge, he shal saue his life.
Agayne, yf the watchmã sey the swearde come, and blowe it not with the trompe, that the people is not warned: yf the swearde come then, & take any man from amõge them, the same shall be taken awaye in hys owne synne, but his bloude will I requyre of the watchmans honde.

* And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest any thynge out of my mouth, thou mayest warne them on my behalfe. yf I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geuest him not warnynge, that he maye beware of his vngodly waye: then shall þ wicked dye in hys owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked of his waye, to turne from it, where as he yet wil not be conuerted it: then shall he dye because of his synne, but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speake vnto the house of Israel, ye saye thus: Our offences and synnes lye vpon vs, and we are corrupte in them: how shulde we then be-

lyued vnto like? Tell them: * As truly as I
liue (saieth ꝓ LORD God) I haue no plea
sure in the death of the wicked, but muche
rather that the wicked turne from his waye
and lyue. Turne you, turne you from your
vngodly wayes, o ye of the house of Israel
Oh, wherfore will ye dye?

Thou sonne of man, tell the childzen of thy people: * The righteousnesse of ꝓ righte
ous shal not saue him, whansoeuer he tur-
neth awaye vnfaithfully: Agayne, the wic-
kednesse of the wicked shall not hurte him,
whensoeuer he conuerteth from his vngod
lynesse.

And ꝓ righteousnesse of the righteous
shall not saue his life, whensoeuer he syn-
neth. ꝓ I saye vnto the righteous, that he
shall surely lyue, and so he trust to his own
righteousnesse, and do synne: then shall his
righteousnesse be nomoze thought vpõ, but
in the wickednesse that he hath done, he
shall dye.

* Agayne, ꝓ I saye to the wicked: thou
shalt surely dye: & so he turne frõ his synnes
vnto the thinge that is lawfull & righte: In
so much that the same wicked man geueth
the pledge agayne, restozeth ꝓ he hath take
awaye by robbery, walketh in the cõmaun
dements of life, and doth no wzonge:

Then shall he surely lyue, and not dye.
All the synnes that he had done, shal neuer
be thought vpõ: Foz in so much as he doth
vnto the thynge that is lawfull and right,
he shall lyue. And yet the childzẽ of thy peo
ple saye: Tushe, the waye of the LORDE
is not right, where as their owne waye is
nothing right.

When the righteous turneth from hys
righteousnesse, and doeth the thynge ꝓ is
wicked, he shall dye therfoze. But yf ꝓ wic-
ked turne from his wickednesse, doinge the
thinge that is lawfull & right, he shall lyue
thereby. yet ye saye: * the waye of ꝓ LORD
is not equall. O ye house of Israel, * I wil
iudge eue[r]yone of you after his wayes.

In the.xii.yeare, the.v.daye of the.x.mo
neth of our captiuite, it happened, that one
which was fled out of Jerusalẽ, came vnto
me, & saide: the citie is destroyed. Now the
hande of the LORD had bene vpon me ꝓ
euenynge afoze this man (which was esca
ped) came vnto me, & had opened my mouth
tyll the mozynge that he came to me: so
he opened my mouth, so that I was no
more domme. Then came the wozde of the
Lord vnto me, and saide: Thou sonne of
man, theyr that dwel in the waylted lõde of
Israel, saye: Abzaham was but one man, &
he had ꝓ londe in possessiõ: now are we ma-
ny, and the londe is geuẽ vs to possesse also
And therfoze tell them: Thus saieth the
LORD: * In ꝓ bloude haue ye eaten, your
eyes haue ye lift vp to Idols, & * haue shed
bloude: shal ye then haue the londe in pos-
session?

ye leane vpõ youre swoardes, ye wozke
abhominaciõs, euery one defyleth his negh
bours wife: & shall ye then possesse the lõde?
Saye thou these wozdes vnto them: Thus
saieth ꝓ LORD God: As truly as I lyue,
all ye that dwell in this wildernesse, shalbe
slayne wt the swearde: what so is vpon the
felde, will I geue vnto the beastes to be de-
uoured: those that be in stronge holdes and
denned, shall dye of the pestilẽce. Foz I will
make the londe desolate & waist, & ꝓ pompe
of hir strength shall come to an ende. The
mountaynes in Israel shall be so wayste ꝓ
no man shall trauayle therby.

* Then shall they learne to knowe, ꝓ I
am ꝓ LORD, whẽ I make the londe wayst
and desolate, because of all their abhomina
cions, that they haue wzought. And thou
sonne of man, the childzen of thy people ꝓ
talke of the, by the walles & in the dozes of
their houses, sayenge one to another: come,
let vs heare, what wozde is gone fozth from
the LORD: These come vnto ꝓ, after ꝓ ma
ner of a greate people: yee my people syt
downe before the, and heare thy wozdes, but
they do not therafter * Foz in their mouthes
they shewe them selues, as though they we
re feruent, but their harte goeth after theyr
owne couetous lucre. And as a ballet ꝓ hath
a swete tune, & is pleasaũt to synge, so shalt
thou be vnto them: thy wozdes shal they hea
re, but they will not do therafter. Whẽ this
commeth to passe (foz lo, it cõmeth in dede)
then shal they knowe, that there hath bene a
prophet amonge them.

The.xxxiiij.Chapter.

AND the wozde of the LORDE
came vnto me, sayenge: Thou
sonne of mã, prophecye agaynst
the shepherdes of Israel, prophe
cy, & speake vnto them: Thus
saieth ꝓ LORD God: * Woo be vnto ꝓ shep-
herdes of Israel, ꝓ fede thẽ selues. Shulde
not the shepherdes fede the flockes?

ye haue eaten vp the fatte, ye haue clo-
thed you with the woll: the best fedde haue
ye slayne, but ꝓ flocke haue ye not nozished:
The weake haue ye not holden vp, * ꝓ sicke

haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: þ lost haue ye not sought,
1.Pet.5. *but churlishly & cruelly haue ye ruled thẽ. Thus are they scatred here and there without a shepherde: yee all the beastes of þ felde deuoure them, and they go astraye.

My shepe go wandringe vpon all mountaynes and vpon euery hye hill, yee they be scatred abrode in all feldes, and there is no man, that careth for them, or seketh after them.

B Therfore o ye shepherdes, heare the worde of the LORD, Thus saieth þ LORDE God: As truly as I lyue, for so much as my shepe are robbed, and deuoured of all þ wylde beastes of the felde, haupnge no shepeherde: and seynge that my shepherdes take no regarde of my shepe, but fede them selues only, and not my shepe: Therfore heare the worde of the LORD, o ye shepherdes: Thus saieth the LORDE God: Beholde, I my selfe will vpon the shepherdes, and requyre my shepe from their hondes, and make thẽ ceasse from fedinge of my shepe: yee the shepherdes shall fede them selues nomore: For I will delyuer my shepe out of their mouthes so that they shall not deuoure them after thys.

Ioh.10.a. Ezech.13.b. 1.pe.2.c.5.a For thus saieth the LORD God: * Behold, I will loke to my shepe my selfe, and seke them. Like as a shepherde amõge the flocke seketh after the shepe that are scatred abrode, euen so wil I seke after my shepe, and gather them together out of all places, where they haue bene scatred in the cloudy & darke daye. I will bringe them out from all people, and gather them together out of all londes. I will bringe them in to their owne londe, and fede them vpon the mountaynes of Israel, by the riuers, and in all the places of the countre. I will fede them in righte good pastures, and vpon the hye mountaynes of Israel shall theyr foldes be. There shal they lye in a good folde, and in a fat pasture shal they fede: euen vpon the mountaynes of Israell.

I will fede my shepe my selfe, and bringe them to their rest, saieth the LORDE God.
Luce.4.b. Ioh.10.a. * Such as be lost, will I seke: such as go astraye, wil I bringe agayne: such as be wounded, wil I bynde vp: such as be weake, will I make stronge: such as be fat & wel lykinge, those will I preserue, & fede them with the thinge that is lawfull. And as for you (o my
Mat.25.c. shepe) saieth the LORD God: * I wil put a difference amonge the shepe, amonge the wethers & the goates. Was it not ynough for you, to eate vp the good pasture, but ye must treade downe the residue of youre pasture vnder youre fete also? Was it not ynough for you to drynke cleare water, but ye muste trouble the residue also with youre fete?

Thus my shepe must be fayne to eate thinge, that ye haue trode downe with youre fete, and to drynke, that ye with youre fete haue defyled.

Therfore, thus saieth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so muche as ye haue shoue the weake shepe vpon þ sydes, & shulders, and runne vpon them with youre hornes, so longe till ye haue vtterly scatred them abrode. I wil helpe my shepe, so þ they shal nomore be spoyled: yee I will discerne one shepe from another. I wil rayse vp vnto them one only shepherde, euen my seruaunt * Dauid, he shal fede thẽ, & he shal be their shepherde. I the LORDE wil be them God and my seruaunt Dauid shal be their prince. Euen I the LORDE haue spoken it.

Iere.30.a. Ezech.34.a. Moreouer, I wil make a couenaũt of peace with them, and dryue all euel beastes out of the londe: so that they maye dwell safely in the wildernesse, and slepe in the woodes. Good fortune & prosperite wil I geue them, and vnto all that be rounde about my hyll.
Deut.11.a. * A prosperous showre & rayne will I sende them in due season, that þ trees in the wood maye bringe forth their frutes, & the grounde hir increase. They shalbe safe in their londe, ād shal knowe, that I am the LORDE, which haue broke their poche, and delyuered them out of the hondes of those, that helde them in subiection.

They shal nomore be spoyled of the heithen, nor deuoured with the beastes of the lande: but safely shall they dwell, & no man shal fraye them. I wil set vp an excellẽt plant for them, so þ they shal suffre nomore hunger in the londe, neither beare the reproffe of þ heithen onymore. Thus shal they vnderstonde, that I þ LORD their God am with them, & þ they (euen the house of Israel) are my people, saieth þ LORDE God, ye men are my flocke, * ye are the shepe of my pasture: and I am youre God, saieth the LORDE God.
Gen.13.a. Psal.95.a.

The xxxv. Chapter.

MOreouer, the worde of the LORDE came vnto me, sayinge: Thou sonne of man, turne thy face towarde the mount Seir, Gen.36.a. & prophecy vpon it, & saye vnto it:

that sayeth the LORD God: Beholde, (o thou mount Seir) I will vpon the, I will stretch out myne hande ouer the, yee waste & de solate will I make the. Thy cities will I bring to wildernesse, & thou shalt lye wayde: that thou mayest knowe how that I am the LORD. Forasmuche as thou beareste an olde enemyes grudge & malice vnto the children of Israel, & vnto a cruel death hast made them afrayed, what tyme as they were troubled & punyshed for theyr synne therfore, as truely as I lyue (saieth the LORD God) I will prepare the vnto bloude, & bloude shall followe vpon the: * seinge thou hast hated bloude, therfore shal bloude pursue the. Thus will I make the mount Seir desolate & waste, and bringe to passe, that there shall no man go thither, nor come from thence. His mountaynes will I fyll with slayne men: thy hilles, dales, and valleys shall be full of them, that are slayne with the sworde. I will make the a perpetual wildernesse, so that no man shal dwell in thy cities: & ye shall knowe, how that I am the LORD.

And because thou hast sayde: what, both these nations and both theese landes muste be myne, & I will haue the in possession, * where as the LORD was there. Therfore, thus saieth the LORD God: As truly as I lyue, I will handle the accordinge to thy wrath & enuye, lyke as thou hast dealt cruelly with them: that I maye be knowne amonge the, when I haue punyshed the. yee and that thou also mayest be sure, that I the LORD haue harde all thy dispytefull wordes, which thou hast spoken agaynst the mountaynes of Israel, sayenge: Lo, they are made waste, & geuen vs to deuoure.

Thus with your mouthes ye haue made your boast agaynst me, ye & multiplied your spytefull wordes agaynst me, which I haue harde altogether. Therefore vnto, thus saieth the LORD God: when the whole worlde is in rest, that will I make the waste. * And like as thou (o mount Seir) madest glad, because the enheritage of the house of Israel was desolate: so will I do vnto the also, that mount and whole Edom shall be destroyed, & knowe, that I am the LORDE.

The.xxxvi. Chapter.

Thou sonne of man, prophecie vnto the mountaynes of Israel, & speake: * heare the worde of the LORDE, o ye mountaynes of Israel: Thus saieth the LORD God: Because your enemie hath sayde vpon you: Aha, the hye euerlastynge places are now become ours: prophecy therfore, & speake: thus saieth the LORD God: Seinge ye be wasted & trode downe on euery syde, & become a possession vnto the residue of the Gentiles which haue brought you in to mes mouthes & vnto an euel name amonge the people: Therfore, heare the worde of the LORD God, o ye mountaynes of Israel: Thus saieth the LORD God vnto the mountaynes and hilles, valleys, & dales, to the voyde wildernesses & desolate cities, which are spoyled, & had in derision on euery syde, amonge the residue of the Heithē: yee euen thus saieth the LORD God: In the fyre of my gelousy haue I taken a deuice, agaynst the residue of the Gētiles, and agaynst all God: which haue take in my lō de vnto the selues for a possession: which also reioyced frō their whole harte & dispytefull stomache, to waste it, and to spoyle it. Ezech.35.

Prophecy therfore vpon the lande of Israel, speake vnto the mountaynes and hilles, to valleys and dales, thus saieth the LORD God: Beholde, this haue I deuised in my gelousy and terrible wrath: For so much as ye haue suffred reproche of the Heithen, therfore thus saieth the LORDE God: I haue sworne, that the Gentiles which lye about you, shall beare youre cōfusion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre fruite to my people of Israell, for it is harde by, that it will come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tylled, and sowen. I will sende you much people, which shalbe all of the house of Israel: the cytyes shalbe inhabited, and the decayed places shal be repayred againe. I will prouyde you with much people and catell, which shal increase & bringe fruite. I will restore you also to your olde estate, and shew you more kindnesse then euer ye had before: whereby ye shall knowe, that I am the LORD. yee people will I sende vnto you (o my folke of Israel) which shall haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be without them. Agayne, thus saieth the LORDE God: For so much as they say vnto you thou art an eatar vp of me, and a waster of thy people: therfore thou shalt eate no mo men, neither destroye thy people any more, saieth the LORDE God. And I will not suffre the, for to heare thine owne confusion amonge the Gentiles from henceforth. Thou shalt not beare the reproche of the nations, nor cast out thine owne people anymore, sayeth the LORDE God.

Moreouer, the worde of the LORD came vnto me, saienge: O thou sonne of mā, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes & ymaginacions, so that in my sighte their waye was like ꝧ vnclennes of a menstruous woman. Wherfore I poured my wrothfull displeasure vpō them, because of the bloude that they had shed in the lōde, & because of their Idols, wherwith they had defyled them selues. I scatred the also amonge the Heithen, so that they were strowed about in the lōdes. Accordinge to their wayes & after their owne inuencions, so dyd I punysh them.

Rom. 2. c. Esa. 52. b. D *Now when they were gone vnto ꝧ Heithen, and came in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must go out of their owne londe? Then spared I my holy name, which ꝧ house of Israel had dishonoured amonge the Gētiles, to whom they came. Therfore tell ꝧ house of Israell: Thus saieth the LORD God: I do not this for your sakes (O house of Israel) but for my holy names sake, which ye dishonoured amōge the Heithen, when ye came to thē. Therfore, I will halowe my great name agayne, which amonge the Gētiles is euel spoken of for ye youre selues haue dishonoured it amōge them. And the Gentiles shal knowe, that I am the LORD, when I am honoured in you before their eyes, saieth the LORD God.

Esa. 44. a. Ier. 17. c. Is for you, I wil take you from amonge the Heithen, and gather you together out of all countrees, and bringe you agayne in to youre owne lōde. *Then will I poure cleare water vpon you, & ye shalbe clene: yee from all youre vnclennesse & from all your Idols shall I clēse you. Eze. 11. b. 18. c. *A new harte also wil I geue you, and a newe spyrite will I put in to you. Is for that stony hart, I will take it out of youre body, and geue you a fleshly harte. Deut. 8. d. I will geue you my spyrite amonge you, *& cause you to walke in my commaundemētes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to your forefathers, & ye shalbe my people, & I will be your God. & I will helpe you out of all youre vnclennesse, I wil call for the corne, and will increase it, & will let you haue no honger. I will multiplie the frutes of the trees and ꝧ increase of the felde for you, so that ye shal beare nomore reproche of honger amōge ꝧ Heithē. Then shall ye remēbre your owne wicked wayes, & youre ymaginaciōs, which were not good: so that ye shal take displeasure at your owne selues by reason of youre synnes and abhominacions.

But I will not do this for your sakes (saieth ꝧ LORDE God) be ye sure of it. Therfore (o ye house of Israel) be ashamed & confounded for youre synnes. Moreouer, thus saieth the LORDE God: what tyme as I shal clēse you from all your offences, then wil I make the cities to be occupied againe, and wil repayre the places that be decayed. The desolate londe shal be buylded agayne, whiche afore tyme laye wayst, in the sight of all them, that laide by. Then shal it be sayde: This wayst lōde is become like a garden of pleasure, and the wyde, desolate, & broken downe cities, are now stronge, and fensed agayne. Then the rellues of the Heithen that lye rounde about you, shal knowe, that I am the LORD, which haue payre that was broken downe, and planted agayne, that was made wayst. Euen I the LORDE haue spoken it & will do it in dede.

Thus saieth the LORD God: I will yet once be founde agayne of ꝧ house of Israel, & do this for thē: * I shal increase them as a flocke of men. Like as the holy flocke, and ꝧ flocke of Jerusalem are in the hie solempne feastes: so shall also the wilde wasted cities be fylled with flockes of men: and they shall knowe, that I am the LORD.

The xxxvij. Chapter.

The honde of the LORDE came vpon me, & caried me out in the spyrite of the LORDE, & let me downe in a playne felde, ꝧ laye full of bones, & he led me rounde about by them: & beholde, the bones that laye vpon the felde, were very many, & maruelous dyre also. Then sayde he vnto me: Thou sonne of man: thinkest thou that these bones maye lyue againe? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpō these bones, & speake vnto them: ye dyre bones, heare ꝧ worde of the LORDE. Thus saieth ꝧ LORD God vnto these bones: Beholde, I wil put breth into you, ꝧ ye maye lyue: I will geue you synowes, & make fleshe grow vpon you & couer you ouer with skynne: & so geue you *breth, that ye maye lyue, & knowe, that I am the LORDE.

So I prophecied, as he had commaūded me. *And as I was prophecienge, there came a noyse & a great mocion, so that ꝧ bones rāne euery one to another. Now whē I had loked, beholde, they had synowes, and fleshe grewe vpon them: & aboue they were

couered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou towarde ꝓ wynde: prophecy, and speake to the wynde: Thus saieth the LORD God: Come (o thou ayre) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophecied, as he had commaunded me: Then came the breth vnto them, and they receaued life, and stode vp vpon their fete, a maruelous greate sorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecie thou, & speake vnto them. Thus saieth ꝓ LORDE God: Beholde, I will open youre graues (o my people) & take you out of youre sepulcres, & bringe you into ꝓ londe of Israel agayne. So shal ye knowe ꝓ I am the LORDE, when I opē youre graues, & bringe you out of them. Myne spirite also wil I put in you, & ye shal lyue, I will set you agayne in youre owne lōde, and ye shal knowe, that I am the LORD, which haue sayde it, and fulfilled in dede.

The worde of the LORD came vnto me, saynge: Thou sonne of man, take a sticke & write vpon it: Vnto Juda & to the chyldren of Israel his compayons. Then take another sticke, and wryte vpon it: Vnto Joseph the stocke of Ephraim, and to all ꝓ houshold of Israel hys companyons And thā take both these together in thine honde, so shall there be one stycke therof. Now ꝓ the chyldren of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answere: Thus saieth the LORDE God: Beholde, * I will take the stocke of Joseph, which is in the honde of Ephraim, and of the trybes of Israel hys felowes, and will put them to the stocke of Juda, & make them one stocke, and they shal be one in my hōde. And ꝓ two stickes where vpon thou wryteste, shalt thou haue in thine honde, that they maye se, and thou shalt saie vnto them:

Thus saieth the LORDE God: beholde I will take awaye the children of Israel from amōge ꝓ heithen, vnto whom they be gone, and wil gather them together on euery syde and bringe them agayne in to their owne lō deryee I will make one people of thē in the londe, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall nomore be two peoples from henceforth, neither be deuyded in to two kyngdomes: they shal also defyle thē selues nomore with their abhomynacions, Idols and all their wicked dounges I wil helpe thē out of all their dwellinge places, wherin they haue synned: and will so clense them, that they shalbe my people, and I their God.

Dauid my seruaunt shalbe their king, & *they all shall haue one shepherde only. They shall walke in my lawes, & my cōmaūdementes shal they both kepe & fulfil. They shall dwel in the londe, that I gaue vnto Jacob my seruaunt, where as youre fathers also haue dwelt. yee euē in the same londe shal they, their children, & their childers children dwell for euermore: and my seruaunt Dauid shal be their euerlastinge prynce. Moreouer, I will make a bonde of peace with them, which shal be vnto them an euerlastinge couenaunt. I wil settle thē also, and multiplie them, my Sanctuary will I set amonge thē for euermore. Ezr.34.B. Joh.10.B.

* My dwellinge shalbe with thē, yee I will be their God, & they shalbe my people. Thus the heithen also shal knowe, that ꝓ LORDE am ꝓ holy maker of Israel: when my Sanctuary shal be amōge thē for euermore. Leui.:9 b.

The.xxxviij.Chapter.

AND the worde of the LORDE I came vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chefe prynce at Meiech & Tubal: prophecy agaynst hym, & saye: Thus saieth ꝓ LORD God: * O Gog thou chefe prynce of Meiech and Tubal: beholde, I wil vpō the, and wil turne ꝓ aboute and put a bytt in thy chawes: I will bringe the forth and all thine hooste, both horse and horsmen, which be all weapened of the beste fashion: a greate people, that handle altogether speares, shyldes, and swordes: the Perses, Moryans and with them the Lydians, which all beare shyldes and helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and much people with the. Ezr.39. Apo.20.

Therfore prepare the, set thy self in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lōde, that hath bene destroyed with the sworde, & now is replenished agayne with diuerse people vpon the mountaynes of Israel, whiche haue lōge lyē waist. yee they be brought out of the nacions, & dwell all safe. Thou shalt

come vp like a stormy wether, to couer the lõde, and as it were a darke cloude: thou with all thine hoostes, and a greate multitude of people with the.

B Moreouer, thus saieth the LORDE God: At the same tyme shall many thynges come in to thy mynde, so that thou shalt ymagyn myscheefe, and saye: I wil vp to yonder playne londe, seynge they syt at ease, and dwel so safely (for they dwell all without ony walles they haue nether barres nor dores) to spoyle them, to robbe thẽ, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, þ is gathered together from amõge the Heythen, whiche haue gotten catell and good, and dwell in the myddest of the londe Then shall Saba and Dedan and the marchauntes of Tharsis wt all their worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle, to take siluer and golde: to carry awaye catell and good: and to haue a great praye?

Therfore, o thou sonne of man, thou shalt prophecie, and saye vnto Gog: Thus saieth the LORDE God: In that daye thou shalt knowe, þ my people of Israel dwelleth safe: and shalt come from thy place, out of þ northy partes: thou and much people with þ, which ryde vpon horses, wherof there is a greate multitude and innumerable sorte. yee thou shalt come vpon my people of Israell, as a cloude to couer the lõde. This shall come to passe in the latter dayes: I will bringe the vp in to my londe, that the Heythen maye knowe me, when I get me honoure vpõ the (o Gog) before their eyes.

Thus saieth the LORD God: Thou art he, of whome I haue spoken afore tyme, by my seruauntes þ prophetes of Israel, which C prophecied in those dayes & yeares, that I shulde bringe the vpon them. At the same tyme, when Gog commeth vp in to the londe of Israel (saieth the LORDE God) shal my indignaciõ go forth in my wrath. For in my gelousy & hote displeasure I haue deuysed, *that there shalbe a greate trouble in þ londe of Israel at that tyme. The very fysshes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon þ earth, shall tremble for feare of me.

Dan. 12.a Mat. 24.b Luce. 21.c

The hilles also shalbe turned vpside downe the stayers of stone shall fall, and all walles shall syncke to the grounde. I will call for a swearde vpon them in all my mountaynes, saieth the LORDE God: so þ euery mans swearde shal be vpon another. With pestilẽce and bloude wil I punysh him: stormy rayne and haleستones, fyre and brymstone, wil I cause to rayne vpon him and all hys heape, yee and vpon all that great people that is wt him. Thus wil I be magnified, honoured, & knowne amonge the Heythe: that they maye be sure, how that I am the LORDE.

The xxxix. Chapter.

THerfore o thou sonne of mã, prophecie agaynst Gog, and speake: Thus saieth the LORDE god: *Behold, o Gog: thoucheef a prynce at Mesech and Tubal, I will vpon the, and turne the aboute, and carie the forth, & lede the from the northy partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I will smyte it out of thy lefthonde, and cast thine arowes out of thy righthonde. Thou with all thine heape, and all the people that is with the, muste fall vpon the mountaynes of Israel. Then will I geue the vnto þ foules and wilde beastes of the felde, to be deuoured: there muste thou lye vpon the felde: for euẽ I the LORD haue spoken it, saieth the LORDE God.

In to Magog, and amonge those þ litte so carlesse in the Iles: wil I sende a fyre, and they shal knowe, þ I am the LORD. I will make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euell spoken of onymore: but the very Heythen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it commeth, and shalbe fulfilled in dede, saieth the LORD God. This is the daye, wherof I haue spoken: They þ dwell in the cities of Israell, shall go forth and set fyre vpon the weapens, and burne them: shyldes, and speares, bowes, and arowes, bylles, and cloubbes: seuen yeares shal they be burnynge therof, so that they shal cs bringe no sticks from the felde, nether haue nede to hew downe ony out of þ wood: for they shall haue weapens ynough to burne. They shall robbe those that robbed them, & spoyle those that spoyled them, saieth the LORDE God.

At the same tyme will I geue vnto Gog, C a place to be buried in, in Israel: euẽ the valley, where thorow men go from the east to the see warde. Those that trauayle therby, shal abhorre it. There shal Gog and all hys people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israell be burienge of them, that they maye clense þ londe: yea

all the people of the londe shall burye them. And it shall be a glorious daye, whē I get me that honoure, saieth the LORDE God. They shall ordene men also to be deadburiers, euer goinge thorow the londe, and appointe them certayne places to bury those in, which remayne vpon the felde, that the londe maye be clensed. From ende to ende shall they seke, and that. viii. monetes longe. And those that go thorow the londe, where they se a mans bone, they shall set vp a token by it, till ỹ deadburiers haue buried it also, in the valley the of the people of Gog. And name of ỹ cite shalbe called Hamona: Thus shall they make the londe clene.

And thou sonne of man: thus saieth the LORDE God: Speake vnto all the foules and euery wynde, yee and to all the wilde beastes of the felde: heape you together and come gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpō the mountaynes of Israel: eate flesh, and drynke bloude. ye shall eate the flesh of ỹ worthies, and drynke the bloude of the princes of the londe: of the wethers, of the lambes, of the goates, and off the oxen that be all slayne at Basan. Eate the fat poure deply full, and drynke bloude, till ye dronken of the slaughter, which I haue slayne vnto you. Fyl you at my table with horses and stronge horsmen: with captaynes & all men of warre, saieth the LORDE God.

I will bringe my glory also amonge the Gentiles, that all the Heithen maye se my iudgment, that I haue kepte, and my honde which I haue layed vpon them: that the house of Israel maye knowe, how ỹ I am the LORDE their God from that daye forth. And the Heithē shall knowe, that whē as the house of Israel were led in to captyuyte: it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them and delyuered them in to the hondes of their enemies, that they might all be slayne with the swearde. Accordinge to their vncleanesse and vnfaithfull dealinges, so haue I entreated them, and hyd my face from them. Therfore thus saieth the LORDE God: Now will I bringe agayne the captynes of Jacob, and haue mercy vpō the whole house of Israel, and be gelous for my holy names sake. All their confusion and offence that they haue done againste me, shall be taken awaye: and so safely shall they dwell in their londe, that no man shall make them afrayed. And when I haue brought them agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am prayse in them before many Heithen: then shall they knowe, that I am the LORDE their God, which suffred thē to be led in to captiuyte amonge the Heithen, but now haue brought thē agayne in to their owne londe, and not left one of them ponder.

After that, will I hyde my face nomore from them, * but will poure out my spyrite vpon the house of Israel, saieth the LORDE God. * Ezec. 36. d.

The. xl. Chapter.

In the. xxv. yeare of oure captiuyte, in the begynnynge of the yeare, the. x. daye of the moneth that is ỹ. xiiii. yeare, after that the cite was smytē downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euen in to the londe of Israel brought he me, in the visions of God: and set me downe vpon a marueilous hie mountayne, wherupō there was al buyldinge (as it had bene of a cite) towarde the south.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his honde, and a meterodde also. He stode in the doore, and sayde vnto me: marcke well with thyne eyes, herken to with thine eares, and fasten it in thine hart, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And whatsoeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outside roūde aboute the house: the meterodde that he had in his honde, was six cubites lōge & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyght also a meterodde. Thē came he vnto the east doore, and wente vp the stayers, and measured ỹ postes of the doore: wherof euery one was a meterodde thicke. Euery chābre was a meterodde longe and brode: betwene the chambers were fyue cubites. The poste of the doore within the porche, was one meterodde. He measured also ỹ porche of the vnnermer doore, which conteyned a meterodde. Thē measured he the entrie of the doore, that cōteyned eyght cubites, and his piers two cubites: and this entrie stode inwarde.

The chambers of ꝑ doore eastwarde, were thre on euery syde alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the doore: which was.x. cubites, and the heyght of the doore.xiii. cubites. The edge before the chambres was one cubite brode vpon both the sydes, and the chambres lix cubites wyde of either syde.

He measured the doore from the rygge of one chambre to another, whose wydenesse was xxv. cubites, and one doore stode against another. He made pilers also. lx. cubites hye, rounde aboute the courtedoore. Before the inwarde porte vnto the forecentre of the vnnermer doore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto the doore, had syde wyndowes: So had ꝑ fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode datetrees.

C Then brought he me in to the fore courte, where as where chambres & paued workes, made in the forecourte rounde aboute xxx. chãbres vpon one paued worke. Now the paued worke was alonge besyde the doores, and that was the lower paued worke. After this, he measured the bredth from the lowerdoore, vnto the vnnermer courte of the out syde, which had an hundreth cubites vpon the east and the north parte. And the doore in the vttemost courte towarde ꝑ north measured he after the length and bredth: his thre chambres also on either syde, with his pilers and fore entries: which had euen the measure of the first doore. His heyght was fiftie cubites, the bredth.xxv. cubites: his wyndowes and porches with his date trees, had euen like measure as the doore towarde the east: there where.viii. steppes to go vp vpon and their porche before them. Now the doore of the vnnermer courte stode straight ouer agaynst the doore, that was towarde ꝑ north east. From one doore to another, he measured an.C. cubites.

After that, he brought me to the south syde, where there stode a doore towarde ꝑ south whose pilers and porches he measured, these had the fyrst measure, and with their porches they had wyndowes rounde aboute, like ꝑ first wyndowes. The heyght was.l. cubites, the bredth.xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the doore of the vnnermer courte stode towarde the south, and he measured from one doore to
D another an.C. cubites. So he brought me in to the vnnermer courte, thorow the doore of the south syde: which he measured, and it had the measure afore sayde. In like maner his chambres, pilers, and forecentries, had euen the foresaide measure also. And he had with his porches rounde aboute, wyndowes of.l. cubites hye, and.xxv. cubites brode. The porches rounde aboute were.xxv. cubites lõge, & v. cubites brode: & his porch reached vnto the vttemost courte: vpon his pilers there were date trees, and.viii. steppes to go vp vpon.

He brought me also in to the vnnost courte vpon the east syde, and measured the doore acordinge to the measure afore sayde. His chambers, pilers, and porches had euen the same measure, as ꝑ first had: & his porches he had wyndowes rounde aboute. The heyght was.l cubites, ꝑ bredth .xxv. cubites His porches reached vnto ꝑ vttemost courte: his pilers also had date trees on either syde, and, viii. steppes to go vp vpon. And he brought me to the north doore, and measured it, which also had the foresayde measure His chambres, pilers, and porches had wyndowes rounde about: whose heyght was.l cubites, and the bredth.xxv. His pilers stode towarde the vttemost courte, and vpon them both were date trees, and. viii. steppes to go vp vpon. There stode a chambre also, whose intraunce was at the doore pilers, and there the burntoffrynges were washed.

In the doore porche, there stode on eche syde two tables for the slaughtinge: to slaye the burntoffringes, synneoffringes, and trespaceoffringes ther vpon. And on the one syde as men go forth to the north doore, there stode two tables. Foure tables stode on ether syde of the doore, that is. viii. tables, wherupon they slaughted. Foure tables were of hewen stone for the burntoffringes, of a cubite and a halfe lõge and brode, and one cubite hie: wherupõ were layed the vessels and ornamentes, which were vsed to the burnt and slayne offeringes, when they were slaughted. And within there were holes foure fyngers brode, fastened rounde aboute, to hãge flesh vpon, & vpon the tables was layed the offringe flesh. On the outside of the vnnermer doore were the syngers chambers in the inwarde courte beside the north doore ouer agaynst the south. There stode one also, beside the east doore northwarde.

And he sayde vnto me: This chambre on ꝑ the south syde belongeth to the preistes, that

habitacion: and this towarde the
the pyller that were vpon the
be the fourme of ✠ Sanctu ✠
before the ✠ Oracle. In fronte
Lent. So he measured the
which was in length an. C. cubi
in breth by the foure cor-
gates stode before the house
to the fore entre of the
measured the walles by the en-
were syue cubites longe on
The thicknesse also of the doze
was syue cubites, the bredth xi.
steppes went men vp to
the walles also were pilers, on eyther
syde one.

The xli. Chapter.

Afterwarde he brought me to the
temple, & measured the postes:
which were of both the sydes,
cubites, thicke, accordinge to
the wydenesse of the tabernacle.
The bredth of the doze was. x. cubites,
walles of the doze on either syde fyue
He measured the lengthe there of
xl. cubites, and the bredth
twenty cubites, and measured the do
which were two cubites thicke:
the doze itself was syxe cubites, and the
of the doze was. xii. cubites. He mea
the lengthe and bredth therof, which
xx. cubites, before the temple
He sayde vnto me: this is the holyest
He measured also the wal of the hou
was syxe cubites. The chambers
rounde about the house, were eue
cubites wyde, & one stode hard
another, whereof there were. xxxiii.
stode vpon the walles about the house, to beare them vp:
the wall of the house they were not
The syde chambers were therer,
and had steppes thorow them ro
about the house. Thus was it wyder
that from the lowest, men might go
and vpp̄e chambers. ✠ Ia we al
that the house was very hye rounde about
The foundacion of the syde chābers was
made (that is syxe cubites) rounde The
of the syde wall without; contey-
ned xx. cubites, and so vpp̄ the outwall of
the chambers of the house.
Betwene the chambers, was the wyde-
nesse of xx. cubites rounde about the house.
The chambers doze stode ouer agaynst the
wall, the one doze was toward the
north, the other toward the south: and the
thicknesse of the outwall was. v. cubites ro-
unde about. Now the buyldinge that was
separated toward the west, was lxx. cubi-
tes wyde: the wall of the buyldynge was. v.
cubites thicke rounde about, and the length
fourscore cubites and ten. So he measured C
the house which was an. C. cubites longe,
and the separated buyldinge with the wall
there an. C. cubites longe also. The wyd-
nesse before the fore front of it that was sepa-
rated toward the east, was an. C. cubites.
And he measured the length of the buyl-
dinge before and behinde with the chābers
vpō both the sydes, and it contened an. C.
cubites. The ynnermer temple, the porch of
the foure courts, the syde postes, these thre
had syde wyndowes, pylers rounde about
te ouer agaynst the postes, from the grou-
de vp to the wyndowes: The wyndowes
them selues were syled ouer with bordes: &
thus was it about ye doze, into the ynnoste
house, and without also: yee the whole wal
on euery syde, both within and without was
syled ouer with greate bordes. There were
Cherubins and datetrees made also, so that
one datetre stode euer betwixte two Cheru-
bin: One Cherub had two faces, the face of
a man lokynge aside towarde the date tre,
and a lyons face on the other syde. Thus D
was it made rounde about in all the hou-
se: yee the Cherubins and datetrees were
made from the grounde vp about the doze,
and so stode they also vpon the wall of the
temple.
The bypostes of the temple were foure-
quared, and the fashion of the Sanctuary Exo. 1.
was, ✠ euen as it appeared vnto me afore Exo. 25. D
in the vision. ✠ The table was of wood,
three cubites hie, and two cubites longe: his
corners, the length, and the walles were of
woode. And he sayde vnto me: This is the
table, that shall stonde before the ✠ LORDE. The temple and the holyest of all had
either of the two dores, and euery doze had
two litle wicketes which were folde in one
vpon another, on euery syde two. And vpō
the dozes of the tēple there were made Che-
rubins and datetrees, like as vpon the wal-
les: & a greate thicke balke of woode was
before on the out syde of the porche. Vpon
both the sydes of the walles, of the porche
there were made hepe wyndowes and da-
tetrees, hauynge beames and balkes, lyke
as the house had.

The xlii. Chapter.

Then caried he me out in to the
fore courte towarde the north, &
brought me in to the chambre
that stode ouer against the bar
kebuyldinge northwarde, which
had the length of an. C. cubites, whose dore
turned towarde the north. The wydenesse
conteyned. L. cubites ouer against the. xx. cu
bites of the vttermer courte, and against ye
paued worke that was in ye fore courte. Be
syde all these thre there stode piles one ouer
against another: And before this chambre
there was a galery of. x. cubites wyde, and
within was a waye of one cubite wyde, and
their dores towarde the north. Thus the
hyest chambres were alwaye narower then
the lowest and middelmost of the buyldinge
for they bare chambre vpon chambre, & sto
de thre together one vpon another, not ha
uynge piles like the fore courte: therfore
were they smaller then those beneth and in
the myddest, to reken from the grounde vp
warde.

The wall without that stode by the cham
bres towarde the vttermost courte vpon the
fore syde of the chambres, was. L. cubites
longe: for the length of the vttermost cham
bers in the forecourte was. L. cubites also
but the length therof before the temple was
an. C. cubites. These chambres had vnder
them an entraunce of the east syde, wherby
a man might go in to them out of the fore
courte, through the thicke wall of the fore
courte towarde the east, right ouer against
the separated buyldinge. Before the same
buyldinge vpon this syde there were cham
bers also which, had alwaye vnto them, like
as the chambers on the north syde of the sa
me length and wydenesse.

Their entraunce, fassyon, and dores we
re all of the same maner. yee euen like as
other chamber dores were, so were those al
so of the south syde. And before the waye to
warde the syngers steppes on the east syde
there stode a dore to go in at. Then sayde he
vnto me: The chambers towarde the north
and the south, which stonde before the bac
ke buyldinge: those be holy habitacions, whe
in the preistes that do serueye before the
LORDE, must eate the moost holy offrin
ges: and there must they late the moost holy
offriges, meatoffriges, synne offriges, & trei
pace offriges, for it is an holy place. When ye
preistes come therin, they shall not go out in
to the fore courte: but (seynge they be holy)
they shal leaue the clothes of their ministra
cion, and put on other garmentes, when
they haue ony thinge to do with the people.

Now when he had measured all the in
wermer house, he brought me forth towarde
the east porte, and measured the same rounde
about. He measured the east syde with
the meterrodde, which rounde about con
teyned. v. C. meterrodes. And the north sy
de measured he, which conteyned rounde
about euen so much. The other two sydes
also towarde the south and the west (which
he measured) conteyned ether of them. v. C.
meterrodes. So he measured all the foure
sydes where there stode a wall rounde a
boute. v. C. meterrodes longe, and as hyde
also, which separated the holy from the
vnholy.

The xlvij. Chapter.

So he brought me to the dore
that turneth towarde the east.
Beholde, then came the glory of
the God of Israel from out of
the east, whose voyce was like a gre
ate noyse of waters, and the earth was light
ened with his glory. His sight ye like was
* like the first, that I sawe, when I sa
te in, what time as the citie shulde haue ben
destroyed: * and like the vision that I sawe
by the water of Cobar. Then fell I vpon
my face, but the glory of the LORDE came
in to the house through the east dore. And
wynde toke me vp, and brought me in to the
vnnermer courte: and beholde, ye house was
full of the glory of the LORDE.

I herde one speakinge vnto me out of the
house, and there stode one by me, that spake
vnto me: O thou sonne of man, ye place of
me is my seate, and the place of my soles
pes: where as I will dwell amonge ye chil
dren of Israel for euermore: so that the hou
se of Israel shall nomore defyle my holy na
me: nether they, nor their kinges, throu
their whoredome, throu their hie places &
throu ye dead bodies of their kinges, which
haue buylded their thresholdes in mine
harde vpon my thresholdes, & their postes
almoost at my postes: so that there is but a
bare wall betwixte me and them.

Thus haue they defyled my holy name
with their abhominacions, that they haue
committed. Wherfore I haue destroyed
in my wrath: But now they shall put away
their whoredome and ye dead bodies of their
kinges out of my sight, that I may dwell
amonge them for euermore. Therfore (o
thou sonne of man) shewe thou the hou
se of Israel a temple, ye they maye be asha

and of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all they haue done, then shewe them the fourme & fashion of the temple: the commynge in, the goynge out, all the maner and descripcion therof, yee all the ordes and ordinaunces of it, and describe yt before the, that they maye kepe and fulfill all the fashions and customes therof.

This is the descripcion of the house: Vpon the mount rounde aboute all the corners, it shalbe the holyest of all. Beholde that is the descripcion and fashion of the house. This is the measure of the aulter (after the true cubite: which is a spanne longer then another cubite) his botome in the mydst was a cubite longe and wyde, and the ledge that were rounde aboute it, was a spanne wyde. This is the heyght of the aulter: from the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, and the bredth but one cubite.

The aulter was foure cubite hye, and from the aulter vpwarde stode foure hornes and it was, xii. cubites longe and. xii. cubites wyde, vpon the foure corners: the couerynge of the aulter was. xviii. cubites longe and wyde vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome therof rounde about was one cubite: his steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus saieth the LORDE God: these are the ordinaunces and lawes of the aulter in the daye when it is made, to offre burntoffringes, and to sprenkle bloude ther vpon. To the priestes, to the Leuites that be of the seed of Sadoch, and treade before me to do me seruice, saieth the LORDE God: Unto these geue thou a ponge bullocke, for a synoffringe: and take the bloude of him, & sprenkle his foure hornes withall, and the foure corners of the aulter coueringe, with the ledge that goeth rounde aboute: here with shalt thou clense it, and reconcile it.

Thou shalt take the bullock also of the synoffringe, and burne him in a seuerall place without of the Sanctuary.

The nexte daye, take a goatbuck without blemish for a synoffringe, to reconcile the aulter withall: like as it was reconciled with the bullocke. Now when thou hast made it clene, then offre a ponge bullocke without blemish, and a ramme out of the flocke wi-

thout blemish also: Offre them before the LORDE, and let the priest cast salt therupon, and geue them so vnto the LORDE for a burntoffringe. Seuē dayes shalt thou bringe, euery daye a goatbucke. A ponge bullocke and a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shall they reconcile and clense the aulter and offre vpon it. When these dayes are expired, then vpō the. viii. daye and so forth the priestes shall offre their burntoffringes, and healthoffringes vpon the aulter: so wil I be mercifull vnto you, saieth the LORDE God. Leui.2.b.

The.xliiij. Chapter.

After this, he brought me agayne to the outwarde dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me. This dore shall be still shut, and not opened for ony man to go thorow it, but only for the LORDE God of Israel: yet he shall go thorow it els shall it be shut still. The prince himself shal come thorow it that he maye eate bread before the LORDE. At the porche shal he come in, and there shall he go out agayne. Then brought he me thorow the dore, vpon the north syde, of the house. And as I loked aboute me, beholde, * the glory of the LORDE fylled the house: and I fell downe vpō my face. So the LORDE spake vnto me. O thou sonne of man, fasten this to thine harte, beholde, and take diligent hede to all the ordinaunces of the LORDE, and all his lawes: ponder well with thine harte the commynge in of the house and the goynge forth of the Sanctuary, and tell that obstinate housholde of Israel. Thus saieth the LORDE God, O house of Israel, ye haue now done ynough vnto all youre abhominacions, seynge that ye haue brought into my Sanctuary straūgers, hauynge vncircūcised hartes and flesh, where thorow my Sanctuary is defiled, when ye offre my bread fatt, and bloude. Exo.40.f 24.d. Nu.9.f. 3.Re.8.b. 2.Pa.7.a.

Thus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary: but set keepers of my Sanctuary, euen after youre owne mynde. Therfor thus saieth the LORDE God: Of all the straungers that dwell amōge the children of Israel, no straūger (whose harte & flesh is not circumcised) shall come within my Sanctuary: No nor the Leuites that be gone backe fro me, and

haue deceaued the people of Israel with er
roures, goynge after their Idols: therfore
shall they beare their owne wickednesse.
Shulde they be set and ordened to ministre
vnder the dores of the house of my Sanc-
tuary, and to do seruyce in þ house: to slaye
burntoffringes and sacrifices for the peo-
ple: to stonde before them, and to serue the:
seynge the seruyce that they do them, is be-
fore their Idols, and cause the house of Is-
rael to stomble thorow wickednesse.

3. Reg. 2. f *For the which cause I haue pluckt out
myne hõde ouer them (saieth the LORDE)
so that now they must beare their owne ini-
quyte, and not to come nye me, to serue me
with their prestheade, in my Sanctuary,
and moost holyest of al: that they maye bea
re their owne shame and abhominacions,
which they haue done. Shulde I vse them
to be porters of the house, and to all the ser-
uyce that is done therin? But the prestes
Ezec. 43. d. 48. b the Leuites the sonnes of * Sadoch, that
kepte the holy ordinaunces of my Sanc-
tuary, when the children of Israel were go-
ne fro me: shall come to the, to do me seruy-
ce, to stonde before me, and to offre me the
fat and the bloude, saieth the LORDE
God.

They shall go in to my Sanctuary, and
treade before my table, to do me seruice, and
to wayte vpon myne ordinaunces. Now
when they go in at the dores of the vnner-
mer courte, they shall put on lynnyne clo-
thes, so that no wollyne come vpon them:
whyle they do seruyce vnder the dores of
the vnnermer courte, and within. They shal
haue fayre lynnyn bonettes vpon their hea
des, and lynnyn breches vpon their loynes
which in their laboure they shall not put a-
boute them: And when they go forth to the
people in to the outwarde courte, they shall
put of the clothes, wherin they haue minis-
tred, and laye them in the habitacion of
the Sanctuary, and put on other appa-
rell, lest they vnhalowe the people with
their clothes.

D *They shall not shaue their heades, nor
Leuit. 19. f. 21. a. & Le. 10. f. nourish the bushe of their heere, but rounde
their heades onlye. ‡ All the prestes that go
in to the vnmost courte, shall drynke no wy-
Leu. 21. b. Ose. 1. 2. 3. 8 ne. * They shall mary no wydowe, nother
one that is put from hir husbonde: but a
mayde of the sede of the house of Israel, or
a wydowe, that hath had a prest before.

Deu. 17. c * They shall shewe my people the diffe-
rence betwene the holy and vnholy, betwix
te the clene and vnclene, þ ony discorde
aryse, they shall discerne it, and geue sen-
tence after my iudgmentes. My solempne feas
tes, my lawes and ordinaunces shall they
kepe, and halow my Sabbathes. * They
Leui. 21. a. shall come at no dead persone, to defyle the
selues: (excepte it be father or mother, sonne
or doughter, brother or sister, þ hath had
yet no housbonde) in such they maye be de-
fyled.

And when he is clensed, there shall be re-
kened vnto him. vii. dayes: and yf he go in
to the Sanctuary agayne to do seruyce, he
shall brynge synoffringe sayeth the LOR-
DE God. * They shall haue an heretage,
Deu. 18. a. yee I my self wilbe their heretage: els shall
Iosu. 13. ye geue them no possession in Israel, for I
am their possession. The meatoffringe, syn-
offringe, and trespaceoffringe shall they ea-
te, and euery dedicate thinge in Israel, shal-
be theirs. The firstlinges of all the first frui-
tes, and all frewilloffringes shall be the
prestes.

Ye shall geue vnto the prest also the first-
linges of youre dowe, that God maye pur-
pere the residue. * But no dead carion shall
Ose. 4. Leui. 22. the prest eate, nor such as is deuoured of wil-
de beastes, foules, or catell.

The.xlv. Chapter

When ye deuyde the londe by the
Ezec. 48. a. lott, ye shall put a syde one parte for the LORDE to be holy
from other londes: namely. xxv
M. meteroddes longe, and. x.
M brode. This shalbe holy, as wyde as it
is rounde aboute. Of this parte there shall
belonge vnto the Sanctuary. b. C. mete-
roddes in all the foure corners, and. l. cubi-
tes wyde rounde aboute to the suburbes.
And from the measure, namely of. xxv. M.
metteroddes longe, and. x. M. brode, thou
shalt measure, wherin the Sanctuary and
the holiest of all maye stonde.

The residue of that holy grounde shall
be the prestes, which do seruyce in the San-
tuary of the LORDE, and go in before the
LORDE to serue him, that they maye ha-
ue rowme to dwell in.

As for the Sanctuary it shall stonde for
it self: and to the Leuites that serue in the
house, there shalbe geuen. xx. habitacions,
of the. xxv. M length. and. x. M. brede. ye
shall geue also vnto the cite a possession of
v. M. meteroddes brode, and. xxv M longe
beside the parte of the Sanctuary: that shal
be for the whole house of Israel. * Upon Ezec. 48.
both the sydes of the Sanctuaryes parte, ‡

by the citie, there shalbe geuen vnto the prynce, what so euer lyeth ouer agaynst the citie, as farre as reacheth westwarde & eastwarde which shalbe as longe as one parte, from the west vnto the east.

This shalbe his owne lode in Israel, that my princes be nomore chargeable vnto my people. And such as remayneth yet ouer in þ lande, shalbe geuen to the house of Israel according to their tribes. Thus sayeth the LORD God: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of violence and robbinge, & do according to the thinge, that is equall & lawful: & thrust out my people nomore, saieth the LORD God. ye shall haue a true weight, a true Epha, & a true Bat.

The Epha & the bat shal be alyke. One Bat shall cõtayne þ tenth parte of an Homer, and þ shall one Epha do: their measure shal be after þ Homer. * One sycle maketh .xx. Gerah. So .xx. sycles, & .xxv. & .xv. sycles make a pounde. This is the heaueofferynge, that ye shall geue to be heaued: namely, the .xvi. parte of an Epha, out of an Homer of wheat and the .xvi. parte of an Epha, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the .x. parte of one Bat out of a Cor.

Ten Battes make an Homer: for one Homer maketh ten Battes. And one lambe frõ two hundreth shepe out of the pasture of Israel, for a meatofferynge, burntofferynge and healthofferynge, to reconcile them, saieth the LORD God. All the people of the londe shall geue this heaueofferynge with a fre will offeringe. It shall be the princes parte to offre burntofferynges, meatofferynges and drynkofferynges vnto the LORDE, in the holy dayes, new moones, Sabbathes, and in all the hye feastes of the house of Israell. The sinofferynge, meatofferynge, burntofferinge & healthofferynge shall he geue, to reconcile the house of Israel. Thus sayeth þ LORD God: The first date of the first moneth thou shalt take a yõge bullocke without blemysh and clense the Sanctuary.

So the preest shall take of the bloude of þ sinofferynge, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aulter, with the dorepostes of the vnnermer courte. And thus shalt thou do also the seuenth daye of the moneth (for such as haue erred of ignorannce, or beynge deceaued) to reconcile the house withall. * Vpõ þ .xiiij. daye of the first moneth ye shall kepe Easter. Seuen dayes shal the feast cõtinue, wherin there shal no sower nor leuended bread be eate

Vpon the same daye shall þ prynce geue for himself and all the people of the londe, a bullocke for a synofferinge. And in the feaste of the seuen dayes he shal offre euery daye a bullocke & a ram, that are without blemysh, for a burntofferinge vnto the LORDE: & an hegoate daily for a synofferynge. For þ meat offrynges he shall geue euer an Epha to a bullocke, an Epha to a ram, & an Hin of oyle to an Epha. Vpon þ .xv. daye of the seuenth moneth, he shall kepe the seuen dayes holy one after another, euẽ as þ other .vii. dayes: with the synofferynge, burntofferynge, meatofferinge, and with the oyle.

The.xlvi.Chapter.

THus sayeth the LORD God: The doore of the vnnermer courte towarde the east, shall be shutte the .vi. worke dayes: but in the Sabbath and in the daye of the new moone, it shalbe opened. Then shall þ prynce come vnder the doore porche, & stonde still without by the dore poste. So þ preestes shall offre vp hys burnt & healthofferynges. And he shall worshippe at the dore post, and go his waye forth agayne: but the dore shall nomore be shut till the euenynge.

On the same maner shall the people of þ lõde also do their worshippe before þ LORDE, without this dore vpõ the Sabbathes and new moones. This is now the burntofferynge, that the prynce shall bringe vnto the LORDE vpon the Sabbath: sire lambes without blemysh, & a ram without blemysh, and an Epha for a meatofferinge, with the ram. As for the lãbes, he maye geue as many meatofferynges to thẽ as he will, & an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yonge bullocke without blemysh, sire lambes & a ram also without blemysh. With the bullocke he shall geue an Epha, and with the ram an Epha also for a meatofferinge: but to þ lambes, what he maye come by: And euer an Hin of oyle to an Epha. When the prynce cõmeth, he shall go vnder the dore porche, and eben there de parte forth agayne. But when the people of the londe come before the LORD in the hye solẽpne feast, as many as come in by þ north dore to do worshippe, shall go out agayn at the south dore. And they that come in at the south dore, shall go forth agayne at þ north dore. There shall none go out at þ dore whe re he came in, but shall go forth right ouer on the other syde, and the prynce shall go in and out amonge them.

Upon the solempne and hie feast dayes, this shalbe the meatofferinge: In Epha to a bullock, and an Epha to a ramme: & to the lambes, as many as he wil, but euer an Hin of oyle to an Epha. Now when the prynce bryngeth a burntofferinge or an healthoffe rynge with a fre will vnto the LORD, the east doze shalbe opened vnto hym, that he maye do with hys burnt and healthofferin C ges, as he doth vpon the Sabbath: & whē he goeth forth, the doze shall be shut after hym agayne. He shall daylie brynge vnto ꝓ LORDE a lambe of a yeare olde without blemish for a burntofferynge: this shall he do euery morynge. And for a meatofferyn ge he shall geue the sixte parte of an Epha, and the thirde parte of an Hin of oyle (to mynge with the cakes) euery morynge. Lee this shalbe a daily meatofferinge vnto the LORDE, for an euerlastinge ordinaun ce: and thus shall the lambe, the meatoffe rynge and oyle be geuen euery morynge, for a daylie burntofferinge,

Morouer, thus saieth the LORD God: yf the prynce geue a gifte vnto ony of hys sonnes, then shall it be his sonnes heretage perpetuall, that he maye possesse it. But yf he will geue one of his seruauntes some off his heretage, it shall be his to the * fre yea re, & thē to returne agayne vnto the prynce: for his heretage shalbe his sonnes onely.

3.Re.21.a 2.Mcb.b * The prynce also shall take none of the peo ples enherytaunce, nor putt them from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abrode, but that euery mā maye haue his owne.

D And he brought me thorow the intraun ce at the syde of the doze to ꝓ habitacion of the Sanctuary, that belongeth to ꝓ prestes and stode towarde the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shall dight the trespace and synoffe rynges, & bake ꝓ meatofferynges: that they nede not beare thē in to the outwarde courte, and so vnhalowe the people. So he brought me in to the vttemost courte, roun de aboute all the foure corners. Beholde, in euery corner of ꝓ forecourte, there was yet a litle courte. Lee in all the foure corners of the courte, there was made a litle courte of xl. cubites longe, and xxx. cubites brode: the se foure litle courtes were of one like measu re, & there went a tygge wal rounde aboute them all foure, vnder the which there were harthes made rounde aboute. Then sayde he vnto me: This is the ketchin, where ꝓ mi nisters of the house shall dight the sacry fe rynges of the people.

The xlvii. Chapter.

After this he brought me agayn before the doze of the house: & beholde, there gushed out wa ters from vnder the postes of ꝓ house eastwarde (for the house stode towarde the east) that ranne downe vpon the rightsyde of ꝓ house, whiche lyeth to the aulter southwarde. Thē caried he me out to the north doze, and brought me forth there rounde aboute by the vttemoste doze, that turneth eastward. * Beholde, there ca. pa.2. me forth ꝓ water vpon the rightsyde. Now whan the man ꝓ had the metercorde in hys honde wente out vnto the east doze, he mea sured a. M. cubites, & thē he brought me thro row ꝓ water, euē to the ancles: so he mea sured yet a thousande, & brought me thorow ꝓ water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he mea sured a thousande agayne, then was it such a ryuer, ꝓ I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: haste thou seē this, o thou sonne of man: and with that, he brought me to the ryuer banck agayne.

Now when I came there, there stode ma ny trees vpon ether syde of the ryuer bāke. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne feldē, commeth in to the see: and from the see it runneth out, & ma keth the waters whole. yee all that line and moue, where vnto this ryuer commeth, shal recouer. And where this water cōmeth, the re shalbe many fysh. For all that commeth to this water, shall be lusty and whole. By this ryuer shal the fyshers stonde from En gaddi vnto En Eglaim, & there sprede out their nettes: for there shalbe greate heapes of fysh, like as in the mayne see. As for hys claye and pyttes, they shal not be whole, for why, it shalbe occupied for salt.

By this ryuer vpon both the sydes of C shore, there shall growe all maner of frute full trees, * whose leaues shall not fall of, pa.2. ther shall their frute perish: but euer be ryp at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and hys leaf profitable for medycin. Thus sayeth the LORD God: Let this be

the borders, wherin ye shall deuyde the londe vnto the xii. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another of the which lõde I swore vnto youre fathers, that it shulde fall to youre enherytaunce.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zedada: namely, Hemath, Berotha, Sabarama betwen the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauerã. Thus the borders frõ the see forth, shalbe Hazar Enan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shall ye measure frõ Hauran and Damascus, from Galead and the lande of Israell by Jordane and so forth, vnto the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of strife vnto Cades, ỹ ryuer, to the mayne see: & that is the south parte.

The west parte: namely the great see frõ the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shall ye parte amõge you, accordinge to the trybes of Israel, and deuyde it to be an heretage for you, and for the straungers that dwell amõge you, & begette children.

For ye shall take them amonge the chyldren of Israell, like as though they were of youre owne houshalde and countre, & they shall haue heretage with you amonge ỹ chyldren of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue him hys heritage, saieth the LORDE God.

The.xlviij. Chapter.

These are the names of ỹ trybes that lye vpon the northsyde, by the waye of Hetlon, till thou cõmest vnto Hemath and Hazar Enan, the borders of Damascus eastwarde the north beside Hemath: Dan shall haue hys portiõ from the east quarter vnto the west. Upon the borders of Dan frõ the east syde vnto the west, shall Aser haue his portion. Upon the borders of Aser from the east parte vnto the west, shall Nephtali haue his portion.

Upon the borders of Nephtali from the east quarter vnto the west, shall Manasses haue his portion. Upon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his portion. Upon the borders of Ephraim from the east parte vnto ỹ west, shall Ruben haue his portion. Upon ỹ borders of Ruben from the east quarter vnto the west, shall Juda haue his portion.

Upon the borders of Juda from the east parte vnto the west, ye shal set aside one portiõ of.xxv.M. meteroedes longe and brode (like as another portion from the east syde vnto the west,) wherin the Sanctuary shal stonde.

B

*As for the portion, that ye shall separate out for the LORD, it shalbe.xxv.M. longe, and.x.M. brode. Which separated holy portion shall belonge vnto these: namely to the priestes, towarde the north.xxv M. & towarde the west.x.M. brode, towarde the east.x. M. brode also, & towarde the south.xxv.M. longe, wherin the Sanctuary of the LORD shall stonde. Jee this same place shal be the priestes, ỹ are of the children of *Sadoch, & haue kepte my holy ordinaunce: which were not astraye in the errour of the children of Israel, like as the Leuites are gone astraye and this separated pece that they haue of ỹ lõde, shalbe the moost holy, harde vpon the borders of the Leuites. And nexte vnto the priestes, shall the Leuites haue.xxv.M. longe and.x.M. brode. This shalbe on euery syde.xxv.M. longe, and.x.M. brode. Of thys portiõ they shal sell nothinge, nor make ony permutacion therof, lest the chefe of the londe fall vnto other, for it is halowed vnto the LORDE.

Exe.4

Exe.41.b. and.44.a.

The other.v.M. after the bredth, ỹ lyeth by the.xxv.M. shalbe comon: it shall belõge to the citie and to the suburbes for habitacions, and ỹ cite shall stonde in the myddest therof. Let this be the measure: towarde the north parte, v.C. & iiii.M, towarde the south parte. v.C. & iiii.M, towarde the east parte v.C. and iiii.M: towarde the west parte, v. C. and iiii.M.

C

The suburbes harde vpon the citie, shall haue towarde the north.L. and ii.C. towarde the south.L. and two.C: towarde the east L. and two.C: towarde the west also.L. and two.C. As for the residue of the length, that lyeth harde vpon the separated holy grounde: namely.x.M. towarde the east and.x.M. towarde the west, nexte vnto the holy portiõ: it and the increase therof shall serue for their meate, that labboure in the citie. They that labboure for the welth of the citie, shall manteyne thys also, out of what tribe so euer they be in Israell.

All that is separated of the.xxv.M. longe and.xxv.M. brode on the foure partes, ỹ

shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of ỹ
D citie. The residue vpon both the sydes of ỹ
Eze.45.a. Sanctuary & possession of the citie, * shall belonge to the prynce, before the place of ỹ .xxv.M. vnto ỹ east ende, & before the place of ỹ .xxv.M. westwarde, vnto the borders of the citie: this shalbe the prynces porcion. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Moreouer, from the Leuites and the cities possession, that lye in the myddest of ỹ prynces parte: loke what remayneth betwixte ỹ border of Juda & the border of Ben Jamin, it shalbe the prynces.

Now of the other trybes.

From the east parte vnto the west, shall Ben Jamin haue his porcion. Upon ỹ borders of Ben Jamin from the east syde vnto the west, shall Symeon haue his porcion. Upon the borders of Symeon from ỹ easte parte vnto the west, shall Jsachar haue his porcion. Upon the borders of Jsachar from the eastsyde vnto the west, shall Sabulon haue his porcion. Upon the borders of Sabulon frō the east parte vnto the west, shall Gad haue his porcion. Upon the borders of Gad southwarde, the coastes shall reach frō Thamar forth vnto the waters of strife to Cades, and to the broude, euen vnto ỹ mayne see.

E This is the londe with his * porcions,
Num.32. Jos.13.14 which ye shall distribute vnto the trybes of Jsrael, saieth the LORDE God. Thus wyde shall the citie reach: vpon ỹ north parte .v.C. and .iiii.M. measures. The portes of the citie, shall haue the name of the trybes of Jsrael. Thre portes of the northsyde One Ruben, another Juda, the thirde Leui.

Upon the eastsyde .v.C. & .iiii.M. measures, with the thre portes: The one Joseph, another Ben Jamin, the thirde Dan. Vpō the southsyde .v.C. and .iiii.M. measures, with the thre portes: the one Symeon, another Jsachar, ỹ thirde Sabulon. And vpō the west syde .v.C. and .iiii.M. measures, with thre portes also: ỹ one Gad, another Aser, the thirde Nephtali. Thus shall it haue .xviii.M. measures rounde aboute.

And from that tyme forth the name of the citie shall be the LORDE is there.

¶ The ende of the prophet Ezechiel.

¶ The Prophet Daniel.

What Daniel conteyneth.

Chap. i. Daniel, Ananias, Misael, and Azarias are chosen to learne Caldeish, and to lyue after their lawe.

Chap. ii. Daniel expounderth the kynges dreame.

Chap. iii. The thre children will not worshyp the ymage, they be cast in the fyre, but God preserueth them.

Chap. iiii. Another dreame expounded.

Chap. v. Daniel readeth the writinge on ỹ wall, and declareth it.

Chap. vi. Daniel is cast in the Lyons denne.

Chap. vii. The vision of the foure beastes.

Chap. viii. Of the ramme and the goate.

Chap. ix. The prophecy of the seuentie weekes and of Christ.

Chap. x. Another vision shewed to Daniel.

Chap. xi. xii. Certayne reuelations of thynges to come: some of the deliuerraunce from the captiuite of Babylon: some, of the destruction of Jerusalem: some concernynge the latter dayes.

X (*) *** (*) X

The.first.Chapter.

1 In the thirde yeare of ꝑ raygne of Joachim kynge of Juda, ca me Nabuchodonosor kynge of Babilon vnto Jerusalem, and beleged it: ✱ and the LORDE 2 delyuered Joachim the kyng of Juda in to his hande, with certayne ornamentes of the house of God, which he caried awaye vnto the londe of Senar, to the house of his god, and there brought them in to his gods trea sury. And the kynge spake vnto Aspenes the chefe chamberlayne, ꝑ he shulde bringe him certayne of the chyldren of Israell, that were come of the kynges sede, and of ꝑnces, ponge spryngaldes without ony blemyth but fayre and welfauored, instructe in all wisdome, connynge, and vnderstondinge: whiche were able to stonde in ꝑ kynges palace, to reade, ꝛ to learne for to spea ke Caldeith.

3 Vnto these the kyng appoynted a certayn ꝓporcion of his owne meate and of the wi ne, which he dranke him self, so to norisih thē 4 ꝓperly, that afterwarde they might ston de before the kynge. Amonge these now we re ꝑsones of the chyldren of Juda: namely Daniel, Ananias, Misael, and Azarias. Un to these the chefe chamberlayne gaue other names, and called Daniel, Balthasar: Ana nias, Sydrac: Misael, Misac: and Asarias, Abdenago. But Daniel was at a poynt vn 5 to him self, ✱ ꝑ he wolde not be defyled thorow the kinges meate, nor ꝑ wyne which he dra ke. And this he desyred of the chefe chāber layne, lest he shulde defyle him self. So God gaue Daniel fauoure ✱ grace before the che 6 fe chamberlayne, that he sayde vnto him: I am afrayed of my lorde the kynge, whiche hath appoynted you youre meate and dryn 7 ke, lest he sippe youre faces to be worse lyken ge vnto the other spryngaldes of youre age, and ye shall make me lose my heade vnto the kynge.

8 Then Daniel answered Melassar, whom the chefe chāberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O ꝓue but ten dayes with thy seruauntes, ✱ let vs haue potage to eate, and water to drynke: then loke vpō oure faces, and theirs that eate of the kynges meate. And as thou seyst, so deale with thy seruauntes. So he cō 10 sented to them in this matter, ✱ ꝓued the ꝑ. dayes. And after the ten dayes, their fa ces were better lykinge ✱ fatter, then all the ponge spryngaldes, whiche vpō eate of the kinges meate.

11 Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore God gaue now these foure spryngaldes cō nyng and learnyng in all scripture and wil dome: but vnto Daniel spetially, he gaue vn derstondinge of all visions and dreames.

12 Now when the tyme was expyred, that the kyng had appoynted to bringe in these yon ge spryngaldes vnto him: the chefe chamber layne brought them before Nabuchodono sor, and the kynge commoned with them. 13 But amonge the all were founde none such as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kyng, which 14 in all wisdome and matters of vnderstōdin ge, that he enquered of them, founde them ten tymes better, the all the sothsayers and charmers, that were in all his realme. And 21 Daniel abode stil, vnto the firste yeare of kynge Cyrus.

The.ii.Chapter.

1 In the seconde yeare of the raig ne of Nabuchodonosor, had Na buchodonosor a dreame, ✱ where 2 vpō his spryte was vexed, ✱ his slepe brake from him. Then the kynge commaunded to call together all the sothsayers, charmers, witches, ✱ Cal deers, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, ✱ my spryte was so troubled ther with, that I haue clene forgotten, what I dreamed. Upon thys, the Caldees answered the kynge in the Syrians speach: O kynge, God sane thy life for euer. Shewe thy ser uauntes the dreame, and we shall shewe the what it meaneth. The kynge gaue the Cal deers their answere, ✱ sayde: It is gone fro me: yf ye wil not make me vnderstonde the dreame with the interpretacion therof, ye shall dye, and youre houses shal be pylled. But yf ye tell me the dreame and the mea nynge therof, ye shall haue of me gyftes, re-

Jer.7.b Dan.4.a. 5.a.

wardes and great honoure: onely, shewe me the dreame and the signification of it: They answered agayne, and sayde: the kyng must shewe his seruautes the dreame, and so shall we declare, what it meaneth.

Then the kynge answerde, sayinge: I perceaue of a treuth, that ye do but prolonge the tyme: for so much as ye se, that the thinge is gone fro me. Therfore, yf ye will not tel me the dreame, ye shall all haue one iudgment. But ye layne and dyssemble with vayn wordes, which ye speake before me, to put of the tyme. Therfore tell me the dreame, & so shal I knowe, yf ye can shewe me, what it meaneth. Upon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which ỳ kynge speaketh of: yee there is nether king prynce nor LORD, that euer axed such thinges at a sorthsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyreth. Nether is there ony, that can certifie the kynge therof, excepte the goddes: whose dwellinge is not amonge the creatures.

¶ For ỳ which cause the kynge was wroth with great indignacion and cõmaunded to destroye all the wyse men at Babilon: and ỳ proclamacion wẽte forth, that the wyse men shulde be slayne. They sought also to slaye Daniel with his cõpanyons. Then Daniel enquered Arioch the kynges stewarde, of ỳ iudgment and sentẽce, that was gone forth alredy to kyll such as were wyse at Babiló. He answered, and sayde vnto Arioch beinge then the kinges debite: Why hath the kyng proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this, wente Daniel vp, and desyred ỳ kinge, ỳ he might haue leysoure, to shewe the kynge the interpretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his cõpanions: ỳ they shulde beseke the God of heauen for grace in thys secrete that Daniel and his felowes with other such as were wyse in Babilon, perished not. Thẽ was the mistery shewed vnto Daniel in a vision by nyght And Daniel praysed the God of heaue. Daniel also cryed lowde, and saide O that the name of God might be praysed for euer and euer, for wisdome and strength are his owne: * he chaungeth ỳ tymes and ages: ‡ he putteth downe kiges, he setteth vp kynges: * he geueth wisdome vnto the wyse & vnderstondinge to those that vnderstõde: he openeth the depe secretes: he knoweth ‡ the thynge that lyeth in darknesse, ‡ for the light dwelleth with him. I thanke the, and prayse the (O thou God of my fathers) that thou hast lent me wysdome and strength, & hast shewed me the thinge, that we desyred of the, for thou hast opened the kynges matter vnto me.

Upon this wente Daniel in vnto Arioch whome the kinge had ordened to destroye ỳ wyse at Babilon: he wente vnto him, & sayde: destroye not such as are wyse in Babiló, but bringe me in vnto the kyng, and I shal shewe the kynge the interpretacion. Then Arioch brought Daniel in to ỳ kynge in all the haist, and sayde vnto him: I haue founde a man amonge the presoners of Jude ỳ shall shewe the kyng the interpretacio. The answered the kyng, and sayde vnto Daniel whose name was Balthasar: Art thou he, ỳ cãst shewe me ỳ dreame, which I haue sene, & the interpretacio therof? Daniel answered the kynge to his face, and sayde: As for this secrete, for the which the king maketh inquisicion: it is nether the wyse, the sorcerer, the charmer nor the deuell conturer, that cã certifie the kyng of it: * Onely God in heauẽ ỳ open secretes, & he it is, that sheweth ỳ king Nabuchodonosor, what is for to come in ỳ latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener of mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for ony wisdome that I haue, more then ony other lyuynge: but only that I might shewe the kynge the interpretacio, & that he might knowe the thoughtes of his owne harte. Thou kynge sawest, and beholde: there stode before the a greate ymage, whose sygure was maruelous great, & his bylage grym me. The ymage heade was of fyne golde, hys brest and armes of syluer, his body and loynes were of copper, hys legges were of yron, his fete were parte of yron, and parte of earth.

This thou sawest, til the tyme that (without ony hondes) there was hewe of a * stone which smote the ymage vpon the fete, that were both of yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe of corne, that the wynde bloweth away from the cõmen floures, ỳ they can nomore be founde. But the stone that smote the ymage, became a great mountayne, whiche fulfilleth

Dan. 2. d.
‡ Luc. 1. e.
Iob. 34. b.
Ierem. 27. a
Dan. 4. e.
* Iob. 32. b.
‡ 1. Io. 1. b

the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

*O kynge, thou art a kynge of kynges: for the God of heauen hath geuen the a kyngdome, riches, strength and maiestey: & hath delyuered the all thiges, that are amõge the children of men: the beastes of the feld, and the foules vnder the heauen, and ge ue the dominion ouer them all. Thou art that golden heade. After the there shall aryse another kyngdome, which shall be lesse then thine. The thyrde kyngdome shall be like copper: and haue domination in al lon des. The fourth kingdome shal be as stron ge as yron. For lyke as yron bruseth & breaketh all thinges: yee euen as yron beateth euery thinge downe, so shall it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a de uyded kyngdome, which neuertheles shall haue some of the yron grounde mixte with it, for so much as thou hast sene the yrõ mix ed with the claye.

The toes of the fete that were parte of yron and parte of claye, signifieth: that it shalbe a kyngdome partely stronge and par tely weake. And where as thou sawest yron mixed with claye: they shall myngle them selues with the sede of symple people, and ye not continue one with another, lyke as yron will not be souldered with a pot sherde.

In the dayes of these kynges, shall the God of heauẽ set vp an * euerlastinge kingdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without any handes there was cut out of ỹ *mount ayne a stone, which brake the yron, the copper, the erth, the syluer and golde in peces: by that hath the greate God shewed the kynge what will come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kynge Nabuchodonosor * fell downe vpon his face, and bowed him selfe vnto Daniel, and commaunded that they shulde offre meatoffringes and swete, odours vnto him.

The kynge answerde Daniel, and sayde: Of a treuth, youre God is a God aboue all goddes, & a LORDE aboue all kynges and an opener of secretes: seynge thou canst discouer this mystery. So the kynge made Daniel a greate man, and gaue him many and greate giftes.

*He made him ruler of all the countrees of Babilon, and doyde of all the nobles, that were at Babilon. Now Daniel intreated the kynge for Sydrac, Misac, and Abdenago, so that he made them rulers ouer all the offyces in the londe of Babilon: but Daniel himself remayned stil in the courte by the kynge. Gen. 41.f.

The.iii.Chapter.

NAbuchodonosor the kynge caused a golden ymage to be made, which was.lx. cubites hye, and sixe cubites thicke. This he made to beset vp in the valley of Duran in the londe of Babilon and sent out to gather together ỹ dukes, lordes, and nobles, the iudges, and officers, the debites and shreues, with all the rulers of the londe: that they might come to the dedicacion of the ymage, which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge of ỹ ymage, that Nabuchodonosor the kynge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedel cried out with all his might: O ye people, kynreddes and tliges, to you be it sayde: that when ye heare the noyse of the trompettes, which shalbe blowne, with ỹ harpes, shawmes, psalteries, symphonies and all maner of musick: ye fall down and worshippe the golden ymage, that Nabuchodonosor ỹ kynge hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burninge ouen. Therfore, when all the folke herde the noyse of the trompettes that were blowne, with the harpes, shawmes, psalteries symphonies and all kynde of melody: then all the people, kynreddes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees, that went euen then and accused the Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaũdement, that all men when they heare the noyse of the trompettes, harpes, shawmes,

psalteries, symphonies, and all ỳ other melodies: shall fall downe and bowe them selues towarde the golde ymage: whoso then fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen.

Dani.2.g. Nowarre there certayne Jewes, * whom thou hast set ouer the offices of the londe of Babilon: namely, Sydrac, Misac, and Abdenago. These men (o kynge) regarde not thy commaundement, yee they will not serue thy goddes, nor bowe them selues to the golden ymage, that thou hast set vp.

C Then Nabuchodonosor in a cruel wrath and displeasure, commaunded, that Sidrac Misac, and Abdenago shulde be brought vnto him. So these mẽ were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? o Sydrac, Misac and Abdenago, wil not ye serue my goddes? nor bowe youre selues to the golden ymage, that I haue set vp? wel, be redy hereafter, when ye heare the noyse of the trompettes blowne with the harpes, shawmes, psalteries, symphonies and all the other melodies: that ye fall downe, and worshippe the ymage which I haue made. But yf ye worshippe it not, ye shall be cast immedtatly in to an hote burnynge ouen. And le, what god is there, that maye delyuer you out of my hondes.

Sydrac, Misac and Abdenago answered the kynge, and sayde. O Nabuchodonosor, we ought not to cõsente vnto the in this matter, for why: oure God whom we serue

Nu.16.g. * is able to kepe vs from the hote burnynge ouen (O kynge) and can right well delyuer vs out of thy hondes. And though he wil not, yet shalt thou knowe (o kynge) that we will not serue thy goddes, nor do reuerẽce to the ymage, which thou hast set vp. Thẽ was Nabuchodonosor ful of indignacion,

D so that the countenaunce of his face chaunged vpon Sidrac, Misac, and Abdenago. Therfore he charged and commaunded, ỳ the ouen shulde be made seuen tymes hoter then it was wonte to be: and spake vnto the strongest worthies that were in his hoost, for to bynde Sidrac, Misac, and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues, with their other garmẽtes, and cast in to the hote burnynge ouẽ: for the kynges commaundemẽt was so strayte, and the ouen was exceadynge hote. As for the men that put in Sydrac, Misac, and Abdenago the flame of the fyre destroyed them. And

these three men Sydrac, Misac and Abdenago fell downe in the hote burnynge ouen, beynge fast bounde.

Then Nabuchodonosor the kynge maruayled, and stode vp in al haste: he spake vnto his councell and sayde: dyd not ye cast three men bounde in to the fyre? They answered, and sayde vnto the kynge: yee o kynge he answered & sayde: lo, for al that, yet do I se foure men goinge lowse in the myddest of the fyre, and nothinge corrupte: * and the Dan. fourth is lyke an angell to loke vpon. And this wẽte Nabuchodonosor vnto ỳ mouth of the hote burnynge ouen: he spake also, & sayde: O Sydrac, Misac, & Abdenago, ye seruauntes of the hye God: go forth, and come hither. And so Sydrac, Misac and Abdenago weynte out of the fyre. Then the dukes, lordes, and nobles, and the kynges councell came together to se these men, vpõ whõ * the fyre had no maner of power in their bodies: In so much that ỳ very heere of their heade was not burnt, and their clothes vnchaunged, yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde, Blessed be the God of Sidrac, Misac, & Abdenago: * which hath sent his angel, and Dan. defended his seruauntes, that put their trust in him, that haue altered the kynges commaundemẽt, and ioperded their bodies thereupon, rather then they wolde serue or worshippe ony other God, excepte their owne God onely. Therfore I wil, and commande, that all people, kynreddes and tunges, which speake ony blasphemy agayne the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe pyled. Because, * there is no God that maye saue, as this. Dan. So the kynge promoted Sydrac, Misac & Abdenago, in the londe of Babylon.

Nabuchodonosor kynge, vnto all people, kynreddes and tunges that dwel vpon the whole earth, peace be multiplied amonge you. I thought it good to shewe the tokens and maruelous workes, that the hye God hath wrought vpon me. * O how gre- Dan. ate are his tokens, and how mighty are his wonders? * His kyngdome is an euerlastin- Dan. ge kyngdome, & his power lasteth for euer and euer.

The.iiij.Chapter.

I Nabuchodonosor beynge at rest in myne house, and florishinge in my palace, sawe a dreame, which made me afrayed, & the thoughtes that

I had vpon my bed, with the visions of my head, troubled me. * Then sent I out a commission, that all they which were of wisdome at Babilon shulde be brought before me, to tell me the interpretacion of the dreame. So there came the sopthsayers, charmers, Caldees ad conturers of duuels: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, acordinge to the name of my God) which hath the spirite of the holy goddes in him: to whom I tolde the dreame, saynge: O Balthasar, thou prynce of sopthsayers: for so much as I knowe, that thou hast the spirite of the holy goddes, and no secret is hyd from the: tel me therfore, what the vision of my dreame (the I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate, and mightie: the heyght reached vnto the heauen, and the bredth extended to all ỹ endes of the earth: his leaues were fayre, he had very much frute, so that euery mā had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, al creatures fed of it. I sawe in my heade a vision vpon my bed and beholde, a watcher (euen an holy angell) came downe from heauen, and cried mightely, sayenge: Hew downe the tree, breake of his braūches, shake of his leaues and scatre his frute abrode: that all the beastes maye get them awaye from vnder hym and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shal haue hys parte in the herbes of the grounde with other wilde beastes.

That mans harte of his shall be taken from him, and a beastes harte shal be geuē him, til seuē yeares be comes & gone vpō him.

This erande of the watcher, is a commaundement grounded and sought out in the councell of him, that is moost holy: to learne men for to vnderstonde, that the hiest hath power ouer the kyngdomes of men, & geueth them, to whom it liketh hym, & bringeth the very outcastes of men ouer them. This is the dreame, that I kynge Nabuchodonosor haue sene.

Therfore o Balthasar, tel thou me what it signifieth: for so much as all the wyse mē of my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for the spirite of the holy Goddes is in the.

Then Daniel (whose name was Baltha C sar) helde his peace by the space of an houre, and his thoughtes troubled him. So the kynge spake, and sayde: O Balthasar, let nother the dreame nor the interpretacion therof feare the. Balthasar answered, sayenge, O my LORDE, this dreame happen to thyn enemies, and the interpretacio to thyn aduersaries. As for the tree ỹ thou sawest which was so greate and mightie, whose heyght reached vnto ỹ heauen, & his bredth in to all the worlde, whose leaues were fayre, and the frute much, vnder the which the beastes of the felde had their habitacion, & vpon whose braunches the foules of the ayre dyd syt.

Euen thou (o kynge) art the tree, greate, & stronge. Thy greatnesse increaseth, and reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as ỹ kynge sawe a watcher euen an holy angel, that came downe from heauen, and sayde, hew downe the tree, and destroye it, yet leaue the groūde of the rote in the earth, and bynde hym vpon the playne felde with cheynes of yron and stele, he shall be wet with the dew of heauen, and his parte shalbe with the beastes of the felde, till seuen yeares be come and gone vpon him. This (o kynge) is the interpretacion, yee it is the very deuyce of him, that is hyest of all, and it toucheth my LORDE the kynge.

Thou shalt be cast out fro men, and thy dwellinge shalbe with the beastes of the felde, with grasse shalt thou be fed like an oxe. Thou must be wet with the dew of the heauen, yee seuen yeares shal come and go vpō thee, till thou knowe, * that the hyest hath power vpon the kyngdomes of men, and geueth them, to whom he lyst. Moreouer, where as it was sayde, that the rote of the tree shulde be left still in the grounde: it betokeneth, that thy kingdom shal remayne whole vnto the, after thou hast learned to knowe that the power commeth from heauē. Wherfore (o kynge) be content with my councell, that thou mayest lowse thy synnes w̄ righteousnesse, * and thine offences with mercy to poore people: for such thinges shall prolōge thy peace. All these thynges touch ỹ kynge Nabuchodonosor.

Dan. 2.c. Iere. 27.a D

Luke.19.b

So after. xii. monethes, the kynge walked vp and downe in the palace of the kyngdome of Babilon, and sayde: This is the

greate cite of Babilon, which I my self (wt my power and strength) haue made a kynges courte, for the honoure of my mayesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauen, sayenge: O kynge Nabuchodonosor, to the be it spoken: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shalbe with the beastes of the felde, so that thou shalt eate grasse lyke as an ore, till seuen yeares be come, and gone ouer the: euen vntill thou knowest, ỳ the hyest hath power vpon the kyngdomes of men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfylled vpon Nabuchodonosor: so ỳ he was cast out of mens cõpany, & dyd eate grasse lyke an ore. His body was wett with the dew of heauen, till his heeres were as greate as egles fethers, and his nayles like vyrdes clawes.

When this tyme was past, I Nabuchodonosor lift vp myne eyes vnto heauen, and myne vnderstondinge was restored vnto me agayne. Then gaue I thankes vnto the hyest. I magnified and praysed him that lyueth for euermore, * whose power endureth alwaye, and his kyngdome from one generacion to another: in comparison of whom, all they that dwell vpon the earth, are to be reputed as nothinge.

Dan.3.f.

Ps.115.a

* He handleth accordinge to his will, amõge the powers of heauen and amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: what doest thou? * At ỳ same tyme was myne vnderstondinge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne owne shape agayne. My great estates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshippe.

Job.42.b.

Thẽ dyd I Nabuchodonosor, loue, magnifie and prayse the kynge of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The.v. Chapter.

BAlthasar ỳ kynge made a greate dancket to his thousande lordes: with all these thousande he made greate cheare, & when he was dronken with wyne, he commaunded to bringe him the golde and syluer vessel, * which his father Nabuchodonosor had taken out of the temple at Ierusalem: that the kynge and his lordes (wt his quene and concubynes) myght drynke therout.

Dan.5.a

So they brought the golden vessel, that was taken out of the temple of the LORDES house at Ierusalem. Then the kynge and his lordes with his quene and concubines dronke out of them. They dronke wyne and praysed their Idols of golde, syluer, copper, yron, woode, and stone.

In the very same houre there appeared fyngers, as it had bene of a mans honde wt tynge, right ouer agayns the, candelsticke vpon the playne wall in the kynges palace and the kynge sawe the palme of the honde that wrote. * Then chaunged the kynge his countenaunce, and his thoughtes troubled him: so that the ioyntes of his body shoke, and his knees smote one agaynst the other. * Wherfore the kynge cried mightely, that thy shulde bringe hym the charmers. Caldees and coniurers of deuels. The kynge ỳ spake also to the wyse men of Babilon, and sayde: Who so can rede this wrytinge, and shewe me the playne meanynge therof: shal be clothed with purple, haue a cheyne of golde about his necke, and rule the thirde parte of my kyngdome,

Dan.5.b

Upon this, came all the kynges wyse men: but they coulde nother rede the wrytinge, nor shewe the kynge what it signified. Then was the kynge sore afrayed, in so much, that his coloure chaunged, and his lordes were sore vexed. So by reason of this matter, that had happened to the kynge and his lordes, the quene went vp herself in to the banket house, and spake vnto the kynge, sayenge: O kynge, God sane thy lyfe for euer: Let not thy thoughtes trouble the, and let not thy countenaunce be chaunged. For why: there is a man in thy kyngdome, that hath the spyrete of the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstondinge and wysdome lyke the goddes. yee the kynge Nabuchodonosor thy father made this man chefe of the sopthsayers, charmers, Caldees and deuelconiurers: because that such an abundaunt spyrete, knowlege, and wysdome (to expounde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kynge named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel, and sayde: Art thou that Daniel, one of the prisoners of Juda, whom my father the kynge brought out of Jewry? I haue herde speake of the, that thou hast the spirite of ꝓ holy goddes, experience and vnderstondinge, and that there hath bene greate wisdome founde in the. Now haue there bene brought me, wyse and connynge charmers, to rede this writinge, and to shewe me the meaninge therof: But they coulde not tell me, what this matter signified. Then herde I saye, that thou canst expounde darcke thinges, and declare harde doutes. Well than, if thou canst rede this writinge, and shewe me the meaninge therof: thou shalt be clothed with purple, haue a cheyne of golde, about thy necke, and rule the thirde parte of my kyngdome.

Daniel answered, and sayde before the kynge: * As for thy rewardes, kepe them to thy self, or geue thy riche giftes to another, yet not the lesse, I will rede the writinge vnto the kynge, and shewe him the interpretacion therof. * O kynge God the hyest gaue vnto Nabuchodonosor thy father, the kingdome of a kynge, with worshippe and honoure: so that all people, kynreddes and tunges stode in awe and feare of him, by reason of the ꝓsperite, that he had lent him. For whom he wolde, he slewe, whom he pleased him. Agayne: whom he wolde, he set vp: and whom he list, he put downe. But because his harte was so proude, and his stomack set fast vnto wylfulnes, he was deposed from his kynglye trone, and his mayesty was taken from him. He was shot out from amonge men, his harte was like a beastes harte, and his dwellynge was with the wilde asses: he was fayne to eate grasse like an ore, and his body was wet with the dew of the heaue: til he knew that the hyest had power vpon the kyngdome of men, and setteth ouer them, who he wyll.

And thou his sonne (o Balthasar) for all this hast not submitted thine hart, though thou knewest all these thinges: but hast exalted thy self aboue the LORDE of heauen, so that the vessels of his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout. And hast prayse the gods of syluer and golde, copper and yron, of woode and stone, which can no thinge, nor heare, nor vnderstonde. As for the God * in whose honde consisteth thy breth and all thy wayes: thou hast not ꝓysed him. Act.17.b.

Therfore is the palme of this honde sent hither from him, to token vp this writinge. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacion of the thinge is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weied in the balaunce, and art founde to light: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth Daniel with purle, to hãge a cheyne of golde about his necke, and to make a proclamacion concernynge hym: that he shulde be the ruler of the thirde parte of his kyngdome. * The very same night was Balthasar the kynge of the Caldees slayne, and ‡ Darius out of Media toke in the kyngdome beynge.lxii. yeare of age. Esa.47.b 21.a. ‡ Dan.9.a.

The.vi.Chapter.

It pleased Darius to set ouer his kingdome an.C. and xx. lordes, which shulde be in all his kyngdom about. Aboue these he set thre ꝓynces (of whõ Daniel was one) that the lordes might geue accomptes vnto them, and the kynge to be vndiseased.

But Daniel exceaded all these ꝓynces & lordes, for the spirite of God was plentyous in him: so that the kinge was myuded to set him ouer the whole realme. Wherfore the ꝓynces and lordes sought, to pyke out in Daniel some quarell agaynst the kyngdome, yet coulde they fynde none occasion nor fawte vpon him. For why, he was so faithfull, that there was no blame nor dishonesty founde in him.

Then sayde these men, we shal get no quarell agaynst this Daniel, excepte it be in the lawe of his God. Upon this, wente the ꝓynces and lordes together vnto the kynge, & sayde thus vnto him, kynge Darius, God saue thy ꝓsperite forever.

All the greate estates of the realme, as the ꝓynces, dukes, senatours and iudges, are determined to put out a commaundement of the kynge, and to make a sure statute, namely, that whoso desyreth ony peticiõ, aches of ony god or man (within this thyrtye dayes) excepte it be onely of the. O kynge, the same person maye be cast in to the Lyons denne. Wherfore, o kynge, confirme thou

this statute, and make a wrytinge: that the thynge which the Medes and Perses haue ordened, be not altered nor broken.

So Darius made the wrytynge, and confirmed it. Now when Daniel vnderstode that the wrytinge was made, he wente into his house: and the wyndowes of his hall towarde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a daye: there made he his petition, and prayed his God, lyke as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makynge his petition, and prayenge vnto his God. So they came to the kynge, and spake before him concernynge his commaundement, sayenge: O kynge, hast thou not subscribed the statute, that within xxx. dayes who so requyreth his petition of ony god or man, but only of thy selfe, o kynge: he shalbe cast in to the denne of the Lyons? The kynge answered, and sayde: yee, it is true. It must be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the preseners of Juda (O kynge) regardeth neither the, nor thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue rescued Daniel, to delyuer him, and put of the matter, vnto the Sonne wente downe, to the intent that he might saue him.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (o kynge) that the lawe of the Medes and Perses is, that the commaundement and statute which the kynge maketh, maye not be altered. * Then the kynge had them bynge Daniel, and they cast him in to the Lyons denne.

The kynge also spake vnto Daniel, and sayde: Thy God, whom thou alwaye serues, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kynge sealed with his owne synge, and with the signet of his peyners: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kynge wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether could he take ony slepe. But betymes in the morninge at the breake of the daye, the kynge arose, and wente in all haist vnto the denne of the Lyons.

Now as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: for the kynge spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuynge God, Is not thy God (whom thou alwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kynge: O kynge, God saue thy lyfe forever.

* My God hath sent his angel which hath shut the lyons mouthes, so that they might not hurte me. For why: myne vngodlynesse is founde out before him. And as by the (o kynge) I neuer offended the.

Then was the kynge exceadinge glad, and commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him. For he put his trust in his God. And as for those men which had accused Daniel, the kinge commaunded to bringe them, and to cast them in the lyons denne: them, their children, and their wyues. * So the lyons had the maistry of them, and brake all their bones asonder, or euer they came at the grounde.

* After this, wrote kynge Darius vnto all people, kynredes and tunges, that dwell in all londes: peace be multiplied vnto you. My commaundement is, in all my dominion, and kyngdome, that men feare and stonde in awe of Daniels God.

For he is the lyuynge God, which abydeth euer: * his kyngdome shall not perish, and his power is euerlastinge. * It is he that deliuereth, and saueth: he doth wonders and maruelous workes, in heauen and earth: he hath preserued Daniel from the power of the lyons. This Daniel prospered in the raigne of Darius and Cirus of Perlia.

The.vij. Chapter.

In the first yeare of Balthasar kynge of Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, & the summe of the matter is this: Daniel spake, and sayde, I sawe in my vision by night and beholde: the foure windes of the heauen stroue vpon the see, and foure greate beastes came vp from the see, one vnlyke another.

The first was as a * lyon, and yet had he * eagles wynges. I sawe, that his wynges were pluckt from him, & he take away

from the earth: * so that he stode vpon his fete as a man, and that there was geuen him a mans harte.

Beholde, the seconde beast was lyke a Beer, and stode vpon the one syde. Amonge his teth in his mouth he had, iii. greate lõ ges, and it was sayde vnto him: Aryse eat vp much flesh.

Then I loked, and beholde, there was another like vnto a Leoparde: this had wyn ges as foule, * euen foure vpon the backe. This beast had foure heades, & there was power geuen him. After this I sawe in a vi sion by night, and beholde: the fourth beast was grimme and horrible, and marueilous strong. It had greate yron teth, it deuou red and destroyed, and stamped the residue vnder fete. It was farre vnlyke the other beastes that were before it: for it had * ten hornes, wherof I toke good hede.

And beholde, there came vp amonge the other lyke horne, before whom there were three of the first hornes pluckte awaye. Be holde, this horne had eyes lyke a man, and a mouth speakinge presumptuous thinges.

I loked till the seates were prepared, and the olde aged sat him down. His clothing was as white as snowe, and the heeres of his heade lyke the pure woll.

His trone was lyke the firie flame, and wheles as the burninge fyre. There drew forth a firie streame, and wente out frõ him. A thousand tymes a thousande serued him, & x. tymes ten thousande stode before him. The iudgment was set, and the bokes opened. Thi toke I hede there vnto, becau se of the voyce of the proude wordes, which that horne spake.

I beheld, till the beast was slayne, and his body destroyed, * and geuen ouer to be brent in the fyre.

As for the power of the other beastes al so, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde: * there ca me one in the cloudes of heauen lyke the son ne of a man, which wente vnto ỹ olde aged, before whom thy brought him: Then gaue he him * power and dignite regall, that al people, tydes and tunges shulde serue him. His power is an euerlastinge power, which shall neuer be put downe: & his kin gedome endureth incorrupte. My harte was troubled, and I Daniel had a troubled spiete within me, and the visions of my heade made me afrayed: till I gat me vnto * one of them that stode by, to knowe the treuth.

concernynge all these thinges. So he tolde me, and made me vnderstonde the interpre tacion of these thinges.

These foure greate beastes, are foure kin ges which shall aryse out of the earth. The se shall take in the kyngdome of the sayntes of the moost hyest, and possesse it still more, and more for a longe season. After this I re quyred diligently to knowe ỹ truth, concer nynge the fourth beast, which was so farre vnlyke ỹ other beastes, & so horrible: whose teth were of yron, and his nayles of brasse: which deuoured and destroyed, and stam ped the residue vnder his fete. I desyred also to knowe the treuth, as touchynge the, * ten hornes that he had vpon his heade, Apo. 17.a. and this other which came vp afterwar de, before whose face there fell downe thre: which horne had eyes and a mouth that spa ke presumptuous thinges, and loked with a grimmer visage then his felowes.

I beheld, and the same horne made bat tayl agaynst the sayntes, yee and gat the victory of them: vntill the tyme, that the olde aged came, that the iudgment was ge uen to the chefest sayntes: and till the tyme, that the sayntes had the kyngdome in pos session.

He gaue me this answere: That fourth beast shalbe the fourth kingdome vpõ earth D it shalbe more then all other kyngdomes, it shal deuoure, treade downe, and destroye al other londes.

The ten * hornes, are ten kynges that zacha. 1.d. shall aryse out of that kyngdome, after whõ there shall stonde vp another, which shal be greater then the first.

He shall subdue thre kynges, and shall speake wordes agaynst the hyest of all: he shall destroy the sayntes of the moost hyest, * and thynke, that he maye chaunge tymes Dan. 7.c. and lawes. They shall be geuen vnder his Apo. 13.b. power, * vntill a tyme, two tymes, and half a tyme.

But the iudgment shalbe kepte, so that his power shalde taken from him, for he shall be destroyed, and perish at the last. As for the kyngdome, power, and al might that is vnder the heauen, it shall be geuen to the Lu.1.c. holy people of the moost hyest, * whose kyn Dan. 4.f. gdome is euerlastynge, yee al powers shal serue and obeye him. Thus farre extende the wordes.

Neuertheles, I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, * but the wordes I kepte stil in Luc. 2.a. my harte.

The.viii. Chapter

1 IN ỳ thirde yeare of the raigne of kynge Baltha sar, there apea
rede a vision vnto me Daniel, after that I had sene the fyrst.
2 I sawe in a vision, (and when I sawe it, I was at Sulis in the chefe cyte, which lyeth in the londe of Elam) and in the vision, me thought I was by the ryuer of Ulay.

3 Then I loked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pushed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beastes might stonde before him, nor defende them from his power: but he dyd as hym lysted, and wared greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde,

5 This goate had a maruelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with his might. I sawe him drawe nye vnto the ramme, beynge be
6 ry fearce vpon him: yee he gaue him such a stroke, that he brake his two hornes:

7 Nether had the ramme so much strength as to stonde before him: but he cast him downe: trodde him vnder his fete: and no man was able to delyuer the ramme out of his power.

8 B The goate wared exceadinge greate, and when he was at the strongest, his greate horne was broken also. Then grewe there
Dan.7.8. and 11.4. 1.Mac.1.8. * other foure such lyke in the steade, toward the foure wyndes of the heauen. yee out of the least of these hornes, there came vp yet another horne, which wared maruelous greate: towarde the south, towarde the east and towarde the faire pleasaunt londe. It grewe vp to the hoost of heauen, wherof it dyd cast some downe to the grounde, and of the starres also, and trode them vnder fete.

11 yee it grewe vp vnto the prynce of the hoost, from whom the daylie offeringe was taken, and the place of his Sanctuary casten downe. And a certayne reason was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) yt it might cast downe the verite to the grounde, and so to prospere in all thinges, that it went abeute. Upon this I herde one of the sayntes speakynge, which sayncte sayde vnto one that axed this question.

13 How longe shall this vision of the daylie sacrifice and of the waystinge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Unto the euenynge, and the mornynge, euen two thousande & thre hundreth dayes: then shall the Sanctuary be clensed agayne.

15 Now when I Daniel had sene this vi C
sion, and sought for the vnderstondinge of it: beholde, there stode before me a thynge lyke vnto a man. And I herde a mans voyce in the ryuer of Ulay, which cried, and sayde, O Gabriel make this man vnderstonde the vision. So he came, and stode by me. But
17 I was afrayed at his commynge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this visiō be fulfilled. Now as he was speakynge vnto me, I ware sayncte, so that I sancke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayenge: Beholde, I will shewe the what shal happen in the last wrath: for in the tyme appoynted it shalbe fulfilled.

20 The ramme which thou sawest with the two hornes, is the kynge of the Medes and Perses: but the goate is the kynge of Grekelonde: the greate horne that stode betwixte his eyes, that is the principal kinge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this
22 people shal stonde vp * foure kyngdomes 1.Ma. but not so mightie as it.

23 After these kyngdomes (whyle vngodlynesse is a growinge) there shal aryse a kinge of an vnshamefast face, which shal be wyse in darcke speakinges.

24 He shalbe mightie and stronge, but not in his own strength. He shal destroye aboue measure and all that he goeth about, shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes, falsede shall prospere in his honde, his harte shal be proude, & many one shall he put to death in his welthynesse. He shal stode vp agaynst the prynce of prynces, * but he shalbe de- 1.Mac.
25 stroyed without honde. And this vision that is shewed vnto the, is as sure as the Ca.1.
euenynge and the mornynge. * Therfore wyte thou vp this sight, for it wylbe longe
26 or it come to passe.

Upon this was I Daniel very sayntte, that I laye sicke certayne dayes: but whā I rose vp, I went about the kynges busy nesse, and marueled at the vision, neuertheles no man knewe of it.

The ix. Chapter.

IN the first yeare of Darius ꝑ sonne of Ahaluerus * which was of ꝑ sede of the Medes, & was made kynge ouer ꝑ realme of the Caldees: yee euen in ꝑ first yeare of his reigne. I Daniel dyd rede knowe the yearly nombre out of the bokes, whereof the LORDE spake vnto Jeremy the prophet: that Jerusalem shuld lye waist lxx. yeares: and I turned me vnto God the LORDE, for to praye, and make myne intercession, with fastinge, sackcloth, and ashes. I prayed before the LORDE my God, and knowledged, sayenge.

* O LORDE, thou greate, and fearfull God, thou that kepest couenaunt, and mercy with the, which loue the, and do thy commaundementes: * We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed frō all thy preceptes and iudgmentes.

We wolde neuer folowe thy seruauntes the prophetes, that spake in thy name to oure kynges and princes, to oure fore fathers, and to all the people of the londe. * O LORDE, righteousnesse belongeth vnto the, vnto vs pertayneth nothynge but open shame: as it is come to passe this daye vnto euery man of Juda, and to the that dwell in Jerusalem.

Yet vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast scatered them, because of the offences that they had done agaynst the

yee LORDE, vnto vs, to oure kynges and princes, to oure fore fathers: euen vnto vs all, * that haue offended the, belongeth open shame. But vnto the LORDE oure God pertayneth mercy and forgeuenesse. As for vs, we are gone backe frō him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his seruauntes the prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so ꝑ they haue not herkened vnto thy voyce.

Wherfore the curse and ooth, * that is written in lawe of Moses the seruaunte of God (agaynst whom we haue offended) is poured vpon vs. * And he hath performed his wordes, which he spake agaynst vs and agaynst oure iudges that iudged vs, to bringe vpon vs such a greate plage, as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem. yee all this plage, as it is written in the lawe of Moses, is come vpō vs. yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednes and to be lerned in thy verite. Therfore hath the LORDE made hayst, to bringe this plage vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce. Bar. 2.a.

C

* And now, O LORDE our God, thou ꝑ with a mighte honde hast brought thy people out of Egipte, to get thy selfe a name, which remaineth this daye: we haue synned (o LORDE) and done wickedly agaynst all thy righteousnes: yet let thy worthyfull displeasure be turned awaye (I beseche the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake, and for the wickednesse of oure fore fathers, is Jerusalem, and thy people abhorred, of all them that are about vs. Now therfore (O oure God) heare the prayer of thy seruaunt, and his intercession: O let thy face shyne ouer thy sanctuary, that lieth wayst. Bar. 2.b. ‡ Exo. 12. 13.14.

O my God, enclyne thine eare, and herken (at the leest for thyne owne sake) open thine eyes beholde how we be desolate, yee & the cite also, which is called after thy name: For we do not cast oure prayes before the in oure owne righteousnesse, no: but onely in the greate mercies: O LORDE, heare: O forgeue LORDE: O LORDE consider, tary not ouer longe: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

D

Is I was yet speakinge at my prayers knowlegynge myne owne synnes and ꝑ synnes of my people, makynge so myne intercession before the LORDE my God, for the holy hils sake of my God. whyle I was yet speakinge in my prayer, beholde, the mā Gabriel (* whō I had sene afore in the vision) came flyenge to me, & touched me about the offeringe tyme in the euenynge. He inſtructed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstonde it: For as soone as thou beganest to make thy prayer, it was so decyded and therfore am I come to shewe the. And why? * for thou art a man greatly beloued. Dan.7.2.8. Dan.10.2.9

Wherefore, ponder the matter wel, that thou mayest learne, to vnderstonde the vi-
sion. lxx. wekes are determyned ouer thy peo-
ple, and ouer thy holy cite: that the wicked-
nesse maye be cõsumed, that the synne maye
haue an ende, that the offense maye be recon
ciled, and to bringe in euerlastinge righteou-
snesse, to fulfill the visions and the pro-
phetes, and to anoynte the moost holy one.
C Understonde this then, and marcke it well:
2. Par 36. b
1. Esd. 1. a. that from the tyme it shalbe concluded, * to
go and repayre Jerusalem agayne, vnto
Christ (or the anoynted) prynce: there shalbe
seuen wekes. Then shal the stretes and wal
les be buylded agayne lxii. wekes, but with
harde troublous tyme. After these. lxii. we-
kes shall Christ be slayne, and they shall ha
ue no pleasure in him. The shal ther come a
people with the prynce, and destroye the cite
and the sanctuary: and his ende shall co-
me as the water floude. But the deso-
lacion shall continue till the ende of the
battayll.

He shall make a stronge bonde with ma
ny, for the space of a weke: and when the we
ke is half gone, he shall put downe the slayn
Mat. 24. b
Mar. 13. b
and meatofferinge. * And in the temple
there shalbe an abhominable desolacion,
till it haue destroyed all. And it is conclu-
ded, that this waystinge shall countinue vn-
to the ende.

The x. Chapter

IN the thyrde peare of kynge Ci
rus of Persia, there was shew-
ed vnto Daniel (otherwyse cal-
led Balthasar) a matter, yet a
true matter, but it is yet a loge
tyme vnto it.

He vnderstode the matter well, and per-
ceaued what the vision was. At the same ty
me, I Daniel mourned for the space of
thre wekes, so that I had no lust to eate
bread: as for flesh and wyne, there came no-
ne within my mouth: No, I dyd not ones
anoynte my self, til the whole thre wekes we
re out.

Upon the. xxiiii. daye of the first moneth
I was by the greate floude, called Tigris.
Dan. 7. b
Apoc. 1. a
* I lift vp myne eyes, & loked and beholde
a man clothed in lynnyne, whose loynes we
re gyrded vp with fyne golde of Araby: his
body was lyke the Chrysolyte stone, his fa-
ce (to loke vpon) was lyke lightenynge, his
eyes as the flame of fyre, his armes and fete
were lyke fayre glysterynge metall, but the
voyce of his wordes was lyke the voyce

of a multitude.

* I Daniel alone sawe this vision, & the
men that were with me, sawe it not: but a
greate fearfulnesse fell vpon them, so that
they fled awaye, and hyd them selues. I was
left there my self alone, and sawe this grea-
te vision, so longe till there remayned nome
re strength within me: yee I lost my colour
clene, I wayted awaye, and my strength
was gone yet herde I the voyce of his wor
des: and as soone as I herde it, I sayntnesse
came vpon me, and I fell downe flat to the
grounde vpon my face. And beholde, an han
de touched me, which set me vp vpon my
knees and vpon the palmes of my hondes
sayenge vnto me: * O Daniel, thou wel be
loued man: take good hede of the wordes, &
I shall saye vnto the, and stonde right vp,
for vnto the am I now sent.

And when he had sayde these wordes, I
stode vp tremblinge. Then sayde he vnto
me: feare not Daniel: for why sence the first
daye that thou settest thine harte to vnderstan-
de, and dedest chastē thy self before thy God,
thy wordes haue bene herde. And I had co-
me vnto the, whē thou begannest to speake,
had not the prynce ouer the kingdome of the
Perses withstonde me. xxi. dayes. But lo,
* Michael one of the chefe prynces, came to
helpe me, him haue I left by the kynge of
Persia, and am come to shewe the, what
shall happen vnto thy people in the latter
dayes: for it wilbe longe yet or the vision be
fulfilled.

Now when he had spoken these wordes
vnto me, I cast downe my heade to the gro
unde and helde my tunge. Beholde, then
touched my lippes one, very lyke vnto a
man. Then opened I my mouth, and sayde
vnto him, that stode before me, O my lorde
my joynes are lowsed in the vision, and the
re is no more strēgth within me, How may
my lordes seruaunt then talke with my lor-
de, seinge there is no strength in me, so that
I can not take my breth. Upon this there
touched me agayne, one much lyke a man,
* and comforted me, sayenge. O thou man
so wel beloued, feare not, be content, take a
good harte vnto the, and stronge. So when
he had spoken vnto me, I recouered, and
sayde. Speake on my lorde, for thou hast
refreshed me. Then sayde he, knowest
thou wherefore I am come vnto the? now
will I go agayne to fight with the prynce
of the Perses. As soone as I go forth,
lo, the prynce of Grecelonde shall come.
Neuertheles I will shewe the the thynge

that is fast noted in the scripture of treuth. And as for al vnder matters, there is none that helpeth me in them, but Michael youre prince.

The.xi. Chapter

And in the first yeare of Darius the Mede of Media, I stode by him, to comforte him, and to strengthe him, and now will I shewe the the treuth. Beholde, there shall stond vp yet three kinges in Persia, but the fourth shall be farre richer then they all. And when he is in the chefest power of his riches, he shall prouoke euery man agaynst the realme of Grekelonde. Then shall there rise yet a mightie kynge, that shall rule with greate dominion, and do what him lust. And as soone as his kyngdome commeth vp, it shalbe destroyed, and deuyded towarde the foure wynders of the heauen. They that come after him, shall not haue such power, and dominion as he: but his kyngdome shalbe scatred, yee euen amonge other then those. And the kynge of the south shalbe mightier, then his other prynces. Agaynst him there shall one make himself stronge, and shall rule his dominion with greate power.

But after certayne yeares they shalbe ioyned together, and the kynges doughter of the south shall come to the kynge of the north, for to make frendshippe, but she shall not optayne the power of that arme, nother shall she be able to endure thorow his might but she, and such as brought her (yee and he that begat her, and conforted her for his time) shal be delyuered vp. Out of the braunches of her rote, there shall one stonde vp in his steade: which with power of armes shall go thorow the kynges londe of the north, and handle him accordinge to his strength. As for their Idols and prynces, and their costly iewels of golde and syluer he shall cary them awaye captyues in to Egypte, and he shall preuayle agaynst the kynge of the north certayne yeares. And when he is come in to the kynges realme of the south, he shall be fayne to turne agayne into his owne londe. [illegible] fore his sonnes shalbe displeased, and [illegible] gather together a mightie greate hoost of people, and one of them shall come, and go thorow like a waterflode: then shal he returne, and go forth with despenge, and boastinge vnto his owne londe.

Then the kynge of the south shalbe angrie, and shall come forth to fyght agaynst the kynge of the north: yee he shall bringe a greate multitude of people together, and a greate heape shalbe geuen in to his honde: these shall he cary awaye with greate pryde for so much as he hath cast downe so many thousandes, neuertheles he shall not preuayle. For the kynge of the north shall gather (of the new) a greater heape of people then afore, and come forth (after a certayne tyme and yeares) with a mightie hoost and exceadinge greate good.

At the same tyme there shall many stonde vp agaynst the kinge of the south, so that the wicked children of thy people also shall exalte them selues (to fulfill the vision) and then fall. So the kynge of the north shal come to laye sege, and to take the stronge fensed cities: And the power of the of the south shall not be able to abyde him, and the best men of the people shall not be so stronge, as to resist him. Shortly, when he commeth, he shall handle him as he list, and no man shalbe so hardy as to stonde agaynst him. He shall stonde in the pleasaunt countre, which thorow him shalbe destroyed. He shal set his face with all his power to optayne his kyngdome, and to be lyke it. yee that shall he do, and geue him vnto the doughters amonge women, to destroye him. But he shall fayle, nother shall he optayne his purpose. After this, shall he set his face vnto the Iles, and take many of them. A prynce shall stoppe him, to do him a shame, beside the confusion that els shall come vnto him. Thus shall he turne agayne to his owne londe, stomble, and fall, and be nomore founde: so he that came vpon him, and dyd him violence, shall stonde in his place, and haue a pleasaunt kyngdome: and after few dayes he shalbe destroyed, and that nother in wrath nor in batell. In his steade there shall aryse a vyle person not holden worthy of a kynges dignite: this shall come in craftely, and optayne the kyngdome with fayre wordes: he shall fyght agaynst the armes of the mightie (and destroye them) yee and agaynst the prynce of the couenaunt.

So after that he hath taken truce with him, he shall handle deceatfully, & he maye get vp, & ouercome him with a small flocke: and so with craftenesse to get him to the fattest place of the londe, and to deale otherwise, then ether his fathers or graundfathers dyd. For he shall destroye the thinge, that they had robbed & spoyled, yee and all their

substaūce: ymagenynge thoughtes agaynst the stronge holdes, and that for a tyme. His power and harte shalbe steared vp with a greate army agaynst the kynge of the south where thorow the kynge of the south shalbe moued then vnto battayl, with a great and mightie hoost also. Neuertheles, he shal not be able to stonde, for they shall conspyre agaynst him, yee they that eate of his meate, shall hurte him: so that his hoost shall fal and many be slayne downe.

These two kynges shalbe mynded to do myschefe, and talke of deceate at one table: but they shall not prosper for why, the ende shall not come yet, vnto the time apoynted.

2. Mac. 5. a * Then shal he go home agayne in to his owne londe with greate good, and set his harte against the holy couenaunt, he shalbe busy agaynst it, and then returne home. At the tyme appoynted he shall come agayne, and go towarde the south: bo shall it happen otherwyse then at the first, yet once agayne. And why * the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne, that he maye take indignacion agaynst the couenaunt of holynes, to medle against it. yee he shal turne him, and drawe such vnto him, as leaue the holy couenaunt.

Nu. 24. b

E He shall set mightie men to vnhalowe the sanctuary of strength, to put downe the dayly offeringe, and to set vp the abhominable desolacion. And such as breake the couenaunt, shall he flattre with fayre wordes. But the people that will knowe theyr God, shall haue the ouerhande and prospere. Those al ỏ haue vnderstandinge amõge ỏ people shal enstrume ỏ multitude: and for a longe season, they shalbe persecuted with swearde, with fyre, with captyuite, and with the takynge awaye of theyr goodes. Now when they fall, they shalbe set vp with a litle helpe: but many shall cleue vnto them faynedly.

yee some of those which haue vnderstondinge, shal be persecuted also: that they maye be tryed, purified, and clensed, till the tyme be out: for there is yet another tyme apoynted. The kynge shall do what him lust, * he

2. Thes. 2. a shall exalte and magnifie himself agaynst all, that is God. yee he shall speake maruelous thinges agaynst the God of all goddes, wherin he shall prosperе, so longe till

Apo. 15. a the * wrath be fulfilled, for the conclusion is decreed alredy. He shall not regarde the God of his fathers, but his lust shalbe vpon women: yee he shall not care for any God

for he shall magnifie himself aboue all. In his place shall he worshippe the mightie Idols: and the God whom his fathers knewe not, shal he honoure with golde and syluer, with precious stones and pleasaunt Jewels.

This shall he do, sekynge helpe and succoure at the mightie Idols and straunge goddes. Such as will receaue him, and take him for God, he shall geue them greate worshippe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme shall the kynge of the south stryue with him and the kynge of the north in lyke maner shall come agaynst him with charettes, horsmen and with a greate naup of shippes. he shall come in to the londes, destroye and go thorow: he shall entre also in to the fayre pleasaunt londe. Many cities, and countrees shall decaye * excepte. Edom, Moab Dan. 11. and the best of the children of Ammon, which shall escape from his honde. He shall stretch forth his hondes vpon the countrees, and the londe of Egipte shall not escape him. For thorow his goinge in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the precious Jewels of Egipte. Lybia, and Ethiopia. * Neuertheles Dan. 11. the tydinges out of the east and the north shall trouble him, for the which cause he shall go forth to destroye and curse a greate multitude. The tentes of his palace shall he pytch betwixte the two sees, vpon the hil of the noble sanctuary, for he shall come to Dan. 11. the ende of it, * and then shall no man helpe him. 24.

The. xij. Chapter.

THe tyme wil come also, that the * greate prince Michael, which Dan. 12. stondeth on thy peopels syde, shall aryse vp, for * there shall Ma. 24. come a tyme of trouble, such as neuer was, sens there begāne to be ony people, vnto that same tyme. Then shal thy people be delyuered, yee al those that be founde wrytten in the boke. * Many of them that Dan. 12. slepe in the dust of the earth shall awake: some to euerlastinge life, some to perpetual shame, and reproffe. * The wyse (such as Dan. 12. haue taught other) shall glister, as the shynynge of heauen: and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, world without ende.

And thou o Daniel, shut vp these wordes

ye stode the boke, tyl the last tyme. Many shal go about here and there, & then shall knowledge increase. Then I Daniel loked, & beholde there stode other two: one vpon this shore of the water, the other vpon yonder syde. And one of the sayde vnto him, whiche was clothed in lynnyne, and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous workes? Then herde I the man with the lynnyne clothes, which stode aboue vpon the waters of the floude: when he heide vp his righte & and left hande vnto heauen, & sware by him which liueth for euer: * ỹ it shall tary for a tyme, two tymes, & half a tyme: and whē the power of the holy people is clene scatred abrode, then shal all these thinges be fulfilled. I herde it well, but I vnderstode it not. Then sayde I: O my lorde, what shall happen after that? He answered: Go thy waye Daniel, for these wordes shall be cloſed vp & sealed, tyll the last tyme: & many shalbe purified, clensed, and tried. But the vngodly shall liue wickedly, * and those wicked (as many of them as they be) shall haue no vnderstondinge: as for suche as haue vnderstondynge, they shall regarde it. And from the tyme forth the daylie offerynge shall be put downe & the abhomtnable desolacō set vp, there shalbe a thousande two hundyth and xc. dayes. O wel is hym, that waiteth, and commeth to the thousande thre hundyth and fyue and thyrtye dayes. Go thou thy waye now, tyll it be ended: take thy reste, and byde in thy lot, tyll the dayes haue an ende.

The ende of the prophet Daniel.

The Prophet Oseas.

What Oseas conteyneth.

Chap. i God reiecteth the Iewes, and marieth him vnto the Gentiles.

Chap. ii Plageth ouer the Iewes, that will not amende: & promyseth mercy to those ỹ will repente.

Chap. iii The mercifull loue of God, towarde the same vnthankfull people.

Chap. iiii The synnes of the prestes and of the people, with threates for the same.

Chap. v Against the prestes that deceaue the people.

Chap. vi The vnthankfulnes of the people: Againe, the louynge kyndnesse of God.

Chap. vii No medycine can helpe, tyll sore are they wounded with idolatry.

Chap. viii Idolatry in Samaria and Israel.

Chap. ix Punyshment vpon Israell for Idolatry.

Chap. x The vnthankfulnesse of Israel. The calfe in Samaria, for the which and such like abhominacions, he reiecteth them of destruccion.

Chap. xi xii God mourneth the ingratitude, with threatnynge hys destruccion vpon them afore.

Chap. xiii He shewyth them their wickednesse, and punyshment for the same.

Chap. xiiii He crieth and exorteth the people to conuersion, promisynge swetely and louyngly to receyue them.

This is the worde

of the LORDE, that came vnto Oseas the sonne of Beeri, * in ỹ dayes of Ozias, Joathan, Achas & Ezechias kinges of Juda: and in the tyme of Jeroboam the sonne of Joas kynge of Israel.):(

The.firſt.Chapter.

1 FIrst, when the LORDE spake vnto Oseas, he sayde vnto hym * Go thy waye, take an harlot to thy wife, and get chyldren by her: for the lode hath committed greate whordome agayn ſte the LORDE. 2 So he wente, and toke Gomer the doughter of Deblaim: which cõceaued, & brought forth a sonne. And the LORDE sayde vnto him: call his name Jesrael, for I wil shortly * auenge the bloude of & Jesraell vpon the house of Jehu, and will bringe the kingdome of the house of Israel to an ende. 5 Then will I breake the bowe of Israel, in the valley of Jesrael.

6 She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call hir name Loruhama (that is, not optaynynge mercy) for * I wil haue no pytie vpõ the house of Israel, but forget them, and put them clene out of remembraũce * Neuertheleſſe 7 I will haue mercy vpon the house of Juda & will saue thẽ, euen thorow ỹ LORDE their God. But I will not delyuer them thorowe any bowe, swearde, batel, horses or horsmẽ.

8 Now when she had weened Loruhama, she conceaued agayne, & bare a sonne. 9 Thẽ sayde he: call his name Lo Ami (that is to saye, not my people.) For why, ye are not my people, therfore will not I be yours. 10 And though the nombre of the chyldren of Israel be * as the sondeof the see, which can nether be measured nor tolde: yet in the place where it is sayde vntothẽ, * ye be not my people

euen there shall it be thus reported of them: * they be the chyldren of the lyuynge God. 11 & Then shall the chyldren of Juda and the chyldren of Israel be gathered togethers agayne, & chose them seluys one heade, & then departe out of the londe: for greate shal be ỹ daye of Jesrael.

The.ii.Chapter.

1 TEll your brethren, that they are I my people: and youre sisters, ỹ they haue optayned mercy. 2 As for youre mother, ye shall chyde with her, and reproue her: * for she is not my wife, nother am I hir husbõde vnleſſe she put awaye hir whordome out of my sight, and hir aduoutry from hir breſtes ỹf no, 3 I shal strype her naked, & set her, * euẽ as she came in to the worlde: yee I shal take hir waist, and make her lyke a wildernesse, & slaye her for thyrste. 4 I shal haue no pitie alſo vpon hir chyldren, * for they be the chyldren of fornication.

5 Their mother hath broken hir wedlocke and she that bare thẽ * is come to cõfusion. For she sayde: I wil go after my louers, that geue me my water and my bread, my woll & my flax, my oyle and my drynke. 6 But I wil hedge hir waye with thornes, and stoppe it, that she shall not fynde hir foresteppes: and though she runne after hir louers, yet shall she not get them: she shall seke them, but not fynde thẽ. Then shall she saye: well, * I will go turne agayne to my fyrst husbonde, for at ỹ tyme was I better at ease, then now. 8 But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer and golde, & * which she hath hanged vpõ Baal.

9 Wherfore now will I go take my corne & wyne agayne in their season, & set agayne my woll and my flax, whiche I gaue her, to couer hir shame. * 10 And now will I discouer hir foolishnesse, euẽ in the sight of hir louers and no man shall delyuer her out of my hondes. 11 Moreouer, I will take awaye all hir * myrth, hir holy dates, hir newmoones, hir Sabbathes and all hir solempne feastes: 12 I will destroye hir vynyardes & fygge trees, though she saieth: lo, here are my rewardes, that my louers haue geuen me. I will make it a woode, & the wylde beastes shall eate it vp: 13 I wyll punysh her also for the dayes of Baal * wherin she censed him, decking him with hir eaynynges and cheynes: when she followed hir louers, and forgat me, sayeth the LORDE.

14 Wherfore beholde, I wil call her againe,

bringe her in to a wildernes, & speake frendly vnto her: there wil I geue her hir vynyardes agayne, yee and ꝓ * valley of Achor also, to shewe hir hope & comforte. Then shall she synge there * as in ꝓ tyme of hir youth, & like as in ꝓ daye when she came out of the lande of Egipte. Then (saieth the LORDE) she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I will take away those names of Baal from hir mouth, yee she shall neuer remembre their names onymore. * Then will I make a couenaũt with them, with the wylde beastes, with the foules of the ayre, & with euery thynge that creepeth vpon the earth.

And for bowe, swearde, battayl, I will destroye such out of the lande, & will make the to dwell safely. * Thus will I marry ꝓ vnto myne owne selfe for euermore: yee euẽ to my selfe will I marry ꝓ, in righteousnes, in equite, in louynge kyndnesse & mercy. In faith also will I marry the vnto my selfe, and thou shalt knowe ꝓ LORDE. At the same tyme will I shewe my selfe frendly & gracious vnto ꝓ heauens, saieth ꝓ LORDE: & the heauens shall helpe the earth, & the earth shall helpe the corne, wyne and oyle, and they shal helpe Iesrael. * I will sowe the vpõ earth, for a sede vnto myne owne selfe, & will haue mercy vpõ her ꝓ was without mercy. And to the which were not my people, I wil saye: thou art my people. And he shall saye: thou art my God.

The.iii. Chapter.

Then sayde the LORDE to me: * Go yet thy waye & wowe an aduouterous womã, whom thy neighboure loueth, as ꝓ LORDE doeth the children of Israel: howbeit they haue respecte to straunge goddes, & loue the wynebannes. So I gat her for xv. syluerlinges, & for an Homer and an half of barlye, & sayde vnto her: Thou shalt abyde with me a lõge seasõ, but se that thou playe not the harlot, and loke thou medle with none other man, and then will I kepe my selfe for the.

Thus the children of Israell shall syt a great whyle without kinge & prince, without offrynge and aulter, without prieste and reuelation. But afterwarde shall the children of Israel conuerte, & seke the LORDE their God, and ✠ their kinge: & in ꝓ latter dayes they shall worshippe the LORDE, and hys louynge kyndnesse.

The.iiii. Chapter.

Heare the worde of the LORDE, ye children of Israel: for ꝓ LORDE must punysh them, ꝓ dwell in the londe. And why? There is no faithfulnelle, there is no mercy, there is no knowlege of God in the londe: but swearinge, lyenge, mãslaughter, theft and aduoutry haue gotten the ouerhande, & one bloudgiltynes folowe another. Therfore shall the londe be in a miserable case, & all they that dwell therin, shal mourne. The beastes in the felde, the foules in the ayre, & the fishes in the see shall dye. yet is there none, that will chasten nor reproue another. The prestes which shuld reforme other, are become like the people.

Therfore stomblest thou in ꝓ daye tyme & the prophet with the in the night. I wil bynge thy mother to spiece, & why: * my people perish, because they haue no knowlege. Seinge then that thou hast refused vnderstondinge, therfore wil I refuse ꝓ also: so that thou shalt nomore be my prest. And for so much as thou haste forgotten the lawe of thy God, I wil also forget thy children. The more they increased in multitude, the more they synned agaynst me, therfore wil I chaunge their honoure in to shame. * They eate vp ꝓ synnes of my people, & corage them in their wickednesse. * Thus ꝓ prest is become like the people. Wherfore I will punysh them for their wicked wayes, & rewarde them accordinge to their owne ymaginacions. * They shal eate & not haue ynough: They haue vsed whordome, therfore shall they not prospere: and why? they haue forsaken the LORDE, & not regarded hym.

Whordome, wyne, and dronckennesse take the harte away. * My people are counsell at their stockes, their staffe must tell them. For an whorish mynde hath deceaued them, so ꝓ they cõmitte fornicacion agaynst their God. * They make sacrifice vpon ꝓ hie mountaynes, & burne their incense vpõ the hilles, yee amonge ꝓ okes, groues, & bushes, for there are good shadowes. Therfore your doughters are become harlottes, and your spouses haue broke their wedlocke. I wil not punish your doughters for beynge defyled, & your brydes ꝓ became whores: * seinge ꝓ fathers them selues haue medled wit harlottes, and offered with vnthryftes: but the people that will not vnderstonde, must be punyshed.

Though thou Israel art disposed to play the harlot, yet shuldest not thou haue offended, o Iuda: thou shuldest not haue tũne to Galgala, * nor haue gone vp to Bethauen,

Barue 3.c
Esa.5.b.
Osee 1.c.

Esa.13.b.

Esa.24.a

Leuit.26.d
Mich.6.f.
Abac.1.a.

4.Re.1.a.

4.Re.17.b.

Ame.5.a.

1.Re.12.b.

Deu. 10.b * nor haue swore: the LORDE lyueth. For Israel is gone backe, like a wanton cowe. The LORDE therfore shal make hir to fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronkennesse hath put the backe, & brought them to whordome. Their rulers loue rewardes, bryngе (saye they,) to their owne shame. A wynde shall take holde of their fethers, & they shall be confounded in their offeringes.

The.v. Chapter.

HEare this, o ye prestes: take hede o thou housholde of Israell: geue eare, o thou kingly house: for this punyshment wil come vpō you, ỳ are become a snare vnto Mylpa, and a spred net vnto the mounte of Thabor. They kyll sacrifices by heapes, to begyle the people therwith: therfore will I punysh them all. * I knowe Ephraim well ynough, and Israell is not hyd fro me: for Ephraim is become an harlot, and Israell is defyled. They are not mynded to turne vnto their god, for they haue an whorish harte, so that they can not knowe the LORDE.

Exe. 2.b. Ier. 23. d.

Ose. 7.b. *But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shall fall for their wickednesse, and Juda with them also. * They shal come with their shepe & bullockes * to seke the LORDE, but they shall not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde childre: a moneth therfore shall deuoure them with their portions.

Ier. 3.b. & Deu. 4.c Esa. 14. a.

8 Blowe with the shawmes at Gabea, and with the trompe in Rama, crie out at Bethauen vpon the ponside of Ben Jamin. In the tyme of the plage shall Ephraim be layed waste, therfore dyd I faithfully warne ỳ tribes of Israell. Yet are the prynces of Juda become like them, that remoue the * londe marckes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why, they folowe ỳ doctrynes of men. Therfore will I be vnto Ephraim as a moth, and to the house of Juda as a caterpiller.

Deu. 19.c. Deu. 27.c.

12 When Ephraim sawe his sicknesse, and Juda his disease: * Ephraim went vnto Assur, & sent vnto kinge Jared: yet coulde not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I, I wil spoyle them, & go my waye. I will take the

4 Re. 16.b 2. Pa. 28.c

with me, and no mā shall rescue them. I wil go, and returne to my place, till they be come faynt, and seke me.

The. vi. Chapter.

IN their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: * for he hath smytten vs, and he shal heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shall he quycke vs, in the thirde daye he shal rayse vs vp, so that we shal lyue in his sight. Then shall we haue vnderstōdinge, & endeuoure oure selues to knowe the LORDE. He shal go forth as the sprynge of the daye, and come vnto vs * as the euenynge & mornynge rayne vpon the earth.

Jua.

O Ephraim, what shall I do vnto the? O Juda, how shall I intreate the? seyng youre loue is like a mornynge cloude, & like a dewe ỳ goeth early awaye. Therfore haue I cast downe the prophetes, & letté them be slayne for my wordes sake: so that thy punyshment shal come to light. * For I haue pleasure in louynge kyndnesse, & not in offrynge: yea in the knowlege of God, more then in burnt sacrifice. But euen like as & Ada dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloud shedders. The multitude of the prestes is like an heape of theues, murtherers & bloud thurstie: for they haue wrought abhominacō. * Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is defyled: but Juda shall haue an harueste for him self, when I returne the captiuite of my people.

Mat. 9.a Mat. 12.a

The. vii. Chapter.

WHen I vndertake to make Israel whole, thē the vngracionnesse of Ephraim and the wickednes of Samaria commeth to light: thē go they about with lyes. At home, they be theues: and without, they fall to robbynge. They consyder not in their hartes, that I remembre all their wickednes. They go about with their owne inuentions, but I se them wel ynough. They make the kyng and the princes to haue pleasure in their wikednes & lies. All these burne in aduoutry, as it were an ouen ỳ the baker heateth, when he hath lefte kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and princes, for they

begynne to be wonde dronken thorow wyne they ble familiarite with suche as deceaue them. They with the ymagination of their hart are like an oue, their slepe is all ỳ night like the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallē: yet is there none of ỳ calleth vpon me. Therfore must Ephraim be mixte amonge ỳ Heithen. Ephraim is become like a cake, ỳ no man turneth: straūgers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray heeres yet wil he not knowe it: & ỳ pride of Israel is cast downe before their face, yet will they not turne to the LORDE their God, nor seke hym, for all this.

Ephraim is like a doue, that is begyled, & hath no harte. * Now call they vpon the Egyptians, nowe go they to the Assirians: but whyle they be goinge here and there, I shal spreade my net ouer them, & drawe them downe as ỳ foules of the ayre: and accordinge as they haue bene warned, so will I punysh thē. * Wo be vnto them, for they haue forsake me. They must be destroyed, for they haue set me at naught. * I am he ỳ haue redemed them, ād yet they dyssemble with me * They call not vpon me with their hartes, but howlinge vpon their beddes. Where as they come together, it is but for meate & drynke, and me will they not obeye. I haue taught them, and defended their arme, yet do they ymagin mischefe agaynst me. They turne them selues, but not a right, & are become as a broken bowe. Their princes shalbe slayne with the swearde, for ỳ malice of their tunges, such blasphemies haue they learned in the londe of Egipte.

The.viii.Chapter.

SEt the horne to thy mouth, & blowe: get the swiftly (as an Aegle) vnto the house of the LORDE: for they haue broken my * coue naunt, and transgressed my law Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thing that is good, therfore shall ỳ enemye folowe vpon hym. * They haue ordened kynges, but not thorow me: they haue made princes and I wiste not knowe of it. * Of their syluer and golde haue they made them images, to bringe them selues to destruccion.

* Thy calfe (O Samaria) shalbe taken awaye, for my wrothfull indignacio is gone forth agaynste the. Howe longe will it be, or they can be clensed? For the calfe came from Israel, the workeman made it, therfore can it be no God, but euen the spyders webbe shall the calfe of Samaria be turned. They haue sowne wynde, therfore shall they reape a storme.

Their sede shall beare no corne, there shal no meel be made of their increase: though there be, yet shall straungers deuoure it vp. Israel shal perish, the Gētiles shall entreate him as a foule vessell. Sens they wente vp to the Assirians, they are become like a wilde asse in the deserte.

* Ephraim geueth rewardes to get louers therfore are they scatred amōge the Heithen. there wil I gather thē vp. They shall soone be weery of the burthen of kynges & princes Ephraim hath made many alters to do wickednes, therfore shall the alters turne to his synne. Though I shewe thē my lawe neuer so much, they counte it but straunge doctrine. Where as they do sacrifice, offer inge the flesh and eatinge it: the LORDE will haue no pleasure therin: but wil remēbre their wickednes, and punysh their synnes. * Israell turneth agayne in to Egipte, they haue forgotten hym ỳ made them, they buylde churches, and Iuda maketh many stronge cities * therfore wil I sende a fyre in to their cities and it shall cōsume their palaces.

4 Re.17.a Esa.16.d

Deu.17.b 4.Re.17.a

4.Re.25.b

The.ix.Chapter.

DO not thou triūphe (O Israel) make no boastinge more thē the Heithen, for thou hast cōmitted aduoutry against thy God: straūge rewardes haste thou loued, more then all corne floores * Therfore shall they nomore enioye the cornefloores & wyne presses, and their swete wyne shall fayle the. They will not dwell in the LORDES lōde, * but Ephraim turneth againe in to Egipte & eateth vncleane thinges amonge the Assirians. They poure out no wyne for a drinkofferinge vnto the LORD, nether geue they him their slayne offringes: but they be vnto thē as mourners meates, wherin all they ỳ eate them, are defyled. For the dread ỳ they haue such lust vnto, shall not come into the house of the LORD. What will ye do then in the solempne dayes, and in the feast of the LORDE do, they shall get them awaye for ỳ destruccion. Egipte shall receaue them, and Noph shall burye them.

Deu.32.a

Esa.4.a

The nettles shall ouergrowe their plea-

saunt goodes, and burres shalbe in their ta-
B bernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensinge are at honde. As for the prophet, ye hold him for a foole: and him that is rich in the spyrete, for a mad man: so greate is your wickednes & malice. Ephraim hath made hym selfe a watchman of my God, a prophet þ is become a snare to do hurte in euery strete, & abhominacion in the house of his God. They be gone to farre, & haue destroied the selues
Judi.19.a 21.Ke.10 c 4.Ke.9. like as they dyd afore tyme * at Gabaa.
a Therfore their wickednes shal be remembred, and their synnes punyshed.

I fande Israel like grapes in the wilder
Jere.24.a. 3.Mo.25.a nes, & saw their fathers as þ fyrst * fygges in þ topp of þ fygge tre. a But they are gone to Baal Peor, & vane awaye fro me to þ shame full Idoll, & are become as abhominable as their louers. Ephraim flieth like a byrde, so shal their glory also: In so much, þ they shal nether begette, conceaue, nor beare chyldre.

C And though they bringe vp ony, yet will I make the childlesse amonge men. yee wo shall come to them, when I departe from
Gen.48.a the. * Ephraim (as me thinke) is planted in welthinesse, like as Tyrus, but now muste he bringe his owne children forth to the mã slayer.

LORDE thou shalt geue them: what shalt thou geue them? geue them an vnfrute full wombe and dry brestes. All their wic-
Josu.4.b. kednesse is done * at Galgal, there do I abhorre them. For the vngractousnes of theyr owne inuencions, I will dryue them out of my house. I will loue them nomore, for all their prynces are vnfaithful Ephraim is hewen downe, their rote is dryed vp, so þ they shall bringe nomore frute: yee and though they bringe forth ony, yet wil I slaye euen þ best beloued frute of their body. My God shal cast them awaye, for they haue not bene obedient vnto him, therfore shall they go as
Osea.5.a. traye amonge the Heithen.

The.x.Chapter.

A Israell was a goodly * vyne, but he hath brought forth vnprofitable frute: yee þ more frute he had, þ mo aulters he made: the more good I dyd to their lõde, the more frendshipe shewed they to their ymages. Their harte is deuyded, therfore will they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their aulters. Then shall they saye: we haue no kynge, for why? we haue not feared the LORDE. And what shall then the kynge do to vs? They comon together, and sweare vayne oothes: they be cõfederate together, therfore groweth their punyshment, as the wedes in the forowes of the londe.

They that dwell in Samaria haue worshipped the calfe of Bethaue: therfore shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioysed with them: and why? it shall passe awaye from them. It shalbe brought to the Assirs for a present vnto king Jareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria with his kynge shall vanish awaye, as the scomme vpon the water. The hye places of Auen where Israel do synne, shall be cast downe: thistles and thornes shal growe vpon their aulters. * Then shal they saye to the mountaynes: couer vs, and to the hylles fall vpon vs.

O Israel, thou hast synned as * Gabaa dyd afore tyme, where they remayned: shalde not the battayl then come vpõ the wicked chyldren, as wel as vpon the Gabaonites? I will chasten the, euen after myne owne desyre, the people shall be gathered together ouer them, whe I punysh the for their great wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therfore I loued him, and fel vpon his fayre neck. I sue Ephraim. Juda plowed, & Jacob playes the husbõde mã: that they might sowe vnto righteousnes, & reape þ frutes of welloouinge that they might plowe vp their fresh lande, and seke the LORD, til he came, and learned them righteousnes.

But now they haue plowed them wickednesse, therfore shal they reape synne, and eate the frute of lyes. Seinge thou puttest thy confidence in thine owne waye, and leanest to thy multitude of thy worthies: there shal growe a sedicion amonge thy people. All thy fortresses shalbe layed wayst, euen as * Salmana was destroied with his famyliers, therof him that was auenged of Baal, in the daye of battayll, where þ mother perished & her children. Euen so shall it go with you (o Bethel) because of youre malicious wickednes. Like as the morninge goeth awaye, so shal the kynge of Israel passe.

The.xi.Chapter.

When Israel was yonge, I loued hym: * and called my sonne out of the londe of Egipte. But the more they were called, the more they wente backe. * offeringe

hem Idols, and ceruynge ymages. I learned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue holped them. I led them with coardes of manhoode, & with bōdes of loue. I was vnto them that layed the yocke vpon their necke, & I gaue thē their foode my self, ỳ they shulde not go agayn in to Egipte: And now is their kinge: For they wolde not turne vnto me. Therfore shall ỳ swearde begin in their cities, the stoare that they haue made vnto, shall be destroyed and eatē vp: yee because of their owne ymaginacions. My people hath no luste to turne vnto me, & their prophetes laye the yocke vpon them but they ease them not of their burthen.

What great thinges haue I geuen the, Ephraim? how faithfully haue I defended the? Israel, haue I dealt with the as with Adama? or haue I intreated the like Seboim? no, my hart is otherwise mynded. For my mercy is to feruent: therfore haue I me turned me to destroye Ephraim in my wrathfull displeasure. For I am God and no man, I am euen that holy one in the middest of thee, though I came not within the citie.

The LORDE roareth like a lyon ỳ they maye folowe him: yee as a * lyō roareth he, so they maye be afrayed, like the chyldren of the sea: that they maye be scarred awaye out of Egipte, as men scarre byrdes: & frayed maye (as doues vse to be) from the Assiriās and that because I wolde haue them dwell at home, sayeth the LORDE. But Ephraim goeth about me with lies, and the house of Israel dyssembleth. Onely Juda walketh yet with God, and with the true holy ones.

The.xij. Chapter.

Ephraim kepeth the ayre, and followeth after the eastwynde: he is euer increasing lies & destruction. They be confederate with the Assirians, * their ople is caried into Egipte. The LORD hath a courte also with Juda, and will punysh Jacob after his owne wayes and acordynge to his owne inuencions, shall he recompence him. He toke his brother by the hele, whē he was yet in his mothers wōbe: and in hys manhode he wrestled with God. * He stroue with the Angel, and gat the victory: so that he wepte and desyred hym. He fande hym at Bethel, & there he talked with vs.

Yee the LORD God of hoostes, euen the LORD him self remembred him: Then turne to thy God, kepe mercy and equyte, and hope still in thy God. But the marchaunt hath a false weight in his honde, he hath a pleasure to occupie extorcion. Ephraim thinketh thus: * Tush, I am rych, I haue good ynough: In all my workes shal not one fawte be founde, that I haue offended. yet am I the LORD thy God, euē as when I brought the out of the londe of Egipte, and set the in thy tentes, and as in the hye feast dayes. B Apo.3.c.

I haue spokē thorow the prophetes, and shewed dyuerse visions, and declared my self by the ministracion of the prophetes. But at Galaad is the abhominacion, they are fallē to vanyte. At Galgal they haue slayne oxen: * and as many heapes of stones as they had in their londe forowes, so many alters haue they made. Jacob fled in to the lōde of * Siria, and Israel serued for a wife, and for a wife he kepte shepe. Deu.12.g. 14.b. Gen.28.a.

By a prophet the LORD brought them out of Egipte, and by a prophet he preserued them. But Ephraim hath prouoked hym to displeasure thorow his abhominacions: therfore shal his bloude be poured vpō him self, & the LORDE his God shall rewarde hym his blasphemies.

The.xiij. Chapter.

The abhominacion of Ephraim is come also in to Israel. He is gone backe to Baall, therfore muste he dye. And now they synne more and more: * of their syluer, they make them molten ymages, like ỳ Idols of the Heithen, and yet all is nothinge but the worke of the crafteisman. Not withstōdinge they preache of the same: who so will kysse the calues, offreth to men. Therfore they shalbe as the morynge cloude, & as the dew that early passeth awaye: and lyke as dust that the wynde taketh awaye frō the flooze, and as smoke that goeth out of ỳ chymney. I Esa.46.a Ezec.16.b. Oseæ.2.b. Oseæ.8.a

* I am the LORD thy God, which brought the out of the londe of Egipte: that thou shuldest know no God but me onely, & that thou shuldest haue * no Sauioure but onely me & I toke diligētly hede of ỳ in ỳ wildernesse ỳ dyre lōde. * But whē they were well fedde & had ynough, they waxed proude, & forgat me B. Therfore will I be vnto thē as a lyon, & as a leoparde in ỳ waye to ỳ Assiriās. I will come vpon them as a shebeer, ỳ is robbed of hir whelpes, & I wil breake that stubburne harte of theirs. There wil I deuoure thē as a lyon: yee the wylde beastes shall teare thē. Apo.20.a. Esa.43.b. Deu.8.a. Deu.32.b.

Iob. 22.a. *O Israel, thou doest but destroye thy self
In me only is thy helpe. Where are thy kin-
ges now, that shulde helpe the in all thy cy-
ties? yee and thy iudges, of whom thou say-
dest: 1.Reg.8.a * geue me a king and princes? well, I
gaue the a kinge in my wrath, and in my dis-
pleasure will I take him from the agayne.

C The wickednesse of Ephraim is bounde to-
gether, & his synne lieth hyd. Therfore shall
sorowes come vpon him, as vpon a woman
that trauayleth. An vndiscrete sone is he: for
he considereth not, þ he shulde not haue bene
able to haue endured in þ tyme of his byrth,
had not I defended him from the graue, &
deliuered him from death.

1.Cor.15.f * O death, I wil be thy death: o hel, I will
Osee.2.b. be thy stynge. yet can I se no comforte, for
when he is now the goodliest amonge the
brethren, the east wynde (euen the wynde of þ
LORDE) shal come downe from the wil-
dernesse, and drye vp his condytes, and drin-
ke vp his welles: he shal spoyle the treasure
of all pleasaunt vessels.

4.Reg.17.a. * As for Samaria, she shalbe made waist,
& why? they are disobedient vnto their God.
They shall perish with þ swearde, their chyl-
dren shalbe slayne, and their women bygge
with chylde shalbe rypte vp.

The.xiiii.Chapter.

I Jer.18.a. Ezec.18.c. Iac.4.c. Ioel.2.c. TUrne the now (o Israel) vnto þ LORDE thy God & for thou hast taken a greate fall thorow thy wickednes. Take these wor-
des with you, when ye turne to the LORDE, & saye vnto him: O forgeue
Osee.13.c. vs all our synnes, receaue vs graciously, * &
Psal.91.a then will we offre þ bullockes of our lippes
vnto the. Assur shalbe nomore our helper, ne-
ther will we ryde vpon horses any more. As
for the workes of our hondes, we wil nomo-
re call vpon them: for it is thou that art ou-
re God, thou shewest euer mercy vnto the fa-
therlesse.

O (yf they wolde do this) I shulde heale
their sores: yee with all my harte wolde I lo-
ue them: so þ my wrath shulde clene be tur-
ned awaye from them. yee I wolde be vnto
Israel as the dewe, and he shulde growe as
the lylie, & hys rote shulde breake out as Li-
banus. His braunches shulde sprede out, &
be as fayre as the olyue tre, & smell as Li-
banus. They that dwel vnder his shadowe,
shulde come agayne, & growe vp as þ corne
& florish as the vyne: he shulde haue as good
a name, as the wyne of Libanus.

O Ephraim, what haue I to do with
bols ony more I will graciously heare him,
and lede him forth. I wil be vnto the as
a grene fyrretree, vpon me shalt thou
fynde thy frute. Who so is wyse,
shall vnderstonde this: and he þ
is right instructe, will regar-
de it. For the wayes of the
LORDE are rightwous
suche as be godly wil
walke in them: As
for þ wicked, they
will stomble
therin. ¶

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

Chap. i Ye sheweth Israel, that all their
ry and outwarde ceremonies shal be put from
them.

Chap. ii The plagues are greate, wherfore he wil
de haue them to mourne: yet yf they wyll conuer
they maye hope for grace.

Chap. iii How the people are brought agayne &
their enemies punished.

The.i.ijt.Chapter.

This is the worde of ꝓ LORDE, that came vnto Joell ꝓ sonne of Phatuel: Heare o ye elders: pon dre this well, all ye that dwell in the lõde: yf euer there happened suche a thinge in youre dayes, or in the dayes of youre fathers. Tell youre chyldren of it, & let them tell vnto their chyldren, & so from generacion to generacion. Loke what the caterpiller hath lefte, that hath the grashopper eaten vp: what the grashopper hath lefte, that hath the locuste eaten vp: & what the locuste hath lefte, that hath the blasting mildewe. Awake vp ye dronkardes, & wepe ye all ye wynesuppers, be cause of youre swete wyne, for it shall be taken awaye from youre mouth. For a mightie & an vnnumerable people shall come vp in to my lõde: ꝓ their teeth is like the teeth of lyons, & chawes like the lyonesses. They shall make my vineyarde waste, they shall pyll of the barckes of my figgetrees, strippe them bare, caste them away, & make the braunches whyte.

Make ye mone as a virgin doth, ꝓ gyrded her selfe with sacke, because of the husbande. For the meate offeringe is taken awaye from the house of the LORDE: & the preestes the LORDES mynisters mourne. The felde shalbe wasted & the lande shalbe in a miserable case: for the corne shalbe destroied, the swete wyne shall come to confusion, & the oyle vtterly desolate. The husbandmen & the wyne gardeners shall lamente pitteously & make lamentacion, for wheate, wyne, & barley, because ꝓ harueste of the felde is so clene destroyed. The grapevynes shall make great mone, when ꝓ figgetrees be so vtterly wasted with the pomegranates, palmetrees, apletrees, yee all other trees of ꝓ felde shal wyther away. Thus the mery cheare of the chyldren shall come to confusion.

Gyrde youre, & make youre mone, o ye preestes: ye mynisters of ꝓ alter: go youre waye in, & slepe in sacke cloth, o ye officers of my God: for the meate offeringe & drynkofferinge shall be taken awaye from the house of youre God * proclame a fastynge, call the cõgregacion, gather the elders & all the inhabiters of the londe together in to the house of ꝓ LORDE youre God, & crie vnto the LORDE: alas, alas for this daye. And why? the daye of ꝓ LORDE is at honde, and commeth as a destroier from the Almightie. Shal not ꝓ meates be taken awaye before our eyes, this myrth also & ioye from the house of oure God? The sede shall perish in the grounde, the garners shal lye waste, the floores shalbe broken downe, for the corne shalbe destroied. * O what a sighinge make the catell ꝓ bullockes are very euell likynge, because they haue no pasture: and the shepe are fameshed awaye. Joel.1.a. C 1.Reg.18.a

O LORDE, to ꝓ will I crie: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wylde beastes crie also vnto the: for the water ryuers are dryed vp, and the fyre hath cõsumed the pastures of the wyldernesse.

The.ij.Chapter.

Blowe out the trompet in Sion & crie vpon my holy hil, that all suche as dwell in ꝓ londe, maye tremble at it * for the daye of the LORDE cõmeth, & is harde at honde: a darcke daye, a gloomynge daye, a cloudy daye, yee & a stormy daye, like as ꝓ mornynge spredeth out vpõ ꝓ hilles: Namely, a great & mighty people: such as haue not bene sens ꝓ begynninge, nether shal be after them for euermore. Before him shal be a consumynge fyre, & behynde him a burninge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a deep wast wildernesse, & there is no man, that shall escape hym. They are to loke vpon like barded horses, & runne like horsemẽ. They skippe vp vpon ꝓ hilles, as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a mighty people redy to the battayl. Joyel.1.a. C 1.Mac.5.d. D

The folke shalbe afrayed of hym, all faces shal be as blacke as a pot. These shal rũne like giauntes, & leape ouer the walles like men of warre. Euery mã in his gounge shall kepe his arate, & not go out of his path. There shal not one dryue another, but eche shal kepe his owne waye. They shall breake in at ꝓ wyndowes, & not be hurte: They shall come in to the cite, & runne vpon the walles: They

shal clymme vp vpon the houses, & skippe in at ꝑ wyndowes like a theefe. The earth shall quake before hym, yee ꝑ heauens shalbe moued: the * sonne & moone shal be darkened, and the starres shal withdrawe their shyne. The LORD shal shewe his voyce before his hoost, for his hoost is great, stronge & mighty to fulfil his commaundement. This is ꝑ great & marueilous fearfull daye of ꝑ LORDE: * And who is able to abyde it?

Joel.3.c. Mat.24.c. Apo.6.c.

C * Nowe therfore saieth the LORD: * Turne you vnto me with all youre hartes, with fastinge, weppinge & mournynge: rente your hartes, & not your clothes. Turne you vnto the LORD your God, * for he is gracious & merciful, longe sufferynge & of greate compassion: & redy to pardone wickednes. (Who (no doute) he also shall turne, & forgeue: & after his chastenyng, he shal let your increace remayne, for meat & drynkofferinges vnto the LORDE your God. * Blowe out with the trõpet in Sion, proclame a fastynge, call the congregacion, & gather the people together: warne the congregacion, gather the elders, bringe the childre & suckelynges together. Let ꝑ bridegrome go forth of hys chãbre, & the bryde out of her closet. Let the prestes serue the LORD betwixte the porch & ꝑ auiter, wepinge & sayenge: be fauourable (o LORD) be fauourable vnto thy people: let not thine heretage be brought to suche confusion, lest ꝑ heithen be lordes therof. Wher fore shulde they saye amonge the heythen: * where is now their God?

Deu.4.c. 30.a. Psal.85.a Ionæ.4.a. Joel.1.c. Psa.79.b

D Then shall the LORD be gelous ouer his londe, & spare his people: yee ꝑ LORDE shall answere, & saye vnto his people: Behold, I wil sende you corne, wyne & oyle, so ꝑ ye shal haue plenty of them: & I will nomore geue you ouer to be a rebroke amonge the heithen. ꝑ Agayne, as for him of ꝑ north, I shal dryue him farre from you: & shute him out into a drye and waist londe, his face towarde the east see, and hys hynder partes towarde the vtteremost see. The stynke of him shall go vp, and his filthy corruption shall fal vpon himself, because he hath dealte so proudly. Feare not (o londe) but be glad and reioyse, for the LORDE wil do great thynges. Be not ye afrayed neither (o ye beastes of ꝑ felde) for the pastures shal be grene, and the trees shal beare their frute: ꝑ figgetrees & vinyardes shall geue their increase.

C * Be glad then (o ye childre of Sion) & reioyse in ꝑ LORDE your God, for he hath geuẽ you the tracher of righteousnes: * & he it is ꝑ shal sende you downe shuwers of rayne, early and late in the first moneth: so that the garners shal be full of corne, and the presses plenteous in wyne and oyle. And as for ꝑ yeares that the gresshopper, locuste, blastinge & caterpiller (my great hoost, which I sent amonge you) haue eaten vp, I shall restore thẽ to you agayne: so ꝑ ye shal haue ynough to eate, and be satisfied: and prayse the name of the LORDE your God, that so marueilously hath dealte with you.

Levi.26.a. Deu.11.a 28.b.

And my people shall neuer be confounded ony more: ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confusion.

* After this, wil I poure out my spyrte vpon al flesh: & your sonnes & your doughters shal prophecy: your olde me shal dreame dremes & your yongemen shal se visions: yee in those dayes I will poure out my spyrte vpõ seruauntes and maydens. I will shewe wõders in heauen aboue, & tokens in the earth beneth: bloude and fyre, and the vapoure of smoke. The sonne shalbe turned in to darknesse, & the moone in to bloude: before ꝑ great & notable daye of the LORDE come. And the tyme shal come: ꝑ * who so euer calleth on the name of the LORD, shalbe saued. For vpon the mount Sion & at Ierusalem, there shalbe a saluacion, like as the LORDE hath promised: yee & amonge the other remnaunt whome the LORDE shall call.

Ioel.2.c. Act.2.c. Rom.10.b.

The.iij. Chapter.

FOr take hede: In those dayes & at the same tyme, when I turne agayne the captiuite of Iuda & Ierusalem: I shall gather all people together, & bringe thẽ to the valley of Iosaphat: and there will I reason with thẽ, because of my people & heritage of Israll: whome they haue scatred aboute in the nacions, & parted my lõde: yee they haue cast lottes for my people, the põgmẽ haue they set in ꝑ brodel house, & solde ꝑ damsels for wyne, ꝑ they might haue to drynke. * Thou Tirus & Sidon & all ye borders of the Philistynes: what haue ye to do with me? Will ye defye me? well: if ye will needes defye me, I shall recõpence you, euen vpon youre heade, & ꝑ right shortly: for ye haue taken awaye my syluer & golde, my fayre & goodly iewels, and brought thẽ in to youre goddishouses. The childre & also of Iuda and Ierusalem haue ye solde vnto the Gretes, that ye

Ioel.2.c. Psa.83.b Esa.34.a Ezech.35.a Abdi.a Mat.25.c Apo.14.c. Esa.63.a Ioel.2.c. Amos.1.a Zach.9.a

myght bynge the farre from the bozders of
their owne countrees.

4 Beholde therfore: I will rayse them oute
of the place, where ye haue solde the, * & wil
rewarde you euen vpon youre heade. youre
sonnes & youre doughters will I sel thozow
the handes of the children of Juda, & so they
shall gyue them forth to sell, vnto the of Sa
ba a people al a farre countre: for the LORD
the hym self hath sayde it. 5 Crie oute these
things amõge the Gentiles, proclame warre,
make vp the gyaunters. let the drawe nye,
let them come vp all the lusty warryours of
them. * Make youre swardes of youre plowe
harnes, and speares of youre sickles & sythes
let the weake man saye: I am stõge. 6 Mus
ter you, and come, all ye Heithen rounde a-
bout, gather you together, there shall the
LORD cause all thy gyaunres to the grou
de. 7 The people arise, and get them to the
valley of Josaphat: for there will I syt, and
iudge all heithen rounde about.

8 * Laye to youre sythes, for the harueste is
ripe come, get you downe: the wynepresse
is full, yee the wynepresses runne ouer, for
their wickednesse is waxen greate. 9 In the
valley appoynted, there shalbe many, many
vnto the daye of the LORDE is nye
in the valley appoynted. 10 * The sonne & mo-
ne shall be darckened, & the starres shal with
draw their lyght. 11 The LORDE shall
roare out of Sion, & crie out of Jerusalem,
that the heauens and the earth shall quake
withall. But the LORDE shalbe a defence
vnto his owne people, and a refuge for the
children of Israel. 12 Thus shall ye knowe,
that I am the LORDE youre God dwell vpõ
my holy mount of Sion. Then shall Jeru-
salem be holy, & there shal no straungers go
thorow her ony more. 13 * At ỳ same tyme shal
the mountaynes dropp swete wyne, and the
hilles shal flowe with mylke, All the ryuers

of Juda shall haue water ynough, and ryne
of the LORDES house, there shall flowe a
spryng, to water the brake of Sytim: * but Jere.46.a
Egipte shalbe layed waste, and * Edom Jer.49.b
shal be desolate: because they haue
dealte so cruelly with the chil-
dren of Juda, and shed inno-
cent bloude in their lon-
de. 20 Agayne, Juda shal
be inhabited for
euermore, & Je-
rusalem from
generation
to gene-
ratiõ:
for
I will not
leaue their bloud
vnauenged. And the
LORD shall dwell in Sion. 21

The ende of the prophet Joel.

The Prophet Amos.

¶ What Amos conteyneth.

Chap. i. He prophesyeth agayne Damascus, Gaza, Tyre, Edom and Ammon.

Chap. ii. He complayneth vpon Moab, Juda and Israel.

Chap. iii. God warneth, he be not prouoked.

Chap. iiii. He reproueth their wickednesse, & sheweth the plagues for the same and reiecteth their ceremonies.

Chap. v. He complayneth for the captyuite of Israel.

Chap. vi. He reproueth the welthy, idolatrous and vngracious people, and threatneth their destruction.

Chap. vii. The visyons of the prophet Amos.

Chap. viii. A vision of ripe fruit. The wantonous people and false prophetes. The hunger of gods word.

Chap. ix. Visyons vpon Juda. The power of God. The restoring of the kyngdom of the Jewes.

The.i.tit. Chapter.

THese are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of * Ostas kynge of Juda, & in ỹ tyme of ỹ Jeroboam the sonne of Joas king of Israel, two yeare before the earthquake. 4. Re. 15. 9 34. 22. 14 c

Jere. 25. b. Joel. 3. c. And he sayde: * The LORDE shall roare out of Sion, and shewe his voyce from Jerusalem: so that the pastures of the shepherdes shal be in a miserable case, & the toppe of Carmel dyed vp.

Thus sayeth the LORDE: for thre & foure wickednesses of * Damascus, I will not spare her: because they haue threshed Galaad with yron flales: But I will sende a fyre in to the house of Hazael, the same shall consume the palaces of Benadad. Thus will I breake the barres of Damascus, and rote out the inhabiter from the felde of Auen and hym that holdeth the cepter, oute of the pleasaunt house: so that the people shalbe dryuen out of kayre Syria, sayeth the LORDE. Thus sayeth the LORDE: for thre & foure wickednesses of * Gaza, I will not spare her: because they make the prisoners yet more captyue, and haue dryuen them in to the londe of Edom. Therfore wil I sende a fyre in to the walles of Gaza, whiche shall deuoure hir houses. I will rote out the that dwell at Asdod, and hym that holdeth the cepter of Ascalon, and stretch out myne hond ouer Accaron, that the remnaunt off the Philistines shall perish sayeth the LORDE. Amos. 17. a. Jere. 49. b Zach. 9. a.

Thus sayeth the LORDE: for thre and foure wickednesses of the citie of * Tyre, I will not spare her: because they haue increased the captiuite of the Edomites, and haue not remembred the * brotherly couenaunt. Therfore will I sende a fyre in to the walles of Tyre, that shall consume hir palaces. Joel. 3. a. 3. Re. 1. a.

Thus sayeth the LORDE: for thre & foure wickednesses of * Edom I wil not spare hi, bd. 7. a. Jere. 49. b

because he * persecuted his brother with the swearde, destroyed his mothers wombe, bare hatred verye longe, and so kepte indignacio allwaye by him. Therfore will I sende a fyre in to Thema which shall deuoure the palaces of Bosra. Gen. 27.

Thus sayeth the LORDE: for thre & foure wickednesses of the childyren of * Ammon, I will not spare them: because they rype vp the women great wt chylde in Galaad to make the bordes of their londes the wyder. Therfore I wil kyndle a fyre in the walles of Rabbath, that shall consume her palaces: with a great crie, in ỹ daye of battayl, in tempest and in the daye of storme: so ỹ theyr kynge shall go in to captiuite, he & his pryncis together, sayeth the LORDE. Jere. 49. a. Ezech. 25. a. Amos. 1. b.

The.ii. Chapter.

THus sayeth the LORDE: for thre and foure wickednesses of * Moab, I will not spare hym: because he brent the bones of ỹ kynge of Edom to asshes. Therfore will I sende a fyre in to Moab, whiche shall consume the palaces of Carioth: so ỹ Moab shall perish with a noyse, and the sounde of a shawme. I will rote out the iudge frō amonge them, and slaye all his princes with him, sayeth the LORDE. Thus sayeth the LORDE: for thre and foure wickednesses of * Juda, I will not spare hym: because he hath cast alyde the lawe of the LORDE, & not kepte hys commaundementes: for why, * they walde nedes be deceaued with the lyes, that their forefathers folowed. Therfore will I sende a fyre in to Juda, whiche shall consume the palaces of Jerusalem. Amos. 1. b Jere. 48. b Jere. 9. a.

Thus sayeth the LORDE: for thre and foure wickednesses of Israel, I will not spare hym: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, and croke the wayes of ỹ meke. The sonne and the father go to the harlot, to dishonoure my holy name: they lye beside euery aulter vpon clothes taken to pledge, and in the house of their goddes they drinke the wyne of the oppressed. yet destroyed I ỹ Amorite before them * that was as hie as ỹ cedre trees, and as stronge as the okes: notwithstondinge I destroyed his frute frō aboue, and his rote from vnder. Amos. 2. b

* Agayne: I brought you out of the londe of Egipte, and led you. xl. yeares thorow the wylderneße, that ye might haue the Amorites londe in possession. I rayled vp prophe- Gen. 14. Deu. 2.

me amonge youre childzen, and abstayners amonge youre yonge men. Is it not so, o ye childzen of Israel, sayeth the LORDE? But ye gaue the abstayners wyne to drynke, & ye commaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crasshe you vnder, lyke as a wayne crasshyth, that is full of sheaues, so that the swifte shall not escape, neither the stronge be able to do ony thynge, no, the giaunte shall not saue his owne lyfe. The archer shal not abyde, and he that is fote shall not escape. The horsman shal not saue his lyfe, and he that is as man hy stomach as a giaunte, shal in that daye be fayne to flynne his waye naked, saieth the LORDE.

The.iii.Chapter.

HEare what the LORDE speaketh vnto you (o ye childzen of Israel) namely, vnto all the trybes, whom I brought out of Egipte, and sayde you only haue I accepted from all the generations of the earth: therfore will I vysett you in youre wickednesse. Maye two wayne walke together excepte they be agreed amonge them selues? Doth a lyon roare in the wode, excepte he haue a praye? Or crieth a lyons whelpe out of his denne, excepte he haue gotten somthinge? Doth a byrde fall in a snare vpon the earth where no fowler is? Taketh a man his snare vp from the grounde, afore he catche somwhat? Crie they out therein with the trompet in the cite, and the people not afrayed? Cōmeth there ony plage in a cite, without it be the LORDES doynge? Nowe doth the LORDE God no maner of thynge, but he telleth his secrete counsell vnto his seruauntes the prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the LORDE God hymself speaketh, who will not prophecye?

Preach in the palaces at Asshod, and in the palaces of the londe of Egipte, and saye gather you together vpon the mountaynes of Samaria, so shall ye se greate murthur, and violent oppression amonge them: for why, they regarde not the thynge that is right, saieth the LORDE, they gather together euel gotten goodes, and laye vp rob bery in theyr houses.

Therfore thus saieth the LORDE God: This londe shalbe troubled and besieged to wide about, thy strength shalbe pluckte from the, and thy palaces robbed. Thus saieth the LORDE: lyke as an hyrdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the childzen of Israel (that dwell in Samaria, hauynge theyr couches in the corner, and theyr beddes at Damascus) shalbe pluckte awaye.

* Heare and beare recorde in the house of Iacob (sayeth the LORDE God of hoostes) that when I begynne to vysett the wickednesse of Israel, I will vysett the aulters at Bethel also: so that the hornes of the aulter shalbe broken of, and fall to the grounde. 4.re.16.17

As for the wynter house, & sommer house I will smyte them downe: and the houses of yuery, yee and many other houses shall perish, and be destroyed saieth the LORDE.

The.iiii.Chapter.

HEare this worde, o ye fat kyne, that be vpon the hill of Samaria: ye that do poore men wronge, and oppresse the needy, ye that saye to youre lordes: bynge by ther, let vs drynke. Therfore the LORDE hath sworne by his holynesse: The dayes shal come vpon you, that ye shalbe lift vpon speares, and youre posterite caried awaye in fysher pannes. Ye shall get you out at the gappes one after another, and in Hermon shall ye be cast awaye, saieth the LORDE.

Ye came to * Bethel for to worke vngracyousnes, and haue increased youre synnes at * Galgal: ye braught youre sacrifices in the morninge, and youre tythes vnto the thirde daye, ye made a thanckofferinge of leuen, ye promysed freewilloffrynges, and proclaimed them. Such lust had ye, o ye childzen of Israel, saieth the LORDE God. Therfore haue I geuen you pouertie in all youre cities, and scarcenesse of bread in all youre places: yet will ye not turne vnto me, saieth the LORDE. When there were but thre monethes vnto the haruest, * I withelde the rayne from you: yee I rayned vpon one cite, and not vpon another: one pece of grounde was mysturd with rayne, and the grounde that I rayned not vpon, was dyre. Wherefore two (yee thre) cites came vnto one to drynke water: but they were not satisfyed, yet will ye not turne vnto me saieth the LORDE.

I haue smytten you with drouth and blastinge: and loke how many orchardes, vineyardes, fygge trees ye had: the caterpiller hath eaten the vp. But yet will ye not turne vnto me, saieth the LORDE. Yee I haue sent amonge you, as I vsed to

Ioel.16.a. Iud.11.c. 2.ser.4.c. Ose.9.c 12.b.

Deu.11.b. 28.b. Ier.14.a Ioel.1.c

Gen.41.b.

Egypte: youre yonge men haue I slayen with the swearde, and caused youre horses be taken captyue: I made the stynckinge sauoure of youre tētes to come vp in to youre nosetrels: yet wil ye not turne vnto me, sayeth the LORD Someok you haue I ouerthowē, as I ouerthrewe Sodome & Gomore so that ye were as a brande plukt out of the fyre, yet wil ye not turne vnto me, saieth the LORD. Therfore, thus will I handle the agayne (O Israel) yee euen thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the morynge and the darckenesse, he treadeth vpon the hye places of the earth: the LORD God of hoostes is his name.

Gen 19.c. 2.Pet.2.b.

The.v. Chapter.

HEare this worde (o ye house of Israel) and why: I must make this mone for you: The virgin Israel shall fall, and neuer ryse vp agayne: she shalbe cast downe vpon hir owne grounde, & no man shall helpe his vp. For thus saieth the LORD God: Where as there dwelt an. M. in one cite, there shalbe left scarce an. C. the rest: and where there dwelt an. C. there shall scarce ten be left for the house of Israel. Neuertheles, thus saieth the LORD vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Galgal, and go not to Barsabe: for Galgal shall be caried awaye captyue, and Bethel shall come to naught. Seke the LORD that ye maye lyue: lest the house of Joseph be brent with fyre and consumed, and lest there be none to quench Bethel.

ye turne the lawe to worme wood, and cast downe rightuousnes vnto the grounde * The LORD maketh the .vii. starres and the Orions, he turneth the night in to day, and of the daye he maketh darcknesse. * He calleth the waters of the sea, and poureth them out vpon the plane grounde: the LORD is his name. He rayseth destruction vpon the mightie people, and bringeth downe the stronge holde: but they owe him euell will, that reproueth them openly: and whoso telleth them the playne truth, they abhorre him. For for so muche then as ye oppresse the poore, and robbe him of his best sustenaunce: * therfore, where as ye haue buylded houses of square stone, ye shal not dwell in the. Maruelous pleasaunt vynedes shal ye plante, but the wine of them shal ye not drynke: and why? as for the multitude of youre wickednesses and youre sore synnes, I knowe them right well. Enemies are ye of the rightuous, * ye take rewardes, ye oppresse the poore in iudgment. Therfore the wise must now be layne to holde his tunge, so wicked a tyme is it.

Job.9.b. Am.5.b. Deu.28.c Zeph.1.d. Gen. 6. Psal. Dan.

Seke after the thinge that is good, and not euell, so shall ye lyue: yee the LORD God of hoostes shalbe with you according to youre owne desyre. * Hate the euell, and loue the good: set vp right agayne in the porte: and (no doute) the LORD God of hoostes shalbe mercifull vnto the remnaunt of Joseph. Nay no (saieth the LORD God, the God of hoostes) there shalbe mournynge in all stretes, yee they shal saye in euery strete: alas, alas. They shal call the husbande man to lamentacion, & such as can mourne, to mournynge. In all vynyardes there shalbe heuynesse, for I will come amonge you, saieth the LORD. Wo be vnto them that desyre the daye of the LORD Wherfore wolde ye haue it? As for that daye of the LORD, it shalbe darcke, and not cleare. yee lyke as when a man runneth from a lyon, and a Beer meeteth with him: or, when he commeth in to the house, and leaneth his honde vpon the wall, a serpent byteth him. * Shall not the daye of the LORD be darcke, and not cleare? shall it not be cloudy, and no shyne in it?

Psal. Prou.

* I hate and abhorre youre holy dayes, and where as ye cense me when ye come together, I will not accepte it. And though ye offre me burnofferinges and meatofferinges, yet haue I no pleasure therin: As for youre fat thankofferynges, I will not loke vpon them. Awaye with that noyse of thy songes, I will not heare thy playes of musyck: but le that equite flowe as the water, and righteousnesse as a mightie streame. O ye house of Israel, * gaue ye me offeringes and sacrifices those .xl. yeares longe in the wyldernesse? yet haue ye set vp tabernacles to youre * Moloch, and ymages of youre Idols, yee and the starre of youre God Rempha, figures which ye made to worshippe them. Therfore will I cause you be caried awaye beyonde Damascus, saieth the LORD, whose name is the God of hoostes.

Ier.7.a. Esay.1.a. Ier.6.b. Ezech.20.a. Act.7.b. Leui.17.a. Ier.7.b.

WO be to the * proude welthy in Sion to such as thinke thé so sure vpon the mount of Samaria: which holde them selues for the best, of the worlde and rule the house of Israel, euen as they list. Go vnto Calne, and se: and from thence get you to Hemath the greate cite, and so go downe to Gath of the Philistines: be they better at all then these kyngdomes, or the border of their londe vyder then yours? ye are taken out for the euel daye, euen ye that syt in the stole of wylfulnesse: ye that lye vpō beddes of yuory, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes of the flocke, and the fattest calues of the droue: * ye that synge to the lute, & inuenge of instrumentes compare youselues vnto Dauid: ye that drynke wyne out of gobletes, and anoynte youre selues with the best oyle, but no man is sory for Iosephs hurte. Therfore now shall ye be the first of them, that shalbe led awaye captyue, and the lusty chere of the wylfull shall come to an ende.

¶ The LORDE God hath swore euē by himself (saieth the LORDE God of hoostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cite with all that is therin: so that though there remayne ten men in one house, they shall dye. So their nerre kynsfolkes, and the dead burners shall take them, and cary theyr bones, and saye vnto him that is in the vnnermer house: is there yet ony by the? And he shall answere: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shal be all to rente: lytle houses, that they shall cleue in sonder. Who can runne wyth horses, or plowe with oxen vpon the harde rockes of hye? For why, ye haue turned true iudgement in to bytternesse, and the frute of righteousnesse into wormwood: yee euen ye, that reioyce in vayne thynges: ye that saye: Haue not we optayned hornes in oure owne strength? Well, take hede o ye house of Israel, saieth the LORDE God of hoostes: I shall stynge a people vpon you, which shall trouble you, from the waye that goeth vnto Hemath, vnto the broke in the wyldernes.

The.vii.Chapter.

THE LORDE God shewed me A such a vision: beholde, there stode one that made grasshoppers, euen when the corne was shutynge forth, after the kynge had clypte his shepe. Now when they vndertoke to eate vp all the grene thynges in the londe I sayde: O LORDE God, be mercifull, I beseke the: who shulde els helpe vp Jacob that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, the LORDE shewed me this vision: beholde, the LORDE God called the fyre to punysh withal, and it deuoured the greate depe: yee it consumed a parte alredy. Then sayde I: O LORDE God, holde thy honde: for who shulde els helpe vp Jacob, that is brought so lowe? So the LORDE was mercifull therin, and the LORDE God sayde well, it shall not be.

Moreouer, he shewed me this vision, Beholde, the LORDE stode vpon a plastered wall, and * a masons trowell in his honde And the LORDE sayde vnto me: Amos, what seyst thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amonge my people of Israel, & will nomore spare the: but the hie hilchappels of Isaac must be layed wayst, & the churches of Israel made desolate: * and as for the house of Jeroboam, I wil stonde vp agaynst it with the swearde. Vpon this sent Amasias the preest to Bethel vnto Jeroboam the kynge of Israel, sayenge, * Amos maketh the house of Israel to rebel agaynst the, the londe can not awaye with his wordes. For Amos saieth Jeroboam shall dye with the swearde, and Israel shall be led awaye captyue out of theyr owne londe. And Amasias sayde vnto Amos, Gett the hence * thou that canst se so well and flye in to the lōde of Juda, get the there thy liuynge, & prophecy there: prophecy nomore at Bethel, for it is the kynges chappel, & the kynges courte.

Amos answered, and sayde to Amasias: * Is for me, I am nether prophet, nor prophetes sonne: but a keper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, and sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therfore, heare thou now the worde, of the LORDE. Thou sayest: prophecy not agaynst Israel, and speake nothynge agaynst the house of Isaac. Wherfore thus, saieth the

LORDE. Thy wyfe shalbe defyled in the
citie, thy sonnes and doughters shalbe slayn
with the swearde, and thy londe shalbe mea
sured out with the lyne: Thou thy self shalt
4.m.17.e. dye in an vnclene londe, * and Israel shal
be dryuen out of his owne countre.

The.viii. Chapter.

THe LORDE God shewed me
this vision: and beholde, there
was a maunde with sommer
frute. And he saide: Amos, what
seyst thou? I answered: a maun
de with sommer frute. Then sayde ỹ LOR
DE vnto me: the ende commeth vpon my
people of Israel, I will nomore spare them.
In that daye shall the songes of the temple
be turned in to sorow, saieth the LORDE
God. Many dead bodyes shall lye in euery
Ose.5.d. place, and be cast forth secretly. * Heare
this, O ye that oppresse the poore, and de-
strope the nedy in the londe, sayenge: When
will the new moneth be gone, that we maye
sell vytale, and the Sabbath, that we maye
haue scarnesse of corne: to make the bushell
lesse, and the Sycle greater: We shall set
vp false waygh̄tes, that we maye get the
poore vnder vs with theyr money, and the
nedy also for shues: yee let vs sell the chaffe
for corne.

Amo.6.b. * The LORDE hath swore agaynst
the pryde of Jacob: these workes of theyrs
will I neuer forget. Shall not the londe
tremble, and al they that dwel therin, mour
ne for this: Shall not theyr destruction co-
me vpon them lyke a water streame, and
B flowe ouer them, as the floude of Egypte?
Amo.15.b. * At the same tyme (sayeth the LORDE
God) I shall cause the Sonne to go downe
at noone, and the londe to be darcke in the
Tobi.2.a. cleare daye. * Youre hye feastes will I tur
ne to sorow, and youre songes to mournyn-
ge: I will bringe sackcloth vpon all backes
and baldnes vpon euery heade: yee such a
Jere.6.b. mournynge will I sende them, * as is ma-
de vpon an onely begotten sonne, and they
shall haue a miserable ende.

Beholde, the tyme commeth (sayeth the
LORDE God) that I shall sende an hun-
ger in to the earth: not the hunger of bread
nor the thirst of water: but an hunger to hea
re the worde of the LORDE: so that they
shall go from ỹ one sea to ỹ other, yea from ỹ
north vnto the east, runnynge aboute to se-
ke the worde of the LORDE, and shall
not fynde it. In that tyme, shal the fayre vir
gins and the yonge men perish for thyrst,
yee euen they that sweare in the offence of
Samaria, and saye: as truly as thy God ly
ueth at Dan, and as truly as thy God liueth
at Barsaba. These shall fall, and neuer ryse
vp agayne.

The.ix. Chapter.

I Sawe the LORDE standin-
ge vpon the aulter, and he say-
de: smyte the dore cheke, that ỹ
postes maye shake withall. For
theyr couetousnesse shal fal vp
on all theyr heades, & theyr posterite shal-
be slayne with the swearde. * They shall
not flye away, there shal not one of them es-
cape, nor be delyuered. * Though they were
re buried in the hell, my honde shall fetch
them from thence: though they clymme vp
to heauen, yet shall I cast them downe:
though they hyde them selues vpon the top
pe of Carmel, yet shall I seke them out, and
bryng them from thence: Though they
crepe downe fro my syght in to the depe, of
the see, I shall commaunde the serpente,
euen there to byte them. * If they go awaye
before theyr enemies in to captiuyte, then
shall I commaunde the swearde, there to
slaye them.

Thus will I set myne eyes vpon them,
for theyr harme and not for theyr wealth.
For when the LORDE God of hoostes tou
cheth a londe, it consumeth awaye, and all
they that dwell therin, must nedes mourne:
And why? theyr destruction shall aryse as
euery streame, and runne ouer them, as the
floude in Egipte. * He that hath his dwel-
linge in heauen, and groundeth his taberna
cle in the earth. * He that calleth the waters
of the see, and poureth them out vpon the
playne grounde, his name is the LORDE
O ye children of Israel, are ye not vnto me
euen as the Moryans, sayeth the LORDE?
haue not I brought Israel out of the londe
of Egipte, * the Philistynes from Caphtor
and the Syrians from Cyr? Beholde the
eyes of the LORDE are vpon the
realme that synneth, to rote it clene out of ỹ
earth: Neuertheles, * I will not vtterly de-
strop the house of Jacob, saieth the LOR-
DE.

For lo, this I promyse: though I sifte
the house of Israel amonge all nacions (ly-
ke as they vse to sifte in a syue: yet shall not
the smallest grauel stone fall vpon the earth
But all the wicked doers of my people that
saye: Tush, the plage is not so nye, to come
so hastely vpon vs: those shall perish with

The xxcix Chapter.

THis is the vision that was shewed vnto Abdy: Thus hath the LORDE God spoken vpon * Edom: We haue herde of the LORDE that there is an embassage sent amonge the heythen: Up, let vs aryse and fight agaynst them, Behold * I will make the small amonge the heythen, so that thou shalt be vtterly despised. A

Jer. 49. b
a. Esa. 33. a.
Amos. 1. d

Jer. 49. a

The pryde of thyne harte hath lift the vp, thou dwellest in the stronge holdes of stone & hast made the an hye state: Thou sayest in thyne harte: who shall cast me downe to the grounde? * But, though thou wentest vp as hye as the aegle, and haydest thy * nest aboue amonge the starres: yet wolde I pluck the down from thence. If the theues and robbers came to the by night, thou takinge thy rest: shulde they not steale, till they had ynough? If the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they serche Esau, and seke out his treasures?

Amos. 9. a.
2 Esdr. 2. b

All the men that were sworne vnto the shall dryue the out of the borders of thyne owne londe. They that be now at one with the, shall deceaue the, and ouercome the: Euen they that eate thy bread, shall betraye the, or euer thou perceaue it. * Shal not I at the same tyme destroye the wysemen of Edom, and those that haue vnderstondinge from the mount of Esau: Thy gyauntes (o Theman) shalbe afrayed, for thorow the slaughter they shalbe all ouerthrowne vpo pmount of Esau. Shame shall come vpon the, for the malice, * that thou shewedest to thy brother Jacob: yee for euermore shalt thou perish, and that because of the tyme, when thou dydest set thyself agaynst hym, euen when the enemies caried awaye his hoost, and when the gyauntes came in at his portes, and cast lottes vpon Jerusalem, and thou thy self wast as one of them.

B

Esa. 29. c
1. Cor. 1. c

Esa. 17. c
Num. 20. f

The Prophet Abdy.

What Abdy conteyneth.

1 He prophesyeth agaynst the pryde & crueltie of the Edomytes, that dyd set the Israelites in their aduersyte. He sheweth, what plages shall come vpon them.

Thou shalt nomore se the daye of thy brether, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore retoyse ouer the childzen of Juda, in the daye of theyr destruccion, thou shalt tryumphe nomore in the tyme of theyr trouble. Thou shalt nomore come in at the gates of my people, in the tyme of theyr decaye: thou shalt not se theyr mysery in the daye of their fall.

Thou shalt sende out no man agaynst theyr hoost, in the daye of theyr aduersyte: nother shalt thou stonde waytinge onym ore at the corners of the stretes, to murthur such as are fled, or to take them prisoners, that remayne in the daye of theyr trouble. For the daye of the LORDE is harde by vpō all Heythen. * Lyke as thou hast done, so shalt thou be dealte withall, yee thou shalt be rewarded euen vpon thine heade. For lyke wyse as ye haue dronken vpon myne holy hil, so shal al Heythen dzynke continually: yee dzynke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

Jere. 50.c. Joel. 3.b.

But vpon the mount Syon, there shall a remnaunt escape: these shalbe holy, * and the house of Jacob shall possesse euen those that had them selues afore in possession.

Zacha. 2.b.

Moreouer, * the house of Jacob shalbe a fyre, the house of Joseph a flame, and the house of Esau shalbe the strawe: which they shall kyndle and consume, so that nothinge shalbe left of ỹ house of Esau, for the LORDE hymselfe hath sayd it. They of the south shall haue the mount of Esau in possessi-

Jere. 3.c.

on: and loke what lieth vpon the grounde that shall the Philistynes haue: the playne feldes shall Ephraym, and Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue. And this hoost shall the childzen of Israels prisoners: Euen those so lieth from Canaan vnto Sarphad, and in Sepharad, that shall be vnder the subiection of Jerusalem and the cities of the south shall inhe rit it. Thus they that escape vpon the hill of Syon shall go by to punyth the mount of Esau, * and the kyngdom shalbe the LORDES.

The ende of the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. i. God sendeth Jonas into Tharsis to preyth, and he rasi in to the se.

Chap. ii. A fysh swalowith vp Jonas, who crieth vnto God, and prayseth hym, and the fysh sheth him out agayne vpon the lande.

Chap. iii. God sendeth agayne to Ninive, to shew them the punyshment for to come, if they do not repent: they amende, and God is mercifull vnto them.

Chap. iiii. Jonas is angry, and complayneth of God, which reformeth him.

The.first.Chapter

The worde of the LORDE came vnto * Jonas the sonne of Amithay, sayenge: * Aryse, and get the to Niniue that * great cite: and preach vnto the, how that their wickednesse is come before me. But Jonas made hym redy to flye vnto Tharsis from the presence of the LORDE and went hym downe to Joppa: where he found a shippe redy for to go vnto Tharsis. And he payed his fare, and went aborde, that he might go with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a greate wynde in to the see, and there was a mightie tempest in the see, so that the shippe was in iopardy of breakynge to peces. Then the maryners were afrayed, and cried euery man vnto his God and the goodes that were in the shippe, they cast in to the see, to lighten it of them. But Jonas went hym vnder the hatches, where he layed hym downe and slombred.

So the master of the shippe came to him and sayde vnto hym: why slomberest thou? Arise, call vpon thy God: yf God (happly) will thynke vpon vs, that we perysshe not. And they sayde one to another: come, let vs cast lottes, that we maye knowe, for whose cause this euyll is thus troubled. * And so they cast lottes, and the lot fell vpon Jonas.

Then sayde they vnto hym: tell vs, for whose cause are we thus troubled? what is thy occupacion? whence commest thou? what countreman art thou, and of what people? He answered them: I am an Ebrue and feare the LORDE God, of heauen which made both the see and drye lode. Then were the men exceadyngly afrayed, & sayde vnto hym: why dyddest thou so? (for they knewe that he was fled from the presence of the LORDE, because he had tolde them) and layed vnto hym: What shall we do vnto the, that the see maye ceasse from rysynge vs? (for the see wrought and was troublous) he answered the: Take me, and cast me in to the see, so shall it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuertheles, the men assayed with rowynge, to brynge the shippe to londe: but it wolde not be, because the see wrought so, & was so troublous agaynst them. Wherfore they cried vnto the LORDE, and sayde: * O LORDE, let vs not perysshe for this mans death, nother laye thou innocent blode vnto oure charge: for thou (O LORDE) hast done, euen as thy pleasure was. Deu. 21.b.

So they toke Jonas, and cast hym in to the see, and the see lefte ragynge. And the men feared the LORDE exceadyngly, doynge sacrifices, and makynge vowes vnto the LORDE.

The.ii.Chapter.

But the LORDE prepared a greate fysshe to swalow vp Jonas. * So was Jonas in the belly of the fysh, thre dayes, and thre nyghtes. And Jonas prayed vnto the LORDE his God, out of the fysshes belly, and sayed: * In my trouble I called vnto the LORDE, and he herde me: out of the belly of hell I cried, and thou herdest my voyce. Thou dyddest cast me downe depe in: the floudes of the see, and the floude compassed me aboute: yee * all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy syght: but I will yet agayne loke towarde thy holy temple. Mat. 12.b Psa. 119.a. Psa. 41.b

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wedes were wrapte aboute myne heade. I went downe to the botome of the hilles, and was barred in with earth forener. But thou (O LORDE my God) hast brought vp my lyfe agayne out of corrupcio. When my soule fainted wythin me, I thought vpon the LORDE: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanyties, will forsake his mercy. But I wyll do sacrifice vnto the voyce of thankesgeuynge, and will paye that I haue vowed: for why? saluacion commeth of the LORDE. And the LORDE spake vnto the fysh, and it cast out Jonas agayne vpon the drye londe.

The.iii. Chapter.

3 Then came the worde of ꝑ LORD vnto Jonas agayne, sayenge: * vp, and get the to Ninive that greate cite, & preach vnto the ꝑ preachinge, which I bad the. So Jonas arose, and wente to Ninive at the LORDES commaundement. Ninive was a greate cite vnto God, namely, of thre dayes iourney. Jone. 1.a.

And Jonas wente to, and entred in to the cite: euen a dayes iourney, and cried, sayenge: There are yet .xl. dayes, and then shall Ninive be ouerthrowen. * And the people of Ninive beleued God, and proclamed fastynge, and arayed them selues in sackcloth, as well the greate as the small of them. And the tydinges came vnto the kynge of Ninive, which arose out of his seate, and putt his apparell of, & put on sackcloth, and satt hym downe in ashes. Esa.37.a.

8 And it was cried, and commaunded in Ninive, by the auctorite of the kynge, and his lordes, sayenge: * se that nother man or beast, ore nor shepe, tayst ought at all: & that they nother fede nor drynke water: but put on sackcloth both man and beast, and crye myghtely vnto God: * yee se that euerymā turne from his euill waye, and from the wickednesse, that he hath in honde. Matth.12.d Luce.11.c. Jere.18.a.

Who can tell? God maye turne, and repente, and ceasse from his fearce wrath, that we perysh not. And when God sawe theyr workes, how they turned from theyr wicked wayes: * he repented on the euell, which he sayde he wolde do vnto them, and dyd it not. Esa.38.b

The.iiij.Chapter

1 Wherfore Jonas was sore discontent, and angrie. And he prayed vnto the LORDE, and sayde: O LORDE, was not this my sayenge (I praye the) when I was yet in my countre? therfore I hasted rather to flye vnto Thacis, * for I knewe well ynough that thou art a mercifull God full of compassion, longe sufferinge, and of greate kyndnesse, and repentest when thou shuldest take punyshment. * And now O LORDE, take my lyfe fro me (I beseche the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? And Jonas gat hym out of the cite, and sat downe on the east syde therof: and there made hym a bouth, and sat vnder it in the shadow, till he myght se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wylde vine, which sprange vp ouer Jonas, that he myght haue shadowe aboue his heade, to delyuer hym out of his payne, & Jonas was exceadinge glad of ꝑ wylde vyne. But vpon the nexte morow agaynst the sprynge of the daye, the LORDE ordened a worme, which smote the wylde vyne, so that it withered a waye. And when the Sonne was vp, God prepared a feruent east wynde, and the Sonne bete ouer the heade of Jonas, that he faynted agayne, and wyshed vnto his soule, that he might dye, and sayde: It is better for me to dye, then to lyue. And God sayde vnto Jonas: Art thou so angrie for the wylde vyne. And he saide: yee very angrie am I euen vnto death. And the LORDE sayde, thou hast compassion vpon a wilde vyne wherō thou bestowedest no labour, nor maydest it growe: which sprange vp in one nyght, and perysshed in another: And shulde not I then haue compassion vpon Ninive that greate cite, wherin there are aboue an.C.and.xx.thousande persones, that knowe not theyr right honde from theyr lefte, beysdes much cattell

The ende of the prophet Jonas.

The Prophet Micheas.

What Micheas contryneth.

i. The reproueth the people of Israel, and Iuda for their wickednesse and Idolatry: he telleth them their punyshment with moue ouer.

ii. He reherseth their abhominations

iii. He reproueth the rulers, and the prophetes, as cause of the peoples misery.

iiii. He prophecyeth of the saluacion of Gods people in Christ, of his kyngdome, and power of his gospel.

v. Another reproue. Outwarde offerings are excluded, and here is declared what God requyreth of man.

vi. The somme of the thynges before sayde. The like stocke of the faythfull.

The.i.rst. Chapter

THis is the worde of the LORDE that came vnto Micheas the Morasthite, in the dayes of * Iotham, * Achas and * Ezechias kynges of Iuda: which he sawe vpon Samaria and Ierusalem.

Heare all ye people * marcke this well o earth, and all that therin is: yea the LORD God hymselfe be witnesse amonge you the LORDE from his holy temple. For beholde, * the LORDE shal come of his place, and come downe, and tread vpon the hye thynges of the earth. The mountaynes shal consume vnder him and the valleys shall cleue asunder: lyke as the waxe melteth at the fyre, & as the waters runne downe. And all this shal be for the wickednesse of Iacob, and for the synnes of the house of Israel.

For what is the wickednesse of Iacobe

Is not * Samaria? Which are the hye places of Iuda: Is not * Ierusalem? Therefore shall I make Samaria an heape of stones in the felde, to laye aboute the vinyarde hir stones shall I cast in to the valley, and discouer hir foundacions. All hir ymages shalbe broken downe, and all hir wynnynges shalbe brent in the fyre: yea al hir Idols will I destroye: for why, * they are gathered out of the hyre of an whore, & in to an whores hyre shal they be turned agayne. Wher fore I will mourne, and make lamentacion, bare, and naked will I go: I must mourne lyke the dragons, and take sorow as the Estriches: for their wounde is past remedy And why? it is come in to Iuda, and hath touched the porte of my people at Ierusalem alredy. * Wepe not, lest they at Gath perceaue it.

Thou at Beraphra, welter thy selfe in the dust and ashes. Thou that dwellest at Sephyr, get the hence with shame. The proude shall boast nomore for very sorowe: and why? hir neighboure shall take from her what she hath. The rebellious cite hopeth, that it shall not be so euell: but for all that, the plage shall come from the LORDE, euen in to the porte of Ierusalem. The greate noyse of the charetes shall feare them, that dwell at * Lachis, which is an occasion of the synne of the doughter of Sion, for in the came vp the wickednesse of Israell. yee she sent hir coursers in to the londe of Gath.

The houses of lyes will deceaue the kynges of Israel. And as for the (o thou that dwellest at Morasta) I shall bringe a possessionar vpon the, and the plage of Israel shall reach vnto Odolla. Make the balde, and shaue the, because of thy tender children: Make the cleane balde as an aegle, for they shalbe caried awaye captyue from the.

The.ii.Chapter.

WO vnto them, that ymagyn to do harme, and deuyse vngraciousnesse vpon their beddes, to perfourme it in the cleare daye: for their power is against God. When they couet to haue lode, * they take it by violence, they robbe men of their houses.

Thus they oppresse a man for his house & euery mā for his heritage. Therfore thus saieth the LORD: Beholde, * against this

housholde haue I deuyded a plage, wherout ye shal not plucke youre neckes: ye shal nomore go so proudly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournynge shall be made ouer you on this maner: We be vtterly desolate the portion of my people is translated. Whan will he parte vnto vs the londe, that he hath taken from vs.

3 Neuertheles * there shalbe noman to Nu. 33.f. deuyde the thy portion in the congregacion of the LORDE, Tush, holde youre tunge (saye they) It shall not fall vpon this people, we shall not come so to confusion, sayeth the house of Jacob. Is the spyrite of the LORDE so clene awaye? or is he so mynded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both cote, and cloke, from the symple.

4 Ye haue turned youre selues to fyght, the women of my people haue ye shot out from theyr good houses, and taken awaye my excellent giftes, from theyr chyldren 5 Vp, get you hence, for here shall ye haue no rest.

Because of theyr Idolatry they are corrupte, and shall myserably perysh. 6 Yf I were a fleshly felowe, and a preacher of lyes and tolde them, that they myght lyue bedbynge and bollynge, and be dronken: O that we se a prophet for this people.

7 But I will gather the in dede (o Jacob) and dryue the remnaunt of Israel all together. I shall cary them one with another, as a flocke in the folde, and as the catell in theyr stalles, that they maye be disquieted of other men.

8 Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Theyr kynge shall go before them, and the LORDE shalbe vpon the heade of them.

The.iij. Chapter.

1 HEare o ye heades of the house of Jacob and ye leders, of the house of Israel: * Shulde not ye knowe, what were lawfull, and right? 2 But ye hate the good and loue the euell: ye plucke of mens skynnes, and the flesh from theyr bones: 3 ye eate the flesh of my people, and flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were in to a cauldron, and as flesh in to a pot. 4 Now the tyme shall come, that * when they cal vnto the LORDE, he shall not heare them, but hyde his face from them: because that thorow theyr owne ymagynacions, they haue dealt so wickedly.

Deu.17.b. Jere.5.a & 20.f.21.a Esa.5.c.

5 And as concernynge the prophetes that deceaue my people, thus the LORDE sayeth agaynst them. * When they haue anythynge to byte vpon, then they preach that all shalbe well: but yf a man put not some thig in to their mouthes, they preach warre agaynst hym.

6 * Therfore youre vision shalbe turned to nyght, and youre prophesyenge to darknesse. The sonne shall go downe ouer those prophetes, and the daye shalbe darcke vnto them. 7 Then shall the visionseyers be ashamed, and the soothsayers confounded: yee they shalbe fayne (all the packe of them) to stoppe theyr mouthes, for they haue not Gods worde. 8 * As for me, I am full of strength, and of the spryte of the LORDE, full of iudgment, and boldnesse: to shewe the house of Jacob theyr wickednesse, and the house of Israel theyr synne.

9 O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thynge that is lawfull, and wrast alyde the thynge that is straight. 10 * Ye that buylde vp Syon, with bloude, and Jerusalem with doynge wronge. 11 * O ye iudges, ye geue sentence for gifts: O ye prestes, ye teach for lucre: * O ye prophetes, ye prophecy for money. Yet will they be taken as those that holde vpon God and saye: Is not the LORDE amonge vs? Tush, there can no misfortune happen vnto vs. 12 * Therfore shall Syon (in youre sakes) be plowed lyke a felde: * Jerusalem shall become an heape of stones, and the hill of the temple, shall be turned to an hye woode.

The.iiij. Chapter.

1 BUt * in the latter dayes it will come to passe, that the hyl of the LORDES house shalbe set vp hyer then ony mountaynes or hilles: yee the people shall prease vnto it, 2 and the multitude of the Gentiles shall hast them thyther, sayenge: Come, let vs go vp to the hill of the LORDE and to the house of the God of Jacob: that he maye teach vs his waye, and that we

ste in his pathes.
* For the lawe shall come out of Syon, and the worde of God from Jerusalem and shall geue sentence amonge the multitude of the heythen, and reforme the people off farr countrees: so that of theyr sweardes they shall make plowshares, and sythes off theyr speares.
One people shall not lift vp a swearde against another, yee they shall nomore learne to fight: but euery man shall sytt vnder his vynearde and vnder his figgetre, and no man to fraye hym awaye: for the mouth of the LORDE of hoostes hath spoken it. Therfore, where as all people walke euery man in the name of his owne God, we will walke in the name of oure God for euer and euer. * At the same tyme (sayeth the LORDE) will I gather the lame and the outcastes, and such as I have chastened: and will geue yssue vnto the lame, and make of the outcastes a great people: * and the LORDE hymselfe shall reigne vpon the mount Sion, from this tyme forth for euermore. And vnto (O thou tower of * Eder, thou stronge holde of the doughter Syon) vnto the shall come: euen the fyrst lordshippe, and kyngdome of the doughter Jerusalem.
Why then art thou now so heuy? is there a kynge in the? are thy councelers awaye that thou art so payned, as a woman in hyr trauayle?
And now (o thou doughter Syon) be trauayled, and labour inge, as a childe: for now must thou get the out of the cite, and dwell vpon the playne felde: for vnto Babylon shalt thou go, there shalt thou be deliuered, * and there the LORDE shall lowse the from the honde of thyne enemyes.
Now also are there many people gathered together against the, sayenge: what Syon is cursed, we shall se oure lust vpon her. But they knowe not the * thoughtes of the LORDE, they vnderstonde not his councell, that shall gather them together as the sheaues in the barne. Therfore aryse vp (o thou doughter Syon) and thresshe out the corne: for I will make thy horne yron, and thy clawes brasse, that thou mayest stynde many people: theyr goodes shalt thou appropriate vnto the LORDE and theyr substaunce vnto the ruler of the whole worlde.

The v Chapter.

After that shalt thou be robbed thy self, o thou robbers doughter: they shall laye sege agaynst vs, and smyte the iudge of Israel with a rodde vpon the cheke. * And thou Bethleem Ephrata art litle amonge the thousandes of Juda. Out of the shall come one vnto me, which shalbe the gouernoure in Israel: whose outgoinge hath bene from the begynnynge, and from euerlastynge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) have borne. then shal the remnaunt of his brethren be conuerted vnto the chyldren of Israel. He shall stonde fast, and * geue fode in the strength of the LORDE, and in the victory of the name of the LORDE his God: and when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde.
Then shall there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shall brynge vp seuen shepherdes and viii. princes vpon them: these shall subdue the londe of * Nymrod with theyr naked weapens. * Thus shall he delyuer vs from the Assirian, when he commeth within oure lande, and setteth his fote within oure borders. And the remnaunt of Jacob shall be amonge the multitudes of people, as the dew of the LORDE, and as the droppes vpon the grasse, that taryeth for no man, and wayteth of no body.
* yee the residue of Jacob shalbe amonge the Gentiles, and the multitude of people, as the lyon amoge the beastes of the woode, and as the lions whelpe amonge a flocke of shepe: which (when he goeth thorow) treadeth down, rendeth in peces, & there is none that can helpe. Thyne hode shalbe lift vp vpon thyne enemyes, and all thyne aduersaries shall perish.
The tyme shall come also (sayeth the LORDE) that I will take thyne horses from the, and destroye thy charettes. I will breake downe the gates of thy londe, and ouerthorowe all thy stronge holdes. * All witchecraftes will I rote out of thyne hande, there shall no mo sorthsayengers be wythyn the. * Thyne Idols, and thyne ymages will I destroye out of the, so that thou shalt nomore bowe thy self vnto the workes of thyne owne hodes. Thy groues will I plucke vp by the rotes, and breake

downe thy cities. Thus will I be auenged also, vpon all Heythen that will not heare.

The.vi.Chapter.

Esa.42. HEare now what the LORDE saieth: * Vp, reproue the mountaynes, and let the hilles heare thy voyce. O heare the punyshment of the LORDE ye mountaynes, and ye myghty foundacions of the earth: for the LORDE will reproue his people, and reason with Israel: O my people, what haue I done to the? or wherin haue I hurte the? geue me answere. * Because I brought the from the londe of Egipte, and deliuered the out of the house of bondage? * Because I made Moses, Aaron, and Miriam to lede the? Remembre (o my people) * what Balach the kynge of Moab had ymagined agaynst the, and what answere that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal: that ye maye knowe the louynge kyndnesses of the LORDE.

Gen.19.8. Num.12.a. Num.22.23. 24.25.

WHat acceptable thynge shall I offre vnto the LORDE? shall I bowe my kne to the hye God? Shall I come before hym with burntofferinges, and with calues of a yeare olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames of oyle? Or shall I geue my fyrstborne for myne offences, and the frute of my body for the synne of my soule? I will shewe the (O man) what is good, and what the LORDE requyreth of the: Namely, to do right, to haue pleasure in louynge kyndnesse, to be lowly, and to walke with thy God: * that thou mayest be called arte of the LORDE, and that thy name maye be rightuousnesse. Heare (o ye tribes) who wolde els geue you such warnynge? * Shulde I not be displeased, for the vnrighteous good in the houses of the wicked, and because the measure is minished? Or shulde I iustifie the false balaunces and the bagge of deceatfull weightes amonge those that be ful of vices vnrightuously gotten: where the cityzens deale with falsehede, speake lyes, and haue deceatfull tunges in their mouthes?

Gen.1.b. Leui 19.8 Deu.25.a. Prou.20.b. Ezec.45.b.

THerfore I will take in honde to punysh the, and to make the desolate, because of thy sinnes * Thou shalt eate, & not haue enough: yet thou shalt bringe thy selfe down. Thou shalt flye but not escape: and those

Deut.16.b. Osee.4.b. Ps.58.1.a.

The.vii.Chapter.

that thou woldest saue, will I deliuer to the swearde. * Thou shalt sowe but not reape: thou shalt presse out oliues, but ayle shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt drynke no wyne. For kepe the ordinances of * Amry, and all these customes of the house of Achab: ye folowe their pleasures, therfore will I make the waste, and cause thy inhabiters to be abhorred, O my people: and thus shalt thou beare thyne owne shame.

Deu.7. 1.Reg.16.

The.vii.Chapter

WO is me: I am become as one, I that goeth a gleenyge in the haruest. There are no mo grapes to eate, yet wolde I fayne (with all my harte) haue of the best frute. * There is not a godly man vpon earth, there is not one rightwous amonge men. They laboure all to shed bloude, & euery man hunteth his brother to death: yet they saye they do well, when they do euell. As the prynce will, so saieth the iudge: that he maye do hym a pleasure agayne. The greate man speaketh what his harte desyreth, and the iudges alowe hym. The best of them is but as a thistle, and the moost rightwous of them is but as a briere in the hedge. But when the daye of thy preachers commeth, that thou shalt be vysited, then shall they be wayfled awaye. * Let no man beleue his frende, nor put his confidence in a prynce. Kepe the porte of thy mouth, from her that lyeth in thy bosome: * for the sonne shall put his father to dishonoure, the doughter shall ryse agaynst her mother, the doughter in lawe agaynst hyr mother in lawe: and a mans foes shalbe euen they of his owne household.

Esa.59. Dan.9. Ps.55.a. Iere.9.a. Mich.7.a. Ps.41.a. Iere.12.a. Luc.12.a.

NEuertheles I will loke vp vnto the LORDE, I will patiently abyde God my sauioure: my God shall heare me. * O thou enemye of myne, reioyce not at my fall, for I shall get vp agayne: and though I syt in darcknesse, yet the LORDE is my light. I will beare the punyshment of the LORDE (for why, I haue offended hym) tyll he syte in iudgment vpon my cause, and se that I haue right. He will bringe me forth to the light, and I shall se his rightwousnesse.

Esa.59. Dan.9. Ps.55.a. Iere.9.a. Mich.7.a. Ps.41.a. Iere.12.a. Luc.12.a.

she that is myne enemy shall loke vpō
it, and be confounded, whiche now sayeth:
where is thy LORDE God? Myne eyes
shall beholde her, when she shalbe troden
downe, as the claye in the stretes. * The
tyme will come, that thy gappes shal be ma-
de vp, and the lawe shall go abrode: and at
that tyme shall they come vnto the, from As-
sur vnto the stronge cities, and from ꝑ stron
ge cities vnto the ryuer: from the one see to
the other, from the one mountayne to the
other.

Notwithstondinge the londe muste be
waste, because of them that dwell therin,
and for the frutes of their owne ymaginā-
cions. Therfore fede thy people with thy
rode, the flocke of thyne heretage whiche
dwell desolate in the woode: that they maye
be fedde vpon the mount of Carmel, Basan
& Galaad as afore tyme. Marueloꝰ thyn-
ges will I shewe them, * like as whē they
came out of Egipte. This shall the heithen
se, and be ashamed for all their power: * so
that they shall laye their honde vpon their
mouth, and stoppe their eares. * They shall
lycke the dust like a serpent, and as the wor-
mes of the earth, that tremble in their holes
They shalbe afrayed of the LORDE oure
God, and they shall feare the.

Where is there suche a God as thou that
pardonest wickednes, and forgeuest the of-
fence of the remnaunt of thyne heretage?
He kepeth not his wrath for euer. And why?
for he delyte is to haue compassion: * he shall
turne agayne, and be mercyful to vs: he shal

put downe oure wickednesse, and caste all
oure synnes into the botome of the see
Thou shalt kepe thy truth vnto Ja-
cob, and thy mercy for Abra-
ham, like as thou hast swor-
ne vnto our fathers long
agoo. X (*)

The ende of the prophet Micheas.

The Prophet Naum.

What Naum conteyneth.

Chap. i. He prayseth the power & goodnes of God: he reproueth the Niniuites, because they despysed the counceil and punyshment of God.

Chap. ii. He declareth vnto them the vtter vengeaunce of the plage.

Chap. iii. He reproueth the abhominacions of the malicious citie, and threteneth them of theyr punyshment.

The.first.Chapter.

THys is the heuy burthen of Nintue, whiche Naum of Elchos dyd wryte, as he sawe it.

* (*) *
* X *

THE LORDE is a gelous God, and a taker of vengeaunce: yee a taker of vengeaunce is the LORDE, & wrothfull. * The LORDE taketh vengeaunce of his enemies, and reserueth displeasure for hys aduersaries. * The LORDE suffreth longe, he is of greate power, & so innocent that he leaueth no mã vnpunished before him. The LORDE goeth forth in tempest & storme, the cloudes are the dust of hys fete. When he rebuketh the see, he dryeth it vp, and turneth all the floudes to drye londe. Basan is desolate, Carmel and the pleasure of Libanus wasteth awaye. The mountaynes tremble for him, the hilles consume. At þ sight of him, the earth quaketh: yee þ whole worlde, and all that dwell therin. * Who maye endure before his wrath? Or who is able to abyde hys grymme displeasure? His anger taketh on lyke fyre, and the harde rockes burst in sunder before him.

Deu.5.b. Ro.2.a. Exo.34.a Ioel.3.b. Ie.v.10.b. Esa.34.a Abac.3.c. Soph.3.b.

Ful gracious is the LORDE, & a stronge holde in tyme of trouble, he knoweth thẽ that put their trust in him: when the floude renneth ouer, and destroyeth the place, and when the darcknesse folowyth still vpon his enemies. What do ye ymagin then agaynst the LORD on this maner? (Tush, when he hath made an ende, there shall come no more trouble.) For lyke as the thornes that stycke together, & as the drye strawe, so shall the dronkardes be consumed together, euen when they be full. There come out of þ such as ymagin myscheefe, and geue vngracious counsell agaynst the LORDE.

Therfore thus saieth the LORDE: Let them be as well prepared, yee and as many as they can, yet shall they be hewen downe, and passe awaye. And as for the, I will vexe the. but not vtterly destroye the. And now will I breake his rodde from thy backe, and burst thy bondes in sonder. But þ LORDE hath geuen a commaundement concernyng the, that there shall come nomore sede of thy name. * The carued and caste ymages will I rote out of þ house of thy God. Thy grauе shall I prepare for the, and thou shalt be confounded.

The.ii. Chapter.

BEholde, * vpon the mountaynes I come the fete of him, that bryngeth good tidinges, & preacheth peace. O Iuda, kepe thy holy dayes, performe thy vowes: for Belial shall come nomore in the, he is vtterly rooted out. Esa.52.a

The stamerer shal come vp agaynst the, & laye sege to the castell. Loke thou well to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORD shal restore agayne the glory of Iacob, like as þ glory of Israel. The destroyers haue broken them downe, & marred the vyne braunches. The shylde of hys giauntes glistereth, hys men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forwarde, his archers are wel dekte & trymmed. The charettes rolle vpon the stretes, & meter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swyftly, as the lightenynge.

When he doth but warne his giauntes, they fall in their araye, & hastely they clymme vp the walles: yet the engyns of þ warre are prepared all ready. The water gates shall be opened, and the kynges palace shall fall. The quene hir self shal be led awaye captyue, and hir gentilwomen shall mourne as the doues, & grone within their harts. * Yet Ninyue is like a poule full of water, but the shal they be fayne to flye. Stode, stode, (shal they crie) & there shal not one turne backe. Awaye with the syluer, awaye with þ golde: for here is no ende of treasure. There shalbe a multitude of all maner costly ornamentes. Thus must she be spoyled, emptied & clene stryped out: that their hartes maye be melted awaye, their knees trẽble, all their loynes be weake, and their faces blacke as a pot. Na.3.a

Where is now the dwellinge of the lyes, and the pasture of the lyons whelpes? where the lyon and the lyonesse went with the whelpes, and no man frayed them awaye. But the lyon spoyled ynough for his ponge ones, and deuoured for hys lyonesse: he filled his dẽnes with his pray, & his dwellinge place with that he had rauyshed. Behalde, I will vpõ the (saieth the LORDE of hoostes) and wil set fyre vpõ thy charettes, that they shall smoke withall, and þ sworde shal

deuoure thy ponge lyons. I will make an ende of thy spoylinge from out of the earth, and the voyce of thy messaungers shall nomore be herde.

The.iii.Chapter.

WO * to that bloudthursty citie, whiche is all ful of lyes and robbery, & will not leaue of from ravyshinge. There a man maye heare scourginge, rushinge, the route of the wheles, the crienge of the hoyses and the rollinge of the charettes. There the horsemen get vp with naked swordes, and glysterynge speares: There lyeth a multitude slayne, and a great heape of dead bodyes: There is no ende of dead coarles, yee me fal vpon their bodies: And that for the greate & manifolde whoredome, of the fayre & beutiful harlot: whiche is a mastresse of which craft yet and selleth the people thorow hir whoredome, and the nacyons thorow hir witchcrafte.

5 Beholde, I will vpon the * (saieth the LORDE of hoostes) and will put thy clothes ouer thy heade: that I maye shewe thy naked shame amonge the Heithen, and thy shame amonge the kyngdomes. I will cast dyrte vpon the, to make the be abhorred, and a gasyngstocke: yee all they that loke vpon the shall starte backe, and saye: Ninive is destroyed.

7 Who will haue ppte vpon the, where shal I fynde one to conforte the? Art thou better then the great citie of Alexandria? that laye in the waters, and had the waters rounde about it: which was strongly fenced & walled with the see? Ethiopia and Egipte were hir strength, & that exceadinge great aboue measure. Aphrica and Lybia were hir helpers, yet was she dryuen awaye, & broughte in captyuite: hir ponge children were smitten downe at the heade of euery strete, the lottes were cast for the moost awncient men therof, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be dronken and hyde thy self, and seke some helpe

agaynst thine enemy. All thy stronge citees shall be like fygge trees with rype fygges: whiche when a man shaketh, they fall in to the mouth of the eater.

Beholde, thy people within the are but women: the portes of thy londe shall be opened vnto thine enemies, and the fyre shal deuoure thy barres. Draw the water now against thou be beseged, make vp thy stronge holdes, go in to the claye, tempre the morter, make stronge bricke: * yet the fyre shal consume the, the swearde shall destroye the, yee as the locuste doth, so shall it eate the vp. It shall fall heuely vppon the as the locustes, yee right heuely shall it fall vpon the, euen as the grel hoppers. Thy marchauntes haue bene mo then the starres of heaue: but now shall they spreade abrode as the locustes, and flye their waye: Thy lordes are as the grashoppers, & thy captaynes as the multitude of grashoppers: which when they be colde, remayne in the hedges: but when the sonne is vp, they flye awaye, and no man can tell where they are become. Thy shepherdes are aslepe (o kyng of Assur) thy worthies are layed down thy people is scatred abrode vpon the mountaynes, and no mā gathereth them together agayne. Thy woūde can not be hyd, thy plage is so sore. All they that heare this of the, shal clappe their handes ouer the. For what is he, to whome thou hast not alwaye bene doynge hurte?

C Esa.10.ii. Jer.51.b. Nah.10.b.

The ende of the prophet Naum.

The Prophet Habacuc.

What Habacuc conteyneth.

Chap. i He complayneth vnto God of the wickednesse of the people, and threateneth them with the plage of God.

Chap. ii He reproueth the couetous, and vnrighteous men.

Chap. iii The prayer of the prophet.

The.i.yi.Chapter.

THis is the heuy burthen, which the prophet Abacuc dyd se.
Psal.21.a. O LORDE,* how longe shal I crie, and thou wilt not heare:
Job.19.a. * How longe shall I complaine vnto the, suffrynge wronge, and thou wilt not helpe? Why letteſt thou me se weerynes se and labour? Tyranny and violence are before me, power ouergoeth right: for the lawe is torne in peces, and there can no right iudgement go forth. And why? the vngodly is more set by then the righteous: this is ꝑ cause, ꝑ wrange iudgemēt procedeth.* Beholde amongest the Heithen, and loke well: wonder at it, and be abasshed: for I will do a thynge in youre tyme, which though it be tolde you ye shall not beleue.
Jer.13.d. * For lo, I will rayse vp the Caldees, ꝑ bytter and swifte people: whiche shall go as wyde as the londe is, to take possession off dwellinge places, that be not their owne. A grymme & boysteous people is it, these shall syt in iudgement and punyshe. Their horses are swifter then the cattes of the mountayn, & byter forer then the* wolues in ꝑ euenynge Their horsmen come by greate heapes trō farre, they flye hastely to deuour as the aegle They come all to spoyle: out of them cōmeth an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shall mocke the kinges, & laugh ꝑ prynces to scorne. They shall not set by ony stronge holde, for they shall laye ordinaunce agaynste it, & take it. Then shall they take a fresh corage vnto them, to go forth & to do more euell, &
Esa.46.a 2.par.28.b so alcrybe that power vnto* their God.
But thou O LORDE my God, my* holy
Psal.93.c. Esa.1.a. one, thou art from the begynnynge, therfore shall we not dye. O LORDE, thou hast ordened them for a punyshment, and set them to repreue the mightie. Thine eyes are clene thou mayest not se euell, thou canst not beholde the thinge that is wicked.* Wherfore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better then him selfe Thou makest men as the fysh in the see, and like as the creptnge beastes, ꝑ haue no gyde. They take vp all w̄ their angle, they catch it in their net, and gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their portion is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, and neuer ceasse to slaye the people.

The.ii. Chapter.

I Stode vpō my watch, & set me vpon my bulwarke, to loke & se what he wolde saye vnto me, & what answere I shulde gene vnto that reproueth me. But LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so cometh by, maye rede it:* for the vision is yet farre of for a time, but at the last it shal come to passe, & not fayle.* And though he tary, yet wait thou for him, for in very dede he will come, and not be slacke. Beholde, who so will not beleue, his soule shal not prospere: but ꝑ *iust shall lyue by his faith. Like as ꝑ wyne deceaueth the dronkarde, euen so the proude shall fayle and not endure. He openeth his desyre wyde vp as the hell, * & is as vnsatiable as death. All Heithen gathereth he to him, & heapeth vnto him all people.
But shal not all these take vp a prouerbe agaynst hym, and mocke him, with a byworde, and saye: Wo vnto him that heapeth to other mens goodes? How longe will he lade himself with thicke claye? O how sodenly will they stonde vp, that shall byte the, & awake, that shall teare the in peces? yee thou shalt be their praye.* Seinge thou hast spoyled many Heithen, therfore shall the remnaunte of the people spoyle ꝑ: because of mēs bloud, & for the wronge done in the londe: in the cite, and vnto all them that dwell therin.
* Wo vnto him, that couetously gathereth euel gotten goodes in to his house: that he maye set his* nest on hye, to escape from the power of mysfortune. Thou hast deuised the shame of thine owne house, for thou hast slayne to much people, and hast wilfully offended: so that the very * stones of the wall shall crie out of it, and the tymbre that lieth betwixte the ioyntes of the buylding shall answere.* Wo vnto him, that buyldeth the

with bloude, and mayntenneth the cite with vnrighteousnes. Beholde, shall not the LORDE of hoostes bringe this to passe, ỹ the labourers of the people shal be brẽt with a greate fyre, and that the thinge wherỹpõ the people haue weeried them selues, shal be lost? For the earth shalbe full of knowlege of the LORDES honoure, like as the waters that couer the see.

Wo vnto him that geueth hys neighbour drinke, to get hym wrothfull displeasure ỹ his ỹnkennelle: * that he maye se hys preuyes. Therfore with shame shalt thou be filled, in steade of honoure. Drynke thou also till thou stombre withall: for the cuppe of the LORDES right honde shall come vnto the aboute, and shamefull spewinge in stede of thy worshippe. * For the wronge ỹ is done in Libanus, shall ouerwhelme the, and the wilde beastes shall make the afrayed: because of mens bloude, and for the wronge done in the londe, in the citie, & vnto all such as dwell therin.

What helpe thã wil ỹ ymage do, which the workman hath fashioned? Or the vayne ymage, wherin because the craftesman putteth hys trust, therfore maketh he dombe gods? Wo vnto him, that saieth to a peece of wod: arise, and to a domme stone: ston vp. For what instruccion maye suche one geue? Beholde, it is layed ouer with golde & syluer, & there is no breth in it. * But ỹ LORDE is in his holy temple is he, whome all the worlde shulde feare.

The.iii. Chapter.

A prayer of the prophet Habacuc for the ignorauunces.

O LORDE, when I herde speake of the, I was afrayed. The worke that thou hast taken in honde, shalt thou perfourme in hys tyme, O LORDE: and whẽ thy wrath commeth, thou shalt declare it. In thy wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharan. Sela.

His glory coureth the heauens, and the earth is full of his prayse. His shyne is as ỹ light, & beames of light go out of hys honde: there is his power hid. Destrucciõ goeth before him, and burnynge cressettes go from his feete. * He standeth, & measureth ỹ earth: he loketh, & the people consume awaye, the mountaynes of ỹ worlde fall downe to powder, and the hilles are sayned to bowe them selues, for his goinges are euerlastinge and sure.

I sawe, that the pauilions of the Morians, and the tentes of the londe of Madian were vexed for werynesse. Was thou not angrie (O LORD) in the waters? was not thy wrath in the floudes, and thy displeasure in the seeyes, when thou sattest vpõ thine horse, and when thy charettes had the victory? Thou shewdest thy bowe openly, like as thou haddest promysed with an ooth * vnto the trybes. Sela. Gen.49.a

B

Thou diddest deuyde the waters of the earth. When the mountaynes saw the, they were afrayed, the water streame went away, the depe made a noyse at the liftinge vp of thine honde. The * sonne and mone remayned still in their habitacion. Thine arowes went out glysteringe, and thy speares as the shyne of the lightenynge. * Thou trodest downe the londe in thine anger, and diddest threshe the Heithe in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoynted. Thou smotest down the heade in the house of the vngodly, & discouerdest his foundacions, euẽ vnto the necke of him. Sela. Iosue.10.f Iosue.11.d

Thou cursest his scepters, the captayne of his men of warre: whiche come as a stormy wynde to scatre me abrode, & are glad when they maye eat vp the poore secretly. Thou makest a waye for thine horses in the see, euẽ in the moudde of great waters. Whẽ I heare this, my body is vexed, my lippes tremble at the voyce therof, my bones corruppe, I am afrayed where I stonde. O that I might rest in the daye of trouble, that I might go vp vnto oure people, which are alredy prepared.

C

For the fygge trees shall not be grene, & the vynes shall beare no fruite. The laboure of the olyue shalbe but lost, & the londe shall bringe no corne: the shepe shalbe taken outs of the folde, and there shalbe no catell in the stalles. But as for me, I will be glad in the LORDE, and will reioyce in God my Sauiour. * The LORD God is my strength, he shall make my fete as the fete of herres: and he whiche geueth the victory, shall bringe me to my hye places, synginge vppon my psalmes. Psal.17.b

The ende of the prophet Habacuc.

The Prophet Sophony.

What Sophony conteyneth.

Chap. i. He prophecyeth of plages for to come vpon Juda.

Chap. ii. He exhorteth the to amende, that they maye escape the wrath of God: and theweth the Cities their punyshment.

Chap. iii. Of punyshment because of the wicked nesse of the Jewes: wherfor God therfore refuseth, & chose the Gentyles.

* * * *

The.first.Chapter.

THis is the worde of the LORD which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias, the sonne of Ezechias: in the tyme of * Josias the sonne of Amon kynge of Juda. I will gather vp all thinges in the londe (sayeth the LORDE) I wil gather vp man and beast: I will gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) and will vtterly destroye the men out of the londe, sayeth the LORDE. I will stretch out myne hande vpon Juda, and vpon all such as dwell at Jerusalē. Thus wil I rote out the remnaunt of Baal from this place, and the names of the * Kemarins, and preestes: yee and * such as vpon their house toppes worshippe and bowe thē selues vnto the hoost of heauen: which swere * by the LORD, and by their Malchom also: whiche starte backe from the LORDE, and nether seke after the LORDE, nor regarde hym.

* Be still at the presence of the LORD God, for the daye of the LORD is at honde: yee the LORDE hath prepared a slaynge of fearnge, and called his gestes therto. And

4. Re. 22. and. 23. 2. Par. 34.

4 ye. 23. b. & Deu. 17. b

Jere. 5. b.

Sacha. 2. b.

The.ii.Chapter.

thus shall it happen in the daye of the LORDE* slaynge offeringe: I will vyset the princes, * the kinges childre, & all such as weare straunge clothinge. In the same daye also will I vyset all those, that treade ouer the threshold so proudly, whiche fyll their lordes house with robbery and falsede. At the same tyme (sayeth the LORDE) there shall be herde a great crye from the * fyshpoole, & an howlinge from the other poole, & a great murthur from the hilles. Howle ye that dwell in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are rooted out.

At the same tyme will I seke thorow Jerusalem with lanternes, and vyset them that contynue in their dregges, and sare in their hartes: * Tush, the LORDE will do neither good nor euell. Their goodes shalbe spoyled and their houses layed wayst. * They shall buylde houses, and not dwell in them: they shall plante vynyardes, but not drynke the wyne therof. For the great * daye of the LORDE is at honde, it is harde by, & commeth on a pace. Horrible is the tydinges of the LORDES daye, then shall the gaistes crye out: for that daye is a daye of wrath, a daye of trouble & heuinesse, a daye of vtter destruction & misery, a darke and glompyge daye, a cloudy & stormy daye, a daye of the noyse of trompettes & shawmes, agaynst the strong cities and hye towres. I will bringe the people in such veracion, that they shal go about like blinde men, because they haue synned agaynst the LORD. Their bloude shalbe shed as the dust, & their bodies as the myre. * Nether their syluer nor their golde shalbe able to deliuer them in that wofull daye of the LORD, but the * whole londe shalbe consumed thorow the fyre of hys gelousy: for he shall soone make ciene ryddaunce of all them that dwell in the londe.

The.ii.Chapter.

COme together and gather you, O ye frowarde people: or ere the thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. Seke the LORDE all ye meke harted vpon earth, ye that worke after hys iudgment: seke righteousnesse, seke * lowlynesse: that ye maye be defended in the wofull daye of the LORD. * For Gasa shalbe

destroyed, and Ascalon shalbe layed wayst: they shall cast out Asdod at the noone daye, and Accaron shalbe pluckt vp by the rotes.

Wo vnto you that dwell vpon the see coast, ye murthurous people: the worde of the LORDE shall come vpon you. O Canaan thou londe of the Philistynes, I will destroy the, so that there shall no man dwell in the euymore: and as for the see coast, it shalbe hyrdmens cotages, and sheepefoldes: yet it shalbe a portion for such as remayne, of the house of Juda, to fede therupon. In the houses of Ascalon shall they rest towarde nyght: for the LORDE their God shall vyset them, and turne awaye their captyuite. * I haue herde the despyte of Moab and the blasphemies of the chyldren of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therfore as truely as I lyue (sayeth the LORDE of hoostes the God of Israell) Moab, shalbe as Sodome, and Ammon as Gomorre: euen dye thorne hedges, salt pyttes, and a perpetuall wyldernesse. The residue of my folke shall spoyle them: the remnaunt of my people shal haue them in possession. * This shall happen vnto them for their pryde, because they haue dealte so shamefully with the LORDE of hoostes people, and magnified them selues aboue them. The LORDE shalbe grymme vpon them, and * destroye all the goddes in the londe. And all the Iles off the heythen shall worshippe hym, euery man in his place.

Yet Moyans also shall perysh with my sworde: yee he shall stretch out his honde ouer the north, and destroye Assur. As for Ninive, he shall make it desolate, drye and wyld. The storkes and all the beastes of the people shall lye in the myddest of it, pellicanes, and storckes shall abyde in the vpper postes of it, foules shall synge in the windowes, and rauens shall syt vpon the thresholdes, for the bordes of Cedre shalbe ryuen downe. This is the proude and careles citie, that sayde in hir harte: * I am, and there is els none. O how is she made so wayst, that the beastes lye therin? Who so goeth by, mocketh her, and poynteth at her with his finger.

The.iii.Chapter

WO to the abhominable, fylthy, and cruel cite: which will not heare, nor be reformed. Hir trust is not in the LORDE nother wil she holde her to hyr God. Hir rulers within her are as roaringe * lyons hir iudges are * wolues in the euenynge, which leaue nothinge behynde them till the morow. Hir prophetes are lyght personnes and vnfaythfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnright, was amonge them, euery mornynge shewinge them his lawe clearly, and ceassed not. But the vngodly will not learne to be ashamed. Therfore wil I rote out this people, and destroye their towres: yee and make their stretes so voyde that no man shall go therin. Their cities shalbe broken downe, so that no body shalbe left, nor dwell there ony more.

Exo.22.c. Sych.3.c. Abac.1.b

I sayde vnto them: O feare me, and be content to be reformed. That their dwellinge shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherwith I shall vyset the. But neuertheles they stonde vp early, to folow the fylthinesse of their owne ymaginacions. Therfore ye shall wayte vpon me (sayeth the LORDE) vntill the tyme that I stonde vp: for I am determyned, to gather the people and to bringe the kyngdomes together, that I maye pour out myn anger, yee al my wroth full * displeasure vpon them. * For al the worlde shalbe consumed with the fyre of my gelousy. And then wil I clense the lippes of the people, that they maye euerychone call vpon the name of the LORDE, and serue him with one shulder. Such as I haue subdued, and my chyldren also whom I haue scatred abrode, shall bringe me presentes beyonde the waters of Ethiopia.

Nahum.1.a Soph.1.c.

In that tyme shalt thou nomore be confounded, because of all thy ymaginacions, wherthrow thou haddest offended me: for I will take awaye the * proude boasters of thyne honoure from the, so that thou shalt nomore triumphe because of my holy hill. In the also wil I leaue a smal poore, simple people, which shall trust in the name of the LORDE. The remnaunt of Israel shal do no wickednesse, nor speake lyes: nother shall there ony deceatful tunge be founde in their mouthes. For they shalbe fed, & take their rest, & no man shal make them afrayed. Geue thankes o doughter Sion, be ioyful o Israel: reioyce & be glad from thy whole harte, o dough

Exo.32.b

ter Jerusalem, for the LORDE hath take awaye thy punishmēt, and turned backe thine enemies. The kinge of Israel, euen the LORDE him selfe is with the: so that thou nedest nomore to feare ony mysfortune.

In that tyme it shall be sayed to Jerusalem: feare not, and to Sion: let not thine hōdes be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a specialle pleasure in the, and a maruelous loue towarde the: yee he reioyceth ouer the with gladnesse. Such as haue bene in he vnesse, wil I gather together, and take out of thy congregacion: as for the shame and re proue that hath bene layed vpon the, it shall be farre from the. And lo, in that tyme wil I Zech. 4. b destroye all those that vexe the: * I will helpe the lame, and gather vp the caste awaye: yee I will get them honoure & prayse in all londes, where they haue bene put to shame. At ỹ same tyme will I bringe you in, & at the same tyme will I gather you. I will get you a name and a good report, among al people of the earth, when I turne backe youre captyuyte before youre eyes, sayeth the LORDE.)(

¶ The ende of the prophet Sophony.

)(*)(
* * *
)(*)(

The Prophet Aggeus.

¶ What Aggeus conteyneth.

Chap. i He exorteth the people to buylde vp the temple, and reproueth their longe tarienge.

Chap. ii He geueth the rulers a cōfort. Of the ornamentes and glory of the seconde temple, wherby is vnderstonde the churche of the faithfull.

The. first. Chapter.

IN the seconde yeare of kynge * Darius, in the. vi. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet * Aggeus) vnto * Zorobabel the sonne of Salathiel the prince of Juda, and to Jesua the sonne of Josedec the hye preest, sayenge: Thus speaketh ỹ LORDE of hoostes, and sayeth: Thys people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus and sayed: * ye your selues can fynde tyme to dwell in syled houses, and shal this house lye waist? Consider now youre owne wayes in youre hartes (sayeth the LORDE of hoostes) * ye sowe muche, but ye bringe litle in: ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues but ye are not warme: and he that earneth ony wagis, putteth it in a broken purse.

Thus sayeth the LORDE of hoostes: Consydre youre owne wayes in youre hartes, get you vp to the mountayne, fetch wood, and buylde vp the house: * that it maye be acceptable vnto me, and that I maye shewe myne honoure, sayeth the LORDE. ye loked for muche, and lo it is come to lytle: and though ye bringe

& howe, yet do I blowe it awaye. And why (saieth the LORDE of hooſtes:) Euen be-
cauſe that * my houſe lyeth ſo waſte, and ye
runne euery mā vnto his owne houſe. Wher-
fore the heauen is forbidden to geue you ony
dew, & the earth is forbydden to geue you en-
crece. & I haue called for a drouth, both vpō
the lande, & vpon the mountaynes, vpon cor-
ne, vpon wyne, & vpon oyle, vpon euery thin
that the grounde bryngeth forth, vpon
men and vpon catell, yee and vpon all han-
dy labour.

6 Then when Zorobabel the ſonne of Sala
thiel, & Jeſua the ſonne of Joſedec the hye
preſt with the remnaunt of the people, her-
ken vnto the voyce of the LORDE their God, & vn-
to the wordes of the prophet Aggeus (like as the
LORDE their God had ſent him) & people
feared before the LORDE. Then Aggeus the
LORDES angell ſayed in the LORDES
meſſage vnto the people: * I am with you,
ſaieth the LORDE. & So the LORDE
ſtirred vp the ſpyrete of Zorobabel the prince
of Juda, and the ſpyrete of Jeſua the ſonne of
Joſedec the hye preſt, and the ſpyrete of al rem
naunt of all the people: that they came & la-
boured in the houſe of the LORDE of hooſ
tes their God.

The.ii. Chapter.

Upon the .xxiiii. daye of the ſixte
moneth, in the ſeconde peare of
kynge Darius, the .xxi. daye of
the ſeuenth moneth, came the wor-
de of the LORDE by the pro-
phet Aggeus, ſayenge: ſpeake to Zorobabel
the ſonne of Salathiel prince of Juda, and
to Jeſua the ſonne of Joſedec the hye preſt,
and vnto the reſidue of the people, & ſaye: * Who
is there amonge you, that ſawe thys houſe in
his firſte glorye? But what thynke ye now by
it? Is it not in youre eyes, euen as though
there were nothinge? Neuertheleſſe * be of good
courage (Zorobabel (ſaieth the LORDE) be
of good courage, o Jeſua thou ſonne of Jo-
ſedec hye preſt: take good hartes vnto you
all ye people of the londe, ſaieth the LORD
and worke, for lo I am with you, ſaieth the LORDE of
hooſtes, according to the worde
that I agreed with you, when ye
came out of the londe of Egipte: and my ſpyre
remayneth amonge you, feare ye not.

For thus ſaieth the LORDE of hooſtes
Yet a litle while will I ſhake heauen & earth
the ſea & the drye lande: yee I will moue all
nacions, & the comforte of all Heithen ſhall

come, & ſo will I fyll this houſe with honou
re, ſaieth the LORDE of hooſtes. * The ſyl
uer is myne, & the golde is myne, ſaieth the
LORDE of hooſtes. Thus the glory of the
laſt houſe ſhalbe greater then the firſte, ſaieth the
LORDE of hooſtes: & in this place will I
geue peace, ſayeth the LORDE of hooſtes.

The .xxiiii. daye of the .ix. moneth in the ſe-
conde peare of kynge Darius, came the wor-
de of the LORDE vnto the prophet Aggeus,
ſayenge: Thus ſaieth the LORDE God of hooſ
tes: Aſke the prieſtes concernynge the lawe, &
ſaye: yf one beare * holy fleſh in his cote lap
pe, & with his lapped do touch the bread, po
tage, wyne, oyle, or ony other meate: ſhall it
be holy alſo? The prieſtes anſwered, & ſayde:
No. Then ſayd Aggeus: Now yf one beyng
defyled wt a dead carcaſe, touch ony of theſe
ſhall it alſo be vnclene? The prieſtes gaue an-
ſwere & ſayde: * yee, it ſhal be vnclene. The
Aggeus anſwered, and ſayde: Euē ſo is this
people & this nacion before me, ſaieth the LOR
DE: and ſo are all the workes of their hon-
des, yee & all that they offre, is vnclene.

And now (I praye you) conſidre from this
daye forth, and how it hath gone with you
afore: or euer there was layed one ſtone vpō
another in the temple of the LORDE: * that
when ye came to a corne heape of .xx. buſhels
there were ſcarce ten: and that when ye came
to the wynepreſſe for to poure out .L. potes
of wyne, there were ſcarce .xx. For I ſmote
you with heate, blaſtynge, & haple ſtones in
all the labours of youre hondes: yet was
there none of you, that wolde turne vnto me
ſaieth the LORDE. Conſidre then from thys
daye forth and afore, namely, from the .xxiiii.
daye of the .ix. moneth, vnto the daye that the
foundacion of the LORDES temple was
layed: Marck it well, * Is not the ſeed yet
in the barne? haue not the vines, the figge
trees, the pomgranates, & olyue trees bene
yet vnfrutefull? but from this daye forth, I
ſhall make them to proſpere.

Moreouer, the .xxiiii. daye of the moneth
came the worde of the LORDE vnto Aggeus
agayne, ſayenge: Speake to Zorobabel the
prince of Juda, and ſaye: I will ſhake both
heauen and earth, and ouerthrowe the ſeate
of the kingdomes, yee and deſtroie the migh
tie kyngdome of the Heithen. I will ouer-
throwe the charettes, and thoſe that ſpe vpō
them, ſo that both horſe and man ſhall fall
downe, euery man thorow hys neighbours
ſwearde. And as for the, o Zorobabel (ſaieth
the LORDE of hooſtes) thou ſonne of Sa-
lathiel, my ſeruaunt: I will take the (ſayeth

Her

the LORDE) at the same tyme, and make the as a seale, for I haue chosen the, saieth ỹ LORDE of hooستes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

Chap. i. He exorteth the people, not to be disobedient to the woꝛde of God, as their foꝛefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.

Chap. ii. Visions, signifienge the deliueraunce out of the captiuyte of Babilon, and the redemptiõ in Christ.

Chap. iii. A vision in Jesua, signifienge ỹ LORDE Jesus sure hye preest.

Chap. iiii. Another vision, wherin zorobabel is confoꝛted with his litle nombꝛe of people. The eight mystery herof belongeth vnto Christ.

Chap. v. The wꝛath of God foꝛ the synnes of the people.

Chap. vi. A vision, wherin is declared ỹ almighty power of God, whiche geueth peace, oꝛ warre at his pleasure.

Chap. vii. What the true fast is namely, to kepe iudgement and iustice, a man to do good to his neyghboure, to defende the widdowe and the fatherlesse, to do no man wꝛonge. &c.

Chap. viii. The cause of all the wꝛath of God: yet ỹ man will turne, he is mercifull.

Chap. ix. The ioyfull tallinge of the Heithen.

Chap. x. Thoꝛow confoꝛtall promises, the prophet leadeth me vnto the promises that are fulfilled in Christ: and threatneth punyshment vnto the false prophetes and shepherdes.

Chap. xi. Of secrete misteries, and of the destruction of the seconde temple. God is a good shepherde.

Chap. xii. The punyshment which the LORDE deuyseth foꝛ Israel.

Chap. xiii. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. xiiii. The plage of the Jewes. The takynge vp of Jerusalem, the church of God.

The.i. Chapter.

IN the eight moneth of the seconde yeare of kinge Darius, came the woꝛde of the LORDE vnto * Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene soꝛe displeased at youre foꝛefathers. And saye thou vnto them: thus saieth the LORDE of hooستes. * Turne you vnto me (saieth ỹ LORDE of hooستes) and I will turne me vnto you, saieth the LORDE of hooستes. * Be not ye like youre foꝛefathers, vnto whome ỹ prophetes cried afoꝛe tyme, sayenge: Thus saieth the LORDE God of hooستes: * Turne you from youre euell wayes, and from youre wicked ymaginations. * But they wolde not heare, noꝛ regarde me, saieth the LORDE. What is now become of youre foꝛefathers and the prophetes, are they yet alyue? But dyd not my woꝛdes, and statutes (which I commaunded by my seruauntes the prophetes) touch youre foꝛefathers? Ỹ thys, they gaue answere and sayde: like as the LORDE of hooستes deuysed to do vnto vs, acoꝛdinge to our owne wayes and ymaginations, euen so hath he dealte with vs.

Upon the.xxiiii. daye of the.xi. moneth (whiche is the moneth Sebat) in the seconde yeare of Darius, came the woꝛde of ỹ LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by nyght, and lo, there sat one vpon a * reade hoꝛse, and stode stil amonge the myrte trees, that were beneth vpon the grounde and behynde hym were there reade, spotted and whyte hoꝛses.

Then sayde I: O my LORDE, what are these? And the angell that talked with me, sayed vnto me: I will shewe the what they be. And the man that stode amonge the myrte trees, answered & sayde: These are they whome the LORDE hath sent to go through the woꝛlde. And they answered the angell of

the LORD, that stode amonge the Myrte trees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwell at ease, and are carelesse.

Then the LORDES angel gaue answere and sayde: O LORD of hoostes, how longe wilt thou be vnmercifull to Jerusalem and to the cities of Juda? * with whome thou hast bene displeased now these .lxx. yeares. And the LORD gaue a louynge and a comfortable answere, vnto the angel that talked with me. And the angel that cõmoned with me, sayde vnto me: Crie thou, & speake, thus saith the LORDE of hoostes: I am exceadyngelous ouer Jerusalem and Sion, & am displeased at the carelesse Heithen: for I was but a litle angrie, they dyd me more hurt then I might destroye them. Therfore thus saieth the LORD: * I will turne me vnto it in mercy to warde Jerusalem, so that my house shalbe buylded in it, saieth the LORDE of hoostes: yee & the plommet shall be layed vpode in Jerusalem, saieth the LORD of hoostes.

Cry also, & speake thus saieth the LORD of hoostes: My cities shall be in good prosperite agayne, the LORD shall yet comfort Sion, and chose Jerusalem. Then lift I vp myne eyes and sawe, & beholde, foure horne. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are the * hornes, which haue scatred Juda, Israel and Jerusalem abrode. And the LORDE shewed me foure carpenters and I sayde: what will these do? he answered me, and sayde: These are the hornes, whiche haue skattered Juda abrode, that no man shuld lift vp hys heade: But these are come to feare them & stape, and to caste oute the hornes of the Gentiles, whiche lifte vp their horne ouer the londe of Juda, to scatre it abrode.

The.ij. Chapter.

Then lift I vp myne eyes agayne, & lo a man: and beholde, * a man with a mesure lyne in hys houde.

Then sayde I: whether goest thou? And he sayd vnto me: To measure Jerusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked with me, wente hys waye forth, and there came another angel to mete him, and sayde vnto him: Runne, speake to yonge man, & saye: Jerusalem shal be inhabited without ony wall, for the very multitude of people & catell, that shall be therin. * yee I my selfe (sayeth the LORDE) will be vnto her a wall of fyre rounde about, and wilbe honoured in her. Deu.4.b. Jach.9.a.

O get you forth, O flye from the lode of the north (saieth the LORDE) ye, * whome I haue scatred in to the foure wyndes vnder heauen, saieth the LORDE. Saue thy self, O Sion: thou that dwellest with the doughter of Babilon, for thus saieth the LORDE of hoostes: With a glorious power hath he sent me out to the Heithen, whiche spoyled you: * for who so toucheth you, shall touche the aple of his owne eye. Beholde, I wil lift vp myne honde ouer them: & so that they shal be spoyled of those, which afore serued them & ye shall knowe, that the LORD of hoostes hath sent me. Jere.2.a. 20.b.30.f. Psal.16.b Act.9.a. & Esa.14.a

Be glad, & reioyce, o doughter Sion: for lo, * I am come to dwell in the myddest of the, sayeth the LORD. At the same tyme there shall many Heithen rieue to the LORDE, & shall be my people. Thus wil I dwell in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Juda in possession for his parte in the holy grounde, & shall chose Jerusalem yet agayne. * Let all flesh be still before the LORDE, for he is rysen out of hys holy place. Exo.25.a. Apoc.21.f. Soph.1.b.

The.iij. Chapter.

And he shewed me Jesus the hye preest, standinge before the angel of the LORDE, & Satan stode at his right honde to resist him. And the LORDE sayde vnto Satan: The LORDE rebuke the (thou Satan) yee the LORDE that hath cholen Jerusalem, rebuke the. Is not he a brande taken out of the fyre? Now Jesus was clothed in vnclene rayment, and stode before the angel: which answered and sayde vnto those, that stode before him: take a waye the foule clothes from him. And vnto him he sayde: Beholde, I haue taken awaye thy synne from the, & will decke the with chaunge of rayment. Yee saide moreouer: Let a fayre myter vpon his heade. So they set a fayre myter vpon his heade, & put on clothes vpon him, and the angell of the LORDE stode there. Then the angell of the LORDE testified vnto Jesus, & spake, thus saieth the LORDE of hoostes: * yf thou wilt walke in my waynes, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I will geue the Psa.102.b Matt.4.a Jude.1.b.

place amongest these that stonde here. Heare o Jesua thou hye preest, thou & thy frendes þ dwell before the, for they are wonderous people. Behold, I will bringe forth the *braūch Esa.47.a
of my seruaunt: for lo, the stone that I haue Iere.23.a.
laye before Jesua: vpō one stone shalbe. vii 3.c.
eyes. Behold, I wil hewe him out (sayeth þ 2 Esa.28.c
LORDE of hoostes) and take awaye the 1.Pet.2.a
synne of that londe in one daye. Then shall euerymā call for his neighboure vnder the vyne & vnder the fygge tree, saieth the LORDE of hoostes.

The.iiii. Chapter.

AND the angel that talked with me, came agayne, & waked me vp (as a man that is rayled out of his slepe) and sayde vnto me: What seist thou? And I sayde: I haue loked, and beholde: a candel sticke al of golde, with a boll vpon it & his. vii. lāpes therin, & vpō euery lampe. vii. stalkes: And Apo.11.a.
*ii. olyue trees therby, one vpon the right syde of the boll, & the other vpon the left syde. So I answered, & spake to the angel þ talked with me, sayenge: O my lorde, what are these? The angel that talked with me, answered & sayde vnto me: knowest thou not what these be? And I sayde: No, my lorde. He answered, & sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge:
Esa.11.a. * Nether thorow an hoost of men, nor thorow strength, but thorow my spyrete, sayeth þ LORDE of hoostes. What art thou (thou great mountayne) before Zorobabel? thou must be made euen. And he shal bringe vp Esa.28.c.
the first* stone, so þ men shall crie vnto him: good lucke, good lucke.

Moreouer, the worde of the LORD came Esa.38.a.
vnto me, sayenge: * The hondes of Zorobabel haue layed the foundacion of this house Deu.12.b.
his hōdes also shall fynisshe it: * that ye may knowe, how that the LORD of hoostes hath sent me vnto you. For he that hath bene despysed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels hōde. The vii. eyes are þ LORDES, which go thorow the hole worlde. Then answered I, & sayde vnto him: What are these two olyue trees vpon the right and left syde of the candilstick? And I spake moreouer, & saide vnto him: what be these. ii. olyue braunches which (thorow þ two golden pipes) emptie them selues in to the golde? He answered me, & sayde: knowest thou not, what these be? And I sayde: No, Apo.11.a.
my lorde. Then saide he: * These are the two

olyue braunches, that stōde before the lord of the whole earth.

The.v. Chapter.

SO I turned me lifting vp myne eyes, and loked, & beholde, a flienge boke. And he saide vnto me: what seist thou? I answered I se a flyenge boke of.xx. cubites longe & .x. cubites brode. Then sayde he vnto me: This is the curse, that goeth forth ouer the whole earth: For all theues shalbe iudged after this boke, & all swearers shalbe iudged accordinge to the same * I wil bring Exo.20.
it forth (saieth the LORDE of hoostes) so þ Leui.19.
it shall come to the house of the theef, & to the house of him, that falsely sweareth by my name: & shall remayne in his house, & consume it, with the tymbre & stones therof. Then the angel that talked with me, went forth, and sayde vnto me: lifte vp thine eyes & se, what this is that goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (that dwel vpon the whole earth) to loke vpon. And beholde, there was lift vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he saide: This is wyked lyuelle. So he cast her in to the myddest of the measure, & threwe the lompe of leade vpon in to an hole.

Then lift I vp myne eyes, & loked, & beholde, there came out. ii. women, & the wynde was in their wynges (for they had wynges like the wynges of a Storke) & they lift vp the measure betwixt the earth & the heuen. Then spake I to the angel, that talked with me: whyther will these beare the measure? And he sayde vnto me: in to the lōde of Sinear, to buylde them an house, whiche when it is prepared, the measure shall be set there in his place.

The.vi. Chapter.

MOreouer I turned me, lifting vp myne eyes, & loked, & beholde, there came. iiii. charrettes out from betwixte two hilles, which hilles were of bralle. In the first charret were * reade horse. In þ second charret were blacke horse. In the thirde charret were whyte horse. In þ fourth charret were horses of dyuerse colours, & strong. Then spake I, and sayde vnto the angell that talked with me. O lorde, what are these? The angel answered, & saide vnto me, These are

iii. windes of the heauen, whiche be come forth to stonde before the ruler of all ỹ earth That with the blacke horse went in to the lo de of the north, & the white folowed the, & the spotted horses wente forth towarde ỹ south. These horses were very stronge, & went out: and sought to go & take their iourney ouer ỹ whole earth. And he sayde: get you hence, & go thorow the worlde. So they were thorow out the worlde. Then cried he vpon me, & spake vnto me, sayenge: Beholde, these that go towarde the north, shall still my wrath in the north countre.

6 And the worde of the LORDE came vnto me, sayenge: Take of the prisoners that are come from Babilon: namely, Heldai, Tobias, and Idaia: & come thou the same daye, & go in to ỹ house of Iosias the sonne of Sophony. Then take golde and syluer, & make crownes therof, & set them vpon the heade of Iehu the sonne of Iosedec, the hye priest, & speake vnto him: Thus sayeth the LORDE of hoostes: Beholde, the man whose name is the * braunch: & he that shall springe vp after him * shall buylde vp the temple of the LORDE, yee euen he shall buylde vp the temple of the LORDE * He shal beare ỹ praise, he shall sit vpon the LORDES trone, & haue the dominacion.

* Ioshe. 6.

13 * Iustice shal he be also vpon his trone, & peaceable counsayll shalbe betwixte them both. And the crownes shal be in the temple of the LORDE, for a remembraunce vnto Helem, Tobias, Idaia, and Hen the sonne of Sophony. And suche as be farre of, shall come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And thys shall come to passe, yf ye will hearken diligently vnto the voyce of the LORDE your God.

The .vii. Chapter.

IT happened also in the fourth yeare of kyng Darius, that the worde of the LORDE came vnto Zachary in the fourth day of the .ix. moneth, whiche is called Casleu: what tyme as Sarasar and Rogmelech and the men that were with them sent vnto Bethel for to praye before ỹ LORDE: and that they shulde saye vnto the priests, which were in the house of the LORDE of hoostes, and to the prophetes: Shulde I wepe in the * fyfte moneth, and abstayne, as I haue done now certayne yeares? Then came the worde of the LORDE of hoostes vnto me, sayenge: Speake vnto all the people of the londe, and to the priestes, and saye: when ye fasted and mourned in the .v. & vii monethe (now thys .lxx. yeares) dyd ye faste vnto me? Whe ye dyd eate also & drinke, dyd ye not eate and drynke for your owne selues. Are not these the wordes, which the LORDE spake by his prophetes afore tyme, when Ierusalem was yet inhabited and welthy, & the cities rounde about her: when there dwelt men, both towarde the south and in ỹ playne countree?

* Ierem. 41. & 4. Reg. 25. D

And the worde of the LORDE came vnto Zachary, sayenge: Thus sayeth the LORDE of hoostes: * Execute true iudgement: shewe mercy and louynge kyndnesse, euery man to his brother: Do the wyddowe, the fatherlesse, the straunger, and poore no wrong and let no man ymagen euell agaynste hys brother in his hart * Neuertheles they wolde not take hede, but turned their backes, & stopped their eares, that they shulde not heare. yee they made their hartes as an Idamant stone, lest they shulde heare the lawe & wordes * which the LORDE of hoostes sente vnto them in hys holy spirite by the prophetes afore tyme.

B Zach. 8. c. Exo. 22. c. Leui. 19. g. Ioel. 4. d. Iere. 7. a.

* Iere. 7. c.

* 2. Reg. 17. D.

Wherfore the LORDE of hoostes was very wroth at them. And thus is it come to passe, that * like as he spake and they wolde not heare: euen so they cried, and ỹ wolde not heare (sayeth the LORDE of hoostes) but scatered them amonge all Gentyles, whome they knewe not. Thus the londe was made so desolate, ỹ there trauayled no man in it nether to nor fro, for that pleasaunt londe was vtterly layed waste.

* Iere. 11. d.

The .viii. Chapter.

SO the worde of the LORDE came vnto me, sayenge: Thus sayeth the LORDE of hoostes: I was in a greate gelousy ouer Sion, yee I haue bene very gelous ouer her in a greate displeasure & thus sayeth the LORDE of hoostes: I will turne me agayne vnto Sion, and will dwell in the myddest of Ierusalem * so that Ierusalem shalbe called a faythfull and true citie, the hill of the LORDE of hoostes, yee an holy hill.

* Esa. 1. d.

Thus sayeth ỹ LORDE of hoostes: There shall yet olde men and women dwell agayn in the stretes of Ierusalem: yee and suche as go with staues in their hondes for very age. The stretes of the cyte also shalbe full of

ponge boyes and damselles, playnge vpon the stretes.

Thus sayeth the LORDE of hoostes: yf the residue of this people thynke it to be vnpossible in these dayes, * shulde it therfore be vnpossible in my sight, sayeth the LORDE of hoostes. Thus sayeth the LORDE of hoostes: Behalde, I will delyuer my people from the londe of the east and west, and will bringe them agayne: that they maye dwell at Jerusalem. * And they shalbe my people, & I will be their God, in treuth and righteousnesse. Thus sayeth the LORDE of hoostes: let youre hondes be stronge, ye that now heare these wordes by the mouth of the prophetes, whiche be in these dayes that the foundacion is layed vpon the LORDE of hoostes house, that the temple maye be buylded. For whyle * before these dayes nether men nor catel coulde wynne ony thinge, nether might ony man come in and out in rest, for trouble: but I let euery man go agaynst his neighboure.

Neuertheles I will now intreate the residue of this people nomore, as afore tyme (sayeth the LORDE of hoostes,) * but they shalbe a sede of peace. The vynyarde shall geue hir frute, the grounde shall geue hir increase, and the heauens shall geue their dew and I shall cause the remnaunt of this people, to haue all these in possessio. And it shall come to passe, that like as ye were a curse amonge the Heithen (O ye house of Juda & ye house of Israell) Euen so will I delyuer you, that ye shalbe a blessynge: feare not, but let youre hondes be stronge.

For thus sayeth the LORDE of hoostes like as I deuysed to punysh you, what tyme as youre fathers prouoked me vnto wrath (sayeth the LORDE of hoostes) and spared not: Euen so am I determyned now in these dayes, for to do well vnto the house of Juda and Jerusalem, therfore feare you not. Now the thinges y ye shal do, are these: * Speake euery man the treuth vnto hys neighboure, execute iudgement truly & peaceably within youre portes, none of you ymagyn euell in his hart agaynst his neighboure, and loue no false oothes: for all these are the thinges that I hate, sayeth the LORDE. And the worde of the LORDE of hoostes came vnto me, sayenge: thus sayeth the LORDE of hoostes: The fast of the fourth moneth, the faste of the fifth, the fast of the seuyth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous hye feastes vnto the house of Juda: Onely, loue the treuth and peace.

Thus sayeth the LORDE of hoostes: There shall yet come people, and the inhabiters of many cities: and they that dwell in one citie, shall go to another, sayenge: * Vp, let vs go, and praye before the LORDE, let vs seke the LORDE of hoostes, I will go with you. Yee muche people and mighty Heithen shall come and seke the LORDE of hoostes at Jerusalem, and to praye before the LORDE. Thus sayeth the LORDE of hoostes: In that tyme shall ten men (oute of all maner of languages of the Gentiles) take one Jewe by the hemme of hys garment, and saye: we will go with you, for we haue herde, that God is amonge you.

The.ir. Chapter.

The worde of the LORDE shalbe rehearsed at Hadrach, & Damascus shall be his offeryng: for the eyes of all men and of the tribes of Israel shall loke vp vnto the LORDE. The borders of Hemath shall be harde therby, Tyrus also & Sidon, for they are very wise. * Tyrus shall make hir selfe stronge, heape vp syluer as the sonde, & golde as the claye of the stretes. Behalde, the LORDE shall take her in, and haue her in possession: * he shall smyte downe hir power into the see, and she shalbe consumed with fyre. This shall Ascalon se, and be afrayed. * Gaza shalbe very sory, so shal Accaron also because hir hope is come to confusion. For the kynge of Gaza shall perish, and at Ascalon shall no man dwell.

Straungers shall dwell at Asdod, & as for the pryde of the Philistines, I shall rote it out * Their bloude will I take awaye fro their mouth, and their abhominacions fro amonge their teth. Thus they shall be left for oure God, yee they shalbe as a prynce in Juda, and Accaron like as Jebusi. And so will I compasse my house rounde about with my men of warre, goynge to and fro: that no oppressoure come vpon them ony more. For now haue I sene now with myne eyes.

* Reioyce thou greatly, o doughter Sion: be glad, o doughter Jerusalem. For lo, thy kynge commeth vnto the, euen the righteous and Sauioure: Lowly and symple is he, he rydeth vppon an asse, and vppon the foale off an asse. I will rote out the charettes from Ephraim, and the horse from Jerusalem, the batt all bo-

shall be destroyed. He shall geue the
heithen * peace vnto the heythen, * and
his dominion shalbe from the one see to the
other, and from the floudes to the endes of
the worlde.

Thou also thorow the bloude of thy co-
uenaunt shalt let * thy presoners out of the
pytt, wherin is no water. Turne you now
to the stronge holde, ye that be in prison,
and longe yet to be delyuered: And this
same I synge the worde, that I will rewar
de the double agayne. For Juda haue I
bent out as a bowe for me, and Ephraym
haue I filled.

Thy sonnes (o Syon) will I raise vp a-
gaynst the Gretes, and make the as a gian-
tes swearde the LORDE God shalbe
ouer them, * his dartes shall go forth
as the lightenynge. The LORDE God
shall blowe the trompet, and shal come forth
as tempme out of the south.

* The LORDE of hooستes shall defen
der them, they shall consume and deuoure,
and subdue the with * slynge stones. They
shall drynke and rage, as it were thorow wyn
ne. They shalbe filled lyke the basens, and
as the hornes of the aulter. The LORDE
their God shall delyuer them in the daye,
as the flock of his people: for the stones of
his sanctuary shalbe set vp in his lande.
O how prosperous and goodly a thynge
shall that be? The corne shall make the
yongmen chearefull, and the new wyne the
maydens.

The.x. Chapter.

Praye the LORDE then de-
synes to geue you the latter rayne, * so shall the LORDE
make cloudes, and geue you rayne ynough for al the increace of
the felde. For vayne is the answere of Idols
The soothsayers se lyes, and tell but vayne
dremes: the comfort that they geue, is no
worth. Therfore go they astraye lyke
a flocke of shepe, and are troubled, becau
se they haue no * shepherde. My wrothfull
displeasure is moued at the shepherdes, and
I will vysyth the goates. For the LORDE
of hooستes will graciously vysyt his flocke
the house of Juda), and holde them as a
goodly fayre horse in the battayl. Out of * Ju
da shall come the helmet, * the nayle, the
battayle bowe, and all the princes together.
They shalbe as the gaunntes, which in the
battayl treade down the myre vpon the stre-
tes. They shall fyght, for the LORDE
shalbe with them, so that the horsmen shal-
be confounded.

I will comforte the house of Juda, and
preserue the house of Joseph. I will turne
them also, for I pitye them: and they shal be
like as they were, when I had not cast them
of. For I the LORDE am their God, and
will heare them. Ephraym shalbe as a gia-
unt, and their harte shalbe cherefull as tho-
row wyne: yee their harte shall reioyce in
the LORDE. I will blowe for them, and
gather them together, for I will redeme the.
They shall increace, as they increased afore-
se. I will sowe them amonge the people, that
they maye thynke vpon me in farre coun-
trees: they shall lyue with their children, and
turne agayne. I will bringe them agayne
also from the londe of Egypte, and gather
them out of Assiria. I will carye them in to
the londe of Galaad and to Libanus, and
they shall wante nothynge. He shal go vpon
the see of trouble, and smyte the see wawes:
so that all the depe floudes shalbe dryed vp.
The proude boastinge of * Assur shalbe cast
downe, and the scepter of * Egypte shalbe
taken awaye. I will comforte them in the
LORDE, that they maye walke in his
name, saieth the LORDE. Esa. 10.&
34.36. 29.&

The.xi. Chapter.

Open thy dores (o Libanus) that
the fyre maye consume thy Ce-
dre trees. Howle ye fyrretrees,
for the Cedre is fallen, yee al the
proude are wasted awaye how
le (o ye oketrees of Basan) for the myghtie
stronge wood is cut downe. Wen maye hea
re the shepherdes mourne, for their glory is
destroyed. Wen maye heare the lyons whel
pes roare, for the pryde of Jordane is wast
ted awaye.

Thus saieth the LORDE my God:
Fede the shepe of the slaughter, which shal-
be slayne of those that possesse them: yet
they take yt for no synne, but they that sell
them, saye: The LORDE be thank-
ed, I am rich: yee their owne shepherdes
spare them not. Therfore will I nomore spa
re those that dwell in the londe (sayeth the
LORDE) but lo, I will delyuer the peo
ple, euery man into his neghbours honde, a
nd into the honde of his kynge: that they maye
smyte the londe, and out of their hondes wil
not I delyuer them.

I my self fedde the slaughter shepe (a
poore flocke verely) and toke vnto me two

staues: the one I called louynge mekenesse, the other. I called wo, and so I kepte the shepe. Thre shepherdes destroyed I in one moneth, for I myght not awaye with them, nether had they any delyte in me. The sayd
Deu. 22. c. I: I wil fede you nomore * the thynge that dyeth, let it dye, and that will perysshe, let it perysh: and let the remnaunt rate, euery one the * flesh of his neighboure. I toke also my louynge mekestaff, and brake it, that I
Oseer. 2. c. myght disanull the * couenaunt which I made with all people. And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thynke it good, bringe
C hyther my price: yf no, then leaue. * So they
Mat. 27. a. waied downe. xxx. syluer pens, the value that I was prysed at. And the LORDE sayde vnto me: cast it vnto the potter (a goodly price for me to be valued att of the) and I toke the. xxx. syluer pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I myght louse the brotherheade betwixte Juda and Israel. And the LORDE sayde vnto me: Take to the also the staff of a foolysh shepherde: for lo, I will rayse vp a shepherde in to the londe, which shall not seke after the thynges that be lost, nor care for such as go astraye: he shall not heale the wounded, he shall not norysh the thynge that is whole: but he shall eate the flesh of such as be fat, and teare their clawes in peces.

O Idoll shepherde, that leaueth the flocke. The swearde shall come vpon his arme, and vpon his right eye. His arme shalbe clene dryed vp, and his right eye shal be sore blynded.

The.xii. Chapter.

The heuy burthen which the LORDE hath deuysed for Israel.

Thus saieth the LORDE, which
Esa. 40. c. 44. c. 45. d. & Gen. 2. b. spred the heauens abrode, layde the foundacion of the earth, & geueth man the breath of lyfe: Beholde, I will make Jerusalem a cuppe of surfet, vnto all the people, that
Zach. 14. c. are rounde aboute her: * yee Juda himself also shalbe in the syege agaynst Jerusalem. At the same tyme will I make Jerusalem an heuy stone for all people, so that all such as lift it vp, shalbe torne and rente, and all the people of the earth shalbe gathered together agaynst it.

In that daye (sayeth the LORDE) I will make all horses abasshed, and them that ryde vpon them, to be out of their wittes. I will open myne eyes vpon the house of Juda, and smyte all the horses of the people with blyndnesse. And the princes of Juda shal save in their hartes: The inhabiters of Jerusalem shall geue me consolacion in the
B LORDE of hoostes their God. * In
Zach. 14. c. that tyme will I make the princes of Juda lyke an hote burnynge wood, and lyke a cresshet of fyre amonge the strawe so they shall consume all the people rounde aboute them, both vpon the right honde, and the left. Jerusalem also shalbe inhabited agayne: namely, in the same place where Jerusalem stondeth.

The LORDE shal preserue the tentes of Juda lyke as afore tyme: so that the glory of the house of David and the glory of the citesyns of Jerusalem, shalbe but litle regarded, in comparison of the glory of Juda. In that daye shall the LORDE defende the citesyns of Jerusalem: so that the weakest then amonge them shalbe as * David: and the house of David shalbe like as Gods house, and as the angell of the LORDE before them.

At the same tyme will I go aboute to de-
C stroye all such people as come agaynst Jerusalem. Moreouer, vpon the house of David and vpon the citesyns of Jerusalem.
* will I poure out the spirite of grace and prayer: so that * they shall loke vpon me, whom they haue prased: and they shall bewepe hym, as men mourne for their only begotten sonne: yee and be sory for hym, as men are sory for their first childe.

* Then shall there be a greate mourninge at Jerusalem, * lyke as the lamentacion at Adremmon in the felde of Maggadon. And the londe shal be wayle, euery kynred by them selues: The kynred of the house of David them selues alone, and their wyues by them selues: The kynred of the house of * Nathan them selues alone, and their wyues by them selues: The kynred of the house of Leuy them selues alone, and their wyues by them selues: The kynred of the house of Semey them selues alone, and their wyues by them selues: In lyke maner all the other generacions, euerychone

hyr sinne alone, and theyr wyues by
themselues.

The xiij. Chapter.

IN that tyme shall the house of
Dauid, and the citesyns of Je-
rusalem haue an open * well, to
wash of synne, and vncleannesse
And then (sayeth the LORDE
of hoostes) * I will destroye the na-
mes of Idols out of the londe: so that they
shall nomore be put in remembraunce.

* And thy false prophetes also, and the
vncleane spyrte. I shall take them out off the
londe: so that yf any of them prophecy ony
more, his owne father and mother that be-
gate him, shall saye vnto hym: * Thou shalt
not, for thou speakest lyes vnder the name
of the LORDE: yee his owne father and
mother that begat hym, shall wounde hym,
when he prophecyeth. And then shall those
prophetes be confounded, every one of his
vision when he prophecyeth: nother shal they
vse false clothes anymore, to deceaue men
withall. But he shal be sayne to say: * I am
no prophet: I am an husbonde man, for so
taught * by Adam fro my youth
vp. And yf it be sayde vnto hym: How
come thou wounded then in thyne hon-
des? he shall answere: Thus am I woun-
ded in the house of myne owne frendes.

Awake (o thou sweardе) vpon my shepher-
de, vpon the prynce of my people, saieth
the LORDE of hoostes: * Smyte the
shepherde, and the shepe shalbe scatred a-
broade, and I will turne myne hõde to the
litlemen. And it shall come to passe (sa-
yeth the LORDE) that in all the londe
two partes shalbe voted out, * but the thyr-
de shall remayne therin. * And the sa-
me thirde parte will I bringe thorow the
fyre, and will clense them, as the syluer is
clensed, and trye them, lyke as golde is
tryed.

Then shall they call vpon my name, and
I will heare them. I will saye, it is my peo
ple. And they shall saye, LORDE, my God.

The xiiij. Chapter.

BEholde, the daye of the LOR-
DE commeth, that thou shalt
be spoyled and robbed, for I
will gather together all the heythen
to fyght agaynst Jerusalem, so
that it shalbe wonne, the houses spoy-
led, and the women defyled. The half of the
cite shall go awaye in to captiuyte, and the
residue of the people shall not be caried out
of the cite.

After that shall the LORDE go forth
to fyght agaynst those heythen, as men vse
to fyght in the daye of battayll. Then shall
his fete stode vpon the mount Oliuete, that
lyeth vpon the east syde of Jerusalem. And
the mount Oliuete shall cleue in two, east-
warde, and westwarde so that there shalbe
a greate valley, and the halfe mount shall re-
moue towarde the north, and the other half
towarde the south.

And ye shall flye vnto the valley of my
hilles, for the valley of the hylles shal reach
vnto Azall. yee flye shall ye, * lyke ye fled Amos.1.d
for the earthquake in the dayes of Osyas
kynge of Juda. And the LORDE my
God shall come, and all sayntes with hym.
In that daye shall it not be lyght, but colde
and frost. This shalbe that specialll daye,
* which is knowne vnto the LORDE, Mat. 24.d
nother daye nor nyght, but about the eue-
nynge tyme it shalbe lyght. * In that ty- Zacha.13.d
me shall there waters all lyue ruane out Apo. 22.a.
from Jerusalem, the half parte of them to-
warde the east see, and the other half to-
warde the vttemost see, and shall contin-
nue both sommer and wynter. * And the Abac. 3.d.
LORDE hymselfe shalbe kynge ouer all
the earth.

At the tyme shall there be one LORDE
onely, and his name shalbe but one. Men
shall go about the whole earth, as vpon a
felde, from Gibea to Remmon, and from
the south to Jerusalem. She shalbe set vp,
and inhabited in hyr place. From Ben Ja-
mins porte, vnto the place of the first porte
and vnto the corner porte, and from the
tower of * Hananeel, vnto the kynges wyne 2.Esd.3.d
presses. There shall men dwell, and there Jere. 31.d.
shalbe nomore curssynge, but Jerusalē shal-
be safely inhabited.

This shalbe the plage, wherwith the
LORDE will smyte all people, that haue
fought agaynst Jerusalem, Namely, theyr
flesh shall consume awaye, though they stan
de vpon theyr fete, theyr eyes shal corrupte
in theyr holes, and theyr tunge shall consu-
me in theyr mouth.

At that daye shall the LORDE make a
greate sedition amonge the, so that one ma
shal take another by the honde, and laye his
hondes vpon the hondes of his neighboure
* Juda shal fight also agaynst Jerusalē, and Iudi.12.d
the goodes of all the heythen shalbe gathe

red togethir vounde aboute: golde and syl-
uer, and a very greate multitude off clo-
thes. And so shall this plage go ouer hor-
ses, mules, camels, asses, and all the beastes
that shal be in the hoosse, lyke as ponder pla
ge was.

Euery one that remaynyth then of al the
people, which came agaynst Jerusalem,
shall go vp yearly, to worshippe the kynge
Nu. 29.b. (euen the LORDE of hoostes) * and to
Leui. 23.f. kepe ꝑ feast of tabernacles. And loke what
3. Esd. 5.c generacyō vpon earth goeth not vp to Jeru
2. Mac. 1.b. salem, for to worshippe the kynge (euen the
D LORDE of hoostes) vpon the same shal
come no rayne. Yf the kynred of Egypte go
not vp and come not, it shal not rayne vpon
them nother.

This shalbe the plage wherwith ꝑ LOR
DE will smyte all heythen, that come not
vp to kepe the feast of tabernacles: yee this
shalbe the synneplage of Egypte, and the
synneplage of all people, that go not vp to
kepe the feast of tabernacles.

At that tyme shal the rydinge gear of the
horses be holy vnto the LORDE, and the
kettels in the LORDES house shalbe ly
ke the basens before the auiter: yee al the ket
tels in Jerusalem and Juda, shalbe holy vn
to the LORDE of hoostes, so all they that
saye offerynges, shall come and take of the,
and digbe them therin. And at that tyme the
re shalbe no mo Cananites in the house off
the LORDE of hoostes.

The ende of the prophet Zachary.

The Prophet Malachy.

What Malachy conteyneth.

Chap. 1 The vnkyndnes of God, shewed vnto
ably vnto Israel before all other: Agaynst
the vnthankfulnesse, vnfayth
fulnesse, and vncomlynesse of the preistes, and
the people.

Chap. 2 He reproueth preisthode, and com
fusion vnto the preistes, and commaundeth
men to kepe their wyues.

Chap. 3 Of Christes comynge, and of hym
that goeth before hym. Of the
abrogacion of the olde testament proclaimde. Of
the power of the iudge for to come, and of that
shall happe.

(a) ❧ X O (z)

The. iyrst. Chapter.

The heuy burthen which the LOR
DE sheweth agaynst Israel
by Malachy.

I haue loued you, saieth the LOR
DE: ꝑ ye saye: wherin hast
thou loued vs? Was not Esau
Jacobs brother, saieth the LOR
DE? yet haue I loued Ja-
cob, and hated Esau: * yee I haue made his
hilles wayst, and his heritage a habitacion
for dragons. And though Edom saye
well, we are destroyed, we will go buylde vp
agayne the places that be wast: saieth (ye
yeth the LORDE of hoostes) * they
they buylded, that brake I downe: & so
it was called a cursed lande, and a peo
ple, whom the LORDE hath cursed
angrie wt̄hall.

Youre eyes haue sene it, and ye your sel
ues must confesse, that the LORDE hath
brought the lordes of Israel to grete honou
re. * A childe vseth to honoure his fa
there: a seruaūt hys master, & yf I be your
father, where is myn honour? yf I be your
DE, where am I feared? saieth the LOR
DE of hoostes.

Now to you preistes, that despyse my na
me. And yf ye saye: wherin haue we despy
sed thy name? Ans this, that ye offre vncleā
bread vpon myne auiter. And yf ye will saye:
Wherin haue we offered any vncleā
thynge vnto the? Ans this, that ye saye
the auiter of the LORDE is not to be
regarded, * yf ye offre the lyeme beest
cuell: and yf ye offre the lame & syke beest
that cuell yee offre it vnto thy prynce,
shall he be content with the? or accepte thy
persone? saieth the LORDE
And now make youre prayer
that he maye haue mercy vpon vs: for
thynges haue ye done, shall he
youre persones (thynke ye) saieth the LOR
DE of hoostes: yee what is he

…much as to shut the dores, or …the fyre vpon myne aulter for …I have no pleasure in you, sayeth …of hoostes: * and as for the …offeringe, I will not accepte it at you- …* For from the ryssynge vp of the …the goynge downe of the same, …is greate amonge the Gentiles: …in every place shall there sacrifyce be …, and a clene meatofferinge offred vp …my name: for my name is greate amo- …Heythen, sayeth the LORDE of …But ye have vnhalowed it, in that …the aulter of the LORDE is not …regarded, and the thynge that is set …not lawfull to be eaten.

…ye: It is but laboure and tra- …thus have ye thought scorne at it …LORDE of hoostes) offeryn- …yee the lame and the sycke. ye …ought me in a meatofferynge, shul- …accepte it of youre honde, sayeth the …Cursed be the dissembler, which …a locke one that is male, and whe- …have, offereth a spotted one vn- …LORDE. For I am a greate kyn- …the LORDE of hoostes) and …fearfull amonge the Heythen.

The.ii. Chapter.

…now (o ye prestes) this com- …mandement toucheth you: yf …ye will not heare it, nor regarde …to geve the glory vnto my na- …(sayeth the LORDE of …I will sende a curse vpon you, …youre blessynges: yee curse …alredy do not take hede. Behol- …rebuke youre sede, and cast doll …in your faces even the dooge of youre …feastes, and it shall cleve fast vpo …ye shall knowe, that I have sent …commaundement vnto you: that my …with Leui, …I made with him …the LORDE of hoostes …covenaunt of life and peace …I gave him, that he myght …feare me, …to reverence. The lawe …his mouth, and there was …in his lippes. He wal- …and equyte, and dyd …many from theyr synnes. …lippes ought he to sure of …maye seke the lawe at his …for he is a messaunger of the LORDE …of hoostes. But as for you, ye are gone …clene out of the waye, and have caused the …multitude to be offended at the lawe: * ye …have broken the covenaunt of Leui, sayeth …the LORDE of hoostes. Therfore will I …also make you to be despysed, and to be of no …reputacion amonge all the people: because …ye have not kepte my wayes, but bene par- …tiall in the lawe. Deu. 33.b

* Have we not all one father? Hath not …one God made vs? why doth every one of …vs then despyse his owne brother, and so …breake the covenaunt of oure fathers? How …hath Juda offended: yee the abhominacion …is done in Israel and in Jerusalem, * for …Juda hath defyled the Sanctuary of the …LORDE, which he loved, and hath kepte …the doughter of a straunge God. But the …LORDE shall destroye the man that doth …this (yee both the mayster, and the scolar) …out of the tabernacle of Jacob, with hym …offereth vp meatofferynge vnto the LORDE …of hoostes. How have ye brought it to this …poynte agayne, that the aulter of the LORDE …is covered with teares weepynge, and …mournynge: so that I will nomore regarde …the meatofferynge, nother will I receave of …accepte ony thynge at youre handes. Ephe.4.a. Zach.7.b 2.d. 1.Esd.9.a Leui.21.c.

And yet ye saye: wherfore? Even because …that where as the LORDE made a cove- …naunt betwixte the * the wyfe of thy youth, …thou hast despysed her: * yee is thy fryed …and thy owne companyon and maried wyfe. C.

…and dyd not one? …an excellent spyrit. And what dyd he …he sought the sede promysed of God. Ther- …fore take hede vnto youre spyrite, and let no …despyse the wyfe of his youth. For I hate …her, * put her away, sayeth the LORDE …God of Israel, and geve her a testymony …LORDE of hoostes. …Take hede then to youre spyrite, and despyse …her not. Ye greve the LORDE with youre …wordes, and yet ye saye: wherin have …we greved hym? In this, that ye saye: All …that do evel, are good in the syght of God, …and such please hym. Where is …God that punysheth?

The.iii. Chapter.

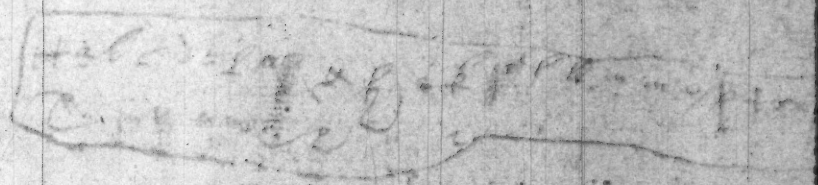
BEholde. * I will sende my mes- …saunger, which shal prepare the …waye before me: and the LORDE …whom ye wolde have, …shall soone come to his temple, …and the messaunger of the covenaunt whom …ye longe for. Exod.23.d Mar.1.a. Luc.7.c. Esa.40.c.

Beholde, he commeth, saieth the LORD
off hooſtes. But who maye abyde the daye
of his commynge: Who ſhalbe able to endu
re, when he appeareth: For he is like a gold
smythes fyre, and lyke wallhers sope. He
ſhall ſet hym downe to trye and to clenſe the
ſyluer, he ſhall pourge the chyldren of Leui,
and purifie them lyke as golde and ſyluer,
that they maye brynge meatoffrynges vn-
to the LORDE in rightuouſnes. Then
ſhall the offrynge of Juda and Jeruſalem
be acceptable vnto the LORDE, lyke as
from the begynnynge, and in the yeares afo
re tyme. ✠ I wil come and punyſh you, and
I my ſelf will be a ſwyft wytnes agaynſt
the ſwitches, agaynſt the aduouterers, a-
gaynſt falſe ſwearers: yee and agaynſt tho
ſe, that wrongeouſly kepe backe the hyre of
ges dewty: which vexe the wydowes, and
the fatherleſſe, and oppreſſe the ſtraunger,
and feare not me, ſayeth the LORDE of
hooſtes. For I am the LORDE that
chaunge not, and ye (o chyldren of Jacob)
Deu. 31.f. will not leaue off. ✠ ye are gone awaye fro
4.Ki.17.c mine ordinances, & ſens the tyme of youre
forefathers haue ye not kepte them.
Zach.1.b. ✠ Turne you vnto me, and I will
turne me vnto you, ſaieth the LORDE of
hooſtes, ye ſaye: Wherin ſhall we turne:
Shulde a mā vſe falſede and decreate with
God, as ye vſe falſede and decreate with
me? yet ye ſaye: wherin vſe we decreate with
Lev. 27.b. thee? ✠ tythes and heaueoffrynges.
Deu.28.b. ✠ Therfore are ye curſed with penury,
becauſe ye aſſemble with me, all the ſorte
of you.
Bryng euery tythe in to my barne that
there may be meate in myne houſe: and pro
ue me herewith (ſaieth the LORDE of hoo-
ſtes) yf I will not open the wyndowes of
heauen vnto you, and poure you out a bleſ
ſinge with plenteouſnelle, yee I ſhall re-
moue the conſumer for youre ſakes, ſo that
he ſhall not eate vp the frute of youre groun
de, nether ſhall the vyneyarde be baren in
the feilde, ſayeth the LORDE of hoo-
ſtes. In ſo much that all people ſhall ſaye,
that ye be bleſſed, for ye ſhall be a plea-
ſaunt lande, ſayeth the LORDE off
hooſtes.
¶ ye ſpeake hard wordes agaynſt me, ſa-
yeth the LORDE. And yet ye ſaye: What
haue we ſpoken agaynſt the, ye haue ſaied
Job.21.b. ✠ It is but loſt labour to ſerue God: ✠ What
Pſa.72.b. profyt haue we for keppynge his commaun-
dementes, and for walkynge humbly befo-
Job.11.a. re the LORDE of hooſtes? ✠ Therfore

maye we ſaye, that the proude are happye,
and that they which deale with vngodli-
neſſe, are ſet vp: for they tempte God, and
yet eſcape.
But they that feare God, ſaye thus one
to another: The LORDE conſydereth and
heareth it. yee it is before hym a remembrā-
boke written for ſuch as feare the LORDE
and remembre his name. And in the daye
that I will make (ſayeth the LORDE of
hooſtes) they ſhalbe myn owne poſſeſſion: I
will fauoure them, like as a man fauoureth
his owne ſonne, that doth him ſeruice. Tur
ne you therfore, and conſydre what differe
ce is betwixte the righteous and vngodly,
betwixte hym that ſerueth God, and hym
that ſerueth hym not.
✠ For marke, the daye commeth that ſhal
burne as an ouen: and all the proude yea and
all ſuch as do wickednelle, ſhalbe ſtubble,
and the daye that is for to come, ſhall kin-
ne them vp (ſayeth the LORDE of hoo-
ſtes) ſo that it ſhall leaue them neither roote
nor braunch. But vnto you that feare my
name, ſhall the Sonne of righteouſnes
aryſe, and health ſhalbe vnder his wynges.
ye ſhall go forth, and multiplie as the fat
calues. ye ſhall treade downe the vngod-
ly: for they ſhalbe lyke the aſhes vnder the
ſoles of youre fete, in the daye that I ſhal
make, ſayeth the LORDE of hooſtes.
Remembre the lawe of Moſes my
ſeruaunt, ✠ which I commaun-
ded vnto him in Oreb for all Iſrael
with the ſtatutes and ordi-
nances. Beholde, I will
ſende you ✠ Elias the Pro-
phet: before the com-
inge of the dread-
full of the great and
DE. ✠ He
ſhall
turne the har-
tes of the fathers
to their children, and
the hartes of the children to
their fathers, that I come, &
ſmyte the earth with curſynge.

The ende of the Prophe-
cie of
Malachy.

Here endeth the boke of



APOCRIPHA

The bokes and treatises Which amonge the fathers of olde are not reckened to be of like authorite with the other bokes of the Byble, nether are they founde in the Canon of the Hebrue.

X *** [redacted]

The thirde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The prophet Baruch.
The boke of Judith.
Certayne chapters of Hester.
The boke of wysdome.
Ecclesiasticus.
The story of Susanna.
The story of Bel.
The first boke of the Machabees.
The secõde boke of the Machabees.

X * (*) * X

¶ The translatoure vnto the reader.

THese bokes (good reader) which be called Apocrypha, are not iudged amonge doctours to be of like reputacion with the other scripture, as thou mayest perceaue by S. Jerome in epistola ad Paulinū. And the cheefe cause therof is that there be many places in them, that seme to be repugnaūt vnto the open and manyfest treuth in the other bokes of the Byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despised, or litle set by, or that I thinke them false, for I am not able to proue it: yee I doute not but if they were exactly conferred with the other open scripture (tyme, place, and circumstaunce in all thinges considered) they shulde nether seme contrary, nor be vntruly & peruersly alledged. Treuth as mans face can not be sene so wel in a water, as in a cleare glasse: nether cā it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other dark places of scripture haue bene sore stered and myrte with blynde and couetous oppynyōs of men, which haue cast such a myst afore the eyes of the symple, that as longe as they be not cōferred with the other places of scripture, they shall not seme otherwyse to be vnderstonde, then as the soulsnes erpoundeth them. But who so euer thou be that readest scripture, let the holy ghost be thy teacher, and let one text erpounde another vnto the: As for such dreames, which are darke sentences as be hyd from thy vnderstondinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spyrete of God (which is the auctor therof) shall lede the in all treuth.

As for the prayer of Salomon (which thou findest not herin) the prayer of Jeremias, and swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde boke of the kinges, so that it appeareth not to be Apocryphum: The other prayer and songe (namely of the thre childre) haue I not founde amonge ony of the interpreters, but onely in the olde latyn texte, which repugneth to be of Theodotiōs translacion. Neuertheles, both because of them that be weake and scrupulous, and for therr sakes also that loue such swete songes of thankesgeuinge: I haue not left them out: to the intēt that the one shulde haue no cause to complayne, and that the other might haue the more occasion to geue thankes vnto God in aduersite, as the thre children in the fyre. Grace be with the. Amen.

¶ The thirde boke of Esdras.

What this boke conteyneth.

Chap. i. The vertuous kyng Osias reuiueth y seruice of God, fetcheth the preistes in their ordre, and holdeth the feast of Easter. Of his death. Of Jechonias his soune. Of kyng Joachim and Sedechias.

Chap. ii. God moueth kynge Cyrus to delyuer the prisoners, like as he prompted by the prophet Jeremy. Of kynge Artaxerses, by whose auctorite the Jewes are forbedden to baylde vp Jerusalem.

Chap. iii. Of the feast that kyng Darius made, and of the thre pompe men that wrote euery one hys sentence, to proue who might saye the best. The first sheweth his myrde.

Chap. iiii. The seconde goeth about to proue hys sentence the wisest, but zorobabel geueth the victory, for the treuth beareth euer the best. Darius commaundeth to baylde vp Jerusalem agayne.

Chap. v. What they be and how many that came agayne to Jerusalem out of the captiuite of Babilon. The temple and the aulter are begon to be made. The Heithen withstonde them.

Chap. vi. The officers of Syria write vnto kynge Darius, to forbyd the buyldinge of the temple at Jerusalem: but he commaundeth to bayld it, according vnto the ordinaunce that kyng Cyrus made before.

Chap. vii. The aduersaries appeare before the kynge, the buyldinge is fynished, and the feast holden.

Chap. viii. How Esdras and the other were discharged by the letters and commaundement of kynge Artaxerses) go vp to Jerusalem. Their complaynte concerninge those, that were not yet cleane.

Chap. ix. Of the counsell that was taken touchinge the vncleane maryell.

The.first. Chapter.

AND Josias * helde the feast of Easter in Jerusalem vnto the LORDE, & slewe þ Passeouer the fourtéth daye of the first moneth. He set þ preestes also in ordre (according to their daylie courses) being clothed in longe garmétes in the tẽple of the LORDE. And he spake vnto the Leuites þ holy ministers of Israel, that they shuld halowe them selues vnto the LORD, to set þ Arke of the LORDE, in þ house þ king Salomon the sonne of Dauid had buylded & sayde: ye shal nomore beare the Arke vp on your shulders. Now serue your LORD & the charge of his people of Israel, after your lynages and youre trybes: according to king Dauid the kyng of Israel hath ordeyned, & according as Salomon hys sonne hath commaunded. * And prepare youre selues orderly prepared: see loke þ ye all stande in the temple, according to the order & distribution of the principal mẽ which are appoynted out of the tribes, to do seruice vnto þ children of Israel. * Kyll þ Passeouer, & prepare offeringes for your brethrẽ & do according to the commaundemẽt of Moses, which he gaue vnto Moses. And vnto þ people þ was foũde, Josias gaue thre thousande of shepe, lãbes, kyddes & goates, & thre thousande oxẽ. These the kyng (of his kingly liberalite) gaue vnto the people, according as he had promysed: & to the preestes for the Passeouer, he gaue two thousande & fyue hundreth oxẽ. Moreouer Jechonias, & Semeias, and Nathanael brethrẽ, & Asabias, Jehiel, and Josabad, gaue them of the Passeouer, fyue thousãde shepe & fyue hundreth oxẽ.

And when these thinges were brought to passe, the preestes and the Leuites stode good with their offices, and had þ vnleuended bread after the tribes. And after the ordring of the principall men in the trybes, they offred vp the LORDE in the sight of þ people, according as it is wrytten in the boke of Moses, * & so they rosted the Easterlambe as acordinge was. As for þ thankofferinges & the other, they dight thẽ in kettels & pottes & set them before the people with good will & afterwarde before thẽ selues & the preestes. For the preestes offred the fatt, vntyll the tyme was expyred, but the Leuites prepared for them selues & for their brethren the children of Aaron. The syngers also þ children of Asaph, stode in their ordre, according as Dauid had deuyded. And vpo Asaph, Zacharye & Jedithũ, which were appoynted by the king Moreouer the porters & dorekepers stode by the dores & þ diligently, so that none went out of his stondinge & seruice: for their brethren (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offringe of þ LORDE. In that daye they helde the Passeouer, & offred thankofferinges beside þ sacrifice of þ LORD, according to þ cõmaundement of kynge Josias

Exo.12.b.

C

And the children of Israel which were thẽ present, helde an honorable Passeouer, & the feast of swetebread seuẽ dates lõge. See such a Passeouer was not kepte in Israel, from the tyme of the prophet Samuel. And all þ kynges of Israel helde not suche an Easter, as this which kyng Josias helde, & þ preestes the leuites, þ Iewes, & all Israell of all thẽ þ were at Jerusalẽ. In þ eighteenth yeare of þ raigne of Josias was this Passeouer kepte. And with a parfecte hart dyd kynge Josias ordre all his workes (before þ LORD) & the thinges that were wrytten of him in tymes past, cõcernynge those that synned & were vngodly against the LORD before all people, & þ sought not the worde of the LORD dyd Israel. * After all these actes of king Josias Pharao the kynge of Egipte went vp, & came towarde Carcamis by Euphrates, and Josias wente to mete him. Then sente the kynge of Egipte vnto Josias, sayeng: what haue I to do with the o kynge of Iuda? I am not sent of the LORD to fight agaynst the, for my warre is vppon Euphrates, go

4.Esd.35.f
2.Par.35.b

thou thy waye home agayne in all the haist. And Josias wolde not turne agayne vpon his charret, but vndertoke to fight agaynst him: & herkened not vnto þ worde of the prophet, which he tolde him out of the mouth of God, but pitched a batail agaynst him in þ felde of Mageddo. And the prynces preasled to kynge Josias. Then sayde the kyng vnto
3.Re.22.f. hys seruauntes: * Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke hym awaye out of the front of the battayll. Then satt he vp vpon the seconde charret, came to Jerusalē, dyed, & was buried in hys fathers sepulcre. And in all Jewry they mourned for Josias, yee the rulers also with their wyues made lamentacion for hym vnto this daye: And this was done euer still in Israel.

These thinges are written in the boke of the stories of the kynges of Juda: namely, all the actes & workes of kyng Josias, hys kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee & thinges which are not written in the boke of
4.Re.23.f. the kynges of Israel & Juda. * And the peo-
2.par.36.a ple toke Jechonias the sonne of Josias, and made him kinge in þ steade of Josias his father whan he was thre & thirtie yeare olde. And he raigned ouer Israel thre monethes. And the kynge of Egipte put him downe, þ he shulde not raigne in Jerusalē, & rayled vp a tarynge of the people: namely an hundreth talentes of syluer & one talent of golde. The king of Egipte also made Joachim his brother kynge of Juda & Jerusalem. As for thē of the kinges counsayl with the kynge himself and Zaraceles his brother, he toke thē, & caried thē awaye prisoners in to Egipte. Fyue & twenty yeare olde was Joachim, whan he was made kyng in the londe of Juda and Jerusalem, and he dyd euel before the LORDE. * After this, Nabuchodonosor þ kynge
4.Re.24.f of Babilon came vp, bounde him with bandes of yron, & caried him vnto Babilō. Na-
1.Esd.4.f buchodonosor also toke all the * vessell that were halowed in the tēple of the LORD, & all the iewels, & caried thē vnto Babilon, & brought thē in to his owne tēple at Babilō. Of his vnclennes & vngodlines, it is writtē in the boke of the actes of the kynges. And Joachim his sonne raigned in his steade: he was made kyng beinge eyghtene yeare olde, & raigned but thre monethes and ten dayes in Jerusalem, & dyd euell before the LORD So after a yeare, Nabuchodonosor sent and caused him be brought vnto Babilon with the holy vessels of the LORD, & made Sedechias his brother kyng of Juda and Jerusalem, whā he was one & twētye yeare olde: and he raigned eleuen yeare.

And he dyd euell also in þ sight of þ LORDE, & cared not for the wordes * þ were spo- Jer.
ken vnto him by the prophet Jeremy at the mouth of the LORD. And where as he had made an ooth vnto kyng Nabuchodonosor, he forswore himself, & fell frō him, hauinge a stif neck and hart, & trāsgressed all þ statutes & ordinaūces of þ LORD god of Israel. The rulers also and heades of þ people of þ LORDE dyd much euell, & became vngodly, more thē the Heithen, beynge defyled in all maner of abhominaciōs: yee & defyled the holy f
tēple of þ LORD at Jerusalē. And the God of their fathers sente his messaungers vnto them, to turne them backe, & to cal thē again from their synnes: for he wolde fayne haue spared thē for his holy tabernacles sake. Neuertheles, they had his messaungers in derision: & loke what God spake vnto thē by his prophetes, they made but a sporte of it. This drew on so longe, tyl the LORD was wroth with his people for their vngodlynes, & tyll he caused the kinges of the Caldees to come vp, which slew their yōge men wt the sweard yee euen in the compasse of their holy temple
Dan.1 * and spared no body, nether yonge nor olde nether mayden nor yōge man: but they were all delyuered in to the power of the kynges of the Caldees, and all the holy vessels of þ LORD and the kynges treasures toke they and caried thē vnto Babilō. As for þ house Jer.52
of the LORD, they brent it, and brake down the walles of Jerusalē, set fyre vpon hir towres, destroyed all hir noble buyldinges, and brought them to naught, and the people that were not slayne with the sweard, they caried vnto Babilon.

Thus became they þ prisoners & bōde mē of þ kyng of Babilon, tyll they were delyuered & raygned for them selues, when the wordes of the LORD were fulfilled, * which he Jer.25
promysed them by the mouth of the prophet Jeremy, and tyll the lōde had hir rest: namely, all the tyme that it laye wayst, had it reste and quyetnes seuen and seuentye yeares.

NOw whā kyng Cyrus raigned A
ouer the Perslās, & whā þ LORD 2.par.
DE wolde performe the wor- 36.d
de that he had promysed by the mouth of the prophet Jeremy: the LORD rayled vp the spyrte of Cyrus, þ kynge of the Perslās, so þ he caused this writinge to be proclamed thorow out his whole

wine, sayenge: Thus sayeth the kyng of ꝑ
sians: The LORDE of Israel that hye
LORD hath made me kinge of the londe, &
commaunded me to buylde him an house at
Jerusalem in Jewry. ꝑfore be ony now of
youre people, the LORD be with him, & go
up with him to Jerusalem. And al they that
dwell rounde about ꝑ place, shall helpe the,
whether it be with golde, with syluer, with
gifte, with horses & necessary catell, and all
other thynges ꝑ are brought with a fre will
to the house of the LORDE at Jerusalem.

Then the principall me out of the trybes
and villages of Juda and Be Jamin stode
vp and the prestes also & the leuites (whō
the LORDE had moued) to go vp, & to buil
de the house of ꝑ LORDE at Jerusalē. And
they that were aboute them, helped them wt
all maner of golde, and syluer, and catel also
and with many liberall giftes: and this dyd
many me, whose mynde was stered vp ther
to. kyng Cyrus also brought forth ꝑ * ves-
sels and ornamentes, that were halowed vn
to the LORD (which Nabuchodonosor the
kynge of Babilon had caried awaye frō Je
rusalem, and consecrated them to his Idoll
and ymage) and delyuered them to Mithri-
dates his treasurer, & by him they were de-
liuered to Balmanasar ꝑ debyte in Jewry.
And this was the nōbre of them: Two thou
sande and .xi. C. syluer boules. xxx. syluer ba
sons. xxx. basens of golde. ii. M. & iiii. C. vessels syluer, and a thousande beside. All ꝑ
vessels of golde, & siluer were. v. M. viii. C.
and lx. These were nombred vnto Balma-
nasar, them that were come agayne with
him to Jerusalē out of the captiuite of Ba-
bilon. Now in the tyme of kyng Artarerses
the kynge of Persia, these men: Balemus &
Mithridatus, Habellius, Rathimus, Bal-
timus, Semelius ꝑ scrybe, and other that
dwelt in Samaria & in other places vnder ꝑ
dominion therof, wrote a letter vnto kynge
Artarerses, wherin they complayned vnto
the kyng of them in Jewry and Jerusalem.
The letter was made after this maner:

Oure, thy seruauntes Rathimus the storye
wryter, Habellius the scrybe, & other iu-
ges of thy courte in Celosyria and Phenices
Be it knowne & manifest to our lorde ꝑ kyng,
that the Jewes which are come vp frō you
re to us in to the rebellious and wicked cite
begone to buylde it agayne, and the walles
therof set, and to set vp the tēple of the new.
Now if this cite and the walles therof be
set vp agayne, they shal not only refuse to ge
ue tributes and tarynges, but also rebell vt-
terly agaynst the kyng. And for so muche as
they take this in hande now aboute the tem
ple, we thought it reason, to thinke no scorn
of it, but to shewe it vnto our lorde ꝑ kynge, &
to certifie him therof: to the intēt ꝑ yf it plea-
se the kyng, he maye cause it be sought in the
bokes of olde: and thou shalt finde such war
nynge written, and shalt vnderstonde, that
this cite hath alwaye ben rebellious and
disobedient, that it hath subdued kynges &
cities, and that the Jewes which dwel ther-
in, haue euer bene rebellious, obstinate, vn-
faithful, and fightinge people, for the which
cause this cite is wasted. Wherfore now we
certifie oure lorde the kyng, that yf this citie
be buylded and occupied agayne, & the wal-
les therof set vp a new, thou canste haue no
passage in to Celosyria and Phenices.

Then wrote the kynge to Rathimus the
storywryter, to Balthemus, to Habellius ꝑ
scribe, and to the other officers and dwellers
in Syria and Phenices, after this maner: I
haue red the epistle which thou sentest vnto
me, and haue cōmaunded to make diligēt
search, and haue founde, ꝑ the cite hath euer
resisted kynges, that the same people are dis
obedient, and haue caused much warre, & ꝑ
mightie kynges haue raigned in Jerusalē,
which also haue rayled vp tarynges of Sy-
ria & Phenices. Wherfore, I haue commaū
ded those people, that they shal not buylde ꝑ
citie, that they make no more in it, and that
they procede no further with the buyldinge:
for somuch as it might be the cause of warre
and displeasure vnto kynges.

Now whan Rathymus and Habellius
the scribe and the rulers in the lōde had red
the writtinge of kynge Artarerses, they gatt
them together, and came in al the hast to Je
rusalem with an hoost of horsemen, and with
muche people of fotemē, and forbad them to
buylde. And so they left of from buylding of
the tēple, vnto the seconde peare of kynge
Darius.

The.iii.Chapter.

Kyng Darius made a great feast
vnto his seruaūtes, vnto al his
courte, and to all the officers of
Media, and Persia, yee and to
all the debytes & rulers that we
re vnder him, from India vnto Ethiopia, an
hundreth & .xxvii. countrees. So whan they
had eaten, and dronken beinge satisfied, and
were gone home agayne, Darius the kyng
wente in to his chambre, layed him down to
slepe, and so awaked.

Then the thre yonge men, that kepte the kynges persionne, and watched his body, cõmoned amonge the selues, and spake one to another: Let euery one of vs saye some thinge, and loke whose sentence is wyser & more excellent than the other, vnto him shal kyng Darius geue greate gyftes, and clothe him with purple. He shal geue him vessels of golde to drynke in, clothes of golde and couerinages: he shall make him a costly charet and a bridle of golde, he shall gette him a bouet of white silke and a chayne of golde about his neck: yee he shall be the seconde & principall nerte vnto kynge Darius, and that because of his wysdome, and shalbe called the kinges kynsman.

So euery one wrote his meaninge, sealed it and layed it vnder the kinges pelowe, and sayde: whan the kynge aryseth, we will geue him oure writinges: and loke whose worde the kynge and his chefe lordes iudge to be the moost wysely spoke, the same shall haue the victory. One wrote: wyne is a stronge thinge. The seconde wrote: The kyng is stronger. The thirde wrote: women haue yet more strength, but aboue all thinges ỹ trueth beareth awaye the victory. Now whan the kinge was ryssen vp, they toke their writinges and delyuered them vnto him, and so he red them. Then sent he forth to call all his chefe lordes, all the debytes & rulers of the countrees of Media and Persia. And whan they were set downe in the councell, ỹ writinges were red before them. And he commaunded to cal for the yõge men, ỹ they might declare their meaninges them selues by mouth. So when they were sent for, and came in, ỹ king sayde vnto them: shewe vs and make vs to vnderstonde, what the thynges are that ye haue written.

Then begaune the first (which had spoke of the strength of wyne) & sayde: O ye men, * wyne is maruelous stronge, & ouercometh them ỹ drynke it: it deceaueth the mynde, & bryngeth both the poore man & the kynge to dotage and vanite. Thus doth it allo to the bondman and with the fre, with the poore & rych: it taketh awaye their vnderstondinge, and maketh them careles and merp, so that none of them remembreth ony heuynes, det, or dewtie: It causeth a man to thinke allo ỹ the thinge which he doth, is honest & good: & remembreth not that he is a kynge nor that he is in auctorite, & that he ought not to do such thinges. Moreouer, whan men are drynkinge, they forget al frendshipe, al brotherly faithfulnes & loue: but as soone as they are

drõken, they drawe out the swearde and will fight: & whan they are lated downe from the wyne, & so ryssen vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strõgest? For who wolde els take in hãde to do suche thinges? And whan he had spoke this, he held his tonge.

The.iiii.Chapter.

Then the seconde (which had sayde, that the kyng was stronger) beganne to speake, sayenge: O ye men, are not they the strõgest & moost excellent, that rõquere the lõde & the see, & all that is in ỹ see & in the earth? Now is the kyng lord of all these thinges, & hath dominion of thẽ all: & loke what he cõmaundeth, it is done. ỹ he sende his men forth a warfare, they go & breake down hilles, walles & towres. They are slayne, & slaye (other men) thẽ selues, & ouerpasse not the kynges worde. ỹ they get the victory, they bringe ỹ kyng all the spoyle. Likewise, the other that medle not with warres & fightinge, but tyll the grounde: whan they reape they bringe tribute vnto the kynge. And ỹ the kynge alone do but commaunde to kyll, they kyll: ỹ he cõmaunde to forgeue, they forgeue: ỹ he cõmaunde to smyte, they smyte: ỹ he byd dryue awaye, they dryue awaye: ỹ he commaunde to buylde, they buylde: ỹ he cõmaũde to breake down, they breake down: ỹ he cõmaunde to plaute, they plãte. The common people & the rulers are obedient vnto him. And the kynge in the meane season syteth him downe, eateth and drynketh, & taketh his rest: thẽ kepe they watch rouñde aboute ỹ kinge, & not one of thẽ dare get him out of ỹ waye, to do his owne busynes, but muste be obedient vnto the kyng at a worde. Judge ye now o ye men, how shulde not he go farre aboue, vnto whome men are thus obedient? And whan he had spoken this, he held his tonge. The thirde (whose name was Zorobabel, which had spoken of wemen of the trueth) begãne to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of mẽ, nether is it wine ỹ excelleth. Who is it thẽ, ỹ hath ỹ lordshipe ouer them? Haue not wemẽ borne the kyng, & all ỹ people ỹ rule these thinges? Haue not wemẽ borne thẽ, & brought thẽ vp, ỹ plante the vynes, wherout ỹ wyne cõmeth? They make garmẽtes for all mẽ, they geue honour vnto all mẽ, & without wemẽ can not men lyue. ỹ they gather golde & syluer & all precious thinges, & se a fayre & welfauoured womã, they leue

togyther, and turne theyr eyes onely vnto the woman, and gape vpon her, and haue nede vnto her, then vnto the syluer, and golde, or ony maner of precious thinge. A man leaueth his father þ brought hym vp, he leaueth his owne naturall countre, & cleaueth vnto the wom̃: yee he loseth his life with the woman, and remembreth nother father, nor mother, nor countre. By this ye must nedes knowe, that women haue the dominion ouer you.

Doth it greue you? A m̃ taketh his swearde and goeth his waye to steale, to kyll, to murther, to sayle vpon the see, and seyth a lyon, and goeth in the darkenes: and when he hath stolē, deceaued & robbed, he bringeth it vnto his loue. Agayne, a man loueth his wife better then father and mother: yee ma ny one there be, that reme out of theyr wyt me, and become bondmen for theyr wyues sake: many one also haue perysshed, and ha ue synned, and haue synned because of women.

And now beleue me, I knowe a kynge which is greate in his power, and al londes stande in awe of him, and no man dare laie hande vpon him: yet dyd I se, that Apame (the daughter of the greate kige Bartacus) the kynges concubine, satt beside the kynge vpon the right hande, & toke of his crowne from his heade, and set it vpon hir own hea de, and smote the kynge with hir left hande moreouer, the kynge loked vpon her with open mouth: yf she laughed vpon him, he laughed also: but yf she toke ony displeasure with him, the kyng was fayne to flatter her and to geue her good wordes, til he had got in his fauoure agayne.

Ye men, are not wemen then stronger? Greate is the earth, and hie is the heauen and swyfte is the course of the sonne, he compaseth the heauen rounde about, & fetcheth his course agayne to his owne place in one daye. Is he not excel lent that doth this? yee greate is the treuth, and stronger then all thinges. All the earth calleth vpon the treuth, the heauen prayseth it, all workes shake and tremble at it, and with it is not vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, we men are vnrighteous, el the children of men are vnrighteous, yee all theyr workes are vnrighteous, and there is no treuth in them, in their vnrighteousnes also shal they be destroyed and perysh. * As for the treuth, it endureth, and is alwaye stronge: it lyueth and conquereth for euermore worlde wythout ende. Esa.40.c. 59.a.116.b

The treuth acceypteth no persones, it putteth no difference betwirte rych or poore betwirte the myghtie or symple, but doth right vnto euerymā, whether they be euel or good, and all men are sowyngly deale withal in the workes of it. In the iudgment of it there is no vnrighteous thynge, but strength, kingdome, and power and mateste for euermore. Blessed be the God of treuth.

And with that he helde his tonge, and all the people cried and sayde: Greate is the treuth, and aboue all. Then sayde the kinge vnto hym: Are what thou wilt, more then is appoynted in the wrytinge, and I shall geue it the, for thou art founde wyser then thy companyons: thou shalt syt nere me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, which thou hast vowed and promysed vnto the daye whan thou camest to the kyn dome, to buylde vp Jerusalem, and to sende agayne all the vessels and Jewels, that were taken away out of Jerusalem: which Cy rus seperated, whan he offred in Babylon, and wolde sende them agayne. And thy mīn de was to buylde vp the temple, which the Edomytes brent, whan Jerusalem was de stroyed by the Caldees. This onely (O kynge) is the thynge that I requyre, this is the mayestey, which I desyre and are of the: that thou performe the vowe, which thou with thyne owne mouth hast made vnto the kynge of heauen.

Then Darius the kynge stode vp, and kyssed hym, * and wrote a letter vnto all the debytes and shreues, to all the lordes and nobles, that they shulde conueye him forth, and all them that wolde go vp with hym. He wrote a letter also vnto all the shreues that were in Celosyria and Phenyces, and vnto Lybanus, that they shulde haue re dyrrtres from Lybanus vnto Jerusalem, to buylde the cite withall. Moreouer he wro te vnto all the Jewes that were gone out of his realme in to Jewry because of the fredome, that no officer, nor ruler, nor shreue shulde come to theyr dores: and that all theyr londe, which they had con quered, shulde be fre, and not tributary: And that the Edomytes shulde geue ouer the citees, and villagies of the Jewes, which they had taken in: yee and that 2.esd.ii. 2.esd.6.b

they shulde yearly geue. xx. talentes to the buyldinge of the temple, until the tyme that it were fynyshed: and to ꝑ daylie halowinge of the brentofferinges (as it is commaunded) ten talentes yearly also: And that all they which come from Babilon to buylde the cite, shulde haue fre libertie, they & theyr children, and all the prestes.

F He wrote the greatnesse also, and commaunded that the holy garment shulde be geuen them, wherin they mynistred: and wrote that commaundementes shulde be geuen to the Leuites, vntill the daye, that the house were fynished and Jerusalem buylded vp: and commaunded that all they that watched the cite, shulde haue their porcions and wages.

He gaue ouer also all the vessell that Cyrus had separeted frō Babilon: and all that Cyrus had geuen in commaundement, the same charged he also, that it shulde be done and sent vnto Jerusalem. Now whan this yonge man was gone forth, he turned his face towarde Jerusalem, and prayed the kynge of heauen, and sayde: Of the com-
Ecclī.1.a meth victory * of the commeth wysdome, and clearnesse, and I am thy seruaunt. Blessed art thou, which hast geuen me wysdome the will I praise, O L O R D E, thou God of oure fathers.

And so he toke the letters, and wente vn to Babilon: And whan he came there, he tolde this vnto all his brethren that were at Babilon, and they prayed the God of their fathers, that he had geuen them refreshing and liberte to go vp, and to buylde Jerusalem and the temple (which is there called after the name of the L O R D E) and they reioyced with instrumentes, and gladnesse, seuen dayes longe.

The. b. Chapter.

1.Esd. 2.a After this, where the pryncipall men of all the byllagies chosen in the trybes and kynreddes, ꝑ they shulde go vp with their wyues and chyldren, with their seruauntes and maydens, with all theyr catel and substaunce. And Darius the kynge sent with them a thousande horsmen, to conueye them safely vnto Jerusalem: and their brethren were glad, playenge vpon instrumentes, and syngynge.

And these are the names of the men, which wente vp out of the byllagies accordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of * Zorobabel the sonne of Salathiel (of the 1.Esd.
kynred of Dauid, out of the kynred of Phares, of the trybe of Juda) * which spake wonderfull thinges vnder Darius the kynge of Persia, in the seconde yeare of his rayng in the first moneth of Nisan. 1.Esd.

These also are they of Jewry, which came vp and turned agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor the kynge of Babilon had brought vnto Babilon. And eueryman sought his porcion agayne in Jewry, his cite, they that came with Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elmeus, Emmanius, Mardocheus, Beelserus, Mechpha, Rochor, Oliorus, Emonias, one of theyr prynces.

And the nombre of them, accordinge to ꝑ theyr kynreddes and rulers, was: The chyldren of Phares, two thousande, an hundreth, and, lxxii. The chyldren of Sees. iii. M. an. C. and. lvii. The chyldren of Femo, an. C. and. xlii. In the sonnes of Jesus and Joabes, a. M. iii. C. and two. The sonnes of Beniu. ii. M. iiii. C. & lxx. The sonnes of Chorobs. ii. C. and. v. The sonnes of Banies, an. C. and. lxviii. The sonnes of Rebech. iiii. C. and thre. The sonnes of Archad. iiii. C. and xxvii. The sonnes of Cham. xxxvii. The sonne of Zoroat. ii. M. and. lxvii. The sonnes of Adinu. iiii. C. and. lxi. The sonnes of Hatertis an. C. and. viii. The sonnes of Cilo and Zelas, an. C. and. vii. The sonnes of Azorec. iiii. C. and. xxxix. The sonnes of Idarbone, an. C. and. xxxii. The sonnes of Hananias, an. C. and. xxx. The sonnes of Anani. xc. The sonnes of Marsat. iiii. C. & xii. The sonnes of Zabarus. xcv. The sonnes of Sephotemon, an. C. and. xxiii. The sonnes of Nepopas. lv. The sonnes of Hechanatus, an. C. and. lviii. The sonnes of Zethanus, an. C. and. xxxii. The sonnes of Carpatros, (which is called also Enohadies and Modias). iiii. C. and. xxiii. Of them of Gramos, and Gabea, an. C. and. xxi. Of them of Besselon, and Ceagge. lvi. Of them of Bathharus, an. C. and. xxii. Of them of Bechenodes. lv. Of the sonnes of Appis, there were an. C. and. lv. Of the sonnes of Apdonnus. iii. C. and. lvii. Of the sonnes of Sychem iii. C. and. lxx. Of the sonnes of Suadon and Celmon. iii. C. and. lxxiii. Of the sonnes of Ericus. ii. M. an. C. and xlv. The sonnes of Anaas, thre hundred and. lxx.

The prestes: The sonnes of Jedus, of (

dures of Suther: The sonnes of El Jasib, .ii.C.and.lxii. The sonnes of Emerus.ii. C.and.lii. The sonnes of Fasurius.iii.C.x. lvii. The sonnes of Carea. ii. C.and.xxvii. The Leuites: The sonnes of Jesus in Cadmiel and Banus, and Serebias, & Edeas foure and foure.

The whole nombre of these frō. xii. yeares was.iii.M.viii.C.and.lxii. Of the sonnes doughters, and wyues, the whole summe was.iii.M.ii.C.and.xlii. The sonnes of the prestes that prayed God in the temple: The sonnes of Asaph, of whom there were.iii.C.and.xxviii. But the doze keperes were: The chyldren of Esmenus: The chyldren of Aer: The chyldren of Amon: The chyldren of Icuba, Topa: The chyldren of Cetan.C.and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria the sonnes of Sub, the sonnes of Helin, the sonnes of Labana, the sonnes of Ermacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of Iu, the sonnes of Radin, the sonnes of Delanon, the sonnes of Nechoda, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozil, the sonnes of Sinona, the sonnes of Atra, the sonnes of Hastem, the sonnes of Asana, the sonnes of Maney, the sonnes of Nassin, the sonnes of Accuba the sonnes of Agilla, the sonnes of Azui, the sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Coesy, the sonnes of Nasit, the sonnes of Agilla, the sonnes of Pedon: Salomon his sonnes the sonnes of Asophot, the sonnes of Phasida, the sonnes of Celi, the sonnes of Pedon, the sonnes of Gaddahel, the sonnes of Zaphera, the sonnes of Aggia, the sonnes of Phocharet, the sonnes of Sabathen, the sonnes of Saroneth, the sonnes of Nasit, the sonnes of Inia, the sonnes of Sasus, the sonnes of Addus, the sonnes of Suba, the sonnes of Cura, the sonnes of Rahotis, the sonnes of Phasphat, the sonnes of Nalo. All these mynistred in the Sanctuary and were seruauntes of Salomon: euen .cc.lxxii.

These folawenge are they, that wente vp from Thelmellat Thelarsa (whose pynces were Carmelis, and Careth) and myght not shewe forth their cities and kynredes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodiacus. Of the prestes that executed the office of the prestlhode, and were not founde: The sonnes of Obia, the sonnes of Achilos the sonnes of Addin, which maried one of the doughters of Phargeleu, and were named after hym. The wrytinge of the same kynred was sought in the regiſter of theyr generacion, but it was not founde: and therfore were they forbydden to execute the office of the prestlhode. Unto these sayde Nehemias, and Attharas, that they shulde haue no porcion in the Sanctuary, tyl there rose vp an hie prest, that were well instructe in the playne clearnes and treuth. Of all Israel (beside seruauntes and maydens) there were.xlii.M.iii.C.and.xl. Now were there of seruauntes and maydens.vii.M.iii.C.and xxxvi. Of synginge men and synginge women there were.ii.C.and.lxv. Foure hundreth.and.xxxv. camels. Seuē thousande & xxxvi. horses. Two hūdreth thousande, and xlv, mules. Fyue thousande & xxxv. asses.

Theyr heades also, and the rulers in the trybes, whan they came to Jerusalem, and wolde buylde and set vp the temple of God, agayne in his place, they gaue (after theyr abylite) vnto the temple, to the treasure and to the seruyce of the Sanctuary. xii. M. pounds of golde. b. thousande of syluer, and an hundreth prestes garmentes. And so dwelt the prestes, and the Leuytes, and the people that wente out of Jerusalem, & in the countre there aboute, the synger[illegible], and the porters, euery one of Israel in [illegible] owne lande.

*So whan the seuenth moneth came, and whan the chyldren of Israel were euerymā at his busynes, they came all with one consent in to the courte, which was before the east doze. And there stode Jesua the sonne of Josedec, and his brethren the prestes, and Zorobabel the sonne of Salathiel, and his brethren, settynge vp an aulter, to offre brentsacrifices vpon it, as it is wrytten in the lawe of Moses the man of God. Leui.23.

There came people also of other countrees, and the heythen out of all londes, set vp the aulter in his place, and offred sacrifices and brentofferinges vnto the LORDE in the morowynge. And so they helde the feast of tabernacles, * as it is cōmaunded in the lawe. And daylie offred they as acordinge was, and made the sacrifices appoynted, the offrynges also of the Sabbathes, and of the

1.Esd.5.b. new Moones, and all holy feastes. * And all they that vowed offeringes vnto the LORDE, beganne at the new Moone of the seuenth moneth to offre vnto God, for the temple of the LORDE was not yet buylded. And they gaue vnto the masons, and carpentes, money, meate, and drynke with chearfulnesse. Vnto them of Sydon also, and Tyre they gaue cartes, that they shulde cary cedretrees from Libanus to be seastes and beames, and that they shulde make shippes in the hauen of Joppa, accordinge as it was apoynted and ordeyned, by Cyrus kynge of the Persians.

Esd.49.b and.c. And in the seconde yeare they came in to the temple of God at Jerusalem. * In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and theyr brethren the prestes and Leuites, and all they that were come vnto Jerusalem out of the captiuyte of Babilō, and layed the foundacion of the temple of God, in the new Moone of the seconde moneth in the seconde yeare that they were come in to Jewry and Jerusalem. And they appoynted the Leuites (that were aboue. xx. yeare olde) vnto the seruyce of the LORDE: so Jesua and his sonnes and his brethren all the Leuytes stode together, and performed the lawe, and ordinaunce in the house of the LORDE.

And the prestes stode and had theyr garmentes and trompettes, and the Leuites, the sonnes of Asaph had cymbals, geuynge thankes, and prayses vnto the LORDE 2.Esd.17.b * accordinge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto LORDE, was after this ma- Ps.135.a ner: * O synge vnto the LORDE, for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trompettes, and sunge with loude voyce, praysynge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Leuites the rulers and elders, accordinge to the trybes and kynreds (such as had sene the house afore) to the buyldinge of this temple with greate crie and greate mournynge, many also with trompettes and greate pote, in so much that ỹ trōpettes myght not wel be herde for the weppynge, & mournynge. For the comon people blew goodly vpon the trompettes.

* Then came the enemies of the trybes of Juda and Ben Jamin, to knowe what that trompettynge and noyse of shawmes myght be. And they perceaued that it was they which were come agayne out of captyuyte, and wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel, and Jesua, and to the rulers of the vyllages, and sayde vnto them Shall we buylde with you also? for we lyke wyse haue herde youre LORDE, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hither. Then Zorobabel, and Jesua, and the rulers of the vyllages of Israel sayde vnto them: It is not meta, that ye shulde buylde the temple of oure God with vs: we oure selues alone will buylde vnto 1.Esd the LORDE * lyke as Cyrus the kynge of the Persians hath commaunded vs.

But the Heythen in the londe layed them selues agaynst those that were in Jewry, held vp the buyldinge from them, layed wayte vpō them preuely, stopped such as brought ony thynge to them, forbad them to buylde and hyndereth those that made them passage, that ỹ buyldinge shulde not be fynyshed: and this continued so longe as kynge Cyrus lyued: and so they put of the buyldinge for the space of two yeare, vntill the raygne of kynge Darius.

The.vi.Chapter.

NOt withstondinge, in the seconde yeare of the raygne of Darius, * Aggeus and Zacharye 1.Esd. chary the sonne of Addo prophecied vpō them in Jewry and Jerusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel 2.Esd. and Jesua the sonne of Josedec stode vp * & beganne to buylde the house of the LORDE at Jerusalem, when the prophetes of the LORDE helpeth them.

At the same tyme came Sysennes the vnder shreue in Syria and Phenices, with the landlordes and his companyons, and sayde vnto them: Who hath bydden and commaunded you to buylde the house, & to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Neuertheles the elders of the Jewes had such grace of the LORDE, that they wolde not be lett (though they were prouoked ther to) but buylded on still, vntill the tyme that kynge Darius were certified therof, and an answere receaued from him. The letter that these men sent vnto kynge Darius, was after this maner.

Sysennes the vndershreue in Syria, &

princes, and the landlordes with theyr co
panions, which are head rulers in Syria
and Phenices sende theyr salutacion vnto
them the kynge. We certifie oure lorde
the kynge, that we came in to the londe of
Jury, and wente to Jerusalem: where we
found them buyldinge the greate house of
god the temple, with greate costly stre
ture, and with goodly tymbre for the wal
lynge: they make greate hayst with the wor
ke, and helpe one another, and it goeth forth
prosperously in theyr handes, & with greate
diligence, and worshippe is it made.
Then sayd we the elders, who had com
maunded them to make vp the house, and
to buylding: and this we dyd, to the in
tent that we myght certifye the perfectly,
and wryte vnto the, the names of those that
were the rulers of the worke. So they gaue
vs this answere: we are the seruauntes of
IOHOVE, which made heauen and
earth: as for this house it hath bene buyl
ded and set vp afore tyme * by the greate,
and myghtie kynge in Israel. But whan
our fathers prouoked God vnto wrath,
synned agaynst the God of Israel, * he
gaue them ouer in to the power of Nabu
chodonosor kynge of Babilon the kynge of
the Caldees, which brake downe the house
and burnt it, and caried awaye the people
prysoners vnto Babilon.
Neuertheles, in the fyrst yeare that
kynge Cyrus regned at Babilon, Cyrus
the kynge wrote and commaunded to buyl
dyng this house agayne: and all the orna
mentes that Nabuchodonosor caried awaye
out of Jerusalem vnto Babylon, appropria
te vnto his owne temple: those brought
Cyrus hym agayne, and delyuered them to
Zorobabel, and to Salmanasar the vnder
lorde, commaundynge them, that they shul
de bringe those same ornamentes agayne
to Jerusalem in to the temple, and to begyn
ne buyldyng that tyme forth, to buylde the tem
ple agayne in his owne place. Then Sal
manasar layed the foundacion of the IOH
VE house at Jerusalem, and euer sence
hath they buylded, and yet is it not ended.
Therefore (O kynge) yf thou thynkest it
good, let it be sought in the lybraries, and
when of kynge Cyrus: yf it be founde then,
that it is done with the councell, and con
sent of kynge Cyrus, and yf oure lorde the
kynge be so mynded, let hym wryte vnto vs
therof.
Then commaunded kynge Darius,
to seke in the lybraries: and so at Ecbatha
nis in a litle cite in Media there was found
such a wyttuge: * In the fyrst yeare of the 1.esd.4.2
raygne of Cyrus, the same kynge Cyrus
commaunded, that the house of the IOH
VE at Jerusalē shulde be buylded agayne
(and oboures to be made there contynually
vnto the IOHVE) whose heyght shalbe
ten cubites, & breedth .xx. cubites. and. foure
square with thre hewen stones, with a lofte
of tymbre of the same countre, yee with a
new loft, and the expences therof to be ge
uen of the house of kynge Cyrus. And the
ornamentes of golde and syluer, that Na
buchodonosor toke out of the house of the
IOHVE at Jerusalem, shalbe set agayne
in the temple at Jerusalem, where they we
re afore. Sylennes also the vndershryue
in Syria, and Phenices, the prynces, and
theyr companyons, and the other that be
head rulers in Syria, and Phenices, shall
not medle nor haue ony thynge to do with
that place.
I Cyrus haue commaunded also, that &
they shall buylde the house of the IOHVE
whole vp: and haue ordeyned them to helpe
those that be come out of captiuyte, tyll the
house of the IOHVE be fynished: and
out of the trybute and tarynge that is yeat
ly raysed vp in Syria, and Phenices, dili
gently to geue them a certayne summe, to
the offerynge of the IOHVE: and the
same to be delyuered vnto Zorobabel the
officer: that he therwithall maye ordeyne
oxen, rammes, lambes, and corne, salt, wyne
and oyle, and that continually euery yeare:
after the expences which the prestes that be
at Jerusalem, shew to be made daylie: * this 1.esd.6.8
shalbe geuen vnto them without delaye,
that they maye offer sacrifyces daylie to the
hyghest God, for the kynge and for his seruā
tures, and to praye for theyr lyues. Let it be
proclamed also on euery syde, that who so
euer breaketh or despyseth this commaūn
dement of the kynge, shalbe hanged vpon a
galow (made of his owne good) and all his
goodes shalbe seasoned vnto the kynge.
The IOHVE therfore (whose name is
there called vpon) rote out and destroye all
the kynges and people, that vndertake
by violence to hynder the same, or
to deale vncurteously with the
house of the IOHVE at Je
rusalē. I Darius the kyn
ge haue ordeyned, that
these thinges shal
be done with al
diligence.

The.vii.Chapter.

3 Then Sysennes the vndershreue in Celosyria and Phenices, and the other landlordes with their companyons, obeyed the thinges that kynge Darius had ordened, were diligent in the holy workes, and where felow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary wente forth & prospered, whan Aggeus and Zachary prophecied. And they perfourmed all thinges thorow the commaundement of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerses kynges of Persia.

B And thus was oure house fynished, vnto the.xxiii. daye of the moneth Addar in the.vi. yeare of kynge Darius. And the childre of Israel the prestes and the Leuites, and the other that were come out of captiuyte, and such as were ioyned vnto them, dyd acordinge as it is wrytten in the boke of Moses. And in the dedicacion of the temple they offred an hundreth oxen, an C. rammes. iiii. C lambes, and. xii. goates for þ synnes of al þ people of Israel, after the nombre of the trybes of Israel. The prestes also & the Leuites stode araied in their prestly garmētes after the trybes, ouer al the workes of the LORD C God of Israel, acordinge to the boke of Moses, and the porters by al the dores.

And the chyldren of Israel (with those that were come out of captiuyte) helde the Passouer the. xiiii. daye of the fyrst moneth whan the prestes and the Leuites were sanctified. They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kylled the easter lambe, for their brethren, for the prestes, and for them selues. And the chyldren of Israel that came out of captiuite, and escaped from all the abhominacions of the heythen, sought the LORDE, and kepte the feast of vnleuended bread. vii. dayes longe,

eatinge and drynkynge, and were mery before the LORDE: that the LORDE had turned the deuyce of the kynge of Assiria, & cōforted their hādes to the workes of þ LORDE God of Israel.

The.viii.Chapter.

And after him, whan Artaxerses the kynge of the Persians raygned, there wente vnto hym Eldras the sonne of Saraias, the sonne of Ezarias, the sonne of Helchya the sonne of Sallum the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezarias, the sonne of Boccus, þ sonne of Abisu, the sonne of Phineas, sonne þ of Eleazar, þ sonne of Aaron the first prest. This Eldras wente vp from Babilon (for he had good vnderstondinge in the lawe of Moses, that was geuen of the LORDE God of Israel, to be taught, and done in dede.) And the kynge fauoured him and dyd him greate worshippe and honour after all his desyres. There wente vp with him also certayne of the childre of Israel, of the prestes, of the Leuites, of the synging porters, and mynistres of the temple at Jerusalem.

In the. vii. yeare of the raygne, of kynge Artaxerses, in the. v. moneth, þ is in the. vii. yeare of the raygne, they wente from Babilon in the newmoone of the. v. moneth, and came the hye waye to Jerusalem after his commaundement, lyke as the LORDE had prospered their iourney. For in this Eldras gat greate instruccion, that he shuld leaue none of the thinges behynde, which were in the lawe, and commaundements of God. And he taught whole Israel al righteousnes, and iudgment.

Then came the Secretaries of kynge Artaxerses and del uered the wrytinges (that were come from Artaxerses the kynge) to Eldras the prest and reader of þ lawe of the LORDE: And this is the copye of the letter: Kynge Artaxerses sendeth his greting vnto Eldras the prest and reder of the lawe of the LORDE: Of frendshippe, & good will I haue ordeyned and charged, þ there be ony of the Jewes, of the prestes, and Leuites in my realme, which desyreth, and is content to go with the vnto Jerusalem, that he maye do it. Therfore yf ony be appointed to beare the company, let them come together, and go with the (lyke as I am content and my. iii. frendes my counceilers:) to se what they do at Jerusalem and in Jewry

and kepe the thinges accordinge as thou
hast in the lawe of the LORDE: and to
bringe the giftes vnto God the LORDE
of Israel, that I and my frendes haue pro-
mised to Jerusalem, and all the syluer, and
golde that is in the countre of Babilon, vn-
to the LORDE to Jerusalem, with the
thinge that is geuen for the people in the
LORDES temple at Jerusalem: yee
and the same syluer, and golde maye be ga-
thered, and oxen, rammes, shepe, and gos-
tes, and other that belonge to these thinges
and that they maye offer sacrifices vnto the
LORDE, vpon the aulter of theyr LOR-
DE, which is at Jerusalem.

And what so euer thou and thy brethren
will do with the syluer, and golde, that do
after thy mynde, and after the commaunde
ment of the LORDE thy God: and lyke
wyse with all the holy vessels, that are geue
for the seruyce of the house of the LOR-
DE thy God: and other thinges what soe-
uer is necessary for the to the worke of the
house of thy God, that shalbe geuen the of
the kynges treasure: and loke what thou yd
and thy brethren wilt do with the golde, and syl-
uer, that do after the will of the LORDE
God. Kynge Artaxerses haue commaun-
ded kepers of the treasures in Syria, &
Phenices, that what soeuer Esdras the prest
and scriber of the lawe of the LORDE doth
require, it shalbe geuen him: till an. C. talētes
of syluer, and of golde in like maner: Of cor
as vnto an. C. measures, and tyll an hūdreth
vessels of wyne, and other plenteous thyn-
ges without nōbre. Let all thinges be done
after the lawe of the hyghest God, that the
wrath of God aryse not in the realme of the
kynge and of his sonnes. I commaund you
also, that ye requyre no taxinge nor trybute
of the prestes, Leuytes, syngers, and mynis-
ters of the temple, nor of the wryters, and
that no man haue auctorite to medle ony
thinge against them. As for the (O Esdras)
set iudges, and arbitrers in the whole
realme of Syria, and Phenices, after the
wysedome of God: and learne all such as are
ignorant in the lawe of God thy LOR-
DE. And let all them that offende agaynst
it, be punyshed: wether it be vpō death,
other peyne, to be condemned in money, or
else be punyshed.

Then sayde Esdras the wryter: Blessed
be the God of oure fathers, that hath geuen
such a mynde, and will in to the hart of
the kynge, to magnifie his house that is at
Jerusalem, and hath made me to be accep-
ted in the syght of the kynge, of his councel,
of his frendes, and of his nobles. And so I
was stedfast in my mynde, according as the
LORDE my God helped me, and I chose
out of Israel, to go vp with me. * And 1.Esd.8.a.
these are the heades (after theyr kynreds,
and houses of theyr fathers) that wente vp
with me from Babilon, out of the kyngdo-
me of Artaxerses: Of the sonnes of Phares
Gersonius. Of the sonnes of Themarith,
Amenus. Of the sonnes of Dauid, Accus
the sonne of Cecilia.

Of the sonnes of Phares, Zacharye: and
with him there turned agayne an hūdreth
and fiftie men. Of the sonnes of the captay-
ne of Moabilon, Zarael, and with him. ii. C
and. l. men. Of the sonnes of Zachnes, Je-
chonias Zecholi, and with him. ii. C. and. l.
men. Of the sonnes of Dalamaalias, Go-
tholie, and. lxx. with him. Of the sonnes of
Zaphatia, Zarias Wtheli, & with him. lxx
Of the sonnes of Joab, Abdias Jeheli, and
with him. ii. C. and. xii. men. Of the sonnes
of Bania, Salimoth the sonne of Josaphia
and with him an. C. and. lx. men. Of the son-
nes of Beer, Zacharye, Bebey, and with him
ii. C. and. viii. men. Of the sonnes of Elead,
Johānes, Ezechan, and with hym. C. and
x. men. Of the sonnes of Adonicam those
that were the last, and these are theyr na-
mes: Eliphalam the sonne of Gebel, and Se-
meias, and with hym. lxx. men. All these cal-
led I together by the water Thia, where we
pitched oure tentes thre dayes, and there I
mustered them.

* As for the sonnes of the prestes, and Le- 1.Esd.8.b
uytes, I founde none there. Then sent I vn
to Eleazar, and Ecelom, and Malimā, and
Malobam, and Enaathan, and Samea, &
Jozibimathan, Eunagan, Zacharye Mosol
lamum (these were the leders and men of
experience) and I sent them worde, that they
shulde come vnto Loddeus, which was by
the place of the treasury, and commaunded
them that they shulde speake vnto Lodde-
us and to his brethren and to those that we-
re in the treasury, to sende vs such men, as
might execute the prestes office in the house
of the LORDE oure God. And with the
myghtie hande of oure LORDE God, they
brought vnto vs men of good experience,
from amonge the sonnes of Mooslus, the
sonne of Leui, the sonne of Israel, Sobe-
beiam and the sonnes, and his brethren Ar-
bin, and Anim, of whom there were xviii.
From amonge the children of the sonnes of
Chananeus, and theyr sonnes were. xx. men,

And of them that serued in the temple, whō Dauid had ordeyned, & the principall men that mynistred for the worke vnto the Leuites in the temple. ii. C. and. xx. men: whose names are all tokened vp in wryting.

D *Then commaunded I a fastynge vnto
1. Esd 8.c the ponge men before the LORDE, that I myght desyre of him a prosperous tourney, and a good waye for vs, ye for vs, for oure children, and for the catell, because of the lapenges wayte: and I durst not requyre of the kynge horsmen and fotemen, to conueye vs safely against oure enemies, for we had sayde vnto the kynge, that the power of the LORDE oure God shulde be with them, that seke him with theyr whole hart. And therfore we besought God oure LORDE earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge the rulers of the people, and from the prestes of the temple. xii. men, and Sebeia, and Asania, and ten men of theyr brethren wt them And I weied them the golde, and the syluer and all the prestly ornamentes of the house of our God, which the kynge and his councell, and his princes, and whole Israel had geuen. And whan I had weyed it, I gaue them an. C. and. l. talentes in syluer, an. C. talentes of syluer vessell, an. C. talentes of golde, and of golden vessell seuen tymes twentie, and vessels of other metall (yee of good metall). xii. glisteringe as the golde, & sayde vnto them: ye also are holy vnto the LORDE, and the vessels are holy, and the golde and the syluer is promysed vnto the LORDE the God of our fathers. Be diligent now, and kepe it, vntil the tyme that ye delyuer it to the rulers of the people, to the priestes, to the Leuytes, and to the principall men of the cities of Israel in Ierusalem, and in the chambre of the house of oure God.

E *So the priestes and the Leuites which re
1. Esd. 8.d ceaued of me the golde, the syluer, and þ vessell. brought in to Ierusalem in to the temple of the LORDE. And from the ryuer Thia we brake vp the. xii. daye of the first moneth tyll we came to Ierusalem. And whan the thyrde daye was past, the weyed golde, and syluer was delyuered in the house of þ LORDE the fourth daye, vnto Marimoth þ sonne of Ior the prest, and wt him was Eleazar the sonne of Phineas, & with them were Iosabdus the sonne of Iesnet. Medias & the sonne of Banus, & certayne of the Leuites to þ nombre & to the waygħte: & the waygħt of them was wrytten vp the same tyme. As for those that were come, out of captiuyte, they offred sacrifice vnto the LORDE the God of Israel: euen. xii. oxen for all Israel, lxxxvi. rammes, lxxii. shepe. xii. goates for synne. xii. kyne for a thankofferynge, all to þ sacrifice of the LORDE. And the kynges commission delyuered they vnto the stewardes, and debytes of the kynge, and to the vnderlyeues in Celosyria, and Phenices.

*Now whan these thinges were done, 1.e
the rulers came vnto me, and sayde: The generacion of Israel, the princes, the prestes and Leuytes, the straunge people, and inwellers of the londe, haue not put away theyr vnclennesse, from the Cananites, Hethites, Pherestites, from the Moabites, Egyptians, and Edomites. For both they and theyr sonnes haue mengled them selues with the doughters of them, and the holy sede is mixte with the outlandysh heythen, and sens the begynnynge of theyr rayne haue the rulers and heades bene partakers of theyr wickednesse.

As soone as I had herde these thynges, immediatly I rent my holy garmentes, and pulled out the herre of my heade & my beard and sat me downe sorowfull and heuy. So all they that were moued thorow the worde of the God of Israel, came vnto me: and I sat still full of heuynes vntill the euenynge sacrifice. Then stode I vp from fastynge, hauinge rente clothes and the holy garmentes, kneled downe vpon my knees, helde out my handes vnto the LORDE, and sayde: O LORDE, I am confounded and ashamed f
before thy face, for oure synnes are be come many vpon oure heades, and our wickednesses are exalted vnto the heauen: for sens the tyme of our fathers we are in greate synne vnto this daye. And for the synnes of vs and our fathers, we with oure brethren and with oure prestes haue bene deliuered vnto the kynges of the earth, in to the swerde, & in to the captiuite, and became a spoyle & confusion and shame vnto this daye. And now O LORDE God, how greate is the mercy that we haue gotten of the, in þ thou hast left vs a rote and a name in the place of thy Sanctuary, to discouer our light in the house of the LORD our God, & geuen vs meate at all tymes of our mynistracion. And whā we were in captiuite, we were not forsakē of the LORDE oure God: but he made the kynges of Persia gracious and honourable vnto vs, so that they gaue vs vytayles & meate, yee & leue to buylde vp þ ti-

ple of oure LORDE God agayne, to repayre the wayfted places of Syon, and to shewe to Jewry and Jerusalem. And now O LORDE, what shall we saye, haupnge all these thynges in possession? For we haue broken thy commaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayenge: The londe that ye go vnto, and that is geuen you for an heritage to haue in possession, is defyled with the vnclennes & filthynes of the Heythen, and with theyr abhominacion haue they polluted it altogether. * Therfore shall ye not ioyne youre doughters vnto theyr sonnes, nor mary your sonnes vnto theyr doughters: Moreouer ye shall neuer seke to make peace with them, that ye may increase and eate the best in the lande, and that ye maye bequethe the inheritaunce of the londe vnto your children for euermore. As for the thinge that now happeneth vnto vs, it commeth all for our wicked workes, and greate synnes, yet hast thou geuen vs such a rote, that we are come agayne in to our owne lawes: we are so wicked, that we haue broken thy statutes & cõmaundementes agayn & mingled our selues w the vnclennes of the Heythen. O LORD, art thou angry with vs? wilt thou rote vs cleane oute that no rote ne name remain nomore? O LORDE God of Israel, thou art true, for oure rote remayneth yet vnto this present daye. And lo, now are we before thy face in our synnes, for we can not stonde before the in them.

* And whan Eldras with thys prayer had made confession, wepinge, and lyenge flat vpon the grounde before the temple, there gathered vnto hym from Jerusalem a greate multitude of men, and wemen and yonge men and maydens, for there was a greate wepinge, and mournynge in the congregation. So whan Jechonias the sonne of Jehiel one of the chyldren of Israel answerde vnto Eldras: we haue synned against the LORDE, because we haue maried outlandish wemē of the Heythen. Now is there euer all Israel. We will sweare an othe therfore vnto the LORDE, that we shall put away al our wyues which we haue taken of the Heythen with theyr childre, euē as it is appoynted by our forefelders. Stonde vp then, open thou it and declare it plainly vnto vs accordinge to the lawe of the LORDE: for the matter belongeth vnto the, and we will helpe the, quyte thy self manly. So Eldras arose, and toke an ooth of the rulers of the prestes, and of the Leuytes and of all Israel, to do after these thynges, and they sware.

The.ix.Chapter.

Then Eldras stode vp from the * Eld.x.b
courte of the temple without, & wente in to the chamber of Jonathas the sonne of Nasabus, and remayned there, and ate no meate nor dranke drynke, for the multitude of the wickednes of the people. And there was made a proclamacion in al Jewry and at Jerusalem, for all such as were gathered at Jerusalem out of captiuyte, that who so euer came not to Jerusalem within two or thre dayes (accordinge to the iudgment of the olde lordes of the councell) his goodes shulde be taken from hym, and he excluded from the congregacion of the captiuyte. And in thre dayes were all they of the tribe of Juda, & Ben Jamin gathered together at Jerusalē, the.xx.daye of the.ix.moneth. And the whole multitude sat tremblinge in the courte of the temple, for it was wynter. So Eldras arose vp, and sayde vnto them: ye haue done vnrightwesly, in that ye haue taken outlandish wyues to marriage, and so to increase the synnes of Israel. And now knowlege the same, and geue prayse vnto the LORDE God of oure fathers, and perfourme his wil, departinge from the Heythen of the londe, and from the outlandish wyues. Then cried the whole multitude with loude voyce, and sayde: lyke as thou hast spoken, so will we do: But for so much as the people are many, and the winter here, we maye not stonde without the house: agayne, this worke is not a thinge, that can be fulfilled in a daye or two, for we be many that haue synned in these thinges: Ordeine therfore, that the rulers of the multitude and al they that dwell with vs, and as many as haue outlandish wyues, the prestes also, and iudges of euery place, maye stonde in the same appointed, tyll they lowse vp the wrath of the LORDE in this busynes. B

Then Jonathas the sonne of Ezeli, and Ozias, and Thecan receaued the charge of this matter, and Bozozamus, and Leius, and Sabatheus helped them therto. After this, all they stode vp that were come out of captiuyte. And Eldras the preest chose vnto him the principall men from amonge the fathers accordinge to theyr names, and in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determynge (concernynge

the men that had outlandysh wyues) vntill the new moone of the fyrst moneth. And of the prestes that had mixte them selues with
1.Es.10.d. outlandysh wyues, there were founde: * Of the sonnes of Jesu the sonne of Josedec and his brethren, Mazeas, Eleazer, Jozibus, & Joadeus, which offred them selues to put awaye theyr wyues, and to offre a ramme for theyr ignoraunce. And of the sonnes of Semmieri, Walleas, and Elles, & Jeelech, Azarias. Of the sonnes of Fosera, Lymosyas, Hilmaen, Nathanea, Jussio, Jeddus, and Talsas. And of the Leuytes, Jolabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Elionas. Of the syngers of the Sanctuary, Eliarib, Zacharus. Of the porters, Sallumus, and Tolbanes.

And of Israel, of the chyldren of Foro, Osy, and Remias, and Geddias, and Melchias Michelus, Eleazarus, Jemmebias, and Bannas. And of the chyldren of Jolaman, Chanias, Zachary, Jetzrelus, Joddius, Erimoth, and Elias. And of the sonnes of Jathoim. Eliadas, Liasamus, and Zochias Larimoth, Sabdis, and Tebedias. And of the sonnes of Zebes, Johannes, Amanias, Zabdias, and Emeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus, and Jerimoth. And of the sonnes of Addin, Naatus and Moosias, and Caleus, and Raanas, Waasuas, Wachathias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Nomes, Ieas, Melchias, Sameas, Simon, Ben Jamin, Malchus, and Marras. And of the sonnes of Asom, Cartaneus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abramas, Jahel, Baneas, Peliaas, Jona, Marimoth, Eliasib, Mathaneus, Eliasis, Ozias, Dielus, Semedias, Zambris, and Joseph. Of the sonnes of Nobeus, Idelus, Mathathias, Sabadus, Zecheda, Sedmi Jelleus, and Baneas. All these had taken outlandysh women to mariage, and they put them awaye with theyr chyldren.

The prestes and Leuytes, and all they that were of Israel, dwelt at Jerusalem and horow out all the londe, in the new moone of the seuenth moneth, and the chyldren of Israel, were in theyr dwellynges. * And the whole multitude came together vpon the poore at the east syde of the holy porte of the temple. And they spake vnto Eldras the hie prest and reder, that he wolde bryng the lawe of Moses, which was geuen of the LORDE God of Israel. So Eldras the hie prest brought the lawe vnto the whole multitude, to man and woman, and to all prestes, that they myght heare the lawe in the new moone of the seuenth moneth. And he red in the floore, that is before the holy porte of the temple, from the morynge early vntill the euenynge, before men and women. And they applied theyr mynde all vnto the lawe.

And Eldras the prest and reder of the lawe stode vp vpon a scaffolde of wood, which was made therfore: and vpon his right hande there stode by hym Mathathias, Samus, Inanias, Azarias, Urias, Ezechias, and Ballamus: Upon his lefte hande stode Faldeus, Misael, Malachias, Iulchas, Sabus, Nadadias, and Zachary. Then toke Eldras the boke before the whole multitude, for he was the principall, and had in moost honour of them all. And when he had red out ỳ lawe, they stode al straight vp vpon theyr fete. So Eldras prayed the LORDE the moost hye God, the Almighty God of hoostes. And all the people answered, Amen: and helde vp theyr handes, fell downe flat vpon the earth, and prayed the LORDE: Jesus, Beneas, Sarrias, Jaddinus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Inanias, and Phelias the Leuites which taught the lawe of the LORDE, and red the lawe of the LORDE in the congregacion, and euery man lett those before that vnderstode the lawe. Then spake Atharathes vnto Eldras the hye prest and reder, and to the Leuytes that taught the multitude, sayenge: This daye is holy vnto the LORDE: and all they that had herde the lawe, wepte. So Eldras sayde: * Departe your waye then, and eate the best, and dryncke the sweetest, and sende gyftes vnto them that haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they theyr wayes euerychone, and dyd eate, and dryncke, and were mery, and send rewardes vnto them that had nothinge, that they also myght be with gladnesse: for they were exceadingly reioyced, for ye wordes that were red vnto them in the lawe: And so they were all gathered togethers at Jerusalem to holde the feast, accordinge to the couenaunt of the LORDE God of Israel.

The ende of the thyrde boke of Eldras.

The.iiii.boke of Esdras.

What this boke conteyneth.

i God reproueth the people for theyr vnthankfulnes, & rehearseth vnto them his owne louynge mercy, that he maye bringe them agayne, yf they will not amende, he wil chose another people.

ii The Synagoge complayneth vpon the callynge of the Heythen.

iii Esdras sheweth of the excellent worckmanshyp of God, done vnto the people, and hath a frendly communicacion with God, because he suffreth Babylo to haue the dominion ouer them, where as they yet are synners also.

iiii The angell rebuketh Esdras, for takinge in hande to seke out of the grounde of Gods iudgmet, and instructeth hym with fayre symilitudes.

v A communicacio of Esdras & the angel together.

vi The angel enlourmeth Esdras & answereth him to his questions.

vii The angel sheweth Esdras many seuere matters, & thinges for to come.

viii Esdras prayeth for the people, that God will rather loke vpon his owne louynge mercy & the godlynes of few, the vpon the wycked synnes of many.

ix Tokens of the tyme & punyshmēt for to come. Visions are shewed vnto Esdras.

x A communicacion betwixte Esdras & the woma that appeared vnto hym.

xi. xii. xiii. Of certayne visions & the interpretacions therof.

xiiii God appeareth vnto Esdras in the bush, talketh with him, and cōmaundeth hym what he shall do.

xv God sheweth Esdras the punyshmente that he will sende vpon the synfull people, and cōmaundeth him to write them the same.

xvi Punyshment vpon the Heythen, and how ye people of God shal behaue thē selues therin.

The.i.Chapter.

THe seconde boke of ye prophet Esdras, (the sonne of Saraias, the sonne of Azarias the sonne of Helchia, the sonne of Sallum the sonne of Sadoc, the sonne of Achitob, the sonne of Amerias the sonne of Azarias, ye sonne of Maraioth the sonne of Sarahias, the sonne of Uzi, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the tryde of Leui) which was prisoner in the londe of the Medes, in the tyme of Artarerles kynge of Persia.

2 And the worde of the LORDE cam vnto me sayenge: Go thy waye, and shew my people theyr synfull dedes, and theyr children theyr wickednesses, which they haue done agaynst me, ye they maye tell theyr

childers childrē the same: for the synnes of theyr fathers are increased in them. And why? they haue forgotten me, and haue offred vnto straunge goddes. Am not I euen he * ye brought thē out of the lande of Egipte, from the house of bondage? But they haue prouoked me vnto wrath, and despysed my councels. Pull thou out thē ye heer of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe. B Exo. 14.a.

It is a people without learnynge, and nourtoure. How longe shall I forbeare thē, vnto whom I haue done so much goode Many kynges haue I destroyed for theyr sakes: * Pharao with his seruauntes, and all his power haue I smytten downe, and slayne. * All the nations haue I destroyed and roted out before them, and in the east haue I brought two landes and people to naught, euen Tyre and Sydon, and haue slayne all theyr enemies. Speake thou ther fore vnto them, sayenge: Thus sayeth the LORDE: * I led you thorow the see, and haue geuen you sure stretes sence the begynnynge. * I gaue you Moses to be youre captayne, and § Aaron to be the prest: I gaue you * light in a pyler of fyre, and greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the LORDE. Exo.14.b. Num.27.b Iosu 9. 10.8.12. Exo.14.d Exo.3.b. § Nu.18.d Exo.13.b.

Thus sayeth the almyghtie LORDE C * I gaue you quayles to eate, and tentes for youre sucoure: Neuertheles ye murmured, and ascrybed not the victory of youre enemies vnto my name: yee this same daye do ye yet murmoure. Where are the benefites that I haue done for you? When ye where hongrie in the wildernes, dyd ye not crie vnto me: * Why hast thou brought vs in to this wildernes, to kil vs? It had bene better for vs, to haue serued the Egipcians, then to dye in this wildernesse. Then had I pitie vpon youre mournynges, and gaue you Mana to eate: ye ate angels foode. * Whā ye were thyrstie, dyd not I hew the hard stone, and caused water ynough to flowe thereout? for the heate, I couered you with the leaues of the trees. A good pleasaunt fatt lōde gaue I you: I dyd cast out the Canantes, the Pherezites, and Philistynes before you. What shall I do more for you, sayeth the LORDE. Exo.16.b Nu.20.b.

Thus saieth the Almyghtie LORDE D * When ye were in the wildernes, in the water of the Amorites, beynge a thyrst, and blasphemynge my name. I gaue you not fyre for youre blasphemies, but cast a tre in Exo.17.b.

to the water, and made the ryuer swete. What shall I do vnto the, O Iacob? Thou
Deu.32.b. Juda woldest not obeye me. * I will turne me to another people, and vnto those wil I geue my name, that they maye kepe my sta tutes. Seynge ye haue forsaken me, I will forsake you also. When ye desyre me to be gracious vnto you, I shall haue no mercy
Esa.1.b. vpon you. * When ye call vpon me, I wil not heare you. For ye haue defyled youre hãdes with bloude, and youre fete are swift to commytt manslaughter. ye haue not forsaken me (in a maner) but youre owne selues, sayeth the LORDE.

¶ Thus sayeth the Almyghtie LORDE: haue I not prayed you, as a father his sonnes, as a mother hir doughters, and as a norse hir ponge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my childzen, and I shulde be your
Mat.23.b owne father? * I gathered you together, as an henne gathereth hir chekens vnder hir wynges. But now what shall I do vnto
Esa.1.b. and.66.a. you? I shal cast you out fro my face. * When ye offre vnto me, I shall turne my face from you: for youre solempne feast dayes, youre new moones and youre circumcisions haue I forsaken. I sent vnto you my seruaun tes the prophetes, whom ye haue taken and slayne, and tozne their bodies in peces, whose bloude I will requyre of youre handes, sayeth the LORDE.

¶ Thus sayeth the Almyghtie LORDE youre house must be desolate. I will cast you out as the wynde doth the strawe: your childzen shall not be frutefull, for they haue despysed my commaundemẽt, and done the thinge that is euell before me. youre hous es will I geue vnto a people that shall co-
Esa.65.a Rom.10.c me, * and they that neuer herde me, shall be leue in me: and they vnto whom I neuer shewed token, shall do the thinge that I cõmaunde them. They haue sene no prophe tes, yet shall they call their synnes to remẽ brauncc, and knowlege them. I repose me vnto the grace, that I will do for the peo ple which is to come, whose childzen reioyce in gladnes: and though they haue not sene me with bodely eyes, yet in spyrte they belee ue the thinge that I saye. And now brother
Esa.41.b. beholde what greate worshippe, * and se
Luc.13.c. the people that commeth from the east, vn-
Matt.8.b. to whom. I wyll geue the dukedome of Abraham, Isaac, and Jacob, of Oseas, Amos, and Micheas, of Joel, Abdy, Jo nas, Naum, and Abacuc, of Sophony, Ag-
Mala.1.a. geus, Zachary, and Malachy, * which is called also an angell (or messaunger) of the LORDE.

The.ii. Chapter.

THus sayeth the LORDE: I brought this people out of bondage, I gaue them my com maundementes by my seruaun tes the prophetes, whom they wolde not heare, but despyed my councels. The mother that bare them, sayeth vnto them: Go youre waye ye childzen, for I am a wydow and forsaken: I brought you vp with gladnesse, but with sorow and heyn nes haue I lost you: for ye haue synned bee re the LORDE your God, and done þ thin ge that is euell before hym. But what shall I now do vnto you? I am a wydow and forsaken: go youre waye (o my childzen) and aske mercy of the LORDE. As for me o mo ther, I call vpon the for a wytnesse ouer the mother of these childzen, which wolde not kepe my couenaunt: that thou bringe them to confusion, and their mother to a spoyle, þ she beare nomore. Let their names be scat tred abrode amonge the Heythen, let them be put out of þ earth, for they haue thought scorne of my couenaunt.

Wo be vnto the Assur, thou that hydest
the vnrighteous by the. Thou wicked peo ple, * remembre what I dyd vnto Sodom
Gen. and Gomorre, whose land is turned to pitch and asshes. Euen so also will I do vnto all them, that heare me not, sayeth the almigh tie LORDE. Thus sayeth the LORDE vnto Eldras: Tell my people, that I wil gi ue them the kyngdome of Jerusalem, which I wolde haue geuen vnto Israel. Their glory also will I take vnto me, and giue them the euerlastinge tabernacles, which I had prepared for thole.

The tree of lyfe shalbe vnto them a swete smellynge oyntment: they shall nother la bourc nor be wery. Go ye youre waye, and ye shall receaue it. Praye for your selues a few dayes, þ they maye dwell therin. Now is the kyngdome prepared for you, therfore watch. Take heauen and earth to wytnesse, for I haue broken the euell in peces, and cre ated the good, for I lyue saieth the LORDE. Mother embrace thy childzen, and bring them vp with gladnes: make their fete as fast as a pyller, for I haue chosen the, say eth the LORDE.

And those that be dead will I rayse vp C againe from their places, & bringe them out of the graues, for I haue knowne my name

in Israel. Feare not thou mother of the chil
dren, for I haue chosen the, sayeth the LORDE. And for thy helpe I shall sende the my
seruauntes Esay and Jeremy, after whose
counsell I haue sanctified & prepared for thy
sonnes with dyuerse frutes, and as many
welles flowinge with mylke and hony, & se-
uen mountaynes, wher vpon there growe ro-
ses and lilies, wherin I will fyll my children
with ioye. Execute iustice for the wydowe,
be iudge for the fatherlesse: geue to the poore:
defende the comfortlesse: clothe the naked: heale
the wounded and sick: laugh not a lame man
to scorne: defende the crepel, and let the blinde
come in to the sight of my clearnes. Kepe thy
selfe and ponge within thy walles: * where
soeuer thou fyndest the dead, token them, &
burye them, and I shal geue the the first place
in my resurrection. Holde still (O my people)
and take thy rest, for thy quyetnes is come.
Fede thy children O thou good norse,
with their fere: As for the seruauntes who
I haue geuen the, there shall not one of the
perishe, for I will seke them from thy nombre,
yee and thy self.

For whan the daye of trouble and heuy-
nesse commeth, other shall wepe and be sorou-
full, but thou shalt be mery and plenteous.
The heathen shalbe gelous, but they shalbe
able to do nothinge agaynste the, sayeth the
Lorde. My handes shall couer the, so that
thy children shal not se the fyre euerlasting.
Be myrfull O thou mother with thy children,
for I will delyuer the, sayeth the LORDE.
Remembre thy dead children, for I shal bryn
them out of the earth, & shew mercy vnto
them, for I am mercifull, sayeth the LORDE
almyghtie.

Embrace thy children, vntyll I come and
shew mercy vnto them, for my welles runne
ouer, and my grace shall not fayle. I Esdras
receaued a charge of the LORDE vpon the
mount Oreb, that I shulde go vnto Israel.
But whan I came vnto the, they set me att
nought, and despysed the commaundement
of the LORDE. And therfore I saye vnto you
O ye heithen, that heare and vnderstonde:
Loke for youre shepherde, he shall geue you
euerlastinge rest: for he is nye at hande, that
shall come in the ende of the worlde. Be rea-
dy to the rewarde of the kyngdome, for the
euerlastinge light shall shyne vpon you for
euermore. Flie the shadowe of this worlde, re-
ceaue the ioyfulnes of youre glory. I testifie
openly: receaue the gift that
is geuen you, and be glad, geuinge thankes
vnto hym, that hath called you to the hea-
uenly kyngdome. Aryse vp, and stonde fast:
beholde the nombre of those that be sealed in
the feast of the LORDE, whiche are departed
from the shadowe of the worlde, and haue re
ceaued glorious garmentes of the LORDE.
Take thy nombre O Sion, and shut vp thy
purified, which haue fulfilled the lawe of the
LORDE. The nombre of thy children whom
thou longedest for, is fulfilled: beseke the po
wer of the LORDE that thy people which
haue bene called from the beggynnynge, may
be halowed.

* Esdras sawe vpon the mount Sion a
great people, whom I coulde not nombre, &
they all praysed the LORDE with songes
of thankesgeuynge. And in the myddest of
them there was a ponge man of an hye statu
te, more excellent then all they, & vpon euery
one of their heades he set a crowne, and was
euer hygher and hygher, which I marueled
at greatly. So I ared the angel & sayde: Syr
what are these? He answered and sayde vnto
me: These be they, that haue put of the mor-
tall clothinge and put on the immortall, and
haue testified and knowleged the name of
God. Now are they crowned, and receaue
the rewarde.

Then sayde I vnto the angell: what yon
ge personne is it, that crowneth them, & ge-
ueth them the palmes in their handes? He
he answered and sayde vnto me: It is y sonne
of God, whome they haue knowleged in
the worlde. Then beganne I greatly to com
mende them, that stode so stedfastly for the
name of the LORDE. And so the angell
sayde vnto me: Go thy waye, and tel my peo
ple, what maner of thynges and how greate
wonders of the LORDE thy God, thou
hast sene.

The.iii.Chapter.

IN the thirtie yeare of the fall of
the cytie, I was at Babylon & lay
troubled vpō my bed, & my thou
ghtes came vp ouer my hart: for
I sawe the desolacion of Sion,
and the plenteous wealth of them that dwelt
at Babylon: & my spyrete was sore moued, so
that I beganne to speake fearful wordes to
the moost hyest, & sayed: O LORDE LORDE
thou spakest at the beggynnynge, whan thou
plantedest the earth (and that thy self alone)
and gauest commaundement vnto the peo-
ple, and a body vnto Adam, whiche was a
creature of thy handes * and hast brethed in
hym the breth of lyfe: and so he lyued be-
fore the, and thou leddest hym in to para-

dyse, which garde of pleasure thy righthande had planted, or euer the earth was made. And vnto him thou gauest commaundemet to loue thy waye, which he transgressed, & immediatly thou appoyntedest death in hym, and in his generacions. Of hym came nacions, trybes, people & kynreddes out of nombre. * And euery people walked after their owne will, and haue done wonderful thynges before the and as for thy commaundementes, they despysed them.

Gen.6.b.

B

Gen.7.b

*But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Neuertheles one of the thou lefte: namely. Noe with his housholde of whome come all righteous men. And it happened that, whan they that dwelt vpon the earth, begane to multiplie, and had gotten many children, and were a greate people, they beganne to be more vngodly then ye fyrst.

Now whan they all lyued so wickedly before the * thou dydest chose the a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewdest thy wyll, and maydest an euerlastinge couenaunt with him, promisinge him, that thou woldest neuer forsake his sede.

Gen.12.15

Gen.21.a. Gen.25.f. *gen.32.d

* And vnto hym thou gauest Isaac & vnto Isaac also thou gauest Jacob and Esau. * As for Jacob thou didest chose him, & putt backe Esau. And so Jacob became a greate multitude.

C

Exo.19.a. Deut.4.b.

And it happened that whan thou leddest his sede out of Egipte, * thou broughtest the vp to the mount Syna, bowinge downe the heauens, settinge fast the earth, mouynge ye grounde, makynge the deptes to shake, & troublynge the worlde: And thy glory wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Jacob, & diligence vnto the generacion of Israel.

And yet tokest thou not awaye from the that wicked hart, that thy lawe might bringe forth frute in them. For the fyrst Adam bare a wicked hart, trangressed, and was ouercome, and so be all they that are borne of him * Thus remayned weaknes with the law in the hart of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode styll. So the tymes passed awaye, and the yeares were brought to an ende. * The didest thou rayse the vp a seruaunt called Dauid, whom thou commaun

Rom.5.a.

1.Ki.16.c. 2.Ki.5.a.

dest to buylde a citie vnto thy name, and to offre vp incense and sacrifice vnto the therin. This was done now many yeares.

Then the inhabiters of the citie forsoke the, and in all thinges dyd euen as Adam & all his generacions had done: for they also had a wicked hart. And so thou gauest thy citie ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous the thy people, that they shal therfore haue the domynion of Sion? For whan I came there, and sawe their vngodlynes, & so great wickednesse, that it coulde not be no bred: yee whan my soule sawe so many euell doers (in the .xxx. yeare) my hart fayled me, for I saw, how thou suffrest them in such vngodlynes, and sparest the wicked doers: but thine owne people hast thou rooted out, and preserued thine enemies, & this hast thou not shewed me.

I can not perceaue how thys happeneth. C Do they of Babilon then better, then they of Sion? Or is there ony other people, that knoweth the, sauynge the people of Israel? Or what generacion hath so beleued thy couenauntes, as Jacob? And yet their reward appeareth not, and their labour hath no frute. For I haue gone here and there thorow the Heithen, & I se, that they be rych & wealthy, and thynke not vpon thy commaundementes. Weye thou therfore oure wickednesse nowe in the balaunce, and theirs also that dwell in the worlde, and so shall thy name be no where founde but in Israel. Or where is there a people vpon earth, ye hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy precepte, but not the other people and Heithen.

The.iiii. Chapter.

AND the angel that was sent vn to me (whose name was Uriel) gaue me answer, an sayde: Thy hart hath taken to muche vpon it in this worlde, and thou thinkest to comprehende the waye of the hyghest. Then sayde I: yee my lorde. And he answered me, and sayde: I am sent to shew the thre wayes, and to set forth thre similitudes before the: whereof yf thou canst declare me one I will shewe the also the waye, that thou desyrest to se, and I shall shewe the from where the wicked hart commeth. And I sayde: tell on my LORD. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me

ageynst the daye that is past. Then answe-
red I and sayde: What man borne is able to
do that? Why requyrest thou such of me?
Then he sayde vnto me: yf I shulde aske the,
howe depe dwellinges are in ꝑ see? Or how
great water springes are vpon ꝑ firmament?
Or how great water springes are in the be-
ginnynge of the depe? Or which are the out
goinges of Paradise? Peraduenture thou
wouldest saye vnto me: I neuer wente downe
yet in to the depe nor hell, nether dyd I euer
clymme vp in to heauen. Neuertheles now
haue I axed the but onely of fyre and wynde
and of the daye, where thorow thou hast tra-
uayled, and cõ the which thou canst not be
seperated: and yet canst thou geue me no an-
swere of them.

He sayde moreouer vnto me: Thine owne
thinges, and such as are growne vp with ꝑ,
canst thou not knowe: how shulde thy vessel
then be able to cõprehende the waye of the
hyghest, and now outwardly in the corrupte
worlde, to vnderstonde the corrupcyon that
is present in my syght? Then sayde I vnto
him: It were better that we were not at all,
then that we shulde lyue in wickednesse, and
in lust, and not to knowe wherfore. He an-
swered me, and sayde: I wente in a wood,
and the trees toke such a deuyce and sayde:
Come let vs go, and fight agaynst the see,
that it maye departe awaye before vs, and ꝑ
we maye make vs yet more woodes.

The floudes of the see also in lyke maner
toke this deuice, and sayde: Come, let vs go
vp, and fight agaynst the trees of the wood,
that we maye make oure londe the wyder.
The thought and deuyce of the wood was
but vayne and nothinge worth, for the fyre
came, and consumed the wood: The thought
of the floudes of the see came lykewyse to
naught also, for the sonde stode vp ⁊ stop-
ped them.

If thou were iudge now betwyxte these
two, whome wouldest thou iustifie, or whome
wouldest thou condemne? I answered ⁊ saide
Truely it is a foolish thought that they both
haue deuysed. For the grounde is geuen vn-
to the wood, and the see also hath hys place
to bere his floudes. Then answered he me
⁊ sayde: Thou hast geuen a right iudgment
but iudgest thou not thy selfe also? For like
as the grounde is geuen vnto the wood, and
the see his floudes: ⁊ euē so they that dwel
vpon earth, maye vnderstonde nothing, but
that which is vpon earth: and he that dwel-
leth aboue the heaues, maye onely vnderstō
de the thinges, that are aboue the heauens.

Then answered I and sayde: I beseche the (O
LORD) let me haue vnderstondinge: for it
was not my mynde to be curious of thy hye
thinges, but of such as we dayly medle with
all: namely, wherfore that Israel is blaspheme
med of the Heythen, and for what cause the
people (whom thou euer hast loued) is geue
ouer, to be punyshed of vngodly nacions: ⁊
why the lawe of oure fathers is brought to
naught, and the wrytten couenauntes come
to none effecte, and we passe awaye out of ꝑ
worlde as the grashopers, and oure life is a
very feare, and we are not worthy to optayn
mercy. What will he do then vnto his name
which is called vpon, ouer vs? Of these thin
ges haue I axed question.

Then answered he me and sayde: The mo
re thou searchest, ꝑ more thou shalt marueyll
for the worlde hasteth fast to passe awaye, ⁊
can not comprehende the thynges, that are
promysed for the righteous in tyme to come, 2. Joh. 2. b
* for thys worlde is full of vnrighteousnes
and weaknes.

But as concernynge the thinges wherof
thou axest me, I wil tel the. The euel is sow
ne, but the destruccion therof is not yet come
yf the euel now that is sowne, be not turned
vpsyde downe, and yf the place where ꝑ euel
is sowne, passe not awaye, then can not the
thinge come that is sowne with ꝑ good. For
the corne of euell sede hath bene sowne in the
hart of man from the begynninge, and how
much vngodlynes hath he brought vp vnto
this tyme? and how much shal he yet bringe
forth, vntyll he come in to the barne?

Ponder now by thy selfe, whan the corne
of euel sede is cut downe, how great a barne
shall it fylle? I answered and sayde: How and
whan shall these thinges come to passe?
Wherfore are oure yeares few ⁊ euel? And he
answered me, saynge: Haste not thou to much
vpon the hyest, for thy haistynes to be above
hym is but in vayne, thou makest to muche
a doo. Dyd not ꝑ soules also of ꝑ righteous
axe question of these thinges in their holynes
sayenge: How longe shall I hope of this fas
shion? What commeth the fruite of my bar-
ne, and my rewarde? And vpō this Jeremiel
the archangel gaue the answere, and sayde: Apoc. 6. b
* Euen whan the nombre of the seres is fyl
led in you: for he hath weyed the worlde in
the balaunce: in measure and nombre hath
he measured the tyme, and mouth te not, vn
tyll the same measure be fulfylled. Then an-
swered I and sayde: O LORDE LOR-
DE, now are we all full of synne, and for
oure sake peraduenture it is not, that the

barne of the righteous shall not be tylled, because of the synnes of them that dwell vpon earth.

F Sodo he answered me, & sayde: Go thy waye to a woman with chylde, and axe her, when she hath fulfilled hir.ix. monethes, yf hir chil desired maye kepe the byrth ony longer wtin her. Then sayde I: No LORDE, that can she not. And he sayde vnto me; In hell the secrete places of soules are like the preuy chãber of a woman. For like as a woman that trauayleth, maketh hast, whan the tyme & necessite of the byrth is at hande: Euen so doth she hast to deliuer it that is committed vnto her. Loke what thou desyrest to se, it shal be shewed the from the begynninge. Then answered I and sayd: yf I haue found fauoure in thy sight, and yf it be possible, & yf I be mete therfore, shewe me then, whether there be more to come thẽ is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

G And he salde vnto me: Stonde vp vpõ ỹ rightsyde, and I shal expounde the similitude vnto ỹ. So I stode, & beholde, an whote burnynge ouen wente ouer before me: and it happened that whan the flame was gone by, the smoke had the vpper hande. After thys there wente ouer before me a watery cloude, & sent downe much rayne with a storme: & whan the stormy rayne was paste, the droppes remayned still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euẽ so the measure of the thynges that are paste, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? he answered me, and sayde: As for ỹ tokens wherof thou arest me, I maye tel the of them in a parte: but as touchinge thy life, I maye not shewe the, for I am not sent ther fore.

The.v. Chapter.

I NEuertheles, as concernyng the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe take in a great nombre, & the waye of the treuth shalbe hyd, and the londe shalbe bare from faith: * but iniquyte shall haue the vpperhande, like as thou hast sene now, and as thou hast herde longe agoo. And the londe that thou seist now to haue rule, shalt thou

*Psal.14.a

thorily se waist. But yf God graunte the to lyue, thou shalt se after the thirde trompet, ỹ the sonne shall sodenly shyne agayne in the night, and the moone thre tymes in the daye & bloude shall droppe out of wood, and the stone shall geue his voyce, and the people shalbe vnquyete: & euen he shal rule, whome they hope not that dwell vpon earth, and ỹ foules shall flyt, & the Sodomityth see shall cast out his fish, & make a noyse in the night, which many shall not knowe, but they shall all heare the voyce therof.

There shalbe a confusion also in many B places, and the fyre shal be oft sent agayn, ỹ the wilde beastes shall go their waye, & mens struous wemẽ shal beare monsters, and salt waters shalbe founde in the swete: one frend shall fight agaynste another: then shall all wyt and vnderstondinge be hyd & put abyde in to their secrete places, and shalbe sought of many, and yet not be founde: then shal vnrighteousnes and voluptreousnes haue the vpperhande vpon earth. One lande also shall axe another, and saye: Is righteousnes gone thorow the? And it shall saye: No. At ỹ same tyme shall men hope, but nothinge optayne: they shall labour, but their waye shall not prosper.

To shewe the such tokens I haue lerned, ỹ yf thou wilt praye agayne, & wepe as now, & fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnes wente thorow al my body, & my mynde was feble and careful, so that I almost swouned withall. Bo the angell that was come to talke with me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde night it happened, ỹ C Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene? & why is thy countenaunce so heuy? Knowest thou not, that Israel is committed vnto the, in the londe of their captyuyte? Up then, and eate, and forsake vs not, as the shepherde leaueth his flocke in the handes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: & he herde it: and as I sayde, so went he his way fro me. And so I fasted seuen dayes, mourninge and weppynge, like as Uriel the angell commaunded me. And after seuen dayes it happened, that the thoughtes of my hart were very greuous vnto me agayne, & my soule receaued the spyrite of vnderstandynge, & I begãne to talke vnto the moost heyghest agayn and sayde: O LORDE LORDE, of euery wood of the earth and of all the trees therof,

thou hast chosen the one onely vnyparde: & of all londes of the whole worlde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lylie: and of all the depthes of the see thou haste fylled the one ryuer: and of all buylded cities thou hast halowed Sion vnto thy selfe: and of all the foules that are created, thou hast named the one doue: and of all the catell that are made, thou hast prouided the one shepe: and amonge all the multitudes of folkes thou hast gotte the one people, and vnto this people whom thou louedest, thou gauest a lawe, that is proued of all.

2 And now O LORD, why hast thou geue this one people ouer vnto many: & vpon the one vyne thou hast prepared other, and why hast thou scatred thy one only people amõg many: which treade thē downe, yee whiche haue euer withstonde thy promyses, & neuer kepte thy couenauntes? And though thou hast enemye vnto thy people, yet shuldest thou punyth them with thine owne handes. 3 And whan I had spoken these wordes, the angell that came to me the night afore, was sent vnto me, & saide vnto me: Heare me, & her vnto the thinge that I saye, & I shall tell the more. And I sayed: Speake on my LORD. Then sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou that people better, then hym that made them? And I sayde: No LORDE, but of very greke & compassion haue I spoken. For my reynes paynes me euery houre, because I wolde haue experience of the waye of the moost hyghest, & serche out parte of his iudgment. And he sayd vnto me: That thou maiest not. And I sayd vnto the LORD: Where vnto was I borne then? Or why was not my mothers childesbed then my graue? 4 So had I not sene the misery & trouble of Jacob, and the trauayle of my people of Israel.

5 And he sayde vnto me: Gather me the pynnes that are not yet come: gather me together the droppes, that are scatred abrode: make me the floures grene agayne, that are wyddred: open me the thinge that is closed: & bringe me forth the wyndes, that are shut vp within me: shewe me the ymage of a voyce, and then shall I declare the that thinge, that thou labourest to knowe. And I sayd: O LORD LORD, who maye knowe these thynges, but he that hath not his dwelling with men? As for me, I am vnwyse: how maye I then speake of these thinges, wherof thou arest me? Then sayde he vnto me: like as thou canst do none of these thinges that I haue spoken of, Euē so canst thou not fynde out my iudgment, or in the ende, the loue that I haue promysed vnto my people. 6 And I sayde: Beholde O LORD, yet art thou nye vnto them that haue no ende: & what shall they do that haue bene before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wil lyken my iudgment vnto a ringe. Like as there is no slacknesse of the laste, euen so is there no swiftnesse of the first. So I answered and sayd: Couldest thou not make those (that haue bene made, and that be now, & that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

7 Then answered he me and sayde: The creature maye not hatte aboute the maker, nether maye the worlde holde them at once, that shalbe created.

8 And I sayde: How hast thou sayde then vnto thy seruaunt, that thou lyuinge maker hast made the creature lyuynge at once, & the creature bare it? euen so mighte it now also beare them that be present, at once. 9 And he sayde vnto me: Are the childesbed of a womā & saye vnto her: yf thou bringest forth chyldre, why doest thou it not together, but one after another? Praye her therfore, to bringe forth ten childzen at once. 10 And I sayde: she can not, but must do it one after another.

11 Then sayde he vnto me: Euen so haue I geuen a childesbed vnto the earth, for those that be sowne vpon it by processe of tyme. For like as a ponge childe maye not bringe forth the thinges that belonge to the aged, euen so haue I ordened the worlde which I made.

12 And I ared and sayde: Seyng thou hast now geue me a waye, I wil speake before: for our mother of whom thou hast tolde me, is yet yõge, & now she draweth nye vnto age. 13 He answered me & sayde: Are a woman that beareth childzen, & she shal tell the. Saye vnto her: wherfore are not they (whome thou hast now brought forth) like those that were before the, but lesse of stature? 14 And she shall answere the: They that be borne in the youth of strēgth, are of one fashion: and they that are borne in the tyme of age (whan the childesbed fayleth) are otherwyse. 15 Considre now thy selfe, how that ye are lesse of stature, then those that were before you, & so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, & haue passed ouer the strength of youth. 16 Then sayde I: LORDE I beseke the, yf I haue founde fauoure in thy sight, shewe thy seruaunt, by whome doest thou vyset thy creature?

The.vi.Chapter.

AND he sayde vnto me: In the begynnynge whan the grounde was made, before the worlde stode, or euer the wyndes blew, before it thondred and lightened, or euer the foundacions of Paradyse were layed, before the fayre floures were sene, or euer the moueable powers were stablished, before the innumerable multitudes of angels were gathered together, or euer ỹ hyghnesses of the ayre were lifted vp, afore ỹ measures of the firmament were named, or euer the chymneys in Sion were hote, and or the present yeares were sought out, and or euer the inuencions of them that now synne, were put aside, before they were sealed that now gather faith for a treasure: then dyd I consider and ponder all these thinges, and they al were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partynge asunder of the tymes? Or whan shalbe the ende of the first, and the begynnynge of it that followeth? And he sayde vnto me: From Abraham vnto Isaac, whã Jacob & Esau were borne of him, Jacobs hande helde first the hele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnynge of it that followeth. The hande of man betwirte the hele & the hande. Other question (Esdras) are thou not.

B I answered then and sayde: O LORDE LORDE, yf I haue founde fauoure in thy sight, I beseke the, shewe thy seruaunte the ende of thy tokens, wherof thou shewdest me parte the last night. So he answered & saide vnto me: Stonde vp vpõ thy fete, and heare the perfecte voyce and sounde. There shall come a greate motion, but the place where thou stondest shall not be moued. And therfore whan thou hearest the wordes, be nott afrayed: for of the ende shall the worde and foundacion of the earth be vnderstõde. And whye the worde therof trembleth & quaketh, for it knoweth, that it muste be chaunged at the ende. And it happened, that whan I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce ỹ spake and the sounde of it was like the sounde of many waters, and it sayde. Beholde ỹ dayes come, that I wil begynne to drawe nye, and to vyset them that dwell vpon earth, and wil begynne to make inquistion of them, what they be that haue hurte equyte with vnrighteousnes, and whan the lowe estate of Sion shalbe fulfilled: and whan the worlde, that shall vanish awaye, shalbe ouersealed, then wyll I do these tokens.

The bokes shalbe opened before the firmament, and they shall se altogether, & the children of a yeare olde shall speake with their voyces: the women with chylde shall bryng forth vntymely children of thre or foure monethes olde, and they shall lyue, and be raysed vp: & sodenly shall the sowen places appeare as the vnsowen, the full storehouses shal sodenly be founde emptie, and the trompet shall geue a sounde, whiche whan euery man heareth, they shalbe hastely afrayed.

* At ỹ tyme shall frendes fight one agayne another like enemies, & the earth shall fere in feare with them.

The sprynges of the welles shall stonde styll, and in thre houres they shall not renne. Who so euer remayneth from all these thinges that I haue tolde the, shall escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shall se it, they that haue not tasted death from their byrth: and the hart of the indwellers shalbe chaunged, and turned in to another meanynge: for euell shalbe put out, and decrate shall be quenched. As for faith, it shall florish, corrupcion shalbe ouercome: and the truth, which hath bene so longe without frute, shall be declared.

And it happened whan he talked with me, that I loked demurely vpon hym, before whome I stode, and these wordes sayde he vnto me: I am come to shewe the tyme of the night for to come.

Yf thou wilt prayse yet more, and faste seuen dayes agayne, I shall tell the more thinges, and greater then before: for thy voyce is herde before the Hyest: for why? the mighty hath sene thy righteous dealynge, he hath sene also thy chastite, whiche thou haste had euer sence thy youth: and therfore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good cõforte, and feare not, and haist not with ỹ tymes that are past to thynke vayne thinges, and make no haste of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in like maner, that I might fulfyll the thre weekes, which he tolde me. In the eight nighte was my hart vexed within me agayne, and I beganne to speake before the Hyest: for my spirite was greatly set one fyre, and my soul was in distresse, and I sayde: O LORDE, thou

[illegible] vnto thy creature from the begyn-
[illegible] (euen the fyrst daye) And saydest, *
[illegible] and earth he made, & thy worde
[illegible] a perfecte worke. And then was there
[illegible], and the darcknesse were yet on
[illegible] side, and syleuce: there was no mans
[illegible] as yet from the. The commaundedest
[illegible] a laye light to come forth out of thy
[illegible], that thy worke might appeare
[illegible] sone.

Upon the seconde daye thou maydest the
[illegible] of the firmament, and commaundedest
[illegible] a sunder & to make a deuysion be
[illegible] the waters, that the one parte might
[illegible] alone, and the other beneth. Upō
[illegible] daye thou broughtest to passe, þ
[illegible] waters were gathered in the seuenth par
[illegible] of the earth: Fyue partes hast thou dryed
[illegible], and kepte them, to the intent that men
[illegible] serue and occupie husbādrie therin.
[illegible] as thy worde wente forth, þ worke
[illegible] made. For immediatly there was gre-
[illegible] innumerable frute, and many dyuerse
[illegible] and delyces of tēptacion, floures
[illegible] couerable colloure and smell, and this
[illegible] the thyrde daye.

Upon the fourth daye thou cōmaundedest
[illegible] sonne shulde geue his shyne, & the
[illegible] by nyght: the starres diddest thou set
[illegible], and gauest the a charge * to do ser-
[illegible] vnto man, that was for to be ma-
[illegible] Upō the fifth daye thou saydest vnto þ
[illegible] parte (where þ waters were gathe-
[illegible] they shulde bringe forth diuerse be-
[illegible], foules and fishes. And so it came to
[illegible], the drye water and without soule,
[illegible] forth liuynge beastes at the com-
[illegible]ment of God, that all people might
[illegible] thy wōderous workes. Then diddest
[illegible] preserue two soules, þ one thou calle-
[illegible] Behemoth & the other Leuiathan, & diddest
[illegible] the one fro the other: for the se-
[illegible] parte (namely, where the water was
[illegible] together) might not holde them
[illegible]. Vnto Enoch thou gauest one parte,
[illegible] was kepte vp the thirde daye, that
[illegible] shulde dwell in þ same parte, wherin are
[illegible] hilles. But vnto Leuiathan
[illegible] gauest the seuenth parte, namely the
[illegible], and hast kepte him to deuoure what
[illegible] lyst, and when.

Upon the fifte daye thou gauest cōmaun-
[illegible] fro the earth, that before the it shul-
[illegible] bringe forth beastes, catell & all þ crepe,
[illegible] thing) Adam also, whō thou mayd-
[illegible] lorde of all thy creatures: Of him come
[illegible], and the people also, whom thou hast
chosen specially vnto thy self. All this haue
I sayde now and spoken before the, that I
might shewe, how that the worlde is made
for oure sakes. As for þ other people whiche
also come of Adā, thou hast sayde that they
are nothinge, but be like a spytle, & hast ly-
kened þ abundaūce of them vnto a droppe
(that falleth) from the rote of the houle.

And now (O L O R D) þ Heithen whiche
haue euer bene reputed as nothinge, haue
begonne to be lordes ouer vs, & to deuoure
vs: but we thy people * (whom thou hast cal
led þ fyrst borne, thy only begotten, and thy
feruent louer) are geuen in to their handes &
power. yf the worlde now be made for oure
sakes, why haue we not the inheritaunce in
possession with the worlde? How longe shall
this endure? Eno.4.

The.vii. Chapter.

AND it happened after þ I had
spoken out these wordes, there
was sent vnto me an angell
(which had bene by me also the
nyghtes afore) & he sayde vnto
me: Up Esdras, and heare the wordes that
I am come to tell þ. And I sayde: speake on
L O R D E my God. Then sayde he vnto me:
The see is sett in a wyde place, þ it myght
be depe and greate: but the intraunce is na-
rowe and small like a ryuer. For who wolde
go in to the see, to loke vpon it, and to rule
it, yf he wente not thorow the narowe, how
might he come in to the brodde

Item, another. A cite is buylded and sett
vpon a brode felde, and is full of all goodes
the intraunce is narowe & sodayne, like as yf
there were a fyre at the ryght hāde, and a
depe water att þ left, and as it were onely one
straught path betwixte them both, so small,
that there coulde but one man go there.

yf this cite now were geuen to an eyre, &
he neuer wente thorow this parlous waye,
how wolde he receaue his inheritaunce? And
I sayde: It is so, L O R D. Then sayde he:
Euē so is Israel also a percio. And why? for
their sakes haue I made the worlde: & whē
Adam trāsgressed my statutes, then was þ
thinge iudged that was done. Then were þ
intraunces of the worlde made narowe, full
of sorow and trauayle: They are but few &
euell, full of perels and laboure. For the in
traunces of the forworlde were wyde and
sure, and broughte immortall frute.

yf they now whiche are entred in to this
worlde, maye not cōprehende their frayde &
dayne thinges, much lesse maye they ob-

prchende and vnderstonde the secrete thynges: Why disquiretest thou thy selfe thē, seynge thou art but a corruptible mā? And what wouldest thou knowe, where as thou art but mortall? And why hast thou not receaued into thine hart the thinge that is for to come, but that is present?

Deu.29.a Thē sayde I: O LORDE LORDE, thou hast ordened in thy lawe, * þ the righteous shulde inheret these thinges, but þ the vnfaithfull & vngodly shulde perysshe. Neuertheles the righteous shall suffre strayte thynges, and hope for wyde: for they þ haue lyued vngodly & suffred strayte thynges, shall not se the wyde.

And he saide vnto me: There is no iudge aboue God, and none that hath vnderstondinge aboue þ Hyghest. For there be many þ perisshe, because they despyse þ lawe of God that is sett before them. For God hath geuen strayte commaundement to such as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punysshed.

Neuertheles they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and sayde moreouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despysed, & denyed his promyses: in his statutes & ordinaūces haue they not bene faithfull & stedfast, and haue not performed his workes.

And therfore Esdras, vnto the full, plenty: and to the emptye, emptynesse. Beholde, the tyme shal come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: and þ earth that now passeth awaye, shalbe shewed: and who so euer is delyuered from the forsayde euels, shall se my wonders. For my sonne Iesus shall be openly declared, with those that be with him: and they that remayne, shal be merry in suche hundreth yeares.

After those same yeares shall my sonne Christ dye, and all men that haue lyfe: and þ worlde shalbe turned in to the olde sylence seuen dayes, like as in the fore iudgemēts, so that no man shall remayne. And after seuen dayes, the worlde that yet awaketh not, shalbe raysed vp, & shall dye corrupte. And the earth shal restore those that haue slepte therin, and so shall the dust those that dwell in sylēce, and the secrete places shal delyuer those that be committed vnto them. And the tabell of yghelt shal be openly declared vpō seats of iudgement, & all misery shal vanysshe awaye, and longe suffringe shalbe gathered together. But the iudgment shall continue þ treuth shall remayne, and faith shal waxe stroge, the worke shal folowe, and therefore de shall be shewed, the righteousnes shall watch, and the vnrighteousnesses shall be re no rule.

Then sayde I: * Abrahā prayed for the Sodomites & Moses for the fathers þ synned in the wyldernes, & he þ came after him for Israel, in þ tyme of Achas and Samuel * and Dauid for þ destruccion & Salomon for them that came in to the Sanctuary, * Helias for those that receaued rayne, and for the dead, that he myght lyue: and Ezechias for þ people in þ tyme of Sennacherib: & dyuerse other vnlike maner which haue prayed for many.

Euē so now, seynge þ corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and sayde: This present worlde is not the ende, there remayneth much honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and the beginnynge of the immortalite for to come, where in all corrupcio vanysheth, all voluptuousnes is lowsed, all mysdeserue taken away, ryghteousnes growne, and the verite sprunge vp. Then shall no man be able to save hym that is destroyed, nor to oppresse hym that hath gotten the victory. I answered then, and sayde: Thys is my fyrst and last sayenge, that it had bene better, not to haue geuen the earth vnto Adam: or els whē it was geuen hym, to kepe hym þ he shulde not synne. For what profit is it for men nowe in this present tyme to lyue in heuynes, and after death to loke for punyshment? O thou Adam, what hast thou done? For though it was thou that synned, thou art not fallē alone, but we all that come of þ. For what profite is it vnto vs, yf there be prepared vs an immortall tyme, where as we medle with deadly workes? and that there is prepared vs an euerlastynge hope, where as we our selues are cruell and vayne: and that there are layed vp for vs dwellynges of healthe, and fredome, where as we haue lyued cruell: and that the worshippe of the yghelt is kepte to defende them, which haue led a pacient lyfe, where as we haue walked in the moost wicked wayes of all: and that there shalbe shewed a paradyse, whose fruite endureth for euer, wherin the fruc

...walked in unpleasaunt places:
...the faces of them which haue ab-
...stayned shall shyne about the starres, where
...their faces shalbe black and darcke. For
...while we lyued and dyd unrighteously, we
...considered not, that we shulde suffre therfore
...nowe.

Then answered he me, and sayde: Thys
...is the consideracio & thought of the battayl
...which man hath upon earth: that yf he be
...ouercome, he shall suffre as thou hast sayde.
...But yf he get the victory, he shal receaue the
...thinge that I saye. For this is the life, whet
...he speke unto the people, whyle he ly
...ueynge: & those the life, ý thou mayest
...Neuertheles they beleued hym not, ne-
...ther prophetes after hi: no, nor me which
...haue spoken unto them, that heuynes shuld
...not come unto them to their destrucció, like
...as it is for to come ouer those, that haue
...geuen them selues to be enfourmed in sal-
...uacion.

Answered then & sayde: I knowe LORD
...that the hyghest is mercifull, in that he
...is mercy upon them, which are not yet in
...the worlde, and upon those also that walke
...in their wayes: and that he is pacient & longe
...suffringe towardes those that haue synned
...like vnto me: and that he is liberall to ge
...ue as it requyreth: and that he is of
...great mercy, for he multiplieth his louynge
...kyndnesse towardes those that are present,
...and that are past, and to them which are for
...to come: for yf he multiplie not his mercies,
...the worlde shall not be made lyuynge, with
...all that dwell therin. He geueth also, for
...the more part of hys goodnesse, that they
...which haue done euell, might be eased, the
...whole greate sorte of men shulde nott be
...lyuynge. And yf the iudge forgaue
...those that he healeth with his worde, and
...put away before the multitude that ferp
...ysshe shulde be very fewe left in an innu
...merable multitude.

The.viii.Chapter.

Then he answered me, sayenge:
...The most hyghest made thys
...worlde for many, but the worlde
...to come for fewe. I wyll tell the a
...similitude, Esdras: As what thou
...art the earth, it shall saye unto the, that it
...hath much mouldre, wherof erthen vessels
...are made, but little of it that golde cometh of
...it: & so it with the worke of this worl
...All they are now created, but fewe shal be
...preserued. Then answered I & sayde: Then
...speake vp the wil (o thou soule) and deuou
...re the vnderstondinge, for thou art agreed
...to herken and to geue eare, and wyllinge to
...prophecie for thou hast no longe space geue
...the, but onely to lyue. LORD, wilt
...thou not geue thy seruaunt leue, ý we maye
...praye before the, and that thou mayest geue
...sede vnto oure hart, and buylde oure vnder-
...stondinge, that there maye come frute of it:
...and that euery one which is corrupte, and
...beareth the state and place of a man, maye
...lyue?

For thou alone, and we all are one
...workmanshype of thy handes, like as thou
...hast sayde, and like as the body is fashioned
...now in the childebed, and thou geuest the
...membres, and thy creature is preserued in fy
...re and water: so. ix. monethes doth thy wor-
...ke suffre thy creature, which is fashioned in
...her: but the thinge that preserueth and it ý
...is preserued, shall both be kepte together: &
...whan tyme is, the childebed deliuereth the
...thinge, that is kepte and growne in her.

For thou hast commaunded the bealles
...to geue mylck vnto the frute, that the thinge
...which is created and fashioned, maye be no
...rished for a tyme: and then thou despossest &
...ordrest it with thy mercy, bryngest it vp with
...thy righteousnes, nortourest it in thy lawe,
...and reformest it with thy vnderstondynge
...mortifiest it as thy creature, and makest it li
...uynge as thy worke. Seinge then that thou
...destroyest hym, which with so great labours
...is created and fashioned thorow thy com-
...maundement, thou couldest lyghtely ordene
...also, that the thinge which is made, might &
...be preserued.

And this I speake now of all men in ge-
...nerall, as thou knowest: but of thy people,
...for whose sake I am sory: and of thy inherit-
...taunce, for whose cause I mourne, and of Is
...rael, for whome I am wofull: and for Jacob
...for whose sake I am greued: therfore beginne
...I to praye before the, for my self and for
...them, that I se the fall of vs, euen of vs, that
...dwell vpon earth. But I haue herde the swift-
...nesse of the iudge, which is to come: therfore
...heare my voyce, & vnderstonde my wordes,
...and I shall speake before the.

This is the begynnynge of the wordes
...of Esdras, before he was receaued: LOR-
...DE, thou that dwellest in euerlastynge,
...whose eyes are lift vp in ý ayre, whose flam-
...le is exceadinge hye, whose glory and maie-
...sty maye not be comprehended, before whom
...the hoostes of heauen stande

ge, whose kepynge is turned in to wynde and fyre, whose worde is trew, whose talkynge is stedfast, whose commaundement is stronge, whose ordynaunce is fearefull, whose loke dyreth vp the depthes, whose wrath maketh the mountaynes to melt awaye, & whose treuth beareth wytnes: O heare þ prayer of thy seruaunt, and marck with thine eares the petition of thy creature.

For whyle I lyue, I will speake: and so longe as I haue vnderstōdinge, I wil answere. O loke not vpō þ synnes of thy people, whiche serue the in the treuth. Haue no respecte vnto the wicked studies of the Heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpō those that haue walked faynedly before the, but vpon them, which w will haue knowne thy feare.

Let it not be thy wyll to destrope them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse thē beastes: but loue them, that alwaye put their trust in thy righteousnes and glory: for we and oure fathers haue all the same sickenes and disease, but because of oure synnes thou shalt be called mercifull.

For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for þ righteous which haue layed vp many good workes to gether, shall out of their dedes receaue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towarde him?

*For of a trueth there is no man amonge them that be borne, but he hath deale wickedly: and amōge the faithfull there is none, which hath not done ample. For in this (O L O R D E) thy righteousnes and thy goodnes shalbe prayed & declared, yf thou be mercifull vnto them, which are not rych in good workes.

Then answered he me, and sayde: Some thinges hast thou spoken right, and accordinge vnto thy wordes it shal be. For I wil not verely cōsidre the worke of them, which haue synned before death, before the iudgment, before destrucciō * but I will remembre alle a-e pylgremage, þ holynesse and the reward. Like as I haue spoken now, so shall it come to passe. For as the husbande mā soweth many sedes vpon the grounde, and planteth many trees, and yet alwaye the thinge that is sowne nor planted is not all kepte safe, neither doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued.

I answered then & sayde: yf I haue founde grace, thē let me speake. Like as the husbāde mans sede perisheth, yf it receaue not rayne in due seasō, or yf there come to much rayne vpon it: Euen so perisheth man also, which is created wyth thy handes, and is like vnto thine owne image and to thy self, for whose sake thou hast made all thynges, and lykened hym vnto the husbande mans sede. Be not wroth at vs (O L O R D E) but spare thy people, & haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thynges to come for such as be to come. For thou shalt yet much, seynge thou mayest loue my creature aboue me I haue oftimes brawt nye vnto the, but neuer to the onrighteous. In this also thou art marueilous before the. Hyghest, in þ thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, þ thou art had in such honour amonge the righteous. & therfore shal grete wrechednesse & myserye come vpon them, that in the latter tyme shal dwell in þ worlde, for they haue walked in great pryde.

But vnderstonde thou in thy self, and seke out glory for such as be like the: for vnto you is paradyse opened, þ tree of lyfe is planted, the tyme to come is prepared, plenteousnes made ready: a cite is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is wacked from you, þ weaknes and more is hyd from you, & into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalite. And therfore axe thou no more questions, cōcernynge the multitude of them that perysshe. For they haue taken libertie, despysed the Hyghest, thought lyghtly of his lawe, & forsaken hys wayes.

Moreouer, they haue troden downe his righteous, * & sayde in their hart, that there is no God, yet and that wittingly, for they dye. For like as the thinge that I haue spoke of, is made ready for you: Euē so is hell and payne prepared for them. For it was not his will that mā shuld come to naught: but they which be created, haue defyled the name of him that made them, and are vnthā-

2 Esr. 8
2 Mac. 6
1. Joh. 1. 8

Gen. 4. 8

vnto him, which prepared life for them. The iudgment is my iudgment now at hande Those thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to such as be like the.

Then answered I and sayde: Beholde O Lorde, how hast thou shewed me ꝑ multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan thou hast not shewed me.

The.ix. Chapter.

And answered me then and sayde: Measure thou ꝑ tyme diligētly in thy self, whā thou seyst that one parte of the tokens come to passe, which I haue tolde the before thē shalt thou vnderstonde, that it is the very same tyme, wherin the hyghest will begynne to visite the worlde, which he made. And whā there shalbe sene earthquake and vproure of the people in the worlde, then shalt thou well vnderstonde, that the moost hyest spake of those thinges, from the dayes that were euer euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manyfest: Euen so the tymes also of the worlde haue plaine beginninges in wōders and tokens, and the ende in worckynge and requytynge. And euery one that shalbe saued, and shall be able to escape by hys workes & by the fayth, wherin ye haue beleued, shal be preserued from the saide perils, and shall se my saluacion in my londe and within my borders that I haue halowed me from the worlde. For then shall they be in carefulnesse, wich now haue despised my wayes: and they that haue cast them out despytefully, shall dwell in paynes.

For like as in their lyfe haue receaued them, and haue not knowne me, & they haue abhorred my lawe, whyle they yet had libertie, and whan they had yet open time of amendement and conuersiō, they vnderstode not, but despysed it: the same shall know it after death in payne. And therfore thou nomore carefull, how thou vnrighteous shalt be punyshed, and how the righteous shalbe saued, and whose the worlde is, and for whome the worlde, and whan it is. Then answered I and sayde: * I haue talked before and now I speake, and will speake hereafter, that there be many more of them which perish, then shall be saued, like as the floude is greater then the drought.

And he answered me, sayenge: like as the felde is, so is also the sede: as the floures be, so are the colours also: suche as the workmā is, suche is also the worke: & as the husband man is him self, so is his husbandrye also, for it was the tyme of the worlde. And whan I prepared for them that are now, or euer the worlde was made, wherin they shall dwell, then was there no man that withstode me. Now whan euery one was, and the maker also in the worlde whiche is now prepared, and the moneth that cealeth not, & the lawe which is vnseatcheable, their maners were corrupte. So I considered the worlde, and beholde, there was parell, because of ꝑ thoughtes that were come in to it. And I sawe, & spared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generations. Let the multitude perish then, whiche are growne vp in vayne, and let my grape & wynebery be kept euen my plante: for with great laboure haue I made it vp.

Neuertheles yet thou wilt take vpon the yet seuen dayes mo (but thou shalt not faste in them) go thy waye then in to the felde of floures, where no house is buylded, & eate onely of the floures of the felde, taist not fleshe drinke no wyne, but eate floures onely. Prayse vnto the hyghest cōtynually, so wil I come, and talke with the.

So I went my waye, and came in to the felde which is called Idath (like as he commaunded me) and there I sat amonge the floures, and ate of the herbes of the felde, & the meate of the same satisfied me. After seuen dayes I sat vpon the grasse, & my hart was vexed within me like as afore: and I opened my mouth, and begāne to talke before the hyghest, and saide: O LORD, thou that shewest thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in ꝑ * wyldernes, in a place where no mā dwelleth, in a baren place, whan they came out of Egipte, and thou spakest sayenge: Heare me O Israel, & marke my wordes thou sede of Jacob. Beholde, I sowe my lawe in you, and it shall bringe frute in you, & ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, & observed not thy ordinaunces and statutes, & the frute of thy lawe was not declared: for it might not, for why? it was thine. * For they that receaued it, perished, because they kept not the thinge that was sowen in them.

It is a custome whan the grounde recea-

ueth sede, or the see a ship, or a vessell meate and drynke, that, whan it perisheth or is broken wherin a thinge is sowne, or wherin ony thinge is put: the thynges also perishe & are broken, which are sowne or put therin. But vnto vs it hath not happened so: for we that haue receaued the lawe, perish in synne, and oure hart also which receaued the lawe: notwithstondinge * the lawe perisheth not, but remayneth in his laboure. Es.8.10.2 2.Tim.2.a

And whan I considered these thinges in my hart after this maner, I loked about me with myne eyes, and vpon the righte syde I sawe * a womā, which mourned sore, made great lamentacion, & wept with loude voyce hir clothes were rent in peces, & she had asshes vpon hir heade. 4.Es.10.d

¶ Then let I my thoughtes go, that I was in, & turned me vnto her, & sayde: wherfore wepest thou? why art thou so sory & discomforted? And she sayd vnto me: Syr, let me bewayle my self & take yet more sorowe: for I am sore vexed in my mynde, & brought very lowe. And I sayde vnto her: what ayleth the? or who hath done ony thinge to þ? tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an husband thirtie yeares And these.xxx. yeares I do nothinge els day and night & all houres, but make my prayer to the hyghest. After thirtie yeares God herd me thy handmayden, loked vpon my misery considred my trouble, and gaue me a sonne, and I was glad of him, so was my husband also & all my neghbours, & we gaue greate honoure vnto the mightie. And I norished him with great trauayle. So whā he grewe vp, and came to þ tyme, that he shulde haue a wife, I made a feast.

The.x. Chapter.

AND it happened that whan my sonne went in to hys chamber, he fel downe, and died: thē ouerthrew we all the lightes, and all my neghbours rose vp to comforte me. Thē toke I my rest vnto the secōde daye at night: & whan they had all rested, þ they might comforte me, I rested also, and rose vp by night, & fled, & am come hither in to thys felde, as thou seyst: and am purposed not to come in the citie, but to remayne here, & neither to eate nor drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditacions and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heuynes and mournyng, and what

happeneth vnto vs? how Sion our mother is all wofull and sory, and how she is clene brought downe & in misery? seinge we be all now in heuynes, & make oure mone (for we be all sorouful) As for the heuynes that thou takest, it is but for one sonne. Demaunde þ earth, and she shall tell þ, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynninge all men are borne of her, & other shall come: and beholde, they walke almoost all in to destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue loste the frute of my body, which I bare with heuynes: as for the earth, according to the ordynaūce of þ earth onely, so that many are gone awaye in her, as it is come to passe: Then sayd I vnto the, like as thou hast borne with trauayle & sorowe euen so the earth also from the begynnynge geueth hir frute vnto mā, for him that made her. * And therfore withholde thy sorowe and heuynes by thy self, and loke what happeneth vnto the, beare it stōgly. For yf thou iudgest the mark & ende of God to be righteous and good, and receauest hys counsell in tyme, thou shalt be commended therin. Go thy waye then in to the citie to thy husbande. 4.Es.10.d

And she sayde vnto me: that wyll I not do, I will not go in the citie, but here wil I dye. So I commoned more with her, and sayde: Do not so, but be counceled, & folowe me: for how many falles hath Sion? Be of good comforte because of the sorow of Jerusalem. For thou seist that oure Sanctuary is layed waist, our aulter broken, oure temple destroyed, oure playenge of instrumentes and singynge layed downe, the thanckesgeuynge put to silence, our myth is vanished awaye, the light of oure candelstick is quenched, the Arke of the couenaunt is take from vs, all oure holy thinges are defyled, & the name that is called vpon ouer vs, is dishonoured, oure chyldren are putt to shame, oure prestes are brent, oure Leuites are caried awaye in to captyuyte, oure vyrgins are defyled, and oure wyues rauyshed, our righteous men spoyled, and oure chyldren destroyed, oure ponge men are brought in bondage, and oure stronge worthyes are become weake: and Sion (which seale is the

of all) is lowsed vp from hir wo-
ful life she is delyuered in to the handes
of them that hate vs.

Therfore shake of the greate heuines
and put away the multitude of sorowes:
that the mightye maye be mercifull vnto
vs, and that the hygheste maye geue the rest
from thy laboure and trauayle. And it hap-
pened, that whan I was talkynge with her
there dyd shyne and glister, so that I was
afrayed of her, and mused what it might be.
And immediatly she cast out a greate voy-
ce, very fearfull, so that the earth shoke at
the voyce of the woman: and I loked, and
beholde, the woman appeared vnto me no
more: but there was a cyte buylded, and a
place was shewed from the grounde, and
foundacion.

Then was I afrayed, and cried with
a lowde voyce, and sayde: where is Uriel the
angell, * which came to me at the fyrst?
for he hath caused me to come in many con
fusions and hye thoughtes, and myne
ioye is turned to corrupcio, and my prayer
to shame. And as I was speakynge these
wordes, he came vnto me, & loked vpon me
and I laye as one that had bene dead, and
myne vnderstondynge was altered, and he
toke me by the ryght hande, and comforted
me, and set me vp vpon my fete, and sayde
vnto me: what aileth the? and why is thyne
vnderstondinge vered? and the vnderston-
dinge of thy hart, and wherfore art thou
so? And I sayde: Because thou hast for-
saken me: and I haue done * acordynge vn
to thy wordes, I wente in to the felde, and
there haue I sene a thynge, that I am not
able to expresse. He sayde vnto me: Ston-
de vp and be manly, and I shall geue the
vnderstondinge.

Then sayde I: Speake vnto me my Lorde
and forsake me not, lest I dye in vayne: for
I haue sene that I knewe not, & herde that
I do not knowe. Or shall my vnderstondin
ge be deceaued, and my mynde? But now I
desire the, that thou wilt shewe thy seruaunt
of this wonder. He answered me then,
and sayde: Hearke me, and I shall enfourme
the, and tell the wherfore thou art afrayed,
for the hygheste hath opened many secrete
thynges vnto the.

He hath sene that thy waye is right, and
that thou takest sorowe continually for thy
people, and makest greate lamentacion for
them: and therfore vnderstonde the vision
which thou sawest a lytle whyle a goo after
this maner: Thou sawest a woman mour-
nynge, and thou hast comforted her: Neuer
theles now seyst thou the lykenes of the wo-
mā nomore, but thou thoughtest there was
a cyte buylded: and lyke as she tolde the of
the fall of her sonne, so is this the answere:
The woman whom thou sawest, is Syon:
and where as she tolde the, that she hath be-
ne thyrtie yeares vnfrutefull and barē, tho-
se are the.xxx. yeares, wherin there was no
offerynge made in her.

But after. xxx. yeares Salomon buyl-
ded her, and offred, and then bare the baren
a sonne. And where as she tolde the, that she
norysshed hym with labour, that was the
dwellynge of Jerusalem. But where as the
sonne dyed in hyr chamber, that is the fall
of Jerusalem. And thou sawest hir lykenes
se, how she mourned for hir sonne: and what
els happened vnto her, I haue shewed the.
And now God seyth, that thou art sory in
thy minde, and suffrest from thy hart for her
and so hath he shewed the hir clearnesse, and
the fayrnes of hyr bewtye.

And therfore I bad the remayne in the
felde, where no house is buylded. For I
knew that the hygheste wolde shew this vn-
to the, therfore I commaunded the to go in
to the felde, where no foundacion nor buyl-
dinge is. For in the place where the hygheste
wyll shewe his cyte, there shalbe no mans
buyldinge. And therfore feare not, and let
not thyne hart be afrayed, but go thy waye in
and se the glorious and fayre buyldinge, &
how greate it is, and how greate thou thyn-
kest it after the measure of thyne eyes, and
then shalt thou heare as much as thyne ea-
res maye comprehende. For thou art bles-
sed aboue many other, and art called with
the hygheste, as the few. But to morow at
nyght thou shalt remayne here, and so shall
the hygheste shewe the visiōs of hye thynges
which he will do vnto them that dwell vpō
earth in the last dayes. So I slepte the ſa-
me nyght, lyke as he commaunded me.

The.xi. Chapter.

In the sawe I a dreame: and be-
holde, there came vp from the
see an aegle, which had.xii. wyn
ges & thre heades: And I sawe,
and beholde, he spred his wyn-
ges ouer all the earth, and all the wyn-
des of the ayre blew in them, and so they
were put together agayne. And I behel-
de, and out of his fethers there grew other
lytle contrary fethers: the heades rested,
The head in the myddest was greater then

the other, yet rested it with the residue.

Moreouer I sawe, that the egle flew vp his wynges, and raygned vpon earth, and ouer all them that dwel vpon the earth: and I sawe that all thinges vnder heauen were subiecte vnto him, and no man spake agaist him, no not one creature vpon the earth. I sawe also that the egle stode vp vpon his clawes, and gaue a sounde with his fethers and a voyce sayēge after this maner: watch not altogether, slepe euery man in his owne place, and watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, that the voyce wente not out of his heades, but from the myddest of his body.

B And I nombred his contrary fethers, and beholde, there were eyght of them. And I loked, and beholde, vpon the rightsyde there arose one fether, and raygned ouer all the earth. And it happened, that whan it raygned, the ende of it came, and the place therof appeared nomore. So the nexte folowinge stode vp, and raygned, and had a greate tyme: and it happened, that whan it raygned, the ende of it came also lyke as the first so that it appared nomore.

Then came there a voyce vnto it, & sayde Heare thou that hast kepte in the earth so lōge, this I saye vnto the, before thou begynnest to appeare nomore: There shall none after the attreyne vnto thy tyme, no not halfe the tyme. The arose the thyrde, and raygned as the other afore, and appeared nomore also. So wente it with all the residue one after another, so that euerypne raigned and then appeared nomore. Then I loked and beholde, in processe of tyme the fethers ꝑ folowed were set vp vpō ꝑ right syde, that they myght rule also: and some of them ruled, but within a whyle they appeared no-

C more: for some of them were set vp, but ruled not. After this I loked, and beholde, the.xii. fethers appeared nomore, and the two wynges: and there was nomore vpō the egles body, but two heades that rested, and fire fethers. The I sawe I also, that the fire fethers were parted in two, ād remayned vnder the heade, that was vpon the ryght syde, for ꝑ foure continued in theyr place. So I loked and beholde, they that were vnder the wynges, thought to set vp them selues, & to haue the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the fyrst. And I beheldē, and lo, the two thought also by them selues to raygne: and whan they so thought beholde, there waked one of the heades that

were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were kylled with him, and the heade was turned with them that were by hym, and ate vp the two vnder wynges, that wolde haue raygned.

But this heade put the whole earth in fea D re, & bare rule in it, ouer all those that dwelt vpon earth with much laboure, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After this I loked, and beholde, the heade that was in the myddest, sodenly appeared nomore, lyke as the wynges: then came the two heades, which ruled vpon earth, and ouer those that dwelt therin. And I beheldē, & lo, the heade vpon the ryght syde, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and consydre the thinge that thou seyst. Then I sawe, and beholde, as it were a lyon that roareth, runninge hastely out of the wood, and he sent out a mans voyce vnto the egle, and sayde: Heare thou, I wil talke with the, and the hyghest shal saye vnto ꝑ: Is it not thou that hast the victory of the foure beastes, whom I made to raygne vpon earth, and in my worlde, and that the ende of theyr tymes myght come thorow them?

And the fourth came, and ouerwanne al E the beastes that were past, and had power ouer the worlde with greate fearfulnes, and ouer the whole compasse of the earth, with the mooste wicked laboure, and so lōge tyme dwelt he vpon the earth with deceate, and the earth hast thou iudged not with treuth. For thou hast troubled the meke, thou hast hurte the peaceable and quiete, thou hast loued lyers, and destroyed the dwellynges of them that brought forth frute, and hast cast downe the walles of such as dyd the no harme. Therfore is thy wrongeous dealynge, and blasphemy come vp vnto the hyghest, & thy pryde vnto ꝑ mightie. The hyghest also hath loked vpon the proude tymes, and beholde they are ended, and theyr abhominations are fulfilled. And therfore apeare nomore thou egle, and thy horrible wynges, and thy wicked fethers, & thy vngracious heades, and thy synfull clawes, and all thy vayne body: that the earth maye be refreshed, and come agayne to herselfe, whan she is delyuered from thy violence, and that she maye hope for the iudgment and mercy of hym that made her.

AND it happened whan the Lyō spake these wordes vnto the aegle, I sawe & beholde, the head that afore had the vpperhande appeared nomore: nother dyd ꝑ twoo wynges appeare ony more, that came after hym, and were sett vp to raygne, and their kyngdome was small, and full of vproure.

And I sawe, and beholde, they appeared nomore, and the whole body of the aegle was brent, and the earth was in greate fear. Then awaked I out of the traunce of my mynde, and from greate feare, and sayde vnto my spirite: Lo, this hast thou geuen me, in that thou searchest out the wayes of the hyghest, yet am I weery in my mynde, & be dasshed in my spirite, and lytle strength is there in me, for the greate feare that I receaued this nyght. Therfore wil I now beseke the hyghest, that he will comforte me vnto the ende. And I sayde: LORDE LORD, yf I haue founde grace before the syght, and yf I am iustified with ꝑ before many other, and my prayer be come vp before thy face comforte me then, and shewe thy seruaunt the interpretacion and playne difference of this horrible syght, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shew me the last of tymes. And he sayde vnto me: this is the interpretacion of this syght. The aegle whō thou sawest come vp from the see, is the kyngdome which was sene * in the vision of thy brother Daniel, but it was not expounded vnto hym, for now I declare it vnto the.

Beholde, the dayes come, that there shal ryse vp a kyngdome vpon earth, and it shal be feared above all the kyngdomes that were before it. In the same kyngdome shall .xii. kynges raygne, one after another. For the twelfe shal begynne to raygne, and shal haue more tyme then the other, and this do the .xii. wynges signifie, which thou sawest. As for the voyce that spake, & that thou sawest proceede from the heades (but not from the body) it betokeneth, that after ꝑ tyme of that kyngdome there shall aryse greate stryuynges, and it shall stonde in parell of fallynge nevertheles it shall not yet fall, but shalbe fayre in his begynnynge. And the eyght vnderwynges which thou sawest hange vnto the wynges of hym, betoken, that in hym shall aryse eyght kynges, whose tyme shalbe but small, and their yeares swyft, and two of them shall beare. But whan the twelfe tyme commeth, there shalbe foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shalbe kepte vnto the ende.

And where as thou sawest the heades restynge, this is the interpretacion. In his last shall the hyghest rayse vp their kyngdomes, and call many agayne in to them, and they shall haue the dominion of the earth, and of those ꝑ dwel therin, & much labour aboue al those that were before them. Therfore are they called the heades of the aegle: for it is they that shall bringe forth his wickednes agayne, and that shall performe, and fynish his last. And where as thou sawest, that the greate heade appeared nomore, it signifieth, that one of them shall dye vpon his bed, and yet with payne, for ꝑ two that remayne, shalbe slayne with the swearde. For the swearde of the one shall deuoure the other, but at the last shall he fall thorow the swearde hymself.

And where as thou sawest two vnderwynges vpon the heade, that is on the eyght syde, it signifyeth, that it is they, whō the Hyghest hath kepte vnto their ende: this is a small kyngdome, and full of trouble. The Lyon whom thou sawest ryse vp out of the wood, and roarynge, and speakynge vnto the aegle, and rebukynge hym for his vnrighteousnesse, is the wynde, which the Hyghest hath kepte for them, and for their wickednesse vnto the ende: he shall reproue them, and rente them asunder before them. For he shall sett them lyuynge before the iudgment, and shall rebuke them: for the residue of my people shall he deliuer with trouble, those that be preserued ouer myne endes: and he shall make them ioyfull vntyll the commynge, of the daye of iudgement, wherof I haue spoken vnto the from the begynnynge. This is the dreame that thou sawest, and this is the interpretacion. Thou onely hast bene mete to knowe the secrete, of the Hyghest.

Therfore wryte all these thynges that thou hast sene in a boke, and hyde them, and teach them the wyse in the people, whose hartes thou knowest maye comprehende and kepe the secretes. But wayte thou here thy self yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the Hyghest to declare vnto the, and with that he wente his waye.

And whan all the people perceaued, that the seuen dayes were past, and I not came agayne in to the cyte, they gathered them

altogether from the least vnto the moost, and came vnto me, and sayd: what haue we offended the, and what euell haue we done agaynst the, that thou forsakest vs, and sittest here in this place? For of all people thou onely art left vs, as a grape of the vine, and as a candell in a darke place, and as an haué and a shippe perserued from the tempest. Haue we not els aduersyte ynough, but thou must forsake vs? Were it not better for vs, that we had bene brent with Syon? For we are no better, then they that dyed there and they wepte with loude voyce. Then answered I them and sayde: Be of good cõforte O Israel, and be not heuy thou house of Jacob: for the hyghest hath you in remembraunce, and the myghtie hath not forgotten you in tentacion. As for me, I haue not forsaken you, nother am I departed frõ you: but am come i to this place to praye, because of the mysery of Israel, that I myght seke mercy for the lowe estate of your Sanctuary. And now go your waye home euery man, and after these dayes will I come vnto you. So the people wente theyr waye into the cyte lyke as I commaunded them: but I remayned still in the felde seuen dayes, as the angell bad me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The.xiii.Chapter.

And it happened after the seuen dayes, that I dreamed a dream by nyght. And beholde, there arose a wynde from the see, that moued all the floudes therof And I loked, & beholde, the man was stronge, and increased with the cloudes of heaué: and whan he turned his countenaunce to consyder, all the thynges trembled that were sene vnder hym: and whan the voyce went out of his mauth, all they brent that herde hym, lyke as the earth whan it feleth the fyre.

After these I sawe, and beholde, there gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fyght agaynst the man, that came out from the see. And I loked, and beholde, he graued hym self a greate moũtayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hyll was grauen, and I coulde not.

I sawe after these, that al they which came to fyght agaynst him, were sore afrayed, and yet durst they fyght. Neuertheles whan he sawe the fearcenesse & violence of the people, he nother lyft vp his hande nor held swearde, nor ony weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, and they were all myxte together: the blast of fyre, the wynde of the flammes, and the greate storme, and fell with a rushe vpon the people, which was prepared to fyght, and brent them vp euerychone: so that of the innumerable multitude there was nothinge sene, but onely dust and smoke. Whan I sawe this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym another peaceable people: and there came much people vnto hym: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greate feare, and I waked, and sayde: thou hast shewed thy seruaunt all thy wonders from the begynnynge, and hast coũted me worthy, that thou myghtest receaue my prayer: shewe me now yet the interpretacion of this dreame. For thus I consyder in my vnderstondinge: Wo vnto them that shalbe left in these dayes, and much more wo vnto them that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I the thynges that are layed vp in the latter dayes, which shall happen vnto them, and to those that are not left behynde. Therfore are they come in to greate perels, and many necessities, lyke as these dreames declare. Yet is it easyer, that he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde and now to se the thynges that shall happen in the last.

Then answered he me, and sayde: The interpretacion of the syght shall I shewe the, and I will open vnto thy the thynge that thou hast requyred. Forthon hast spoken of them that are left behynde, and this is the interpretacion. He that taketh awaye the perell in that tyme, hath kepte hymself. They that be fallē wyth harme, are such as haue workes and fayth vnto the moost myghtie. Knowe this therfore, that they which be left behynde are more blessed then they that be dead. This is the meninge of the vision. Whereas thou sawest a man commynge vp from the depe of the se

the same is he whom God the Hyghest hath kept a greate season, which by his owne self shall delyuer his creature, and he shall ordre them that are left behynde And where as thou sawest, that out of his mouth there came a blast of wynde, fyre and stormе, and how that he lyft vp nother sweard nor weapon, but that the russhinge in of hym destroyed the whole multitude, that came to fight agaynst hym: it signifyeth, that the dayes come, whan God wyll delyuer them that vpō earth, & in a traunce of mynde shal come vpon them, that dwell in the earth. For one shall vndertake to fyght agaynst another, one citie agaist another, one place against another, one people against another, and one realme agaynst another. Whē this shall come to passe, then shall the tokens come, that I shewed the before: and then shall my sonne be declared, whō thou sawest clymme vp as a man. And whan all the people heare his voyce, everyman shall in theyr owne londe leaue the battayll, that they haue one against another, an innumerable multitude shal be gathered together, as they that wolde come and to ouercome hym by force. But he shall stonde vpon the top of the mount Sion. Neuertheles Sion shall come, and shalbe shewed, beynge prepared and prouyded for all me, lyke as thou sawest the hyll graue forth without ony handes. And my sonne shall rebuke the people that are come for theyr wickednes, with the temptations for theyr euell ymaginations: and the paynes wherwith they shalbe punysshed are lykened vnto the flamme: and with out labour shall he destroye them, euen by the lawe, which is cōpared vnto the fyre. And where as thou sawest, that he gathered another peacеable people vnto hym: those are the ten trybes, which were caried away prisoners out of theyr owne londe, in the tyme of Oseas the kynge, * whom Salmanasar the kynge of Assiria toke prisoners, and caried them ouer the water, and so came they in to another londe.

Now they gaue them this councell, that they shulde leaue the multitude of the Heythen, and to go forth in to a farther countre where neuer mankynde dwelt: that they myght there kepe theyr statutes, which they neuer kepte in theyr own londe. And so they entred in at the narow passages of the water of Euphrates, and * God shewed tokēs for them, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greate waye, namely of a yeare and an halfe iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, the Hyghest shall holde styll the springes of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behinde of thy people, are those yͤ be founde wythyn my border. Now whan he destroyeth the multitude that is gathered together, he shall defende his people that remayne, and then shall he shew them greate wonders.

Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Lyke as thou cānst nother seke out nor knowe the thynges that are in the depe of the see, euē so mayest thou not se my sonne, or those that be with hym, but in the tyme of the daye. This is the interpretacion of the dreame, which thou sawest, therfore thou onely art here lyghtened: for thou hast forsaken thyne owne lawe, and applied thy diligence vnto myne, and sought it. * Thy lyfe hast thou ordred in wysdome, and hast called vnderstondinge thy mother, and therfore haue I shewed the the treasure of the Hyghest. After thre dayes I wyll shew the more, and talke with the more at large, yer heuy and wōderous thynges wyll I declare vnto the. 3. Reg. 3. Pro. 7. d

Then went I forth in to the felde, geuynge prayse and thākes greatly vnto God because of his wonders which he dyd in tyme, and because he gouerneth the same, and such as is in tyme, and there I satt thre dayes.

The.xiiii. Chapter.

Vpon the thyrde daye I satt vnder an oke tree, then came there a voyce vnto me out the bush, and sayde: Esdras, Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. Then spake he vnto me: * In the bush dyd I appeare vnto Moses, and talked with hym, whan my people serued in Egypte, and I sent hym, and led my people out of Egypte, and brought hym vpon the mount Syna, where I helde him by my a longe season, & tolde hym my wonderous workes, and shewed hym the secretes of the tymes, and the ende, and commaunded hym, sayenge: These wordes shalt thou declare, and not hyde them. And now I saye vnto the: that thou laye vp Exod. 3. a.

in thyne hart the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all thou shalt be turned, and remayne with my councell, and with such as be lyke the, vntill the tymes be ended. For the worlde hath lost his youth, and the tymes begynne to ware olde. For the tyme is deuyded in to twolue partes, and ten partes of it are gone alreadp, and half of the tenth parte: yet remayneth there that, which is after the half of the tenth parte.

¶ Therfore prepare and ordre thy house, and refourme thy people: comforte such of them as be in trouble: and tell now of the destruccion: let go from the mortal thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some place the thoughtes that are most heuy vnto the, and hayst the to flyt from these tymes: for such euell, and wickednesse as thou hast now sene happen, shall they do yet much worse. * For the
Mat. 24.a
1. Joh. 2.c.
weaker that the worlde and the tyme is, the more shall synne, and wickednesse increase, in them that dwell vpon earth. For the treuth is fled farre awaye, and leynge is hard at hande. For now hasteth the vision to come, that thou hast sene.

Then answered I and sayde: Beholde LORDE, I will go as thou hast commaunded me, & refourme the people which are present. But they that shalbe borne after warde, who wyll exhorte or rebuke them?

¶ Thus the worlde is set in darknes, and they that dwel therin, are without light for thy lawe is kindled, because no man knoweth the thynges that are done of the, or that shalbe done. yf I haue founde grace before the, sende the holy goost in to me, & I shall wrpte all that hath bene done in the worlde sence the begynnynge, which was wrytten in thy lawe, that men maye fynde the path, and that they which will lyue in the latter dayes, maye lyue.

And he answered me, sayenge: Go thy waye, gather thy people together, and saye vnto them, that they seke the not for .xl. dayes: but loke thou gather the many bore trees and take with the Sarea, Dabria, Selemia, Echanus, and Asyel, these fyue, which are ready to wrpte swiftly, and come hyther and I shall lyght a candle of vnderstondinge in thyne hart, which shall not be put out tyl the thynges be performed which thou shalt begynne to wrpte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shewe secretly vnto the wyse. Tomorow at this houre shalt thou begynne to wrpte.

Then went I forth (as he commaunded me) and gathered all the people together, & sayde: Heare these wordes o Israel: Our fathers from the begynnynge were straungers in Egypte, from whence they were delyuered, and * receaued the lawe of lyfe, the
which they kepte not, which ye also haue transgressed after them. Then was this londe, and the londe of Syon parted amonge you by the lot to possesse. But your fathers & your selues also haue done vnrighteousnes and haue not kepte the wayes which the hyghest commaunded you. And for so much as he is a righteous iudge, he toke it from you in tyme the thynge that he had geuen you. And now are ye here and your brethren amonge you. Therfore yf so be that ye subdue your owne vnderstondinge, and refourme youre hart, ye shalbe kepte alyue, and after death shall, ye optayne mercy. For after death shall the iudgment come, when we shall lyue agayne: and then shall the names of the ryghteous be manifest: and the workes of the vngodly with their workes shalbe declared. Let no man therfore come nere vnto me, nor aske ony question at me thes. xl. dayes.

So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayenge: Esdras, Open thy mouth, * and drynke that I geue the. Then opened I my mouth, and beholde, and reached me a full cuppe, which was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And whan I had dronken it, my hart had vnderstondinge, and wysdome grew in my breste: for my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The hyghest gaue vnderstondinge vnto the fyue men, that they wrote the hye thynges of the nyght, which they vnderstode not. But in the nyght they dyd eate bread: as for me, I spake in the daye, and helde not my tonge by nyght. In. xl. dayes, they wrote two hundreth, and fourr bokes.

And it happened whan the .xl. dayes were fulfilled, that the hyghest spake, sayenge: The first that thou hast wrytten, speake openly, that the worthy and vnworthy maye rede it. But kepe the .lxx. last, that thou mayest shewe it onely to such as be wise amonge thy people. For in them is the spryng of vnderstondinge, the fountayne of wysdome,

and the strame of knowlege, And I dyd so.

The.xv.Chapter.

Beholde, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, sayeth the LORDE and cause them to be wrytten for it is the treuth. Feare not the imaginacions against ỹ, let not the vnfaithy lakes of them trouble the, that speake against the. For all the vnfaythfull shall dye in theyr vnfaythfulnes. Beholde sayeth the LORDE, I will bringe plages vpon the worlde: the swearde, honger, death and destruccion, for wickednes hath the vpperhande in all the earth, and theyr shame all bodyes are fulfilled.

Therfore sayeth the LORDE, I will take my tonge nomore vnto theyr wickednes, which they do so vngodly: nother will I suffre them in the thinges, that they deale withall so wickedly. Beholde, * the innocent blonde of the troubled crieth vnto me, and the soules of the righteous complayne continually: and therfore (sayeth the LORDE) I will surely auenge, & receaue vnto me ỹ innocēt blonde from amonge them vnto my people, is led as a flocke vnto be slayne, I will not suffre them to dwell in Egypte, but wyl bringe the out with a myghtie hande, and a stretched out arme, and smyte it with plages as afore and will destroye all the londe of it. Egypte with his armie, and the foundacions of it shal perysshe with the plage and punyshment that God shall bringe vpon it.

The husbandeman that tyll the grounde, shall mourne for his fruytes shalbe destroyed thorow the drought and hale, and an horrible starre. For both the worlde and them that dwell therin, for the swearde and their destruccion shall come: and one people shall stonde vp against another, & sweardes in their hondes. Some shalbe vnstedfast, and some fall to violence vnto other: they shall not remember theyr kynge ād pynces, the wayes of their kynges and handelinges in theyr londe. Many shall desyre to go in to the cyties, and shall not be able. For because of their wickednes the cyties shalbe brought in feare, the people shall shake, and men shalbe afrayed. No man shall haue no pytie vpon his neighbour, but one shall prouoke another vnto anger, to spoyle theyr goodes because of the scarsenes of bread, and because of the great trouble.

Beholde, I gather and call together all the kynges of the earth which are from the vprysinge, from the south, from the east and Libanus to turne vnto them, and restore the thynges that they haue geuē them. Lyke as they do yet this daye vnto my chosen, so wil I do also, and recompence them in theyr bosome. Thus sayeth the LORDE God. My ryght hande shal not spare the synners, and my swearde shall not ceasse ouer them, that shed the innocēt blonde vpon the earth. The fyre is gone out from his wrath, and hath consumed the foūdacions of the earth, and the synners, like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundemētes, sayeth the LORDE. I wil not spare them. Go youre waye ye chyldren from violence, defyle not my Sanctuary: for the LORDE knoweth al them that synne agaynst hym, and therfore delyuereth he them vnto death and destruccion. For now are the plages come vpon the worlde, and ye shall remaynē in them. For God shall not delyuer you, because ye haue synned agaynst hym.

Beholde, an horrible billon commeth frō the east, where generaciōs of Dragōs shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the winde vpon earth, that al they which heare them ragynge in theyr wrath, maye feare and be afrayed: and as the wylde bores out of the wood, so shal they go out and with greate power shall they come, and stonde fightinge with them, and shal wast the porcion of the londe of the Illirians.

And then shal the Dragōns haue the vpperhāde, not remembringe theyr byrth, and shall turne aboute swearinge together in greate power, to persecute them. But these shalbe afrayed, and kepe sylence at theyr power, and shall flye: and one out of the londe of the Illirians shall besege them, and cōsume one of them, and in theyr hoost shalbe feare & drede, & stryfe amonge their kynges.

Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shall smyte one vpō another, and they shall smyte at the a greate starre vpon earth, and theyr starre, and the blonde shalbe from the swearde vnto the bely, and the smoke of man vnto the camels lytter: And there shalbe greate fearfulnes and tremblinge vpon earth, and they that se the wrath, shalbe afrayed, and a tremblinge shal come vpon them.

And then shall there come greate raynes from the south and from the nozth, and par te from the west, and from the stozmy wynde from the east, and shall shut them vp agayne, and the cloude which he rayled vp in wzath: and the starre to cause feare towarde the east and westwynde, shalbe destroyed: and the greate cloudes shalbe lift vp, and the mygbtie cloudes full of wzath, and the starre, that they maye make all the earth afraied and them that dwel therin, and that they maye poure out ouer all places an hoz: rible starre, fyre, and hayle, & flyenge swea des, and many waters: that all feldes maye be full, and all ryuers, and they shall breake down the cyties, and walleys, mountaynes and hylles, all trees, wood and the grasse of the medowes, and all theyr frute. And they shall go stedfast vnto Babylon, and make her afrayed, they shall come to her, and bese ge her, the starre and all wzath shall they poure out vpon her.

G Then shall the dust and smoke go vp vn to the heauen, and all they that be aboute her, shall bewayle her, & they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia that comfozted thyself also vpon the hope of Ba- bylon, and art a wozshippe of hyr persoune Woe be vnto the thou wzetch, because thou hast made thyself lyke vnto her, and hast decte thy doughters in whozdom, that they mygbt triumphe & please thy louers, which haue alwaye desyzed to committe whozdom with the: thou hast folowed the abhomina- ble cyte in all hyr wozkes and inuencions.

Therfoze sayeth God: I will sende pla- ges vpon the, wydowhode, pouerte, honger warres and pestylence, to wayst thy houses with destruccion and death, and the glozy of thy power shalbe dyed vp as a floure, whan the heate aryseth thatas sent ouer the Thou shalt be syck as a poore wyfe that is plaged, and beaten of women: so that the mygbtie and louers shall not be able to re- ceaue the. Wolde I so hate the sayeth the LORDE or ye thou haddest not alwaye slayne my chosen, craftinge the stroke of thy handes, and sayde ouer theyr death, whan thou wast dzonken: set fozth the bewtye of thy countenaunce.

The rewarde of thy whozdome shalbe re compenced the in thy bosome, therfoze shalt thou receaue rewarde.

H Lyke as thou hast done vnto my chosen (sayeth the LORDE) euen so shall God do vnto the, and shall delyuer the in to the plage. Thy chyldzen shall dye of honger, & thou shalt fall thozow the swearde. Thy cy- ties shalbe bzoken downe, and al thyne shal perysh with the swearde in the felde. They that be in the mountaynes, shall dye of hon- ger. and eate theyr owne flesh, and dzynke theyr owne bloude foz very honger of bread & thyzst of water. Thou vnhappie shalt co- me thozow the see, & receaue plages agayne

In the passage they shall cast downe the slayne cyte, and shall rote out one parte of thy londe, and consume the pozcion of thy glozy. They shall treade the downe lyke stu- ble, and they shalbe thy fyre, and shall consu me the: thy cyties, and thy londe, thy wood, and thy frutefull trees shall they burne vp with the fyre. Thy chyldzen shall they cary awaye captyue: and loke what thou hast, they shall spoyle it, and marre the bewtie of thy face.

The.xvi. Chapter.

WO vnto the Babylon, and Asia wo vnto the Egypte, and Sy- ria: gyzde your selues with clo- thes of sack and heere, & mourn foz youre chyldzen, be sozyfor youre destruccion is at honde. A swearde is sent vpon you, and who will turne it back? A fyre is kyndled amõge you, and who will quench it? Plages are sent vnto you, and what is he that will dryue them awaye? Maye ony man dryue awaye an hongrie lyon in the wood? Or maye ony man quith the fyre in the stubble, whan it hath begon- ne to burne? Maye one turne agayne the a- rowe, that is shot of a stronge archer? The mygbtie LORDE sendeth the plages, and what is he that will dryue them awaye? The fyre is kyndled and gone fozth in his wrath, and what is he that will quench it? He shall cast lyghtenynges, and who shall not feare? He shal thonder, and who shal not be afrayed? The LORDE shall threaten, and who shall not vtterly be beaten to pou der at his presence? The earth quaketh, and the foundacions therof: the see aryseth vp, with waues from the depe, and the flouds of it are vnquyete, and the fyshes therof also before the LORDE, and before the glory of his power. For strõge is hys right hande that holdeth the bowe, his arowes that he shooteth, are sharpe, and shall not mysse, whē they begynne to be shot in to the endes of the worlde.

Beholde, the plages are sent, and shal not I turne agayne, vntyll they come vpon earth.

fyre is kyndled, and shall not be put out, vntyll it consume the foundacions of the earth. Lyke as an arowe which is shot of a myghtie archer returneth not backward, euē so these plages that shall be sent vpon earth, shal not turne agayne. Wo is me, wo is me who will delyuer me in those dayes? The begynnynge of sorowes & great mournunge the beginninge of derth, and greate death the begynnynge of warres, and the powers shall moue in feare: the begynnynge of euils, and they shall tremble euery one.

What shall I do in these thynges, whan the plages come? Beholde, honger, and plage, trouble, and anguyssh are sent, as scourges to amendement. But for all these plages they shall not turne from theyr wickednesses, nor be alwaye myndefull of my scourges.

Beholde, vitayles shalbe so good cheape vpon earth, that they shall thynke them selues to be in good case: and euen then shall wickednesse growe vpon earth, warres, derth and greate disquietnes. For many of them that dwell vpon earth shall perysh of honger, and the other that escape the honger, shall the swearde destroye: and the dead shal lye out as donge, and there shalbe no man to comforte them. For the earth shalbe waste, and the cyties shalbe cast downe: there shalbe no man left to tyll the earth, & sowe it. The trees shall geue frute, and no man shall plucke them, of and gather theme Grapes shalbe ripe, and who shall tread them? For all places shalbe desolate of men, in so that one man shall desyre to se another, to heare his voyce. For of one whole thousande there shalbe ten left, and two in the felde, that shall hyde them selues in the thicke bushes, and in the clyftes of stones: lyke as when there remayne thre or foure olyues vpon the olyue tre, or as when a vynyarde is gathered, there are left some grapes, of them that diligently sowght, thorow the vynyarde.

Euen so in those dayes there shalbe thre or foure left, for them that search theyr houses with the swearde. And the earth shalbe waste, and the feldes therof shall ware desolate hye wayes, & all hyr pathes shall be full of thornes, because no man shall walke there thorow. The doughters shal make haunynge no brydegromes: the wo men shall make lamentacion, haunynge no husbandes, theyr doughters shall mourne hauynge no helpe of theyr brydegrome. Yea the warres shall they be destroyed, and theyr husbandes shall perysh of honger. O ye seruauntes of the LORDE, heare these thynges, & marke them. Beholde, the worde of the LORDE, O receaue it: beholde, the plages drawe nye, and are not slacke in tarienge. Lyke as a trauaillinge woman, which in the .ix. moneth bryngeth forth a sonne, whan the houre of the byrth is come, an houre two or thre afore that the paynes come vpon hyr body, and whan the chylde cōmeth to the byrth, they tary not the twynckelynge of an eye: Euen so shal not the plages be slacke to come vpon earth, and the worlde shall mourne, and sorowes shall come vpon it on euery syde.

O my people, heare my worde, make you redy to the battayll: and in all euell be euen as pylgroms vpon earth. He that selleth, let hym be as he that flyeth his waye: and he that bieth, as one that wil lese. * Who so occupieth marchaundise, as he that wynneth not: and he that buyldeth, as he that shall not dwell therin: he that soweth, as one that shall not reape: he that dyggeth the vynyarde, as he that shall not gather the grapes: they that mary, as they that shal get no chyldren: and they that mary not, as the wydowes: * and therfore they that laboure, labour in vayne. For straungers shal reape their frutes, and spoile their goodes, ouerthrowe, their houses, and take their children captiue: for in captiuite, & bondage shall they get children. And they that occupie their marchaundises with robbery, how longe decke they their cities, their houses, their possessions, and personnes? the more will I punysh them for their synnes sayeth the LORDE. Lyke as an whore enuyeth an honest woman, so shall righteousnes hate iniquite, whan she decketh hir self, and shall accuse her to hir face, whan he cōmeth that defendeth, which shall make inquysicion for all synne vpon earth. And therfore be not ye like there vnto, nor to the workes therof: for ouer it be longe, iniquite shalbe taken awaye out of the earth, and righteousnes shall raunge amonge you.

Let not the synner saye, that he hath not synned: for coles of fire shall burne vpon his heade, which saieth before the LORDE God & his glory: I haue not synned. Beholde the LORDE knoweth all the workes of men, their imaginacions, their thoughtes, and their hartes. * For he spake but the worde: Let the earth be made, and it was made: let the heauen be made, and it was made. In his worde were the starres made, and he

knoweth the noumbre of them. He searcheth the grounde of the depe, and the treasures therof: he hath measured the see, and what it conteineth. He hath shut the see in the middest of the waters, and with his worde hath he hanged the earth vpon the waters. He spredeth out the heauen lyke a vouite: vpon the waters hath he founded it. In the deserte and dreye wyldernes hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the floudes myght powre downe from the stony rockes to water the earth. He made man, and put his hart in the myddest of the body, and gaue him breth, lyfe, and vnderstoudinge, yee and the spirite of the almightie God, which made all thinges, and hath searched the grounde of all the secretes of the earth.

G He knoweth youre ymaginacions, and inuencions, and what ye thinke whan ye synne and wolde hyde youre synnes. Therfore hath the LORDE searched and sought out all your workes, and he shal bewraye you al And whan your synnes are brought forth, ye shalbe ashamed before men, and youre owne synnes shalde youre accusers in that daye. What wil ye do? O how will ye hyde youre synnes before God, and his angels? Beholde, God himself is ỹ iudge, feare him leaue of from youre synnes, and forget your vnrighteousnesses, and medle nomore with them: so shall God lede you forth, and deliuer you from all trouble. For beholde, the heate of a greate multitude is kindled ouer you, and they shall take awaye certayne of you, and fede the pole with Idols: and they that consent vnto them, shalbe had in derisi on laughed to scorne, and troden vnderfote.

H For vnto the places there shalbe a place and in the next cities a greate insurrection vpon those that feare the LORDE. They shalbe lyke mad men, they shal spare no mã: they shal spoyle and wayst such as feare the LORDE, their goodes shall they take from them, and shutt them out of theyr houses. Then shall it be knowne who are my chosen, and they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saieth the LORDE, beholde, the dayes of trouble are at honde, but I will delyuer you from the same. Be not ye afrayed, dispayre not, for God is youre captayne.

Who so kepeth my commaundementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, and let not youre vnrighteousnesses be lift vp. Woe be vnto them that are subdued vnto they-

synnes, and tangled in theyr wickednesse: lyke as a felde is hedged in with bushes, and the path therof couered with thornes, that no man maye trauayle thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the.iiii. boke. of Esdras.

The boke of Tobias.

What this boke conteyneth.

Chap. i Of the kynred, lyfe, an godly conuersacion of Tobias.

Chap. ii The louynge compassion that Tobias shewith in buriynge the dead, for the which cause he is hated and persecuted. God marueyleth hym with blyndnes. His wyfe taketh hym in the teth.

Chap. iii Tobias prayeth hartely vnto God for the trouble and captiuite of hym self, and the people. Of Sara the daughter of Raguel.

Chap. iiii Tobias teacheth hys sonne in the feare of God.

Chap. v The sonne obeyeth the father, and geteth his earnde. God prouideth mercifully for hym and sendeth hym an angell to be his gyde.

Chap. vi In their iourney they take a fysh, and erof the angel commaundeth hym to kepe ỹ hart, the gall, and the leuer, and teacheth hym whereto it is good.

Chap. vii They come to Raguel, which receyueth them louingly, and marieth his doughter Sara vnto Tobias.

Chap. viii Tobias goinge to bed with his wyfe obeyeth himself as the angel had him, and so both he and his wyfe are preserued from euell.

Chap. ix Tobias sendeth the angell vnto Gabelus for the money.

Chap. x Tobias father and mother longe sore for his comminge: And Raguel seynge that he can kepe hym no longer, sendeth hym alwaye with his wyfe.

Chap. xi. They returne home, and are welcomed ioyfully. Olde Tobias hath his sight again. They reioyce altogether, and geue thankes vnto God.

Chap. xii The father, & the sonne bothe togyther rewarde the angell. He will haue nothinge: but theweth them what he is.

Chap. xiii Tobias the elder prayseth god, & exhorteth other men, to be thankfull vnto hym.

Chap. xiiii Tobias dyenge elde prophesieth the destruction of Ninive, and the prosperous estate of Israel. The sonne forsaketh the sinfull lyfe, as his father had hym, & goeth to Media ther to lyue.

The.i. Chapter.

TObias was of the trybe, and
yte of Nephtaly, which lyeth
in the hye countrees of Galile
bone Naason the waye towar
ye the west, hauynge the cyte of
vpon the left syde.

Though he was taken prysoner in the
dayes of * Salmanasar kynge of ỹ Assy-
rians, nevertheles beynge in captiuyte, he
lost not the waye of treuth: In so much
that what so euer he myght gett, he parted
it with his folow prysoners and bre-
thren that were of his kynred. And though
he were yonger thē all they in the trybe, of
Nephtali, yet dyd not he behaue hymself
lyghtly in his workes. And whan all the
other went to the golden calues, * which
Jeroboam the kynge of Israel had made
hymself alone fled all theyr companyes,
and got hym to Jerusalem vnto the temple
of the LORDE, and there worshipped
the LORDE God of Israel, faythfully
offeringe all his fyrst frutes and tythes,
and in the thyrde yeare he myntstred all
his goodes vnto the straungers and conuer-
tes. Thise and such lyke thynges dyd he a-
lwayes vnto the lawe of God, whan he was
yonge.

But whan he was a man, he toke, * out
of his owne trybe a wyfe called Anna, and
of her begat a sonne, whom he called af-
ter his owne name, and taught hym from
his youth vp, to feare God, and to refrayne
from all synne.

But whan he with his wyfe, his sonne,
and with all his kynred was come in capti-
uyte vnto * Ninive what tyme as they all
eate of ỹ meates of the Heythē, he kepte
his soule, & was neuer defyled in their mea-
tes. And so, so much as he was myndfull of
the LORDE in al his hart, God gaue him
fauour in the presence of Salmanasar the
kynge, which gaue him power to go wher he
wolde, & had he lyberte to do what hi lyst.

He visited Tobias vnto all them that we
re prysoners, * and comforted them, and ga-
ue them wholsome exortacions. And whan
he was xxv. yeares a cyte of the Medes, ha-
uynge .x. talentes of syluer (of the thynges
which the kynge had honoured hym)
he lente amonge a greate company of peo
ple of his kynred, one Gabelus (which was
of his owne trybe) beynge in necessite, he ga
ue hym the sayde weyght of syluer vnder an
hondewryte.

After a longe season whan Salmanasar

the kynge was dead and Sennacherib his
sonne reigned in his steade, which hated the
chyldren of Israel: Tobias went dayly
thorow out all his kynred, and comforted
them, and gaue of his goodes to euery one
of them, as much as he myght: he fed the hō
grie, clothed the naked, and buried the dead
and slayne, and that diligently.

* And whan Sennacherib the kynge D
came agayne and fled out of Jewry (what 4. re. 19. ij.
tyme as God punyshed hym for his blasphe
my) and in his wrath slew many of the chil-
dren of Israel, Tobias * buried theyr bo- 4. Esd. 2. 8
dies. But whan it was tolde the kynge, he
commaunded to slaye hym, and take awaye
all his goodes. Nevertheles Tobias with
hys wyfe fled his waye, and was hyd na-
ked, for there were many that loued hym.
But after .xl. dayes the kynge was slayne
of his owne sonnes. Then came Tobias
agayne to his house, and all his goodes we
re restored vnto hym.

The.ii. Chapter.

AFter these thynges vpon a so- 3
lempne daye of the LORDE
Tobias made a good feast in
his house, & sayde vnto his sone
Go thy waye, & bringe hyther
some of oure trybe, such as feare God, ỹ
they make mery w̄ vs. And whā he was go-
ne, he came agayne, & tolde his father, that
one of the chyldren of Israel laye slayne vpō
the strete. And immedtatly he leapt from
his table, left the feast, came fallynge to the
dead coarse, toke hym and bare hym pryue-
ly in to his house, ỹ whan the Sonne was
downe, he myght safely burye hym. And
whan he had hyd the coarse, he dyd eate
his meate with mourninge and feare, re-
membringe the wordes, that the LO-
RDE sayed by the prophet Amos: * youre Amos. 8. D
hye feastes shalbe turned to sorowe, and 1. Esd. 1. D
heuynes.

But whan the Sonne was downe, he D
went his waye and buried hym. Then all
his neghbours reproued hym, sayenge: It
is not longe, sence * it was commaunded to Tobie. 1. D
slaye the because of this matter, & hast scar-
ce escaped the daūger of death, and buriest
thou the dead agayne? Nevertheles, Tobi-
as fearinge God more then the kynge, toke
the bodies of the slayne, hyd them in his
house, and buried them at mydnyght.

It happened vpon a daye, that he had
buried the dead, and was wery, came home, C

and layed hym down by the wal and slepte And whyle he was a slepe, there fell downe vpon his eyes warme donge out of the swalowes nest, so that he was blinde. * This tentacio dyd God suffre to happē vnto hym that they which came after, myght haue an example of his pacience, lyke as of holy Job. For so much as he euer feared God frō his youth vp, and kepte his commaundementes, he was not hewy agaynst God, that the plage of blyndnes chaunsed vnto hym, but remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe,

Deu. 8. a. and. 13. a. Joh. 9. a. and 11. a.

D For like as blessed Job was had in derision of kynges, euen so was he laughed to scorne of his elders & kynsfolkes, which say vnto hym: * where is thy hope, for the which thou hast done almes and buried the dead? But Tobias rebuked them, and spake: * Saye not so, for we are the chyldren of holy men, & loke for the lyfe, which God shall geue vnto them, that neuer turne their beleue from him. Anna his wyfe * went daylie to the weuynge worke, and loke what lyuynge she coulde gett with the labour of hyr handes, she brought it. And it happened that she toke a kyd and brought it home.

Job. 4. a. Tobi. 2. a. Ephe. 4. a.

And whan hyr husband herd it crie, he sayde, * loke that it be not stollen, restore it agayne to the owners: for it is not lawful for vs, to eate or to touch ony thyng of theft Then was his wyfe angrie, & sayde: * Now is thy hope become vayne openly, and thy almes dedes are manyfest. With these, and such lyke wordes dyd she cast him in ỹ teth.

Deu. 22. a Job. 2. b

The. iii. Chapter.

A When Tobias toke it heuely, and with teares beganne to make his prayer, sayenge: O LORDE, thou art righteous, and al thy iudgmētes are true, * yee all thy wayes are mercy, faythfulnes, and iudgment. And now O LORDE be myn defull of me, and take no vengeaunce of my synnes, nother remembre my mysdedes nor the mysdedes of my elders. For we haue not bene obedient vnto thy commaundementes, therfore are we spoyled, brought in to captiuyte, in to death, in to derision, and shame vnto all nacions, amonge whō thou hast scatred vs. And now O LORDE, thy iudgmentes are greate, for we haue not done accordinge to thy prōmaundemētes, nother haue we walked innocently before the. And now O LORD, deale with me accordinge to thy wyll, and commaunde my spyrite to be receaued in peace, for more expedient were it for me to dye, then to lyue.

Psa. 24. b

At the same tyme it happened, that Sara the doughter of Raguel at Rages a cyte of the Medes was slaundred of one of hyr fathers handmaydens, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Ther fore whan she reproued the mayden for hyr faulte she answered her, sayenge: God let vs neuer se sonne nor doughter of the more vpon earth, thou kyller of thy husbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce went Sara in to an hye chamber of hir house, and three dayes and three nyghtes she nother dyd eate nor drynke, but continued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

Upon the thyrde daye it chaunched, that whan she had made an ende of hyr prayer, she praysed the LORDE, sayenge: Blessed be thy name O God of oure fathers, which whan thou art wroth, shewest mercy and in the tyme of trouble thou forgeuest the synnes of them, that call vpon the. Unto the O LORDE turne I my face, vnto the lyft I vp myne eyes. I beseche ỹ LORDE, lowse me out of the bondes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe theyr tyme in sporte, nother haue I made my selfe partaker with them ỹ walke in lighte behauoure. Neuertheles an husbande haue I consented to take, not for my pleasure, but in thy feare.

Now peraduenture eyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to another husband. * For why? thy counsel is not in the power of mā. But who so euer loueth the and serueth the arpght, is sure, that yf his lyfe be tempted and proued, it standeth in the tryenge: and yf he endure in pacience he shall haue a rewarde & be hyghlye crowned: and yf he be in trouble, that God (no doute) shall delyuer hym: and yf his lyfe be in chastenynge, that he shall haue lerne to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: and why? after a storme thou makest the wether fayre and stil: after wepinge

and prayses thou geuest greate loue. Thy name O God of Israel, be praysed for euer & the same tyme were both their prayers made in the sight of the maiesty of the Hyghest God. And Raphael the holy angell of IESUS was sent to helpe the both, whose prayers came together before God.

The.iiii. Chapter.

TObias thought hys prayer to be herde, þ he might dye, he called vnto him his sonne Tobias, & sayde vnto hym: My sonne, heare the wordes of my mouth, and laye them in thine hert as a foundacion. When God taketh away my soule, burie thou my body, * & holde thy mother in honoure all the dayes of hir life. For thou oughtest to remembre, what and how great perels she suffred for þ in hir wõbe. And when she also hath fulfilled the tyme of hir life, bury her beside me. Haue God in thy thought all the dayes of thy life, and beware, & lest at any tyme thou consent vnto synne, and lest thou let slippe the cõmaũdements of the LORDE oure God.

Geue almes of thy goodes, & turne neuer thy face from the poore: and so shal it come to passe, þ the face of the LORDE shal not be turned away frõ þ. * Be mercifull after thy power, yf thou hast much, geue plẽtifully: yf thou hast litle, do thy diligence gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For almes delyuereth * frõ death, & suffreth not the soule to come in darknes. And greate comforte is almes before the hygh God, vnto all them that do it.

My sonne, kepe þ well from all whoredome, and (beside thy wife) se that no faulte be knowne of the. Let neuer pryde haue rule in thy minde nor in thy wordes * for in pryde begynneth all destruccion.

* Who so euer worketh ony thinge for þ, immediatly geue him his hyre, & loke that thy hyred seruaũtes wages remayne not by the euer night. * Loke þ thou neuer do vnto another man, the thynge that thou wolest not another man shulde do vnto the. * Breke thy bread with the hõgrie and poore, and couer the naked with thy clothes. Set thy bread and wyne vpõ the buriall of the righteous, and do not thou eate and drinke with the synners. Aske euer councell of the wyse.

Be alwaye thankfull vnto God, and beseche him, þ he will ordre thy wayes, & that what so euer thou deuysest or takest in hande, it maye remayne in hym. I certifie þ also my sonne, that (whan thou wast yet but a babe. * I delyuered xl talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwrityng haue I by me. And therfore seke some meanes, how thou mayest come by hym, and receaue of hym the sayde weyght of syluer, and gene hym his handwrityng agayne. Tobi. 1.c

My sonne, be not afrayed: trewly it is, we lede here a poore life * but greate good shall we haue, yf we feare God, and departe from all synne, and do well. Rom.3.b

The. v. Chapter.

THe answered Tobias vnto his father, and sayde: father, all þ thou hast commaunded me, will I do, and that diligently. But how I shall requyre thys money, I can not tell. Nether doth he knowe me, nor I him. What token shall I gene him: And as for the waye thither, I neuer knew it. Then his father answered him, & sayde: I haue hys handwrityng by me. which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with þ for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge. A

Then wente Tobias out, & vpon the strete he founde a fayre ponge man stondinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good ponge man. He answered: Of the children of Israel. B

And Tobias sayde vnto hym: knowest thou the waye, that ledeth vnto the countre of þ Medes. He answered: I knowe it well, and all those stretes haue I gone oft tymes and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of þ Medes, which lyeth vpon the mount Ecbatanis. Tobias sayde vnto him: I praye the, tarry for me, tyll I haue told my father these thinges. Then wente Tobias in, & tolde hys father all. At þ which his father maruayled, & prayed, that he wolde come in vnto him.

Now whan the angell came in, he saluted him, and sayde: ioye be with the for euer more. And olde Tobias sayde: what ioye can I haue, that syt here in darckenes, & se not þ light of heauen. The ponge man sayde vnto hym: Be of good cheare, God shall helpe C

the shortly. And Tobias sayde vnto hym: Canst thou bringe my sone to Gabelus, vn to the cite of Rages in Media? And whan thou commest agayne, I shall paye the thy hyre. And the angell sayde vnto hym: I shal lede thy sonne, and bringe him to the agayne. The Tobias answered hym: Tell me I praye the, of what house, or of what tribe art thou?

The angell Raphael sayde vnto hym: Arest thou after the kynred of an hyrelinge, or seekest thou a gyde for thy sonne to go w̄ him: But that I make the not carefull, I am Azarias the sonne of greate Hanantias. And Tobias answered: Thou art come of a greate kynred, but I praye þ, be not displeased, that I desyred to knowe thy kynred. The angell sayde vnto hym: Thy sonne shall I lede forth safely, & bringe him whole to the agayne.

D Then answered Tobias, and sayde, well go on youre waye, & God be in youre iourney, and his angell beare you cõpany. So whan they had prepared all thinges, þ they wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: * The staf of oure age hast thou taken awaye, and sent him from vs.

Tob. 10. a

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. For we had bene content with our pouerte, this had bene greate riches vnto vs, þ we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and solide, and thyne eyes shal se hym. For I trust, that the good angell of God shall beare hym company, and ordre well all the thinges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother left of from weppynge, & helde hir tonge.

The.vi. Chapter.

SO Tobias wente on his waye and a dogge folowed hym, and the fyrst night they abode by þ water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fisly to deuoure him. Of whō Tobias was afrayed, & cried with a loude voyce, sayeng, LORD he commeth vpon me. And the angell sayde vnto hym: Take him by the toule, & drawe hym to the. And he dyd so, and drewe hym

vpon the londe, and the fisly beganne to lepe at his fete.

Then sayde the angell vnto hym: Take out þ bowels of this fisly, and as for þ harte, the gall, and the leuer, kepe them by the. For these thinges are necessary and good for medicyne. Tobias dyd so, and roosted the fisly, and they toke hym with them in their iourney: the residue they salted, as much as was sufficient for them, till they came to Rages. The Tobias ared the angell, and sayde vnto him: I praye þ brother Azarias, tell me, wher to are these thynges good of the fisly, that hast bydden my kepe?

The angell answered hym and sayde: yf thou layest a pece of the hart vpon the coales, the smoke therof dryueth awaye all maner of euell spretes, whether it be from man or from woman, so that from thence forth þ same shal come nomore vnto thē. The gall is good to anoynte or to strake þ eyes withall, where as there is ony blemish in them, so shall they be whole.

And Tobias sayde vnto him: where wilt C thou that we remayne? The angell answered & sayde: * Here is a nye kinsman of thyne, one Raguel by name, whyche hath a doughter called Sara, & hath nether sonne nor daughter but her. All his good belongeth vnto þ, & thou must mary his doughter: and therfore desyre her of her father, and he shall geue her the to wife. The answered Tobias and sayde: As I vnderstonde, she hath bene maried vnto seuen husbandes, and they all are dead: & I haue herde saye, that the deuell slew thē. I am afrayed therfore lest such thinges happen vnto me also: which yf it came to passe (seynge I am the onely sonne of my father and my mother) I shulde bringe them in their age with sorow to their graues.

Gen. 24. a

Then sayde þ angell Raphael vnto him: D Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of such a fashiō, that they shut God out from the and from their hart, * & geue them selues to their owne lust, & euen as it were an horse & moyle, which haue no vnderstondinge: vpon such hath the deuell power. * But whan thou takest her, & art come in to the chamber, withhold thy self from her thre dayes, & geue thy diligence vnto nothynge but vnto prayer wyth her.

Gen. 24. a

And in þ fyrste night roste the leuer of the fisly, and the deuell shalbe dryue awaye. The seconde nyght shalt thou be receaued into

the company of the holy patriarkes. The same night shalt thou opteyne the blessinge of God, so that whole and sounde childrē shalbe borne of you. After the thirde night take the mayden in the feare of God, & more for loue of children, then for any fleshly lust: that in the sede of Abraham thou mayest opteyne the blessinge in children.

The.vii. Chapter.

THen wente they in to Raguel, which receaued them ioyfully. And whan Raguel loked vpon Tobias, he sayde vnto Anna his wife: How like is this ponge man vnto my systers sonne. And whā he had spoke this, he saide: whence be ye good brethē? They saide: Of the tribe of Nephthali, out of the captiuyte of Ninive. Then sayde Raguel vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe him well. And whā he had spoke much good of him, the angell sayde vnto Raguel: Tobias of whom thou aresk, is this ponge mās father. Then Raguel bowed him self downe and wepte, toke him aboute ỹ neck, and kissed him, & sayde: * Gods blessynge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wife & also his doughter wepte also.

And whā they had talked together, Raguel had kylla wether, and to make a feast. And whan he prayed them to sytt downe to meate, Tobias saide: I will nether eate nor drinke here this daye, excepte thou first graūt me my petition, & promise me to geue me thy doughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what happened vnto the other seuen men, ỹ came in vnto her: and he beganne to feare that same shulde chaunge vnto him also in like maner.

And whyle he stode so in doute, and gaue the ponge man no answere, the angell saide vnto him: Feare not to geue him thy dough ter vnto this man that feareth God, because thy doughter to wife, therfore might no other haue her.

Then sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight. And I trust he caused you to come vnto vs for the same entēt, that this doughter of myne might be maried in hir owne kynred according to the lawe of Moses. And beleue thou not, but I wil geue her vnto the: And he toke the righthande of hys doughter, and gaue her in to the right hāde of Tobias, and sayde: The God of Abraha, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfill his blessynge in you. And they toke a letter and made a wrytinge of the mariage. And then made they merry, and praysed God. And Raguel called Anna his wyfe vnto him, & bad her prepare another chamber, and thither he brought Sara his doughter, & she wepte. Then sayde he vnto her: Be of good chere my doughter, the LORDE of heauen geue the ioye, for the heynesse that thou hast suffred.

The.viii.Chapter.

NOw after that they had supped, they brought the ponge man in to her. Then thought Tobias vpon the wordes of the angell, and toke out of his bagge a pece of the leuer of the fish, and layed it vpon the hote coales, So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde hym in the wyldernes of the hyer Egipte. Thē spake Tobias vnto ỹ virgin, & sayde: Up Sara, * let vs make oure prayer vnto God to daye, tomorow, and nexte morow: for these thre nightes wil we reconcyle oure selues wyth God: and whan the thirde holy night is past, we shall ioyne together in the deuyne of mariage. For we are the childrē of holymen, & we maye not come together as the Heithen, ỹ knowe not God. 1.Cor.7.a

* Then stode they vp both together, & besought God earnestly, ỹ he wolde preserue them. And Tobias sayde: OLORDE God of our fathers, praysed be thou of heauē and earth of the see, welles, & floudes, & of all the creatures ỹ be therin. * Thou maydest Adā of ỹ moulde of the earth, & gauest him Eua for an helper. And now LORDE thou knowest ỹ it is not because of voluptuousnes, ỹ I take this sister of myne to wife, but onely for the loue of children, in whom thy name be blessed for euer. And Sara sayde: haue mercy vpō vs (OLORDE) haue mercy vpon vs, & let vs both come whole and sounde to a good age. Tobi.6.b Gene.2.b.

And aboute the cocke crowe, it happened, that Raguel called his seruauntes, & they wente with him, to make a graue. For he sayde: it is chaunced vnto him peraduenture, as it dyd vnto the other seuē mē, ỹ wēte in vnto her. Now whā they had made the graue, Raguel came agayne to hys wyfe, & sayde vnto her: sende one of thy maydens, to loke yf he be dead, ỹ I maye burye hym

afore it be lyght daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepinge together. And so she came agayne, and brought good ty-
D dinges. Then Raguel and Anna his wife praysed the LORDE, and sayde: Praysed be thou LORDE God of Israel. For it is not happened vnto vs, as we thought, for thou hast dealte mercifully with vs, & put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. LORDE, cause them to magnifie the more perfectly, and to offre the the sacrifice of thy prayse, and of their healthe: that all people maye knowe, that thou onely art God in all the earth.

E And immediatly Raguel commaunded his seruauntes, to fyll the graue, that they had made, w earth, afore it was light: & bad he his wife prepare a feast, & to make ready all thinges that were necessary for meate, to such as wēte by the waye. He caused two fatt kyne also and foure wethers to be slayne, and meates to be prepared for all hys nayghbours and frendes.

And Raguel charged Tobias, to remayne with him two wekes. As for all the good þ he had, he gaue Tobias the one half of it, and made this wrytige, that the half which remayned, shulde fall vnto Tobias after their death.

The.ix.Chapter.

I Then Tobias called vnto hym the angell, whom he tought to haue bene a man, and sayde vnto hym: Brother Azarias, I praye þ herkē vnto my wordes: yf I shulde geue my self to be thy seruaunt, I shall not deserue thy prouydence. Neuer theles I beseke the, that thou wilt take the beastes and the seruauntes, & go vnto Gabelus in Rages the cite of the Medes, and delyuer him his handwrytinge, and receaue the money of hym, and praye him to come to my mariage. For thou knowest thy self, that my father telleth the dayes: and yf I tarye one daye to longe, he wyl be sory in hys mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not laye hym naye.

Then toke Raphael foure of Raguels seruauntes, and two Cameis, and wente vnto Rages the cite of the Medes: and whan he han founde Gabelus, he gaue hym his hād wrytinge, and receaued all the money. He

tolde him also of Tobias þ sonne of Tobyt, how all thinges had happened, and caused him to come with him to þ mariage. Anon whan he came in to the house of Raguel, he founde Tobias syttinge at the table: and he leapte vp, and they kyssed one another, and Gabelus wepte, and prayed God, and sayde: * the blessinge of the God of Israel haue thou, for thou art the sonne of a right bertous and iust man, and of one that feareth God, and geueth greate almes. And blessynge haue thy wyfe, and your parētes, that ye maye se your childre, and youre childres childre, vnto the thirde and fourth generacion, and that youre sede maye be blessed of the God of Israel, whiche reigneth worlde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the mariage.

The.x.Chapter.

NOw whyle yonge Tobias made longe tarienge by reason of þ mariage, his father was full of care, & heupnes, & thought what shulde be the cause, that my sonne tarieth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is dead, and no mā will geue him the money. Thus begamne he to be very sorowful, he and Anna his wyfe with him, & beganne to wepe both together, because their sōne was not come agayne vnto them the daye appoynted. As for his mother, she wepte with discomfortable teares, and sayde: Woo is me, my sonne: Oh what aylet vs to sende the awaye in to a straunge countre thou light of oure eyes, * thou staff of oure age, thou comforte of oure life, thou hope of oure generacion? Beinge the thinges that we haue are onely in the, we shulde not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tunge, and be not discomforted, oure sonne is whole and sounde: the man that we sent him withall, is faithfull ynough. Neuertheles she might in no wyse be comforted but daylie wente out, loked aboute, and wente aboute all the stretes, wayting if she thought he shuld come agayne: that (yf it were possible) she might se him retorned afarre off.

But Raguel sayde vnto his sonne in lawe: O tary here and I shal sende a messenger vnto thy father Tobias, to tell him þ thou art in good healthe. Tobias sayde vn-

hym: I am sure, that my father & my mother counte euery daye, and that their eyes are sore.

So whan Raguel prayed Tobias & made many wordes, & he wolde in no wise heare him of, he delyuered Sara vnto hym, & the half part of all his goods: in seruauntes and handmaydes, in shepe, in camels, and in kyne & much money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of IESV be with you in youre iourney, and bringe you forth safe & sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, afore I dye.

And the elders enbraced their doughter, kyssed her, and let her go, exhortinge her to honoure hir father and mother in lawe, to loue hir husbande, to rule well hir husholde, & kepe hir house in good ordre, and to shew herself blameles.

The.xi. Chapter.

NOw as they were goinge home warde againe, vpō the.xi. daye they came to Charra, whiche lyeth in the half waye towarde Ninive. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therfore yf it please the, let me go before, and let the husholde with wife and the catell come soft & fayre after me. And whan Tobias was content that he shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shalbe necessary. So Tobias toke the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the wayes syde vpon the toppe of an hill, frō whens she might se farre aboute her.

And whyle she was waytinge there for her sonne, she loked afarre of, and anone she perceyued his sonne commynge, and ran and tolde hir husbande, sayenge: beholde thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou commest in to thyne, immediatly worshippe the LORD thy God, and gene thankes vnto him, then go to thy father and kysse him, & strake his eyes with the gall of the fish, that thou hast brought with the. For be sure, that his eyes shall straight waye be opened, and thy father shall se the light of heaue, & shal reioyce in the sight of the. Then the dogg that had gone with the in their iourney, rāne before, and came as a messanger, and wagged with his tayle for gladnesse.

So the blinde father arose, and begāne to C
runne, and stombled with his fete, & gaue a seruaunt his hande, ranne to mete his sōne, receaued him, and kyssed him, he & his wyfe, and beganne to wepe for ioye.

Now whan they had worshipped & thanked God, they sat downe, Then toke Tobias of the fishes gall, & anoynted his fathers eyes: and taried half an houre, and then begāne the blemysh to go out of his eyes, like as it had bene the whyte skynne of an egge: which Tobias toke and drew from his eyes and immediatly he receaued his sight.

Then they praysed God, he and his wife, D
and all they that knew hym. And Tobias sayde: O LORD God of Israel, I geue the prayse & thākes, for thou hast chastened me, and made me whole And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole & sounde with all the housholde and catell, with camels and much money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias syster sonnes came and were glad, and reioyced with him, by reason of all the good that God had shewed vnto him.

And so for the space of seuen dayes they made mery, and were eyght ioyfull euerichone.

The.xii. Chapter.

THen Tobias called hys sonne I
vnto him & saide: What maye we geue this holy man, the wēte with the? Tobias answered his father and saide: Father what reward shall we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he caused me to get my wyfe, he droue the euell spirite from her, he hath bene occasion of gladnesse to hir father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen, yes we all haue receaued greate good of hym. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre hym, yf happyle he will vouchsafe, to take with him the half of all that we haue brought.

So the father & the sonne called hym, take hym aside, and begāne to praye him, that B
he wolde be content to take in good worth the half parte of all that they had brought.

Then sayde he secretly vnto them: Prayse ꝑ God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed
Some rede * vnto you. his mercy * vnto vs. It is good to hyde the kynges secrete, but to shew and to prayse ꝑ workes of God, it is an honorable thynge. Prayer is good with fastinge, and to geue almes is better, then to hoorde vp treasures
Tob. 4. b. Dani. 4. b of golde * For almes delyuereth frō death, clenseth synne, and causeth to fynde euerlastinge life. But they that do synne & vnrighteousnes are the enemyes of their owne soules.

¶ Wherfore I tell you the treuth, and wyll
Tob. 2. a. hyde nothinge from you. * Whā thou prayedest with teares, and buryedest the dead, and lefteste thy dyner, and hyddest ꝑ dead in thy house vpon the daye tyme, that thou mightest burye them in the nyght, I offred thy prayer before the LORDE. And because
Prou. 3. b. thou wast accepte and beloued of God, * it was necessary, that tentacion shulde trye ꝑ. And now hath the LORDE sent me to heale the, & to delyuer Sara thy sonnes wyfe from the euell spryte. For I am Raphael an angell, one of the seuen that stonde before the LORDE.

¶ Whan they herde thys, they were sore & fraped, and trembled, and fell downe vpon their faces vnto the grounde. Then sayde the angell: Peace be wyth you, feare not. Where as I haue bene with you, it is the will of God, geue prayse & thākes vnto him.
Gen. 18. e. and. 19. a. Iud. 13. c. * you thought ꝑ I dyd eate and drynke with you, but I vse meate that is inuisible, and drynke, that can not be sene of men.

Now therfore is ꝑ tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, & tell out all his wonderous workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so ꝑ they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre houres, and praysed God: and whan they rose vp, they tolde all his wonderous workes.

The.xiii. Chapter.

WHen olde Tobias opened his mouth, & praysed the LORDE and sayde: Greate art thou o LORDE for euermore, & thy kyngdom worlde without ende
Deu. 32. f. 1. Reg. 2. b Sap. 16. c * for thou scourgest & healest, thou ledest vn to hell, and bryngest out agayne, and there is none that maye escape thy hande. O

geue thankes vnto the LORDE ye children, of Israell, and prayse hym in the sight of the Heithen. For amonge the hethē whiche knowe him not hath he skatred you, to the intent that ye shulde shew forth his maruelous workes: and cause them for to knowe, that there is none other God almightie but he. He hath chastened vs for oure vngodlines, and for his owne mercy sake shall he saue vs.

Consyder then, how he hath dealt wyth you, and prayse him with feare and drede, & magnifie the euerlastinge kynge in youre workes.

I will prayse him euen in the londe of my captiuyte, for he hath shewed his maiesty vnto a synfull people. Turne you therfore O ye synners, and do rygh[illegible] before God, and be ye sure, that he wil shew his mercy vpon you. As for me and my soule, we wil reioyce in God. Prayse the LORDE all ye his [illegible], holde the dayes of gladnesse, and be thankfull vnto him. O Ierusalem * thou cite of God, the LORDE hath punyshed the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, and geue thankes to the euerlastynge God, that he maye buylde vp his tabernacle agayne in the, that he may call agayne vnto the, all such as be in captiuyte, & that thou mayest haue ioye for euermore.* With a fayre light shalt thou [illegible] & all the endes of the worlde shal honour ꝑ.

¶ The people shall come vnto the [illegible] re they shal bringe giftes, and worshipe LORDE in the, and thy londe shal haue for a Sanctuary for they shal call vpō the greate name in the.

Cursed shal they be that delyple the, & all they that blaspheme the, shal be condempned: but blessed shal they be, ꝑ buylde the vp. And for ꝑ thou shalt reioyce i thy children, for they al shalbe blessed, & gathered together vnto the LORDE. Blessed are they all ꝑ loue ꝑ, & be glad of thy peace. Prayse thou ꝑ LORDE my soule: for ꝑ LORDE oure God hath delyuered his cite Ierusalē from all her troubles I will counte myself happie, yf my [illegible] remayne to se ꝑ clearnes of Ierusalem.

* The gates of Ierusalem shalbe buylded with Saphyre and Smaragde, and all the cōpasse of hir walles with precious stones. All hir stretes shalbe paued wt white [illegible] ble stone, and in all hir stretes shal [illegible] be songe. Prayse be the LORDE, which hath exalted her, that his kyngdome maye be vpō her for euermore, Amen. And so Co-

Tobias made an ende of his talkynge.

The.xiiii. Chapter.

AND after that Tobias had gote
him his syght agayne, he lyued
two and.xl. yeares, * & sawe his
childers childzen. Now whā he
was an hundzeth & two yeare old
he dyed, and was buried honorably in
Ninive. For whan he was fyue and fiftie yeares
of age, he lost the syght of his eyes, and
whan he was thre score yeare olde, he gat his
syght agayne. The residue of his lyfe led he
ryche and increased wel in the feare of God
and departed in peare.

But at the houre of his death he called vn
to him his sonne Tobias, & seuē yonge sy3in
ges his sonnes childzen, and sayde vnto
them. The destruccion of Ninive is at han-
de, for the worde of the LORD cā not fay-
le. All ouer hzethzen that are scatred out of
the londe of Israel, shal come thither agayn
and the whole londe of it that hath bene
wast, shalbe fylled: * and the house of God
that was brent in it, shalbe buylded agayne
with a feare. God shal returne thither: the
hzethen also shall forsake theyr Idols, and
come to Jerusalem, and dwell there, and all
kynges of the earth shalbe glad of her,
and worshippe the LORD God of Israel.
Therfore my childzē, heare youre father
fere the LORD in faythfulnes, seke al
wayes to do the thinge that pleaseth him
Commande youre childzen ỳ they do right
wyse, be myndefull of God, and euer
call vpon him vnto him in treuth, and with
all youre power. Heare me therfore my chyl-
dzen, & abyde not here: but in what daye so
euer I am buried youre mother besyde me
see that I be hence. For I se, ỳ the wickednes
shal bynge it to destruccion and ende.
After the death of his mother, Tobias de-
parted awaye from Ninive, with his wyfe,
childzen, and with his childers childzen
came agayne to his father, and mother in
lawe, and founde them whole and in a good
age. Vnto ỳ care of thē. And he closed theyr
eyes, and was heyer vnto all Raguels goo-
des, and sawe the fifth generacion and chil-
dzen. And whan he was. xlii. yea-
res old he wyued in the feare of the LORD
and his wyfolkes buried hym. And al his
kynsfolkes continued in a good lyfe, and holy
conuersacion: so that they were loued, and
had honour of God and men, and of all
them that dwelt in the londe.

The ende of the boke of Tobias.

The prophet Baruch.

What Baruch conteyneth.

Chap. i Baruch readeth the boke before the kynge, and all the people, which sende money to Jerusalem.

Chap. ii They knowlege, that they haue deserued punyshment: God promyseth them longe quietnesse.

Chap. iii They praye hartely beynge in prison and he exorteth them to amende.

Chap. iiii A sermon to the people, with an exhortacion to patience.

Chap. v He comforteth them, and sheweth the vocacion of the Gentyles.

Chap. vi A copie of the epistle, that Jeremye sent to the Jewes, which were led awaye prysoners vnto Babylon.

THese are the wordes of the boke that Baruch the sonne of Neryas the sonne of Maasia, the sonne of Sedechias, the sonne of Sedey, the sonne of Helchia, wrote at Babylon in the fifth yeare the seuenth daye of the moneth: * what tyme as the Caldees wanne Jerusalem, and brent it. 4.Re.25.b

The.i. Chapter.

AND Baruch dyd rede the wordes of this boke, that Jechonias the sonne of Joachim kynge of Juda might hear and in the presence of all the people, that were come to heare ỳ boke: yee and before all the noble kynges sonnes, before the lordes of the councell and elders: and before the whole people, from ỳ lowest vnto the hyghest: before al them that dwelt at Babylon, by the water of Sodi. Which whē they herde it, wepte, fasted, and prayed before the LORDE.

They made a collectiō also of money acor- B dinge to euery mans power, and sent it to Jerusalem vnto Joachym, the sonne of Hel chya the sonne of Salum preest, with the o- ther preestes: and to all the people which we re with hym at Jerusalem, what tyme as as they had gotten the ornamentes of the temple of the LORDE (that were taken awaye out of the temple) that they myght bynge them againe in to the londe of Juda the.x. daye of the moneth Sban: namely, syluer vessel, (which Sedechias the sonne of Josias kynge of Juda had made.) After that Nabuchodonosor kynge of Babylon had take Jechonias, & al his prices, lordes

and all the people, and led them captyue from Jerusalem vnto Babylon.

C And they sayde: Beholde, we haue sent
Deut.14.c. you money, * to bye you burntofferynges, and incense withal: make you vnleuended bread, and offre for synne vpon the aulter of
Jer.29.b 1.Tim.2.a the LORDE oure God. * And praye for the prosperite of Nabuchodonosor kyng of Babylon, and of Balthasar his sonne: that theyr dayes maye be vpon earth, as ꝑ daies of heauen, that God also maye geue vs strength and lyghten oure eyes: ꝑ we maye lyue vnder the defence of Nabuchodonosor kynge of Babylon, and vnder the protectiō of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in theyr syght. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be reheatred in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

D Thus shall ye saye: * The LORDE
Esra.2.b Dan.9.b our God is rightuous, but we are worthy of confusion and shame: like as it is come to passe this daye, vnto all Juda, and to euery one that dwelleth at Jerusalem: to our kynges, princes, prestes, prophetes, and to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in hym, nor geuen hym credence: we haue not obeyed hym, we haue not herkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sēs the daye that he brought oure forefathers out of the londe of Egypte vnto this present daye, we haue bene euer a mysbeleuynge and vnfaythfull people vnto the LORDE oure God: destroyenge oure selues vtterly, and shrenckinge backe, that we shulde not heare his voyce.

E * Wherfore there are come vpon vs grea
Leuit.26. Deu.28 2 Esr.9. Da.9 te plages and diuerse curses, like as ꝑ LORDE denied by Moses his seruaūt, * which brought oure forefathers out of the londe of Egypte, to geue vs a londe, that floweth wt mylke and hony, lyke as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the LORDE oure God, accordynge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man folowed his owne mynde, & wycked ymaginacion: to offre vnto straunge goddes, and to do euel in the syght of the LORDE oure God

The.ii.Chapter.

FOr the which cause the * LORDE
Dan.9.b our God hath performed his worde, wherof he certified vs, and oure heades that ruled in Jerusalem: yee and oure kynges oure princes, with al Israel and Juda. And such plages hath the LORD brought vpon vs, as neuer came to passe vnder the heauen: lyke as it is fulfylled in Jerusalē, * accordinge as it is wrytten in the lawe of
Deut.28.c. Moses: that a man shulde eate the flesh of hys owne sonne, and the flesh of hys owne doughter. Moreouer, he hath deliuered them in to the hondes of all the kynges, that are rounde aboute vs (to be confounded and desolate) and scatred them abrode in all londes and nacions. Thus are we brought beneth and not aboue, for we haue synned a-
Dan.9.b gaynst the LORDE our God, and not bene obedient vnto his voyce. * Therfor the
Dan.9.b LORDE our God is rightuous, and we with our fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plages that are come vpon vs alreadye, the LORDE had deuysed them for vs: yet wolde we not praye vnto ꝑ LORDE oure God, that we myght euery man turne from his vngodly wayes. For the LORDE hath caused such plages to come vpon vs, for he is rightuous in all his workes, which he hath cōmaūded vs: which we also haue not done, nor harkened vnto his voyce, for to walke in the commaundementes of ꝑ LORD, ꝑ he had gyue vnto vs.

* And now o LORDE of Israel, that
Exo.32.b Dan.9.b that e hast brought thy people out of the lande of Egypte with a myghtie honde, with tokens and wōdres, with thy greate power and outstretched arme: and hast gotten thy
C selfe a name, at it is come to passe this daye.
Dan.9.b * O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy rightuousnesses. Turne thy wrath from vs (we beseche the) for we are but a few left amonge the
Deut.28.b Heythen, where thou hast scatred vs. * Here
Dan.9.b ye our prayers (o LORDE) and oure petitions, bryngе vs out of captiuyte, for thine owne sake: get vs fauoure in the syght of them, which haue led vs awaye: that all londes maye knowe, that thou art the LORDE oure God, and that Israel and his generations calleth vpon thy name.

* O LORD, loke downe from thy holy
Dan.9.b house vpō vs: enclyne thine eare, ꝑ heare vs

...thyne eyes and beholde. For the dead, that be gone downe to theyr graues, and whose soules are out of their bodies, * ascribe not vnto the LORDE nother prayse nor ryghtuousnesse: but the soule that is ...ed for the multitude of hir synnes, which goeth sorowfully and weakely, whose eyes be gone in to hyr: yee such a soule ascrybeth prayse and ryghtuousnesse vnto the LORDE O LORDE, we poure out oure prayers before the, and requyre mercy in thy syght. O LORDE oure God: not for ony godly dedes of oure forefathers, but because thou hast sent out thy wrath, and indignacion vpon vs: accordinge as thou dyddest threaten vs by thy seruauntes ye prophetes, sayenge:

* Thus sayeth the LORDE: Bowe downe youre shulders and neckes, and serue the kynge of Babylon, so shall ye remayne still in the londe, that I gaue vnto youre fathers. But ye wil not do this, nor heare the voyce of the LORDE youre God, to serue the kynge of Babylon: I shall destroye out of the cyties of Juda, wythin Jerusalem and wythout. I wil also take from you the voyce of myrth, and the voyce of ioye, the voyce of the bridegrome, and the voyce of the bryde, and there shall no man dwell any more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babylon seruyce: and therfore hast thou performed the wordes, that thou spakest by thy seruauntes the prophetes: namely, that the bones of oure kynges, and the bones of our fathers shulde be translated out of their place.

Yee lo, now are they layde out in the heate of the sonne, and in ye colde of the night, and dead in greate mysery: with honger, with swerde, with pestilence, and are clene cast away. As for the cyte wherin thy name was called vpon, thou hast layde it wayst, as it is to this daye: and that for the wickednes of the house of Israel, and the house of Juda O LORDE our God, thou hast intreated vs after all thy goodnesse, and according vnto all that greate louynge mercy of thyne which thou spakest by thy seruaunte Moses, in ye daye whē thou dyddest commaunde him to wryte thy lawe before the chyldren of Israel, sayenge: * yf ye will not herken vnto my voyce, then shall this greate multitude be turned in to a very small people, among whom I will scatre them abrode. Not withstondinge I am sure, that this folke wil not herken vnto me, for it is an hardnecked people. But in the londe of their captiuyte, they shall remembre them selues, and learne to knowe that I am the LORDE their God: when I geue them an harte to vnderstonde, and eares to heare. Then shal they prayse me in the londe of their captiuite, and thynke vpō my name. Then shall they turne them from their harde backes, and from their vngodlynesse. Then shall they remembre the thynges that happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised with an ooth vnto their fathers: Abraham, Isaac, and Jacob: and they shalbe lordes of it, yee I will increase them, and not minysh them. * And I will make another couenaunt with them: such one as shall endure for euer: namely, that I will be their God, and they shalbe my people: and I will nomore dryue my people the chyldren of Israel, out of the londe that I haue geuen the.

Deb.30.c
Jacha.8.b
Apoc.21.b

The.iii. Chapter.

AND now O LORDE almygh A
tie, thou God of Israel: our soule that is in trouble, and oure spyrite that is vexed, crieth vnto the: heare vs (O LORDE) and haue pytie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before ye. Thou endurest for euer, shulde we then vtterly perysshe: O LORDE almyghtie, thou God of Israel: heare now the prayer of the * dead Israelites, & of their chyldren, which haue synned before the, and not harkened vnto the voyce of the LORDE their God, * for the which cause these plages hange now vpon vs. O LORDE, remembre not the wickednes of oure forefathers, but thynke vpon thy power and name now at this tyme: for thou art the LORDE our God, and the (O LORDE) will we prayse. For thou hast put thy feare in our hartes, to the intēt that we shulde cal vpon thy name, and prayse the in our captiuyte: and that we myght turne from the * wickednesse of oure forefathers, that synned before the.

Exod.2.a
Dani.3.a
Jer.2.a
3.c.5.a
Nu.14.b
Psa.77.a

Behold, we are yet this daye in oure captiuite, wher as thou hast scatred vs, to be an abhominacion, curse, & synne: like as it hath happened vnto * our fathers also, because of al their wikednesse & departynge from ye.

B
Psa.78.a

O Israel, heare the commaundementes of lyfe: ponder them well with thyne eares, that thou maiest learne wysdome. But how happeneth it Israel, that thou art in thyne enemies londe? thou art waxen olde in a

countre, and defyled with the dead. Why art thou become lyke them, that go downe to theyr graues? Euen because thou hast
Jer.2.b * forsaken the well of wysdome. For yf thou haddest walked in the waye of God truely, thou shuldest haue remayned still safe in thine owne londe.
Pro.3.a.5.a * O learne then where discrecion is, where vertu is, where vnderstondinge is: that thou mayest knowe also from whence commeth, * longe lyfe, a necessary lyuynge, the
Ps.18.b. 118.a lyght of the eyes, and quyetnes. Who euer founde out hyr place? or who came euer in to hyr treasures?

C Where are the pynces of the Heythen become, and such as ruled the beastes vpon the earth? They that had their pastime with the foules of the ayre, they that hoorded vp syluer and golde, (wherin mē trust so much) and made no ende of theyr gatheringe? What is worth of them, that coyned syluer, and were so carefull, and coulde not bringe theyr workes to passe? They be roted out, and gone downe to hell, and other men are come vp in theyr steade. Yonge men haue sene lyght, and dwelt vpon earth: but the waye of reformacion haue they not knowne nor vnderstonde the pathes therof: nother haue their children receaued it, yee right farre is it from them. It hath not bene herde of in the londe of Canaan, nother hath it bene sene at Theman.

D The Agarenes sought after wysdome, but that which is earthly, lyke as the marchauntes of the londe do. They of Theman are connynge also, and they laboure for wysdome, and vnderstondinge: but the waye of true wysdome they knowe not, nother do they thynke vpon the pathes therof. O Israel, how greate is the house of God? & how
Deu.4.f. Jer.32.b Ps.144.a large is the place of his possession? * Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famouse giauntes, that were so greate bodyes, and so worthy men of warre? Those had not the LORDE chosen, nother haue they found the waye of reformacion, therfore were they destroyed: and for somuch as they had no wysdome, they perysshed because of their foolyshnesse.

E Who hath gone vp in to heauen, to take wysdome there, and brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, and hath chosen her aboue golde and so brought her hyther? No mā knoweth the wayes of wysdome, nother is there ony that can seke out hyr pathes. But he that

woteth all thynges, knoweth her, and he hath founde her out with his foreknowlege
Gen.1.a * This same is he which prepared the earth at the begynnynge, and fylled it with almaner of foules, and beastes. * When he sendeth out the lyght, it goeth: and when he calleth it agayne, it obeyeth hym with feare. The starres kepe theyr watch, & geue theyr lyght, yee and that gladly. When he calleth them, they saye: here we be. And so with chearfulnesse they shewe lyght vnto hym, that made them. This is oure God, and there shall none other be compared vnto hym: It is he, that hath founde out all wysdome, and hath * geuen her vnto Jacob his seruaunt, and to Israel hys beloued. & Afterwarde dyd he shewe hymselfe vpō earth, and dwelt amonge men.
Ps.147.a Bar.3.b

The.iiii. Chapter.

THis is the boke of the commaūdementes of God, and the lawe that endureth forcuer. All they that kepe it, shall come to lyfe: but such as forsake it, shal come to death. Turne the o Jacob, and take holde of it: walke by this waye, thorow his bryghtnesse and shyne. Geue not thyne honoure to another, and thy worshippe to a straunge people. O Israel, * how happye are we, seinge that God hath shewed vs such thynges as are pleasaunt vnto hym? Be of good cheare, thou people of God, o thou awncient Israel. * Now are ye solde amonge the Heythem, how be it not for youre bitter destrucciō: but because ye prouoked God the LORDE to wrath, and displeasure, therfore were ye delyuered vnto youre enemies: For ye displeased the euerlastynge God that made you, offerynge vnto deuels, and not God. Ye haue forgotten hym that brought you vp, and youre nurse haue ye greued, o Jerusalem.
Deu.32.a.b Bar.4.a

When she sawe that the wrath of God was commynge vpon you: she sayde: Herke o ye that dwell aboute Syon, for God hath brought me in to greate heuinesse: and why? I se the captiuyte of my people, of my sonnes and doughters, which the euerlastynge God will bringe vpon them. With ioye dyd I norysh them, but now must I leaue them with wepinge and sorow.

Let no man reioyce ouer me wydowe, and forsaken: which for the synnes of my children, am desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, nor wal

in the waye of his commaundements.
and as for the pathes of the treuth, and gode
dede, they had no lusted go in them.

O ye dwellers about Sion come and
holde still in remembraunce the captiuyte
that the euerlastinge God hath brought
vpon my sonnes and my doughters. * He
hath brought a people vpon them from fas
a mightie nacion, and of a straunge
language: which neither regarde the olde
nor pytie the yonge.

They haue caused awaye the heare belo
ged my widowes, leauynge me alone,
and desolate ad chyldlesse. But alas, what
can I helpe your Now he that hath brought
these thinges vpon you, delyuer you also fro
the handes of youre enemies.

Go youre waye (O my chyldren) go youre
waye: I am desolate and forsaken. I haue
put of the clothynge of peace, and put
vpon me the sackecloth of prayer. And for my
cry I will call vpon the moost hyghest.

Be good cheare, o my chyldren * crie vn
to the LORDE, and he shall delyuer you,
from the power of ye tyrantes, youre enemies.

For verely, I haue euer a good hope of
youre prosperous healthe: yee a very glad-
nesse cometh vpon me from the holy one, be
cause of the mercy that ye shall haue of oure
euerlastinge saueoure.

With mournynge and wepynge dyd I let
you go to me but with ioye and perpetuall
gladnesse, shall the LORDE bringe you
againe vnto me. Lyke as the neighbours of
Sion saw youre captiuite from God, Euē
so shall they also se shortly youre saluacion
in God, which shall come on you with grea
honoure and euerlastynge worshippe.

O my chyldren, * suffre pacientlye the
wrath that shal come vpon you. For thoughe
me hath persecuted the, but shortly shalt
thou se his destruction, & shalt treade vpon
his neckes. My delinges haue gone rough
wayes, for they are led awaye as a
flocke that is scatered abrode with the wey
ues. But be of good comforte (o my chyl-
dren) and crie vnto the LORDE: For he
that led you awaye, hath you yet in remem-
braunce: and lyke as ye haue bene mynded
to departe from youre God, * so shall ye now
conuerte youre selues x. tymes more, to ser
ue him and to seke him. For he that hath
brought these plages vpon you, shall bryn-
gen euerlastinge ioye agayne with youre
saluacion. Take a good harte vnto the, o Jeru
salem: for he which gaue the that name, co-
mforteth to do.

Thy sonnes and doughters that were put to
trouble, shall preyse: and such as haue recey
ued of thy fall, shalbe pumished. The cyties
whom thy children serue, and that haue ca-
ried awaye the sonnes, shalbe corrupte. For
lyke as they be now glad of thy decaye, so
shall they mourne in theyr owne destruccio
on. The ioye of theyr multitude shalbe ta-
ken awaye, and theyr cheare shalbe turned
to sorowe. For a fyre shall fall vpon them
from the euerlastinge God, longe to endure
and it shalbe inhabited of deuels for a grea
season.

The .v. Chapter.

Jerusalem, lo now what sorowe
is come vpon the, and behelde the
ioye that cometh vnto the fro
God. Lo, thy sonnes (whom
thou hast forsaken and that wee
re scattered abrode) come gathered toge-
ther, from the east vnto the weste, at the
worde of the holy one, reioysynge in the
honoure of God.

Put of thy mournynge clothes (o Jerusa
lem) and the trouble, and put on the ma-
nyfolde and bewtyfull honoure that cometh
to the from God for euerlastinge glorye.
God shall put the cloake of rygh teousnesse
vpon the, and set a crowne of euerlastynge
worshippe vpon thyne heade: for vpon the
will God declare his brightnes, that is vp-
der the heauen. For the name that
shalbe geuen the of God, is peace of ryght
teousnesse, and the honoure of Gods feare.

Stande vp Jerusalem, lokke vp on yer hye
thynges, and behelde toward the east, and
beholde the children gathered from the east vnto the
weste, which reioyce in the holy worde, be-
synge God in remembraunce. They depar-
ted from the ouerlorde, and were led awaye of
theyr enemies: but now shall the LORDE
bringe them ageine with honoure, as chil-
dren of the kynge home. For God is purpo-
sed to bringe downe all youre mountaynes
yee and all hye rockes, to fill the valleys,
and so to make them euen with the grounde,
that Israel maye be diligent to lerne vnto
the honoure of God. The woodes, and all
pleasaunt trees shall ouershadowe Israell
at the commaundement of God. For
whether shall God bringe Israell
with ioyfull mirth, and in the
light of his maiesty: with
the mercy, and righ-
teousnesse that
commeth of
hymself.

A copie of the epistle that Jeremy the prophet dyd sende vnto the Jewes, which were led awaye prisoners by the kynge of Babilon. Wherein he certifieth them of the thyng that was commaunded hym of God.

The.vi.Chapter.

¶ BEcause of the synnes that ye haue done agaynst God, ye shalbe
Jer.27.a.b. * led awaye captyue vnto Babilon, euen of Nabuchodonosor the kynge of Babylon. ¶ So when ye be come in to Babylon, ye shall remayne there many yeares, and for a longe season: namely .vii. generations: and after that will I bryng you awaye peaceably from thence. Now shall ye se in Babilon, goddes of golde, of syluer, of wood, and of stone: borne vpon mens shulders, to cast out a fearfulnesse before the heythen. But take that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

¶ Therfore, when ye se a multitude of people worshippinge them behinde and before
Deut.6.c. saye ye in youre hartes: O LORDE * it is thou, that oughtest onely to be worshipped. Myne angel also shalbe with you, and I myself will care for youre soules. As for the tymbre of those goddes, the carpenter hath polyshed them: yee gylted be they, and laied ouer with syluer, yet are they but vayn thynges, and can not speake. Lyke as a wench that loueth paramours is trymly decked, euen so are these made and hanged with golde. Crownes of golde vpon their goddes vpō their heades: so ꝑ priestes them selues take the golde, and syluer from them, and put it to their owne vses: yee they geue of the same vnto harlottes, and trymme their whores withall: Agayne, they take it from the whores, and decke their
Jere.10.b. goddes therwith. * yet can not these goddes delyuer them selues from rustes, and mothes. When they haue couered them with clothynge of purple, they wype their faces for the dust of the temple, wherof there is much amonge them. One hath a sceptre in his honde, as though he were iudge of the countre: yet can he not slaye such as offende hym. Another hath a swearde or axe in his honde, for all that is he nother able to defende hymselfe from battayll, nor from theues.

¶ By this ye maye vnderstonde, that they be no goddes: therfore se that ye nother feare them, nor feare them. For lyke as a
Deut.6.c. vessell that a man bieth, is nothynge worth when it is broken, euen so is it with these goddes. When they be set vp in the temple, their eyes be full of dust, through the fete of those that come in. And lyke as the doores are shut in rounde about vpon hym, that hath offended the kynge: or as it were a dead body kepte beside the graue: Euen so the priestes kepe the doores with barres, and lockes, lest their goddes be spoiled of the robbers. They set vp candels before them (yee verely and that many) wherof they can not se one, but euen as blockes, so stode they in the temple. It is sayde, that the serpentes & wormes, which come of the earth, gnawe out their hartes, eatinge them and their clothes also, and yet they fele it not. Their faces are blacke, through the smoke that is in the temple. The owles, swalowes, and byrdes sytte vpon them, yee and the cattes runne ouer their heades.

¶ By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beautyfull: for all that, except some body digge of their rust, they wyl geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no brethe of lyfe wythin them. * They must be
Esay.46.a. borne vpon mens shulders, as those that haue no fete: whereby they declare vnto men, that they be nothynge worth. * Confounded
Esay.44.a. be they then, that worshippe them. For yf they fall to the grounde, they can not ryse vp agayne of them selues: yee though one helpe them vp, and set them vpright, yet are they not able to stonde alone: but must haue proppes set vnder them, lyke dead men. As for the thynge that is offred vnto them their priestes sell it, and abuse it: yee the priestes wyues take therof, but vnto the syeke, and and poore they geue nothynge of it, the women with childe, and the menstruous lay hōdes of their offerynges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayde of them. From whence commeth it then, that they be called goddes? The women sytte before the goddes of syluer, golde and woode, and the priestes syt in their temples, hauynge open clothes, whose heades and beardes are shauen, and haue nothynge vpon their heades: roaringe and

yet their goddes, as men do at the feast,
when one is dead.

They also take awaye ye garmētes
wherwith they decke their wyues & chil
dren, whether it be good or euell ye
commōdeth vnto them, they are not able to
recompence it: they can neither set vp a kyn
ge, nor put him downe. In like maner they
can neither geue riches, nor rewarde euell.
Though a mā make a vowe vnto them &
keepe it not, they will not require it. They ca
not deliuer a man from death, neither are
able to defende ye weake from ye mightye.
They can not restore a blynde man to hys
sight, nor helpe any man at his nede. They
can shewe no mercy to the widowe, nor do
good to the fatherlesse. These goddes of
wodde, golde and syluer, are but euen
as stones, that be hewen of the moun-
tayne. They that worshippe thē, shal be cō-
founded. How shulde they then be taken for
goddes? yea how darre me call thē goddes?
Although the Caldees worshipped them
for certayne that they were but domme &
coulde not speake: yet they them selues of-
ten times, yf they wold fayne haue hi to speake
as they saye, they coulde fele ye may not mo
ue their when these men come to vnderfō-
ge, they shall forsake them, for their god-
shall take no vengeāce. A greate sorte of
women girded with coardes, syt in the stre-
tes, and burne olyue berries. Now yf one of
them be rauyshed awaye, and lye with any
man, he cōme by the taketh hir neghbourelle
to task, because she was not so worthely
vsed, nor hir corde broken. What so
euer is done for them, it is but in vayne and
nought. How maye it then be thought or sayde
that they are goddes? Carpenters & gold-
smithes make them, neither be ye any other
thinge but euen what the worke men wyll
haue of them. Yea the goldsmithes them sel
ues that make them, are of no longe contyn-
uance. How shulde then the thinges that
are made of them, be goddes? Nayne ther-
by are the thinges (yee very shame is it)
that they leaue behynde the their posterite.
For yf warre or sickenes cōmeth any warre or
plage vpon them, then the preestes ymagyn,
where they maye hyde the selues with the.
Thus can men thinke then, that they by god-
des which neither maye defende them selues
from warre, nor delyuer the from myschyefe
nor plage, they be but of wood, of stone,
of syluer and of golde: all people and kyn-
redes shall knowe hereafter, that they be but
thinges: yee it shalbe openly decla-
red, that they be no goddes: but euen the be
ry workes of mens handes, and that God
hath nothinge to do with them. They can
set no kynge in the lōde nor geue rayne vn-
to men. They can geue no sentence of a mat-
ter, neither defende ye lōde frō wronge: for they
are not able to do so much as a crowe, that
flyeth betwixte heauen and earth.

Whē there happeneth a fyre in the house G
of those goddes of wodde, of syluer, and of
golde, the preestes wil escape & saue thē sel-
ues, but the goddes burne as the balkes
therin. They can not withstonde ony kyn-
ge or battayle: how maye it then be thought or
graunted, that they be goddes? Moreouer,
these goddes of wodde, of stone, of golde, &
syluer maye neither defende thē selues from
theues nor robbers: yee the very wicked are
stronger then they. These stripe them out of
their apparell, that they be clothed wyth-
all, these take their golde and syluer from
them, and so get thē awaye: yet can they not
helpe thē selues. Therfore it is much better
for a man, to be a kinge and so to shewe hys
power: or els a profitable vessel in a house,
wherin he that vseth it, might haue pleasu
re: yee or to be a dore in houle, to kepe such
thinges safe as be therin: then to be such a
vayne god. The sonne, the mone, and all ye
starres when they geue their lyghte
are obedient, and do men good: When the
lightenynge glistereth, all is cleare: The
wynde bloweth in euery countre, and whē
God cōmaundeth the cloudes to go rounde
about the whole worlde, they do as they
are bydden: when the fyre is sent downe frō
aboue and commaunded, it burneth vp hil-
les and woodes: But as for those goddes, H
they are not like one of these thinges, neither
in beuty nor strength. Wherfore men shul-
de not thinke, nor saye ye they be goddes, se-
ynge they can neither geue sentēce in iudg-
ment, nor do men good. For so much now
as ye are sure, that they be no goddes, then
feare them not: For they can neither speake
euell nor good of kinges. They can shewe
no tokens in heauen for the heythen, neither
shyne as the Sonne, nor geue light as the
Mone: yee ye vnreasonable beastes are bet-
ter then they: for they can get thē vnder the
rofe, and do them selues good. Now can ye be
certified by no maner of meanes, that they
be goddes: therfore feare thē not. For like as
a fraybeggarde in a garden of cucumbers
keepeth nothinge, euen so are their goddes
of wood, of syluer, and golde: and like as a
whyte thorne in an orchārde ye euery byrde

syteth vpon: yet like as a dead body that is cast in the burne. Euen so is it with those goddes of wodde, syluer, and golde.

By the purple and scarlet which they haue vpon them, and soone fayleth away, ye maye vnderstonde, that they be no goddes: yee they them selues shalbe consumed at the last, which shal be a greate rebuke of the londe. Blessed is the goodly man, that hath no ymages, and worshippeth none: for he shalbe farre from reproffe.

The ende of the prophet Baruch which is not in the Canon of the Hebrue.

The boke of Judith.

What this boke conteyneth.

Chap. i. Of the noble cite Ecbatanis. Of Nabuchodonosor the kynge of the Assyrians, of his victory and power.

Chap. ii. The vnreasonable lettre that Nabuchodonosor had to raygne: of his hoost, & tyrannye.

Chap. iii. Dyuerse kynges and prynces yelde them selues for feare. The spoylyng of Mesopotamia and pyde of the kynge.

Chap. iiii. The Iewes are stronged and enarmed for Jerusalem and the temple, maketh their londe stronge, prepare them selues to the battayll, call vpon God, and Eliachim the yelde commaundeth them.

Chap. v. Holofernes taketh indignacion at the children of Israel, demaundeth what they go about to do: forme them selues. Achior declareth vnto him the truth.

Chap. vi. Holofernes threatneth the truth to vtter, and blasphemeth both the people of the Iewes: Achior vpon his answere declareth all the matter, which moueth the people to reyse vpon God.

Chap. vii. Holofernes layeth syege to Bethulia. The [illegible] of Israel trye vpon God. Holofernes [illegible] the water course from them, so that they [illegible] the [illegible] greate thyrst, and are vnquyeted. Ozias [illegible] from, and appoynteth them selues to the grace of God.

Chap. viii. Judith reprouyth the elders that sate a tyme to the mercy of God: she ordeyned a prayer in [illegible] & so prayse, exhorteth the kynsfolkes of God, and teacheth them her deuyse.

Chap. ix. Judith goeth in to her oratory, and prayeth frequently vnto God, for the deliuerance of her people.

Chap. x. Judith decketh her self of the best fashion, taketh her mayden with her, & goeth forth by night, to Holofernes tent.

Chap. xi. Iudith taketh Holofernes the ruyne of his mynstrye, which pleaseth him well.

Chap. xii. Holofernes commaundeth to lattrage her well, and geueth her leaue to go in & out to his pauylyon and bed: a greate supper, wherein he is dronken.

Chap. xiii. Judith smyteth Holofernes, prayeth vnto God for strength, taketh of the heade of Holofernes, and bryngeth it in to the cite, where the people reioyce and prayse God.

Chap. xiiii. Holofernes heade is fixed vp vpon the walles, children of Israel fall vpon their

Chap. xv. [illegible] in to the nombre of the people of God.

Chap. xvi. Holofernes hoste [illegible] them, the other cites of [illegible] greate spoyles.

Chap. xvii. Judith [illegible] people [illegible] & the people [illegible] & [illegible] Judith made [illegible]

The first Chapter.

In the xii yeare of the reigne of the Medes [illegible] many people vnder his dominion, and buylded a noble strong cite, which he called Ecbatanis. The walles of it made he of fre stone, foure score cubites hye, and fyftie cubites brode. He made towres there vpon of an hundreth cubites hye. But vpon the foure corners euery syde was twentie foot brode. He made the portes in the height like as the towres. This kynge ruled in his mighte hoost, and in his glorious charrettes.

So in the xviii yeare of his raigne it happened, that Nabuchodonosor the kynge of Assirians (which raigned in the greate cite of Ninue) fought against Arphaxat, and ouercame him in the greate felde called Ragau, beside Euphrates and Tigris and Iadason in the felde of Ercad the kynge of Elikes.

Then was the kyngdome of Nabuchodonosor exalted, and his hart was lift vp, and he sent vnto all them that dwelt in Cilicia, in Damascus, in Libanus, and vnto the Heithen that dwelt in Carmel and Cedar, and to such as dwelt in Galile in the greate felde of Eldrelon, to all them that dwelt in Samaria, and beyonde the water of Iordane vnto Jerusalem and the whole lande of Jesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor kynge of the Assirians sende messangers. But they all holde pese content, wolde not sende vnto him, & sent the messangers awaye empte and put them a waye without honoure. Then Nabuchodonosor the kynge toke indignacion at all thole landes, and swore by his trone and by his kyngdom, that he wolde be auenged of all these countres.

The ii. Chapter.

In the.xvii. yeare of kynge Nabuchodonosor, vpō ỳ.xxii. daye of the firste moneth, it was deuysed in the courte of Nabuchodonosor the kynge of the Assirians how he myght defende himselfe. So he called vnto him all his elders, all his captaynes and men of warre, and shewed them his secrete counsell and tolde them that his purpose was to bringe ỳ whole earth vnder his dominion. Now whan they were all content with this sayenge, Nabuchodonosor ỳ kynge called Holofernes the chefe captayne of his warres & saide vnto him: Go thy waye forth agaynst all the kyngdomes of ỳ west, and specially agaynst those that haue despised my commaundement. * Thou shalt spare no cyte, all stronge cities shalt thou bryng in subiection vnto me.

Then Holofernes called together all the rulers & gouuerners of all the power in Assiria, and mustred the souldyers vnto ỳ hoost (as the kynge commaunded him) name ly an hundreth and twētye thousande fyghtynge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordinaūce did he bringe with an innumerable multitude of camels, so that the hoost was well prouyded for with oxen, and small catell, and ỳ without nombre. He caused come to be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kynges house. So he toke his iourney, and he & all his hoost, with charrettes, horsmē, and archers of whom there were so many, that they couered the grounde of the lande, lyke vnto grashoppers.

And whan he was gone past the borders of the Assirians, he came towarde the great mountaynes of Ange, which lye vpō the left hande of Celicia: and so he wente vp in to all their castels, and wanne euery stroge hold. As for ỳ welthy cite of Melothus, he brake into it & spoyled all ỳ children of Thara and the Ismaelites, which laye towarde the wyldernes and vpon the south syde of ỳ lande of Chelon. He wente ouer Euphrates and came in to Mesopotamia, and brake downe all the hye cities that were there. Along by the brooke of Mambre tyll a man come to the see: and he toke the borders in frō Celicia vnto the coastes of Japhet towarde ỳ south. He caried awaye all the Madianites, and spoyled all their goodes: & who so euer withstode him, he slew thē with ỳ swerade. Furthermore he wente downe in to the felde of Damascus in the tyme of haruest, and brēt vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of him fell vpon all them that dwelt in earth.

The.iii. Chapter.

So the kynges & princes of all cities & lōdes sent their Embassatours namely, they of Syria and Mesopotamia, Syria Sobal and Lybia & Celicia, which came to Holofernes, & sayde: Let thy wrath ceasse towarde vs: It is better for vs to serue the greate kynge Nabuchonosor vnto oure lyues, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All oure cities and possessions, all mountaynes and hylles, all feldes, greate and small catell, shepe, goates, oxen, and camels, all oure goodes and housholdes, be in thy power, vnder thy subiection be it altogether. We oure selues also & oure children wylbe thyne owne, come vnto vs a peaceable LORDE, and vse our seruyce at thy pleasure.

Then came Holofernes downe from the mountaynes with horsemē & greate power, and conquered all stronge fensed cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & such as were mete for ỳ warre, to helpe him. * There came such a feare also vpon those coūtrees, ỳ the indwellers of all the cities, the princes & rulers & the people together, wēte forth to mete him as he came, & receaued hym honorably with garlandes & torches, with daunses tabrettes, and pypes

Neuertheles though they dyd thys, yet might they not swage his rigorous stomak: but he destroyed their cities, & hewed downe their woodes. For Nabuchodonosor the kynge had commaunded him, that he shulde rote out all the goddes of the londe, to ỳ intent that he onely might be called and taken for God, of the nacions which Holofernes with his power brought vnder hym. So wēte he thorow Syria Sobal, & thorow all Appamia, and all Mesopotamia, came to Idumeans in the londe of Gabaa & Septopolis, and toke their cities, and remayned there thirty dayes, wherin he caused al the whole multitude of his hoost to be gathered together.

The.iiii. Chapter.

WHan the chyldren of Israel that dwelt in Jewry herde this, they were sore afrayed of him. There came such tremblinge also & feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities and their temples. So they sent in to all Samaria rounde aboute vnto Jericho, toke in and occupied all the coppes of the mountaynes, made fast the townes with walles, and prepared corne for them agaynst the battayll.

Eliachim also ỹ preest wrote vnto all them that dwelt towarde Esdrelon (whiche lyeth ouer agaynst ỹ greate felde by Dotha Jm) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, where there myght be ony waye and passage to Jerusalem, & ỹ they shulde holde diligent watch, where ony straight way was betwixt ỹ mountaynes. And the chyldren of Israell dyd, as Eliachim the preest of the LORDE had commaunded thē. * And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wiues. The prestes put on hayre clothes, and layed the ponge babes before the temple of the LORDE, and couered the aulter of the LORDE with an heere cloth. And with one accorde cried they vnto the LORDE God of Israel, that their children shulde not be geuen in to a pray, and their wyues in to a spoyle, ỹ their cities shulde not be layed waist, & ỹ their Sanctuary shulde not be vnhalowed and so they to be a shame and rebuke vnto the heithen.

Then Eliachim the hye preest of the LORDE wente rounde aboute all Israel, & spake vnto them, sayenge: Be ye sure, that the LORDE will heare youre peticions, yf ye cōtynue stedfast in fastinges and prayers in the sight of the LORDE. Remembre. Moses the seruaunte of the LORDE, * which ouerthrew ỹ Amalechites (ỹ trusted in their might and power, in their hoost, their shildes, in their charettes and horsme) not with weapens, but with holy prayers. Euen so shall all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exhortacion they cōtynued in prayer before the LORDE. In so much that they which offred brent sacrifices vnto the LORDE, offred the offringes vnto the LORDE beynge araped in heere clothes, and had ashes vpon their heades. And they all besought God from their whole hart, that he wolde loke vpō ỹ people of Israel.

The.v.Chapter.

AND worde came to Holofernes the pryncē of the warres of the Assyrians, that the chyldren of Israel prepared them selues to make resistaunce, and how they had stopped the wayes betwixte the mounes. Then was he exceadinge wroth, & called all ỹ pryncēs of Moab, & the captaines of Ammon, & sayde vnto thē: Tell me, what people is this, that kepeth in the mountaynes? Or what maner of cytties are they? What is their power? Or what maner of hoost haue they? Who is their captayne? And why do they despise vs * more then all those that dwell in the east) and come not forth to mete vs, that they myght receaue vs with peace?

* Then Achior the captayne of all ỹ Ammonites answered, and sayde: Syr, yf it please the to heare me, I will tell the trueth before the concernynge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

This people is of the generacion of the Caldees, they dwelt fyrst in Mesopotamia, for they wolde not folowe ỹ goddes of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heaue and earth: which also commaunded them that they * shulde go frō thence, and dwell as pe can. & Now whā there came a derth in to ỹ whole lōde * they wente downe to Egipte there they dwelt foure hundreth yeares, in ỹ which they multiplied so greatly, that their hoost might not be nombred. * And whā the kynge of Egipte oppressed them, and subdued thē in buildinge of his cities with makinge of clape & brick, they cried vnto God their LORDE, which punyshed the whole londe of Egipte with dyuerse plages.

* Now whan the kynge of Egypte let the go their wayes, and the plage ceased, & they folowed after the, to take the, and to bringe thē agayne in to his seruyce, whyle they were flyenge awaye, the God of heaue opened the see, so that the waters stode fast vpon both the sydes as a wall, and their went thorow ỹ botome of the see dre shod. In the which place whan an innumerable people of the Egipcians folowed vpon them, they

ouerwhelmed with the waters, that there remayned not one, to tell the that cam after, how it happened.

So when this people was passed thorow the red see, they came in to the wylderne of mount Sinai, where neuer man might dwell alowe, and where the sonne of mā had neuer vsed.* There were the bytter waters made swete for them that they myght drynke, & .xl. yeares had they meate frō heuen. Where so euer they wente (without bowe and arowe, without bucler or swearde) God fought for the, and caused the to haue the victory, yee no man was able to ouercome this people, excepte it were so, that they departed vnfaithfully from the worshippinge of the LORDE their God.* But as often as they worshipped eny other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion. Neuertheles as oft as they were sory for departinge frō the worshippe of their God, the same God of heauen gaue them power & strength to withstande their enemies.

Thus ouer they slew the kynge of the Cananites, Jebusites, Pherezites, Hethites, Gergesites and Amorites, and all the mightie men of Hesebon, and toke their londes and cities in possession: & so longe as they synned not in the sight of their God, it wente well with the, for their God hateth vnrighteousnesse.* For in tymes past whan they were out of the waye, which God had geuen them that they shulde walke in it, they were ouercome in dyuerse battayles of many nations, and many of them were caried awaye prisoners in to a straunge coūtre. But now sence they haue turned them selues agayne vnto the LORDE their God, & are come home agayne out of the countrees where they were scatred abrode: and thus haue they recouered these moūtaynes & dwell therein, yee Jerusalē where their Sanctuary is, they haue it agayne in possession.

And therfore my lorde, make diligent inquisitiō, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst the, for doutles their God shall delyuer them in to thy handes, and subdue them vnto thy power. But yf this people haue not displeased their God, we shall not be able to withstande the*, for their God shall defende the, and we shall be a shame before the worlde.

And whan Achior had spoken out these wordes all the gentlemen of Holofernes were wroth, & thought to slaye him, & saide one to another what is he this, which darre saye the children of Israel are able to withstande Nabuchodonosor the kynge and his hoost, where as they are an vnwapened people, without strength or vnderstondinge at the feates of warre? That Achior therfore may knowe, that he hath deceaued vs, we will go vp in to the mountaynes: and whan the mightie men of the are taken, he also shalbe stickte with the swearde, that all the people maye knowe, that Nabuchodonosor is the God of the earth, & that there is none other without him.

The.vi.Chapter.

A

SO whan they had left of speakynge, Holofernes toke sore in dignacion, & saide vnto Achior: For so much as thou hast prophecied vnto vs, sayenge:* the people of Israel shalbe defended of their God, I will shew the, that there is no God but Nabuchodonosor, yee whan we slaye them all as one man, thou also shalt perisshe with them thorow the swerade of the Assirians, & all Israel shal be destroyed with the, & the shalt thou fele, that Nabuchodonosor is the lorde of the whole earth. Then shall the swerade of my knyghthode go thorow thy sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be vtterly destroyed with the. But yf thou thynkest thy prophecy to be true, why dost thou then chaunge thy colour? why art thou afrayed? Thynkest thou that my wordes are not able to be performed? But that thou mayest knowe, that thou shalt fele these thinges with them, beholde, from this houre forth wyll I sende the vnto ponder people, that whan the punyshment of my swerade (which they haue worthely deserued) falleth vpon them, thou mayest be punyshed with them.

Judit. f.i

B

So Holofernes cōmaunded hys seruauntes to take Achior, & to cary hym vnto Bethulia, and to delyuer hym in to the handes of the children of Israel. Then Holofernes seruaūtes toke him, & were thorow the playne felde. But whan they drew nye vnto the mountaynes, the slyngecasters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, & bounde Achior hand & fote to a tree, & so left hym bounde & turned agayne vnto their lorde.

Notwithstondinge the children of Israel wente downe frō Bethulia, came vnto him,

lowsed him, brought him to Bethulia, set him in the middest of the people, and axed him what the matter was, that the Assirias had left him bounde.

C Oslas the sonne of Micha of the tribe of Simeon, & Charmim (which is also called Gothoniel) were ꝑ pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before thē all, he tolde thē, * what answere he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himselfe was wroth, & cōmaunded him for the same cause to be delyuered vnto ꝑ Israelites: that whā he ouercame the childrē of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he Judit.5 k salde: * ꝑ God of heauen is their defender.

And whan Achior had playnely tolde out all these thinges, all the people fell downe vpon their faces, prayslnge the LORDE, poured out their prayers together vnto the LORDE, with a generall cōplaynte & weppynge, & sayde: O LORDE God of heauen and earth, beholde their pryde, and loke vpon oure lowlynes, and considre how it standeth with thy sayntes, and make it to be knowne, ꝑ thou forsakest not those, which holde them fast by the, and that thou brynggest thē lowe, that presume of them selues, and make their boast in their owne strēgth.

D So whan the wepinge and prayer of ꝑ people (which they had made the whole daye lōge) was ended, they cōforted Achior sayenge the God of oure fathers, whose power and strength thou hast prayed, shall so rewarde the, that thou shalt rather se their destruccion. Whan the LORDE our God thē shal geue his seruauntes this liberte, God be wt the also amonge vs: so that yf it please the, thou with thyne mayest dwell with vs.

Now whan Oslas had ended the councell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refreshed them selues after the fastynge. And afterwarde was all the people called together, whiche made their prayes all the night longe in the congregation, and be sought the God of Israel, for helpe.

The.vii.Chapter.

A THe next daye Holofernes commaunded his hoost, to go vp a- Judit.2 b gaynst Bethulia, * There were an. C. and. xx. thousande fightinge men on fote, and two and two & twentie thousande horsmen, besyde ꝑ prepatynge of them that were wonne, & came to them on euery syde out of the countrees and cities which he had take. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by ꝑ hyll syde, vnto ꝑ top that loketh ouer against Dothaim, from the place whiche is called Belma, vnto Chelmon that lyeth towarde Esdrelon.

Now whan the childrē of Israel sawe so B greate multitude of the Assirians, they fell downe flat vpon the grounde, strowed ashes vpon their heades, and prayed with one accorde, that the God of Israel wolde shew his mercy vpō his people. And so they toke their weapens, and sat dewirte ꝑ mountaynes in the narow place, and kepte ꝑ wape daye and night. But whyle Holofernes was goinge aboute, he founde the watr springe, which from the south syde was cōueyed in to the cite by a condyte: this commaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walles, which they vsed secretly, more for pleasure then for necessite.

Then wente the Ammonites & the Mo- C bites vnto Holofernes, and sayde: The childrē of Israell trust nether in speare nor rowe, but haue taken in, and kepe the mountaynes and hilles, That thou mayest ouercome them therfore without ꝑ strykinge of ony battayll, set mē to kepe the welles, that they drawe no water out of them: so shalt thou destrope thē without swerade, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so much as it lyeth in mountaynes. These wordes pleased Holofernes well and all his men of warre, and * he set an hundreth men at euery well Jud.2 rounde aboute.

And whan this watch had endured tow D tie dayes, ꝑ cisternes & all springes ꝑ had water, fayled them that dwelt in the cite of Bethulia, so that in the whole cite they had not drynke ynough for one daye, for the people had water geue them daylie in a measure. Then came the men and women, yonge persōnes & childrē all vnto Oslas, and sayde all with one voyce: * God be iudge bet- Judit.7 wene vs and the, for thou hast dealt euell by vs: thou woldest not speake peaceably vnto the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no mā to helpe vs, where as we are brought

ryne before their eyes in thirst and greate
destruction. Therfore gather now together
all the people that be in the cite, that we
maye all yelde oure selues willingly vnto
the people of Holofernes: for better it is that
we be captyue and prayse the LORDE with
oure lyues, then to be slayne and perysshe,
and to be laughed to scorne and shamed of
every man whan we se oure wyues & chyl-
dren dye before oure eyes. We take heauen
and earth this daye to recorde, and the God
of oure fathers (which punisheth vs accor-
dynge to the deseruynge of oure synnes) &
geue you warnynge, that ye geue vp the ci-
te vs in to the power of Holofernes hoost,
that our ende may be shorte with y swearde,
which els shall endure longe for wante of
water and for thirst.

Whan they had spoke out these wordes,
there was a greate weppynge and howlyn-
ge in the whole congregacion, and that of
every man, and they cryed vnto the whole houre
longe vnto God with one voyce, sayenge:
we haue synned with oure fathers, we haue
done amysse, we haue dealt wickedly. Thou
art gracious, haue mercy vpō vs, punysh
vs in righteousnes with thine owne scour-
ge, and geue not those ouer that knolege
not how a people which knoweth the not,
they saye amonge the heithen: * where
is their God?

And whan they were so weery with this
mone and weppynge, that they helde their
tonges, Ozias stode vp with watrye eyes,
and sayde: * O take good hartes vnto you
(dere brethren) and be of good cheare, and
let vs tarye yet these fyue dayes for mercy
of the LORDE: peraduenture he shal cut a-
way his indignacion, and geue glory vnto
his name. But yf he helpe vs not whan the-
se dayes are past, we shall do as ye ha-
ue sayde.

The.viii.Chapter.

And it happened whā these wor-
des came to the eares of Ju-
dith a wyddowe, which was y
doughter of Merary, the sonne
of Idox, the sonne of Joseph,
the sonne of Ozias, the sonne of Elai, y son-
ne of Jammor, the sonne of Gedeon, the son
ne of Raphaim, the sonne of Achitob, the
sonne of Melchia, the sonne of Enam, y son
ne of Nathania, the sonne of Salathiel y
sonne of Symeon, the sonne of Ruben. And
her husbande was called Manasses, which
dyed in the daye of the barlye harueste. For
whyle he was byndinge y sheaues together
in the felde, the heate came vpon his heade.
and he dyed at Bethulia his cite, and there
was he buried beside his fathers. Now was
Judith his desolate wydowe thre yeares a
sir monethes. And in y hygher partes of hir
house she made hirself a preuy chābre, wher
she dwelt, beynge closed in wt hir maydes.
She dyd weare a smocke of heere & fasted
all the dayes of hir lyfe, excepte the Sabba-
thes, and new moones and y solempne da-
yes that the people of Israel kepte. She
was a fayre and beutyfull personne. Hyr
husbande also had left her greate ryches, a
plenteous houshold, greate vnmoueable
possessions and many cattell. Also Judith
was a woman of a very good reporte with
euery one, for she feared the LORDE greatly, and there was no body that speake an
euell worde of her.

Whā this Judith herde, how Ozias had
promysed the people, * that after the fyfte
daye he wolde geue vp the cite vnto the Is-
sirians, she sent for the elders Chabry and
Charmin: and whan they came to her, she
sayde: what thinge is thys, wherin Ozias
hath consented, that yf God helpe not with-
in fyue dayes, he wyll geue ouer the cyte to
the Assirians: What are ye, that ye tempte
the LORDE? This deuyce optayneth no
mercy of God, but prouoketh hym vnto
wrath and displeasure. Wyll ye set the mer-
cy of the LORDE a tyme, and apoynte hym
a daye after youre wyll?

Neuertheleffe for so much as the LOR-
DE is pacient, let vs rather amende oure
selues pourynge out teares, and beseche hym of grace. * For God threatneth
not as a man, nother wyll he be prouoked
vnto wrath as the chyldren of men. And
therfore let vs hartely fal downe before him
and serue hym with a meke spyrite, and with
weppynge eyes saye vnto the LORDE, that
he deale with vs accordinge to his owne wil
and mercy: that lyke as oure harte is now
pered, and brought lowe thorowe y pryde
of them, it maye so be comforted thorowe
hys grace: in so much as we folowe not the
synnes of oure fathers, which forsoke their
God, and worshypped other goddes: * for
the whiche synne they perysshed with the
swearde, were spoyled and brought to sha-
me of al their enemies. As for vs, we knowe
none other God but onely him, for whose cō
forte let vs tary wt mekenesse. * He shall re-
quyre and make inquisition for our bloude,
from the veracions of our enemies: he shall

Jud.7.f

Jere.18.b and.26.a

Judith 2.b 4.a.6.a.

Deut.32.c

bryngе downe all the Heithen, that ryse vp agaynst vs, & put them to dishonoure, euen the LORDE oure God.

D Therfore deare brethren, seynge ye are the honorable and elders in the people of God, vnto whom al the people haue respect and vpon whom the life of the people stondeth, lift vp their hartes with youre erectacion, that they maye cal to remembraunce
Deu 8 a 2 par. 32 f * how oure fathers also in tymes past were tempted, that they might be proued, yf they worshipped their God a right. They ought
Gen. 17. a and. 22. a to remembre, * how oure father Abraham beynge tempted, and tryed thorowe many trybulacions, was foūde a louer and frende
Gen. 28. b & Pso. 2. b Heb. 12. a of God, so was * Isaac, so was Iacob, so was Moses, & al they yͤ pleased God, beynge tryed thorowe many troubles, were foūde stedfast in fayth. Agayne they that receaued not their tentacions with the feare of God, but put them selues forth with vnpaciency and murmurynge agaynste God,
Nu. 11 b and. 21 a 1. Cor. 10 a * perysshed of the destroyer, and were slayne of serpentes. And therfore shulde not we vndertake to be auenged, for the thinge that is done vnto vs: but to consydre, that all these punyshmentes are farre lesse then oure synnes and mysdedes: Beleuynge also, * that
Rom. 8 b this correction commeth vnto vs (as to the seruauntes of God) for amendment, & not for oure destruccion.

C Then sayde Osias and the elders vnto Judith: All that thou speakest, is true, and no man can reproue thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and feareſt God. And
1. Cor. 14 d 1. Joh. 4 a 1. Tess. 5. a Judith saide vnto them: * Beynge ye knowe, that my wordes are of God, then proue my counsell and deuyce, yf it be of God: and beseke God, that he wyll brynge my counsell to a good ende.

Judit. 10 b * Thus haue I deuysed: ye shall stonde this night before the porte, & I wil go forth with Abra my mayde: Praye ye therfore vnto God, that he wyll graciously remembre his people of Israel within fyue dates, as ye haue sayde. As for the thinge that I go in hande withall, are ye no questions of it, tyl I open it vnto you my selfe: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osias the prince of the people of Juda saide vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies. And so they wente from her agayne.

The. ix. Chapter.

NOw whā they were gone their waye, Judith wente in to her oratory, put on an heery smocke, strowed ashes vpon hir heade, fell downe before the LORDE, and cryed vnto hym, sayenge: O LORDE God of my father Symeon * which gauest him a sweарde for a defence against the enemies, that vsed violence and willfulnes, & that rauyshed the virgin and put her to dishonestly, Thou that gauest their wives in to a praye, and their doughters in to captyuyte, and all their praye for a spoyle vnto the seruauntes, which bare a zele vnto the, helpe me wydowe, O LORDE my God, I beseke the. For thou hast done all thinges from the begynnynge, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgementes are done in thy euerlastynge foreknowlege. O loke now vpō the armyes of ỹ Assyrians, * like as it was thy pleasure
e somtyme to loke vpon the hoost of the Egyptians, whā they beynge weapened, persecuted thy seruauntes, & put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokedest vpon their hoost, castinge a thick darckenes before them: and whan they came in to the depe, the waters ouerwhelmed the.

Euē so LORDE let it go with these, that
g trust in ỹ power and multitude of their men of warre, in their charettes, arowes & speares, and knowe not, that thou onely art oure God, * which destroyest warres from the beginnynge, and that thou art ỹ LORDE. O lyft vp thine arme now lyke as euer from ỹ begynnynge, and in thy power bryng their power to naught, cause their mighe to fall in thy wrath. They make their boast, they wyl vnhalowe and defyle thy Sanctuary, and to wayst the tabernacle of thy name, & to cast downe the horne of thine aulter with their sweard. Bryng to passe (O LORDE) ỹ the pryde of the enemye maye be cut downe with hys owne sweарde: ỹ he maye be taken with the snare of his eyes in me, and ỹ thou mayest smyte hym with the lyppes of my loue. O geue me a stedfast mynde, that I maye despyse hym and his strength, and that I maye destroye hym.

This shal bryng thy name an euerlastin
C ge remembraunce, * yf the hande of a woman ouerthrowe him. For thy power (O LORDE) stondeth not in ỹ power of men, neither hast thou ony pleasure in the strēgth of horses. There was neuer proude personne that

but in the prayer of the humble
& them that thy pleasure bene euermore.
O God of the heauens, thou maker
of waters, and LORDE of al creatures,
me poore woman, callynge vpon the,
& putting my trust in thy mercy. Re-
member thy couenaunt O LORDE, and
put wordes in my mouth, and stablysh
counsayle in my hart, that thy house maye
be filled in holynes, and that all the
people maye knowe and vnderstonde, þ
thou art God, and that there is none other
but thou.

The.xi.Chapter.

AND whan she had lefte of cryenge to the LORDE, she rose vp from the place, where she had lyen flat before the LORDE and called hir mayde, went into hir house, layed the heerie cloth from her, & put of the garmētes of hir widowhode, washed hir body, anoynted her with precious thinges of swete sauour, broyded and plated hir hayre, set an hat vpon hir heade, and put on such apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelettes, spanges, earynges, rynges, and decked herself with all her best araye.

LORDE, gaue her also a speciall grace & fayrnesse (for all this deckinge of hir was not done for ony volupteousnes & pleasure of the flesh, but of a right discrete and vertue, therfore dyd the LORDE encrease hyr bewtye) so þ she was exceadynge amiable and wel fauoured in all mens eyes. She gaue hir mayde also a bottell of wyne & a pot with oyle, pottage, cakes, bread and fygges, and vitayle hir waye.

And whan she came to the porte of the cite founde Ozias and the elders of the cite wayting there. Which whan they sawe her they were astonyed, & marualled great at her bewty, neuertheles they axed no question at her, but let her go, sayenge: The God of our fathers geue the his grace, and with his power performe all the deuyce of thy herte, that Jerusalem maye reioyce ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they þ were there, sayde vnto one voyce: so be it, so be it. Iudith made hir prayer vnto the LORD, whan she came out at the porte, the .v. hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the spryngē of the daye, the spyes of the Assirias met vn-

her, and toke her, sayenge: whence commest thou: Or whither goest thou: She answered: I am a doughter of þ Hebrues, and am fled from them, for I knowe, that they shalbe geue vnto you to be spoyled: because they thought scorne to yelde thē selues vnto you, that they might fynde mercy in youre sight. Therfore haue I deuysed by my self after this maner: I will go before the prynce Holofernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wynne them, so that not one man of his hoost shall perish.

And whan these men had herde hir wordes, & consydered hir fayre face, they were astonyed (for they wondred at hir excellent bewtye) and sayde vnto her: Thou hast saued thy lyfe by fyndinge out this deuyce, that thou woldest come downe to our lorde and be thou sure, that whan thou commest vnto him, he shall intreate the well, & thou shalt please hym hartely. So they brought her in to Holofernes pauylion, and told hym of her. Now whan she came in before him, immediatly he was ouercome and taken with hir bewtye. Then sayde his seruauntes: who wolde despyse the people of the Jewes, that haue so fayre women? Shulde we not by treason fight agaynst them for these? So whan Judith sawe Holofernes sytting in a canapye, that was wrought of purple, sylke, golde, smaragde and precious stones, she loked fast vpon him, and fell downe vpon the earth. And Holofernes seruauntes toke hir vp agayne, at their lordes commaundement.

The.xi.Chapter.

THen sayde Holofernes vnto her. Be of good chere, and feare not in thin hart, for I neuer hurted man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lift vp a speare agaynst them. But tell me now, what is the cause þ thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after þ wordes of thy handmayden, the LORDE shall bringe thy matter to a prosperous effecte. As a truly as Nabuchodonosor a lorde of þ lōde liueth, & as truly as his power liueth, which is sent to the punyshment of all men that go wronge, all men shall not onely be subdued vnto

him thorow ȳ, but all the beastes also of the felde. For all people speake of thy prudēt actiuyte, and it hath euer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commēded in all londes.

B * The thynge is manifest also, ȳ Achior Judit. 5. a spake, and it is wel knowne, what thou cōmaūdest to do vnto him. For this is playne and of a suretye, that oure God is so wroth with vs (by the reason of oure synne) that he hath shewed by hys prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the enemie. And for so much as the children of Israel knowe that they haue so displeased their God, thy are sore afrayed of the. They suffre greate honger also, & for wante of water, they are dead now in a maner. Moreouer, they are appoynted to slaye all their catteil, that they maye drynke ȳ bloude of them: and are purposed to spende all the holy ornamentes of their God (whiche he hath forbidde the to touch) for corne, wyne and oyle. Seinge now that they do these thinges, it is a playne case, ȳ they must nedes be destroyed. Which whan C I thy handmayden perceaued, I fled from them, & the LORDE hath sent me vnto the, to shew the these thinges. For I thy handmayde worshippe God euen here now beside the, and thy handemayden shal go forth, and I will make my prayer vnto God, & he shal tell me, whan he wyl reworde the their synne: then shal I come and shew the, & bringe the thorow the myddest of Ierusalem, so that thou shalt haue all ȳ people of Israel, as the shepe without a shepherde: there shal not so much as one dogg barck against the, for these thinges are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

D These wordes pleased Holofernes and al his seruātes, which marueyled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in beawtye and discrecion of wordes. And Holofernes sayde vnto her: God hath downe well, that he hath sent the hyther before thy people, that thou mayest geue them in to oure handes. And for so much as thy purpose is good, yf thy God performe it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The.xii. Chapter.

Then commaunded she her seruaūt in where his treasure laye, and charged that she shulde bere hyed wellynge there, & appointed, what shulde be geuen her from his table. Iudith answered hym and sayde: * As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate as of such as I haue brought with me. Then sayde Holofernes vnto her: yf these thynges that thou hast brought with the fayle, what shall we do vnto the? And Iudith sayde: As truly as thou lyuest my lorde, thy handemayden shall not spende all this, tyll God haue brought to passe by my hande, the thynge that I haue deuysed.

So his seruauntes brought her into the tent, where as he had appointed. And as she was goynge in, she desyred that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes: that she shulde go out and in at hir pleasure, to praye vnto her God those thre dayes.

And so in the night season she went forth in to the valley of Bethulia, and washed her self in the welwater. Then went she vp, besought the LORDE God of Israel that he wolde prosperе hir waye, for the deliueraunce of his people. And so she went in, & remayned clene in hir tent, till she toke hir meate in the euenynge.

Upon the fourth daye it happened, that Holofernes made a costly supper vnto his seruauntes, & sayde vnto Bagao his chamberlayne: Go thy waye, and counsell this Hebrueslē, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a man to scorne, that she were come from hym vnmaryed withall.

Then went Bagao vnto Iudith, and sayde: Let not the good doughter be afrayed to come in to my lorde, that she maye be honoured before hym, that she maye eate and drynke wyne, and be merry with hym. Unto whom Iudith answered: Who am I, yf I shulde saye my lorde naye? what so euer is good before his eyes, I shall do: and loke what is his pleasure, that shal I thynke be done, as longe as I lyue.

So she stode vp, and decked hirself with hir apparell, and went in, and stode before hym. And Holofernes hart was wholy

nyght, so that he brent in desyre towarde her. And Holofernes saide vnto her: drynke now and be merry, and be merry, for thow hast fauoure before me. Then sayde Judith: Syr, I wil drynke, for my mynde is me ryer to daye, then euer it was in all my lyfe. And she tooke and ate and dranke before him, the thinges that hir mayden had prepared for her. And Holofernes was mery vp her, and dranke more wyne, then euer he dyd afo in his lyfe.

The.xiii. Chapter.

NOw whan it was late in the night his seruauntes made haste, euery mã to his lodginge. And Bagao shut the chamber dores and wente his waye, for* they were all ouerladen wyth wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed all dronken, & for dronkennes he fell a slepe.

Then commaunded Judith hir mayden to bide without before ꝑ dore, and to waye. And Judith stode before the bed, makyng hir prayer with teares, & moued hir lippes secretly, and sayde, Strength me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem like as thou hast promysed: O graũte that by the I maye performe the thynge, which I haue deuysed thorow the beleue that I haue in the.

And whan she had spoken this, she wente to the bedsteade, and lowsed the swerade that hanged vpon it, and drew it out. Then toke she holde of ꝑ heerie lockes of his heade, & sayde: Strength me o LORDE God in this houre, and with that, she gaue hym two strokes vpon ꝑ neck, and smote of his head. Then toke she the canapy awaye, & rolled ꝑ dead body aside. Immedyatly she went forth, and delyuered the head of Holofernes vnto hir mayden, and bad hir put it in hir wallet.

And so these two wente forth together after their custome, as though they wolde haue gone, and so passed by the hoost, and came ouer the valley vnto the porte of the cyte. Then Judith cried afarre of vnto ꝑ watch men vpon the walles: Open the gates (sayde she) for God is with vs, whiche hath shewed his power in Israel. And whan they came vnto hir, they called the elders of the cite together. And they came all to mete her, bothe great, ponge & olde, for they thought not that she shulde haue come so soone. So they lyghted candels, and gathered about hir: euerichone: but she wẽte vp into an hye place, and caused silence to be proclamed.

Whan euery man now helde his tunge, C Judith sayde: O prayse the LORD oure God, for he hath not despysed, nor forsaken them, that put theire trust in him: and in me his honde mayden he hath performed hys mercy, which he promysed vnto the house of Israel, yee in my hãde this same nyght hath he slayne the enemy of his people,

And with that she toke forth the heade of Holofernes out of the wallet, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirias, and this is the canapy, wherin he laye in his dronkẽnes: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORD lyueth, hys angell hath kepte me, goinge thither, remayninge there, & cõmynge hyther agayne from thẽce, And the LORD hath not suffred me his handmayden to be defyled, but without any fylthynes of synne hath he brought me agayne vnto you: & ꝑ with greate victory, so that I am escaped, and ye delyuered. O geue thankes vnto him euerychone, * for he is gracious, and his mercy endureth for euer. psal. 105. & and. 106. a

So they prayed the LORD al together D and gaue thãkes vnto him. And to her they sayde: The LORDE hath blessed ꝑ in his power, for thorow the he hath brought oure enemies to naught.

And Ozias the chefe ruler of the people of Israel, sayde vnto her: Blessed art thou (O doughter of the LORDE the hye God,) aboue all wemen vpon earth.

Blessed be the LORDE the maker of heauen, and earth whiche hath gyded the a right to wouũde and to smyte of the heade of the captayne of oure enemies. For this daye he hath made thy name honorable, that thy prayse shall neuer come out of ꝑ mouth of men, whiche shall alwaye remembre the power of ꝑ LORD: seynge thou hast not spared thine owne selfe, but put the in peoperdy, cõsideringe the anguysh and trouble of thy people, and so hast helped their fall before God oure LORDE. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then E sayde Judith vnto him: The God of Israel vnto whõ thou gauest wytnes, that he wolde be auenged of his enemyes, euen he hath this night thorow my hande smytte of the head of all the vnfaithfull. And that thou

mayest se that it so is, beholde, this is ꝑ heade of Holofernes, which in his ꝓsumptuous ꝓyde despysed the God of the people of Israel, and threatened ꝑ with destruccion,
Judit 6a sayenge:* whā the people of Israel is take, I shall cause the also to be stickte with the swearde. Whā Achior sawe Holofernes heade he fell downe vpon his face to the grou̇nde for very anguish & feare, so ꝑ he swowned withall. But after that he was come agayne to himself, he fell downe before her & ꝓayed her, sayēge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall ꝓayse the God of Israel because of the.

The.xiiii. Chapter.

¶ Judith sayde vnto all the people Brethren heare me, Stycke vp this heade vpon oure walles, & whan the Sonne aryseth, take euery man his weapen, and fall out violently. not as though ye wolde go besyde them, but to renne vpō them with violence. Whan the spyes in the tentes se this they shall of necessite be cōpelled to flye backwarde, and to rayse vp their captayne to the battayll. So whan their captaynes come in to Holofernes pauylion, & fynde the dead body wrapped in the bloude, fearfulnes shal fall vpon them: and whan ye perceaue that they flye, folowe thē without al care, for God shal deliuer them vnto you, to be destroyed.

Then Achior seyenge the power of God which he had shewed vnto ꝑ people of Israel, fell of frō his heithenish beleue, & put his trust in God, and let him selfe be circūcised: & so was he nombred amōge the people of Israel, he and all his posterite vnto this daye.

¶ Now as soone as it was daye, they stickte vp Holofernes heade vpō the walles, and euery man toke his weapē, & so they wente out wᵗ an horrible crye. Whā the spyes sawe ꝑ, they came vnto Holofernes tent. And they ꝑ were within the tent, came before his chamber, & made a greate rustlynge, to wake him vp, because they thought wyth the noyse to haue raised him. For there durst not one of ꝑ Assirians knocke, go in, nor to ope.

But whan the captaynes and ꝓuces & all the chefe in the kynge of the Assirians hoost came together, they sayde vnto the chamberlaynes: Go poure waye in, and wake him vp, * for ꝑ myse are crepte out of their holes, and darre ꝓuoke vs vnto battayll. 1.Reg.

Thē wente Bagao in to his chāber, stode before the bed, & clapped with his hādes, for he thought he had bene slepinge wᵗ Judith. C

But whā he had herkened perfectly wᵗ his eares, & coulde perceaue no steringe, he wēt nyer to ꝑ bed, & lift it vp, and thē sawe he the dead body of Holofernes lyenge there without a heade, weltred in his bloude vpon the earth. Then cryed he wᵗ loude voyce, & with weppynge rent his clothes, & wente in to Judiths tēt, & founde her not: And so he leapte out vnto the people, and sayde one womā of the Jewes, hath brought al Nabuchodons sors people to shame.

For lo, Holofernes lyeth vpon the grounde, and hath no heade.

Whā the chefe of ꝑ Assirians hoost herde ꝑ, they rēte their clothes, & there fell an intollerable feare & trēblinge vpō thē, so ꝑ their myndes were sore afrayed. And there was an exceadinge greate crye in ꝑ whole hoost.

The.xv. Chapter.

¶ Now whan all the hoost herde ꝑ Holofernes was headed, their myndē & coūcell fell frō thē: and such a feare came vpō thē: ꝑ they vndertoke to defende thē selues by flyenge awaye: one spake not to another, but hanged downe their heades, left all behynde thē, and made haist to escape from the Hebrues: for they herde, that they were haistinge to come after with their weapens, and so they fled by the wayes of the feldes, and thorow all the fote pathes of the dayes.

And whan ꝑ childrē of Israel sawe that they fled, thy folowed vpon them, and wēdowne with tropettes, blowinge and makynge a greate crye after thē. As for the Assirians, they had no order, & kepte not thē selues together, but fled their waye. Neuerthelesse ꝑ childrē of Israel fell vpon thē with one cōpany & order, & discomfited as many as they might gett. And Ozias sent messangers vnto all the cities & coūtrees of Israel. B

So all the rigions and euery citie sent out their best men after them in harnesse, & smote thē with the swearde, tyll they came to ꝑ vttemost parte of their borders. And the other ꝑ were in Bethulia, came in to the ten-

ons of the Illyrians, and toke all that they which were fled, had left behynde the, and so they founde greate good. And they that came agayne to Bethulia from the battayl, toke with them such thynges as had bene theyrs: there was no nombre of the catell, and of all ꝑ costly yewels, so that from the lowest vnto the hyghest, they were all maysters of the spoyles of them. And Joachym the hyghe prest at Jerusalē, came to Bethulia with al the elders, that they might se Judith.

C Now whan she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worshippe of ꝑ cyte of Jerusalē thou ioye of Israel, thou honour of our people, thou hast done manly, and thy hart is comforted, because thou hast loued clenlynes, and chastyte, and hast knowne no man but thyne owne husbande: therfore hath the hande of the LORDE comforted the, and blessed shalt thou be for euer. And all the people sayde: so be it, so be it.

In thyrtie dayes coulde the people of Israel scarse gather vp the spoyles of the Assyrians. But al that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clothinge and all ornamentes) they gaue it vnto Judith. And all the people reioysed, both men, maydens, and yonge people, with pypes, and harpes.

The.xvi. Chapter.

THen sange Judith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, synge vnto the LORDE vpon the cymbales. O synge vnto hym a new songe of thankesgeuynge, be ioyfull and call vpon his name. * It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he myght delyuer vs from the hande of all our enemies. Assur came out of the mountaynes in the multitude of his strength. * His people stopped the water brokes, and their hostes couered the valleys. He purposed to haue brent vp my londe, and to slaye my yonge men with the swearde.

The holde haue caried awaye my chyldre and virgins in to captiuyte, but the almighty LORDE hurte hym, and delyuered him into the hādes of a woman, which brought him to confusion. For theyr myghtie was not destroyed of the yonge men. It was not the sonnes of Tytan that slew hym, nother haue the greate giauntes sett them selues agaynst hym: but Judith the doughter of Merari with hyr fayre bewtie hath discomfited, and brought hym to naught. * For she layed awaye hyr wydowes garment, and put on the apparell of gladnesse in the retoysynge of the chyldren of Israel. She anoynted hyr face, and bounde hyr heere in a hoode, to begyle hym. Hyr sleppers rauyshed his eyes, hyr bewtye captyuated his mynde * with the swearde smote she of his neck. Judit,13 B

The Persians were astōmied at hyr stedfastnesse, and the Medes at hyr boldnes. Then howled the armyes of the Illirians, whan my symple appeared, dyre of thyrst. The sonnes of the doughters haue pearsed them thorow, and slayne them as fugitiue chyldren: they perysshed in the battayl, for the very fear of the LORDE my God. Let vs synge a songe of thankesgeuynge vnto the LORDE, a new songe of prayse wyll we synge vnto oure God. LORDE, LORDE thou art a greate God, myghtie in power, whom no man maye ouercome. All thy creatures shulde serue the, * for thou spakest but the worde, & they were made: * thou sentest thy spyrete, and they were created, and no man maye withstonde thy voyce. The mountaynes shall moue from the foundacions with the waters, the stony rockes shall melt before the lyke ware. But they that feare the, shalbe greate with the in all thynges. Wo vnto the people that ryse vp agaynst my generacion, for the almyghtie LORDE wyll auenge hymself of them, and in the daye of iudgment wyll he vyset them. For he shall geue fyre, and wormes in to theyr flesh, that they maye burne, and fele it for euermore. Gene. 1. Psa.17.d Apoc.10

D After this it happened, that after the victory all the people came to Jerusalem, to geue prayse and thankes vnto the LORDE. And whan they were purified, they offred all theyr brentsacrifyces, and theyr promysed offerynges. And Judith offred all Holofernes weapens, and al the yewels, that the people had geuen her, and the canapy that she toke from his bed, * and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: and this ioye by reason of the victory, with Judith, endured thre monethes. 2. Mc 7.b Judit,13.b

So after these dayes euery man went home agayne & Judith was in greate reputacion at Bethulia, and right honorably taken in all the londe of Israel. Unto hyr dea

true also was chastyte ioyned, so that after hyr husbonde Manasses dyed, she neuer knew man all the dayes of hyr lyfe. Upon the hye solempne dayes she wente out with greate worshippe. She dwelt in hyr husbādes houle an hundreth and fyue yeare, and left hyr hondmeayden fre, and dyed, and was buried beside hyr husbande in Bethu-
Gene. 50 lia. * And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israel, and many yeares also after hyr death.

The daye wherin this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euer sence, vnto this daye.

The ende of the boke Judith.

The chapters in the boke of Hester: Which are not founde in the text of the Hebrue, but in the Greke and Latyn.

The.xi. Chapter after the Latyn.

In this chapter is declared the dreame of Mardocheus.

A Hester. 2. a

MArdocheus the sonne of Jayr, the sonne of Semey, the sonne of Cisey of the tryde of Ben Jamin a Jew: which had his dwelynge in Susis, a man of greate reputacion, and excellent amonge all the
Dan. 14. b. that were in the kynges courte (Neuertheless he was one of the preseners, * whom
Jere. 24. b. Nabuchodonosor the kynge of Babylon, had caried awaye from Jerusalem vnto Babylon with Jechonias the kynge of Juda.) In the seconde yeare of the raygne of greate Artarerses in the fyrst daye of the moneth Nisā, had this Mardocheus such a dreame: He thought he herde a greate tempest, horrible thonderclappes, erthquakes, and greate vprour in the londe: and that he sawe two greate dragōs, ready to fyght one against another. Theyr crie was greate. At the which roaringe and crie all Heythen were vp, to fyght agaynst the righteous people. And the same daye was full of darcknes, & very vnclease, full of trouble, and anguysh, yee a greate fearfulnes was there in all the londe. The righteous were amased, for they feared the plage and euell that was deuised ouer them, and were at a poynte with themselues to dye. So they cried vnto God, and whyle they were criēge, the litle welle grew in to a greate ryuer and in to many waters. And with that it was daye, and the sonne rose vp agayne. And the lowly were exalted and deuoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hart, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the nyght.

The.xii. Chapter.

In this chapter is declared: how Mardocheus vttereth the treason of ye two seruauntes agaynst the kynge, and therfore doth the kynge rewarde hym.

ATt the same tyme dwelt Bardocheus with Bagatha, and Thares the kynges chamberlaynes and porters of the palace. * But
Da. 6. whā he herde theyr deuyce, and had diligently consydered theyr ymaginacions, he perceaued that they wente about to laye theyr cruell handes vpon the kynge Artarerses: and so he certified the kyng therof. Then caused the kynge to examen the two gelded with tormentes. And whan they had graunted it, they were put to death.

B This ye kynge caused to be put in the cronicles for an euerlastinge remembraunce, and Mardocheus wrote vp the same matter. So the kynge commaunded, that Mardocheus shulde do seruyce in the courte, and for this faythfulnesse of his, he gaue hym a rewarde. But Aman the sonne of Amadathi the Agathite, which was holden in greate honoure and reputacion in the kynges courte, vndertoke to hurte Mardocheus, and his people, because of the two chamberlaynes that were put to death.

The.xiii. Chapter.

The copie of the commaundemēt which kynge Artarerses (by the enstygacion of Aman) sent out in all countres, for the destruccion of the Jewes. The prayer of Mardocheus.

The greate kynge Assuerus which raigned from India vn to Ethiopia, ouer an hundreth and seuen and twentye londes sendeth his frendly salutacion vnto all the princes and deputes of the cõ trey, which be subiectes vnto his dominion. Forasmuch as I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with pryde and boldnes to exalte myselfe by the reason of my power: but purposed with equite & clemence and gentylnes, to gouerne those that be vnder my iurisdiccion, and wholy to set them in a peaceable lyfe, and therby to bringe my kyngdom vnto tranquylite, that men myght safely go thorow on euery syde, and enioye peace agayne, which all men desire. Now whan I asked my counceilers, how these thynges myght be brought to a good ende, there was one by vs, excellent in wysdome, whose good wyll, trueth and fayth towarde me hath oft bene shewed, and proued (which was also the principall and next vnto the kynge) Aman by name, which certified vs all how that in al londes there was crept a rebellious folke, that made statutes contrary vnto all other people, and had alwaye despysed the proclamed commaundementes of kynges: and how that for this cause it were not to be suffred, that such rebellion shulde continue by you and not to be put downe. Beynge now we perceaue the same that this people alone are cõtrary vnto euery man, kynge straunge and other maner of fashion, and withstonde oure statutes and lawes, and go aboute to stablysh shrewd maners, that oure kyngdome shulde neuer come to good estate and stedfastnes: Therfore haue we commaunded, that al they that are appointed in wrytinge and shewed vnto you by Aman (which is ordened and set ouer all oure busynes, and the moost principall next vnto the kynge, and in maner as a father) shall with theyr wyues and chyldren be destroyed, and roted out with the swerde of theyr enemies and aduersaries: and that there shalbe no mercy shewed, and no mans sparyd. And this shalbe done the xiii. daye of the moneth called Adar, of this same yere, that they which of olde (and now also haue euer bene rebellious, maye in one daye with violence be thrust down in to the hell, to the entent that after this maner, oure kyngdome maye haue peace and tranquylite.

Mardocheus thought vpon all the workes and noble actes of the LORDE and made his prayer vnto hym, sayenge: O LORDE LORDE, thou valeaunt and almyghtie kynge (for all thynges are in thy power, and yf thou wilt helpe and delyuer Israel, there is noman that can withstonde nor lett the: for thou hast made heauen, and earth, and what wonderous thynge so euer is vnder the heauen: thou art LORDE of all thynges, and there is noman, that can resyste the. O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was nother of malyce, nor presumpcion, nor for ony despyte of glory, that I wolde not bowe downe myself nor worshippe proude presumptuous Aman (for I wolde haue bene content, and that with good wyll, yf it myght haue done Israel ony good, to haue kyst euen his fotesteppes) but that I dyd it, because I wolde not sett the honoure of a man in the steade of the glorye of God, and because I wolde worshippe none but onely the my LORDE. And this haue I done no pryde nor presumpcion.

And therfore O LORDE thou God and kynge, haue mercy vpon thy people for they ymagyn how they maye bringe vs to naught, yee theyr mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thyne enheritaunce of olde. O despyse not thy portion, which thou hast delyuered, and brought out of Egypte for thyne owne self. Heare my prayer, and be mercifull vnto thy people, whom thou hast chose for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyue O LORDE, and prayse thy name. O LORDE, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israel in lyke maner cried as earnestly as they coulde vnto the LORDE, for theyr death, and destruccion stode before theyr eyes.

The.xiiii. Chapter.

Of the sore wo, complaynte, and prayer of quene Hester.

Quene Hester also beynge in the daunger of death, reioyced vnto the LORDE, layed away hyr glorious apparell, and put on the garmentes that serued for syghtinge and mournynge. In the steade of precious oyntment, she scatred ashes and donge vpon hyr heade: and as for hyr body, she humbled it, and brought it very lowe. All the places where she was wõte to haue ioye afore, those filled she with the heere

that she pluckt out hyrselfe. She prayed also vnto the LORDE God of Israel with these wordes.

O my LORDE, thou onely art oure kynge, helpe me desolate woman, which haue no helper but the, for my misery and destruccion is harde at my hande. * Fro my youth vp I haue harde out of the kynred of my father, that thou takest Israel from amonge all people (and so haue our fathers of theyre fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thoudydest promyse them, thou hast made it good vnto them. Deu.4.c. and.7.b.

B Now well LORDE, we haue synned before the, * therfore hast thou geuen vs in to the handes of oure enemies, because we worshipped theyr goddes. LORDE thou art righteous. Neuertheles it satisfieth them not, that we are in bytter and heup captiuyte, and oppressed amõge them, but thou hast layed theyr handes vpon the hõdes of theyr goddes: so that they beginne to take awaye, the thynge that thou with thy mouth hast ordeined and appointed: to destroye thine inheritaunce, to shut and to stoppe the mouthes of them that prayse the, to quench the glory, and worshippe of thy house and thine aulter, and to open the mouthes of the Heythen, that they maye prayse the power, and vertue of the goddes, and to magnifie the fleshly kynge for euer. Jere.32.c.

C O LORDE, geue not thy cepter vnto them that be nothynge, lest they laugh vs to scorne in oure mysery and fall: but turne theyr deuyce vpon them selues, and punysh hym, that hath begonne the same ouer vs, and set hym to an example. Thynke vpon vs O LORDE and shew thyselfe in the tyme of our distres and of oure trouble. Strengthe me O thou kynge of goddes, thou LORDE of all power, * geue me an eloquent, and pleasaunt speach in my mouth before the Lyõ. Turne his hart in to y hate of oure enemie, to destroye hym, and al such as consent vnto hym. But delyuer vs with thy hande, and helpe me desolate woman, which haue no defence nor helper but onely the. LORDE thou knowest all thynges, thou wotest that I loue not the glory and worshippe of the vnryghteous, and that I hate and abhorre the bed of the vncircumcysed and of all Heythen Exo.4.c. Jere.1.c

D Thou knowest and wotest my necessite, that I hate the token of my preemynence, and worshippe, which I beare vpon my hande, what tyme as I must shew my self, and be sene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete alone by my self. Thou knowest also that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges fest, that I haue not dronke the drynkofferynges, and that I thy handemayden haue had no ioye sens the daye that I was brought hither vnto this daye: but onely in the O LORDE. O thou God of Abraham, o thou myghtye God aboue al, heare the voyce of them, that haue none other hope, and deliuer vs out of the hande of the wicked, and delyuer me out of my feare.

The.xv. Chapter.

C Quene Hester appeareth before the kynge, with an heuy hart for the trouble of hyr people, and God turneth the kynges hart.

AND vpon the thyrde daye it happened, that Hester layed awaye the mournynge garmentes, and put on hyr glorious apparell, and beste hyrselfe goodly (after that she had called vpon God, which is the preseruer and sauioure of all thynges) toke two maydes with her: vpon the one she leaned hyrselfe, as one that was tender: the other folowed her, and bare the trayn of hyr vesture. The shyne of hyr beaute made hyr face rose coloured. The syghtsulnesse of hir face was chearful and amyable, but hyr hart was sorouful for greate feare. She went in thorow all the dores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly araye, all of golde, and set with precious stones, and he was very terrible. He lyft vp his face, that shone in the clearnes, and loked grymly vpon her. Then fell the Quene downe, was pale and sayne, leaned hyrselfe vpõ the heade of the mayde that went with her.

Neuertheles * God turned the kynges mynde, that he was gentle, that he leapt out of his seate for feare, and gat her in his armes, and helde hyr vp till she came to herselfe agayne. He gaue her louynge wordes also, and sayde vnto her: Hester what is the matter? I am thy brother, be of good cheare thou shalt not dye: for our commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande and layed it vpon hir neck, and embraced

her frendly, and sayde: talke with me. Then sayde he: * I sawe the (O Lorde) as an
Hester.15.a
angell of God, and my hart was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (O Lorde) and thy face is ful of amyte. But as she was thus speakyng vnto hym, she fel down agayne for faintnes: for the which cause the kynge was afraied, and all his seruauntes comforted her.

The. xvi. Chapter.

A copye of the commaundemente which kynge Artarerses caused to be proclaimed in all the countrees of hys dompnyon, for the wealth of the Iewes.

THe greate kynge Artarerses, which raygneth from India vnto Ethiopia, ouer an hundreth and .xxvii. londes, sendeth vnto the prynces and rulers of the sayd londes, such as loue hym, his frendly salutacion. There be many, that for the sondry frendshippes and benefytes, which are dayly done vnto them for theyr worshippe, be euer the more proude and hye mynded and vndertake not onely to hurte oure subiectes (for plenteous benefytes maye they not lacke) and begynne to ymagyn some thynge agaynst those that do them good, and take not onely all vnthankfulnes awaye from them but in pryde and presumpcion (as they that be vnmyndefull, and vnthankfull for the good dedes) they go aboute to escape the iudgement of God, that seyth all thynges, which iudgment) hateth and punysheth all wickednes. It happeneth oft also, that they which be set in office by the hygher power, and vnto whom the busynes and causes of the subiectes are committed to be handled, are proude, and defyle them selues with the bloude of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and deceatfull wordes, and with wronge tales, deceaue and betraye the innocent goodnes of prynces.

Nowe is it profytable and good, that we take hede, make search therafter, and consyder not onely what hath happened vnto vs of late, but the shamefull, dishonest, and wicked thynges, that the debytes haue now taken in hande before oure eyes: and ought to beware in tyme tocome, that we maye make the kyngdome quyete, and peasable for all men, and that we myght some what driue it to a chaunge: and as for the thynge that now is present before oure eyes to withstande it, and to put it downe, after the moost frendly maner.

* What tyme now as Iman the sonne of
Hester.3.a
Amadathu the Macedonian (a straunger beerely of the Persyans bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optayned the frendshippe that we beare towarde all people, so that he was called oure father, and had in hye honoure of euery man, as the next and principall vnto the kynge, he coulde not forbeare hymselfe from his pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure lyfe also.

With manyfolde deceate also hath he desyred to destroye Mardocheus oure helper, and preseruer, which hath done vs good in all thynges: and innocent Hester the lyke partaker of oure kingdome, with all hir people. For hys mynde was (whan he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persyans vnto them of Macedonia. But we fynde, that the Iewes (which were accused of the wycked, that they myghe be destroyed) are no euell doers, but vse reasonable, and ryght lawes, and that they be the chyldren of the moost hye lyuynge God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hytherto. Wherfore as for the letters and commaundementes, that were put forth by Iman, the sonne of Amadathu, ye shall do well, yf ye holde them of none effecte: for he that set them vp, and inuented them, hangeth the at Susys before the porte, wyth all hys kynred, and God (which hath all thynges in hys power) hath rewarded hym after hys deserynge.

And vpon this ye shal publish and set vp the copy of thys letter in all places, that the Iewes maye freely and wythout hynderaunce holde them selues after theyr owne statutes, and that they maye be helped, and that vpon the .xiii. daye of the. xii. moneth Adar they maye be auenged of them, which in the tyme of theyr anguysh and trouble wolde haue oppressed them. For the God that gouerneth all thynges, hath turneth to ioye, the daye wherin the chosen people shulde haue perysshed.

Moreouer, amonge the hye solempne dayes that ye haue, ye shall holde this daye also with al gladnesse: that now and in tyme to come, this daye maye be a remembraunce to good, for all such as loue the prosperyte

of the Persians: but a remembraunce of destruccion to those that be sedicious vnto vs.

All cities and londes that do not this, shal horybly perish and be destroyed with the swearde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

¶ The boke of Wysdome.

What this boke conteyneth.

Chap. i In exhortacion for iudges, and rulers to loue wysdome. The spirite of wysdom hateth falsede, dissimulacion and ypocrysie, reproueth vnpeyshteousnesse and abhorred wickeddoers.

Chap. ii The ymaginacions, and thoughtes of the vngodly, how they geue themselues ouer vnto synne, and persecute all vertue and treuth.

Chap. iii The felicite and health of godly people, though they be put here to trouble and heuinesse Agayne, what sorowe shall happen to the vngodly, & theyr chyldren.

Chap. iiii To lyue chaysi and godly wythal, is commendable. A dispraise of the wicked. The honour of vertevous age. The shameful death of ỹ vngodly.

Chap. v How the iustmen shal stode agaynst the wicked, ỹ haue put them here to trouble, & what sorowe shall come vpon the vngodly. Agayne, what hope shall happen the ryghteous, which haue God hymself for theyr defence.

Chap. vi An exhortacion vnto such as be in rule and auctorite, to receaue wysdome & commendacion of wysdome.

Chap. vii All men haue lyke intraunce in to the worlde, yet who so calleth vpon God for wysdome, shall haue his desyre. The spirit that commeth by wysdome passeth all other thynges.

Chap. viii Wysdom shuld be receaued in youth. He that marieth himself vnto her, shall optaine loue of God and men.

Chap. ix A prayer vnto god for ỹ gift of wysdō.

Chap. x What profit and good came by wisdome in the olde tyme.

Chap. xi How wisdome leadeth the righteous and how the vngodly are punyshed thorow ỹ myghtie hande of God.

Chap. xii God is merciful and suffreth longe to the intent that synners shulde amende.

Chap. xiii Vayne are they that haue not the knowlege of the lyuynge God, but turne vnto the creatures: vnhappie are they ỹ honoure ymages.

Chap. xiiii The worshippynge of ymages. The power of God. Punyshment of them, that make ymages, and such as worshippe them. How ymages came vp first. The honourynge of ymages in the tawle, begynnynge, and ende of all mysshefe.

Chap. xv The faythfull haue respecte vnto god and not vnto ymages.

Chap. xvi God punysheth the wicked, but defendeth the godly, and that by greate wonders.

Chap. xvii Of the greate darknesse in Egypte, and blyndnesse of the vngodly.

Chap. xviii How god destroyed the firstbozne of Egypte, gods people eate the eastrelambe wyfully, the Egyptians mourne, god punysheth the synners in the wildernesse. Moses intreateth for the people.

Chap. xix Lyke as the wycked are euer synnynge more and more, so doth the wrath of god neuer ceasse, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.

The first Chapter.

Set youre affectiō lyke vnto wysdome, ye ỹ be iudges of ỹ earth. Haue a good opinō of ỹ LORDE & seke hi in ỹ synglenesse of hart. * For he wyll be founde of them that tempte hym not, and appeareth vnto such as put their trust in him. As for frowarde thoughtes, they seperate from God, but vertue (yf it be alowed) refourmeth the vnwyse. And why? wysdome shall not entre into a frowarde soule, nor dwell in the body ỹ is subdued vnto synne. For the holy goost abhorreth fayned nurture, & withdraweth hymself from the thoughtes ỹ are wythout vnderstōdynge: and where wickednes hath the vpperhande, he flyeth from thence. * For the spirite of wysdome is louynge, gētle, and gracious, and wyll haue no pleasure in him that speaketh euell vnto his lyppes. For God is a witnesse of his reynes, a true searcher out of his hart, and an hearer of his tunge. * For the spirite of the LORDE fylleth the rounde compasse of the worlde, and the same that vpholdeth all thynges, hath knowlege also of the voyce.

Therfore he that speaketh vnrighteous thynges, can not be hydde, * nether may he escape the iudgment of reprofe. And why inquysicion shalbe made for the thoughtes of the vngodly, and the reporte of his wordes shall come vnto God, so that his wickednes shalbe punysched. For the eare of gelousy heareth all thynges, and the noyse of the grudgynges shall not be hyd. Therfore beware of murmurynge, which is nothing worth, & refrayne youre tunge frō slaunder. * For there is no worde so darck and secrete that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule.

Seke not youre owne death in the errour of youre lyfe, * destroye not youre selues thorow the workes of youre owne handes. For God hath not made death, neither hath he pleasure in the destruccion of the lyuynge. For he created all thynges, that they myght haue theyr beynge: yee all the people of the earth hath he made, that they, mynde haue health, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon earth (for ryghteousnesse is euerlastynge and immortall, but vnrighteousnes bryngeth death.) Neuertheles the vngodly call her vnto them both with worde, and workes, and whyle they thynke

vnkynde a frende of her, they come to naught
by the vngodly that are confederate wyth
hym and take hyr parte, are worthy of death.

The.ii. Chapter.

For the vngodly talke, and ymagyn thus amonge them selues (but not ryght:) * The tyme of
of oure lyfe is but shorte, and tedious, and when a man is once
he hath nomore hope nor pleasure, no-
we dye and ꝑ̄ turneth agayn frō
we are born of naught we shalbe her
though we had neuer bene. For our
as a smoke our nosetrels, & the wor
as apte to moue oure harte. As for
it shalbe very asshes that are quē
soul shal vanish as ꝑ̄ soft ayre: our
shall passe awaye as the trace of a clou-
and come to naught with the myst that
ꝑ̄ awaye wyth the beames of the
and put downe wyth the heate the-
Oure name also shalbe forgotten by
and no man shall haue oure
in remembraunce.

Our tyme is a very shadow that pas
and after our ende there is no re
for it is fast sealed, so that no man
againe. * Come on therfore, let
the pleasures that there are, and
we lyue like the creature like as in youth
we will fyll oure selues wyth good wyne,
ointment, there shal no floure of ꝑ̄ tyme
vs. We will crowne our selues wyth
ere they be withered. There shalbe
where medowe, but our lust shall go thor-
Let euery one of you be partaker of
boldenesse. Let vs leaue some to-
of our pleasure in euery place, for that
portion, els get we nothynge. Let vs
the poore ryghteous, let vs not spa
widowe nor olde man, let vs not re-
the heades that are gray for age. Let
of our ryghteousnesse be oure aucto-
the thynge that is feble is nothynge
Therfore let vs defraude the rygh-
and why, he is not for our profyt, yee
contrary to our doynges. He cher
offendynge agaynst the law, and
eth vs as transgressours of al nur
maketh his boast to haue the know
God, yee he calleth hymself Gods son
he is the bewrayer of our thoughtes.
eth vs also to loke vpon hym, for
is not lyke other mens, hys wayes
ther fashion. He counteth vs but
nes, he withdrawe th hymself

from our wayes as from fylthynes: he commendeth greatly the latter ende of the iust, and maketh hys boast that God is hys father. Let vs se then yf his wordes be true, let vs proue what shall come vpon hym: so shal we knowe what ende he shall haue. * For D
yf he be the true sonne of God, he will receaue hym, and delyuer hym from the handes of hys enemyes. * Let vs examen hym with
despytfull rebuke, and torment hym, that we maye knowe his dignite, and proue hys pacyence. Let vs condemne hym wyth the moost shamefull death: for lyke as he hath spoken, so shall he be rewarded.

Such thynges do the vngodly ymagin, and go astraye, for theyr owne wyckednes hath blynded them. As for the mysteryes of God, they vnderstond them not: they nother hope for the rewarde of ryghteousnesse, nor regarde the worthyppe that holy soules shal haue. For God created man to be vndestroyed, yee * after the ymage of his owne
lyknesse made he hym. * Neuertheles thorow enuye of the deuell came death in to the
worlde, * and they that holde of hys syde, do as he doth.

The.iii. Chapter.

But the * soules of the ryghteous are in the hande of God, and the payne of death shal not touch them. * In the syght of
the vnwyse they appeare to dye and theyr ende is taken for very destruccion The waye of the ryghteous is iudged to be vtter destruccion, but they are in rest. And though they suffre payne before men, * yet
is theyr hope full of immortalyte. They are punyshed but in few thynges, neuertheles in many thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for hymself: yee as the golde in the fornace doth he trye them, and receaueth them as a burntoffe ryng, and when the tyme commeth, they shalbe loked vpon.

* The ryghteous shall shyne as the sparkes that rūne thorow the rede bulshe. * They
shall iudge the nacyons, and haue dominyon ouer the people, and theyr LORDE shall raygne for euer. They that put theyr trust in hym, shall vnderstonde the treuth, and such as be faythfull, wyll agree vnto hym in loue: for hys chosen shall haue grace, and peace. * But the vngodly shalbe pu-
nyshed after theyr owne ymaginacyons, for they haue despysed the ryghteous and forsaken the LORDE.

Who so despyseth wysdome, and nurtour he is vnhappye, and as for the hope of such, it is but vayne, theyr labours vnfrutefull, and theyr worckes vnprofytable. Theyr wyues are vndyscrete, and theyr chyldren mooste vngodly. Theyr creature is cursed. Blessed is rather the baren, and vndefyled, which hath not knowne the synful bed: she shal haue frute in the rewarde of the holy soules.

Esa.56.b. * And blessed is the gelded, which with hys handes hath wrought no vnrighteousnesse nor ymagyned wycked thynges agaynst God For vnto hym shalbe geuen the specyal gyft of fayth, and the mooste acceptable portyon in the temple of God. For glorious is the frute of good labour, and the rote of wysdome shall neuer fade awaye. As for the chyldren of aduoutrers, they shall come to an ende, and the sede of an vnrighteous bed shalbe roted out. And though they lyue longe, yet shall they be nothynge regarded, and theyr last age shalbe wythout honoure. Yf they dye hastely, they haue no hope, nother shall they be spoken to in the daye of knowlege. For horyble is the death and ende of the vnrighteous.

The.iiii. Chapter.

How sayre is a chaste generacyon with vertue? The memoryall therof is immortall, for it is knowne with God, and men. When it is present, men take ensample there at: and yf it go awaye, yet they desyre it. It is alwaye crowned, and holden in honour, and wynneth the rewarde of the vndefyled battayll. But the multitude of vngodly chyldren is vnprofytable, and the thynges that are planted with wyckedome, shall take no depe rote, nor laye ony fast foundacyon. * Though they be greene in the braunches for a tyme, yet shall they be shaken wyth the wynde: for they stonde not fast, and thorow the vehemence of the wynd they shalbe roted out. For the vnperfecte braunches shalbe broken, theyr frute shalbe vnprofytable & soure to eate, yee mete for nothyng And why? all the chyldren that are borne of the wicked, must beare recorde of the wickednesse agaynst theyr fathers & mothers, when they be axed. But though the ryghteous be ouertaken with death, yet shall he be in rest.

Jere.17.b Mala.1.a. Mat.7.c.

Age is an honorable thynge: neuertheles it stodeth not only in the length of tyme, nor in the multitude of yeares: but a mans wysdome is yͤ graye heere, and an vndefyled lyfe is the olde age. He pleased God, and was beloued of hym: so that where as he lyued amonge synners, he translated hym. * yet was he suddenly was he taken awaye, to the intent yͤ wyckednesse shulde not alter his vnderstondynge, and that ypocrysye shulde not begyle his soule. For the craftie bewitchyng of lyes make good thynges darck, the vnstedfastnesse also and wyckednes of voluptuous desyre, turne aside the vnderstondynge of the symple. Though he was soone dead, yet fulfylled he much tyme. For hys soule pleased God, therfore hasted he to take hym awaye from amonge the wycked. This the people se, and vnderstonde it not: they lay not by such thynges in theyr hartes, how that the louynge fauour and mercy of God is vpon hys sayntes, and that he hath respecte vnto hys chosen.

Thus the ryghteous that is dead, condemneth the vngodly which are lyuyng: and the youth that is soone brought to an ende, the longe lyfe of the vnrighteous. For they se yͤ ende of the wyse, but they vnderstonde not what God hath deuysed for hym, and wherfore the LORDE hath taken hym awaye. And why? they se hym and despyse hym, therfore shal God also laugh them to scorne: so that they them selues shal dye here after (but withouthonour) yee in shame among yͤ dead for euermore. For wythout ony hope shall he burst those that be puft vp, & remoue them from the foundacions, so yͤ they shalbe layed wayst vnto the Hyghest. They shall mourne, and theyr memoriall shal remembre their synnes, and theyr owne wyckednesse shal be wraye them.

The.v. Chapter. ✝

Then shall the ryghteous stonde in greate stedfastnesse agaynst such as haue dealt extremely wͤ them, and taken awaye theyr labours. Whē they se it, they shalbe vered with horyble feare, and shall wonder at yͤ haystynesse of the sodayne healthe: grouninge for very distresse of minde, and shall saye within them selues (hauinge inwarde sorow, and mourninge for very anguish of minde):

These are they, whom we somtyme had in derision, and iested vpon. * We fooles thought their life very madnesse, and their ende to be without honoure. But lo, how they are counted among the children of God and theyr porcion is amonge the sayntes.

Therfore we haue erred from the waye of
truth, the lyght of ryghteousnesse hath not
shyned vnto vs, and the Sonne of vnder-
stondynge rose not vpon vs. We haue weeryed
our selues in the waye of wyckednesse, and
destruction. Tedyous wayes haue we gone
but as for the waye of the LORDE, we ha
ue not knowne it.

What good hath oure pryde done vnto
vs? what profyt hath the pompe of ry-
ches brought vs? * All those thynges are pas
sed awaye lyke a shadowe, and as a messaun
ger runnynge before: as a shyppe that pas-
seth ouer the wawes of the water, * which
when it is gone by, the trace therof can not
be founde, nother the path of it in the flou-
des. Or as a byrde that flyeth thorow the
ayr, and no man can se ony token where she
is flowen, but onely heareth the noyse of hyr
wynges, beatyng the lyght wynde, partyng
the ayr thorow the vehemēce of hyr goyng
and flyeth on shakynge hyr wynges, where
vnto afterwarde no token of hyr waye can be
founde. Or lyke as when an arowe is shot at
a marck, it parteth the ayre, which immedi-
ately commeth together agayne, so that a mā
can not knowe where it wente thorow. Euē
so we in lyke maner as soone as we were
borne, beganne immedyatly to drawe to our
ende: and haue shewed no token of vertue,
but are consumed in oure own wyckednesse.

Such wordes shall they that haue syn-
ned, speake in the hell: * for the hope of the
vngodly is like a dyrte thystel flore (or duste)
that is blowne awaye wyth the wynde: lyke
as thyn scomme that is scatred abrode with
the storme: lyke as the smoke which is dys-
persed here & there wyth ỹ wynde, and as ỹ
remembraunce of a straunger that taryeth
but a daye, and then departeth.

But the ryghteous shall lyue for euer
more, their rewarde also is with the LORD
and their remembraunce with the Hyghest.
Therfore shall they receaue a glorious kyng
dome, and a bewtifull crowne of the LOR-
DES hande: for with his ryghthande shall
he couer them, and wyth his owne arme shal
he defende them. His gelousy also shall take
awaye the harnesse, and he shall wapen the
creature to be auenged of the enemyes. * He
shall put on ryghteousnes for a brestplate, &
take sure iudgment in steade of an helmett.
He shall put on inuincible shylde of equyte shall he
take, his cruell wrath shall he sharpen for
a speare, and the whole compase of the
worlde shall fyght wyth hym agaynst the vn
wyse.

Then shall the thonder boltes go out of D
the lyghtenynges, and come out of the rayn
bowe of the cloudes to the place appoynted:
out of the hard stony indygnacion there shal
fall thyck hayles, and the water of the see,
shall be wroth against them, and the floudes
shall runne roughly together. yee a myght-
ye wynde shall stonde vp against them, and
a storme shall scater them abrode. Thus the
vnryghteous dealynge of them shal bryn-
ge all the londe to a wyldernes, and wicked-
nes shall ouerthrowe the dwellynges of the
myghtye.

The. vi. Chapter.

Wysdome is better than strength, A
and a man of vnderstandynge, Eccl. 9. b.
is more worth then one that is
stronge. Heare therfore (O ye Psa. 52. b
kinges) & vnderstonde: O learn
ye that be iudges of the endes of the earth.
Geue eare ye that rule the multitudes, and
delyte in much people. * For the power is Rom. 13. a
geuen you of the LORDE, and the strength
from the Hyghest: which shall trye your wor
kes and searth out your ymagynacyons:
How that ye beynge officers of hys kyng-
dome, haue not excuted true iudgment, ha-
ue not kepte the lawe of ryghteousnes, nor
walked after hys wyll. Horribly and that
ryght soone shall he appeare vnto you: for
an harde iudgment shall they haue that bea B
re rule. * Mercy is graunted vnto the sym Eccl. 10. a
ple, but they that be in auctoryte shalbe sore
punyshed. For God which is LORDE ouer
all, shall except no mans persone, nother
shal he stonde in awe of ony mans greatnes
se: for he hath made the small, and greate,
and careth for all alyke. But the myghtye
shall haue the sorer punyshment.

Unto you therfore (o ye kynges) do I spea
ke, that ye maye learne wysdome and not go
amisse: for they that kepe ryghteousnes, shal
be ryghteously iudged: and they that are
learned in ryghteous thynges, shall fynde
to make answere. Wherfore set your lust
vpon my wordes, and loue them, so shall ye
come by nourtour, wysdome is a noble thyn
ge, and neuer fayleth awaye: yee she is ease-
ly sene of them that loue her, and founde of
such as seke her. She preuenteth them that C
desyre her, that she maye fyrst shewe herselfe
vnto them. Who so awaketh vnto her by
tymes, shall haue no greate trauayle, for he
shall fynde her syttynge ready at hys dores.
To thynke vpon her, is perfecte vnderstan-
dynge: and who so watcheth for her, shalbe

lake, and that soone. For she goeth about, to kynge such as are mete for her, sheweth herselfe cherefully vnto them in theyr goynges, and meteth them with all diligence. For the vnfayned desyre of reformacion is hyr begynnynge: to care for nurtour is loue, * and loue is the keppynge of hyr lawes. Now the keppynge of the lawes is perfeccyon, and an vncorrupte lyfe maketh a man familyar w̄ God. And so the desyre of wysdome ledeth to the kyngdome euerlastynge. * yf youre delyte be then in royall seates, and cepters (o ye kynges of the people) set your lust vpō wysdome, that ye maye raygne for euermore. O loue the lyght of wysdome, all ye that be rulers of the people. As for wysdome, what she is, and how she came vp. I wil tell you, and wyll not hyde the mysteries of God from you: but wyll seke her out from the begynnynge of the natyuyte, and bringe the knowlege of her in to lyght, and wyll not kepe back the treuth: Nother wyl I haue te do wyth consumynge enuye, for such as man shall not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kynge is the vpholdynge of the people. O receaue nourtoure then thorow my wordes, and it shall do you good.

Rom.13.b

D

Wy.27.c. 2.Re.14.c 3.Reg.3.a

The.vii. Chapter.

A

IMyself also am a mortall man lyke as all other, and am come of the earthy generacion of him that was fyrst made, and * in my mothers wombe was I fashioned to be flesly: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, and the commodious appetyte of slepe. Whan I was borne, I receaued lyke ayer as other men, and fel vpon the earth (which is my nature) crienge, and weppynge at the fyrst, as all other do. I was wrapped in swadlyng clothes, and brought vp with greate cares. For there is no kynge that hath had ony other begynnynge of byrth. * All men then haue one intraunce vnto lyfe, & one goynge out in lyke maner.

Iob.10.a.b

Iob.1.c. 2.Tp.6

B

Wherfore I desyred, and vnderstandynge was geuen me: I called, and the spyrete of wysdome came in to me. I set more by her then by kyngdomes and royall seates, and counted ryches nothynge in comparyson of her. * As for precious stone. I compared it not vnto her: for all golde is but grauell vnto her, and syluer shalbe coūted but claye before hir syght. I loued her aboue welfare,

Iob.28.b

and bewty, and purposed to take her for my lyght, for hyr shyne can not be quenched.

3.Re.3.a

* All good thynges came to me wyth her, & innumerable ryches thorow hyr handes. I was glad in them all, for thys wysdome wente before me, and I knew not that she is the mother of all good thynges. Now as I myselfe learned vnfaynedly, so do I make other men partakers of her, & hide her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshippe of God, and are accepted vnto hym for the gyftes of wysdome.

C

God hath graunted me to talke wysely, & conuenyently to handle the thinges yͭ he hath graciously let me. For it is he, that ledeth vnto wysdome, and teacheth to vse wysdome a ryght. * In his hande are we & our wordes yee all our wysdome, our vnderstandyng, & knowlege of all our workes. For he hath geuen me the true science of these thinges: so yͭ I knowe how the worlde was made, and the powers of yͭ elementes: yͭ begynnyng, endyng & myddest of yͭ tymes how yͭ tymes altre, how one goeth after another, and how they are fulfylled: the course of the ayer: the ordinaūces of the starres: the natures and kindes of beastes: the furiousnesse of beastes: yͭ power of the wyndes: the ymagynacyons of men: the dyuersytyes of yonge plantes: the vertues of rootes, and all such thynges as are secrete and not loked for, haue I learned.

D

For the worcke master of all thynges hath taught me wysdome. In hyr is the spyrete of vnderstandynge which is holy, manyfolde, one onely, sotyll, curteous, discrete, quyck, vndefyled, playne, swete, louynge the thynge that is good, sharpe, which forbydden not to do well, gentle, kynde, stedfast, sure, free: hauynge all vertues, circumspecte in all thynges: receauynge all spyretes of vnderstondynge, beynge cleane, and sharpe. For wysdome is nymbler yet then all nymbley thynges: she goeth thorow, and attayneth to all thynges, because of hyr clennes. For she is the breth of the power of God, and a pure cleane erpressynge of the clearnes of Almyghtye God. Therfore can no vndefyled thynge come in to her. * For she is yͭ brightnes of the euerlastynge lyght, the vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse. And for so much as she is one, she maye do all thynges: and beynge stedfast herselfe, she renueth all, and amonge the people conueyeth she herself in to the holy soules. She maketh Gods frendes, and Prophetes:

God loueth no man, but hym in whom wysdome dwelleth. For she is more beutyful then the Sonne, and geueth more lyght then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth wyght. But wyckednesse can not ouercome wysdome, and folyshnes maye not be lyth her.

The. viii. Chapter.

Wysdome reacheth from one ende to another myghtely, and louingly doth she ordre all thynges. I haue loued her, and laboured for her euen fro my youth vp: I sought my dilygence to mary myself with her, such loue had I vnto hyr bewtye. Who so hath the company of God, commendeth hyr more hyr, yee the LORDE of all thynges himself loueth her. For she is the scolemaistres of the nurtour of God, and the chosen of hys workes. Yf a man wolde desyre ryches in thys lyfe, what is rycher then wysdome, that worketh al thynges? Thou wilt haue: vnderstandynge worketh. What is it amonge all thynges, that worketh more then wysdome? yf a man loue vertue, and ryghteousnes, let hym labour for wysdome, for she hath greate vertues. And why? she teacheth sobernes and prudence, ryghteousnes and strength, which are such thynges as men can haue nothynge more profytable in theyr lyfe. Yf a man desyre much knowlege, she can tell the thynges that are past, and discerne things for to come: she knoweth the subtilties of wordes, and can expounde darcke sentences. She can tell of tokens and wonderous thynges, or euer they come to passe, and the ordres of all tymes and ages. So I purposed after this maner: I wyll take her vnto my company, and comon louyngly wyth her, no doute she shall geue me good councel and speake comfortably vnto me in my care fulnes and greefe. For hyr sake shall I be wel and honestly taken amonge the comõs, and I shall of the councell. Though I be ponge yet shall I haue sharpe vnderstandynge: so that I shall be maruelous in the syght of greate men, and the faces of prynces shall wonder at me. * Whan I holde my tonge, they shall abyde my leysure: whan I speake, they shall lode vpõ me: and yf I talke much they shal laye theyr hãdes vpõ theyr mouth. Moreouer, by the meanes of her I shall optayne immortalyte, and leaue behynde me an euerlastynge memorial, amonge them that come after me. I shall set the people in order, and the nacions shalbe subdued vnto

me. Horrible tyrauntes shalbe afrayed, whã they do but heare of me: amonge the multitude I shalbe counted good, and myghtie in battayll. Whan I come home, I shal fynde rest with her: for hyr company hath no bytternes, and hyr felowshyp hath no tediousnesse, but myrth and ioye.

Now whan I consydered these thynges by myself, and pondered them in my hart, how that to be ioyned vnto wysdome, is immortalyte, and greate pleasure to haue hyr frendshippe: how that in the workes of hyr handes are infinite ryches: how that, who so kepeth company with her shalbe wyse: and that he which talketh with her, shall come to honoure: I wente aboute seekinge, to get her vnto me. For I was a lad of a ryght wyt, and had a good vnderstandynge.

But whan I grewe to more vnderstandynge, I came to an vndefyled body. Neuertheles whan I perceaued that I coulde not kepe myself chaste, * excepte God gaue it me (and that was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought hym, and wyth my whole hart, I sayde after this maner: Iacob.1.b.

The.ix. Chapter.

O God of my fathers, & * LORDE of mercies, & thou that hast made al thynges with thy worde, & ordeined man thorow thy wysdome, that he shulde haue dominiõ ouer ỹ creature, which thou hast made, that he shulde ordre the worlde accordinge to equyte & ryghteousnes, and execute iudgment wt a trew hart) geue me wysdom, which is euer aboute thy seate, & put me not out frõ amõge thy children: for * I thy seruaunt, & sonne of thy handmaide, am a feble person, of a shorte tyme, & to ponge to the vnderstandyng of iudgment and the lawes. And though a mã be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with hym, he shall be nothynge regarded. * But thou hast chosen me to be a king vnto thy people, and the iudge of thy sonnes and doughters. 3.Reg.3.b & Gene.1. Psa.115.b 1.Par.29.b 2.Par.1.a

Thou hast commaunded me to buylde a temple vpõ thy holy mount, & an aulter in ỹ cyte wherin thou dwellest: a lyknesse of thy holy tabernacle, which thou hast prepared from the begynnynge, & thy wysdome with the, which knoweth thy workes: * which also was with the whan thou maydest ỹ worlde, & knew what was acceptable in thy sight & ryght in thy commaundementes. O sende her out of thy holy heauens: and from the Pro.8.b Iob.1.a

trone of thy maiesty, that she maye be wyth me, and laboure w̄ me: that I maye knowe, what is acceptable in thy syght. For she knoweth, and vnderstandeth all thynges: & she shall lede me soberly in my workes, and preserue me in hyr power. So shall my workes be acceptable, and then shall I gouerne thy people ryghteously, and be worthy to syt in my fathers seate. * For what man is he, that maye knowe the councell of God? Or who can thynke what the wyll of God is? For the thoughtes of mortal men are myserable, and our forecastes are but vncertayne

Esa. 40.b
Rom. 11.b
1. Cor. 2.b

¶ And why? a mortall and corruptible body is heuy vnto ꝑ soule, * and the earthy mansion kepeth downe the vnderstandinge that musseth vpon many thynges. Very hardly can we discerne the thynges that are vpon earth and greate labour haue we, or we can fynde ꝑ thynges which are before oure eyes: Who wil then seke out the grounde of the thynges that are done in heauen? Oh LORDE who can haue knowlege of thy vnderstandinge, and meaninge, excepte thou geue wysdome, and sende thy holy goost from aboue? that the wayes of them which are vpon earth maye be reformed: that men maye learne the thynges that are pleasaunt vnto the, and be preserued thorow wysdome.

2. Cor. 5.a

The.x. Chapter.

Wysdome preserued the fyrst mā, whom * God made a father of the worlde, whan he was created alone, brought hym out of hys offence, toke hym out of the moulde of the earth, and gaue hym power to rule all thynges. * Whan the vnryghteous wente awaye in his wrath from this wysdō the brotherheade perysshed thorow ꝑ wrath of murthur. * Agayne, whan the water destroyed the whole worlde, wysdome preserued the ryghteous thorow a poore tre, wherof she was gouerner herself. * Moreouer whan wyckednes had gotten the vpperhande, so that the nations were pufft vp with pryde, she knewe, the ryghteous, preserued hym fautlesse vnto God, and layed vp sure mercy for his chyldren. * She preserued the ryghteous, whan he fled from the vngodly that perysshed, what tyme as the fyre fell down vpō ꝑ fiue cities: Like as yet this daye the vnfrutefull, wayst and smokynge londe geueth testymony of theyr wyckednesse: yee the vnrype and vntymely frutes that growe vpon the trees.

Gene. 1.b. and. 2.b.
Gene. 4.b.
Gen. 6.7.8.
Gene. 11.b
Gene. 19.c

And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salt. For all such as regarded not wysdome, gat not only this hurte, that they knewe not the thynges which were good, but also left behynde them vnto men, a memorial of theyr folyshnes: so that in the thynges wherein they sinned, they coulde not be hyd. But as for such as take hede vnto wysdome, she shall delyuer them from sorowe.

* Whan the ryghteous fledde because of his brothers wrath, wysdome led hym the ryght waye, shewed hym the kyngdome of God, gaue hym knowlege of holy thynges, made hym ryche in his laboures, & brought to passe the thynges that he wēte aboute. In the deceatfulnes of such as defrauded hym, she stode by hym, and made hym ryche. She saued hym from the enemyes, and defended hym from the deceauers. She made hym stronge in battayll, and gaue hym the victory, that he myght knowe, how that wysdome is stronger then all thynges. * Whan the ryghteous was solde, she forsoke hym not, but delyuered hym from synners. She wente downe with hym in to the doungeon, and layed hym not in the bandes: * Tyll she had brought hym the cepter of ꝑ realme and power against those that oppressed hym As for them that had accused hym, she declared them to be lyers, and brought hym to perpetuall worshyppe.

C Gene.
Gene.
Gene.

* She delyuered the ryghteous people, and fautlesse sede, from the nations that oppressed them. She entred in to the soule of ꝑ seruaunt of God, and stode by hym in wonders and tokens agaynst the horrible kyng. She gaue ꝑ ryghteous the rewarde of theyr labours, & led them forth a marueilous waye on the daye tyme she was a shadow vnto the and a lyght of starres in the vyght season. * She brought them thorow the reed see, & caried them thorow the greate water. She drowned their enemyes in the see, & brought them out of the deepe. So the righteous toke the spoyles of the vngodly, and * praysed thy holy name (O LORDE) and magnyfyed thy victorious hand wyth one accorde. * For wysdome openeth the mouth of the domme, and maketh the tunges of babes to speake.

Gene.
Exo.

The.xi. Chapter.

She ordred theyr workes in the handes of the holy prophet: & so that they wente thorow ꝑ wilderness ꝑ was not inhabited & pitched theyr tentes in ꝑ wayst desert.

I

stode agynst their ennyes, and were auenged of their aduersaries. * Whā they were thyrstie, they called vpon the, and water was geuen them out of the roke, & their thyrst slaked out of the harde stone. For by the thinges, where thorowe their ennyes were punyshed, were thy helped in their nede. For vnto the enemies thou gauest mans blode in steade of lyuynge water. And where as they had scarcenesse in the rebuke when their children were slayne, thou gauest vnto thine owne a plentyous water vnlooked for: declaringe by the thyrst that was at that tyme, how thou woldest bringe thine owne vnto honour, and slaye their aduersaries. * For whan they were tryed & nourtured with fatherly mercy, they knoleged how the vngodly were iudged, and punyshed thorow the wrath of God. These hast thou exhorted as a father, and proued them: but vnto the other thou hast bene a dredefull kynge layed hard to their charge, and damned thē. Whether they were absent or present, their punyshment was a lyke. For their grefe was dubble: namely mournige, and y remembraunce of thinges past. But whē they perceaued that their punishmētes were thē good, they thought vpon the LORDE, and wondered at y ende. For at the last they helde much of him, of whō in y outcastinge they thought scorne, as of an abiecte. Neuertheless y righteous dyd not so when they were thirsty: but euen like as y though of their foolish were, so was also their wyckednes. * Where as certayne mē now (thorow errour) dyd worshippe dōme serpentes & braine beastes, thou sandest a multitude of dome beastes vpō thē for a vēgeaūce, y they might knowe, that loke where withal a mā synneth, by the same also shall he be punished. * For vnto thy almyghty hande, y made the worlde of naught, it was not vnpossible, to sende amonge them an heape of Beers, or woode liōs, or cruel beastes of a straūge kynde, such as are vnknowne, or spoute fyre, or cast out a smokige breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. yee without these beastes might they haue ben slayne with one winde, beynge persecuted of their owne workes, and scatered abrode thorow the breth of thy power.

Neuertheless thou hast ordred al thinges in measure, nōbre & weyght. For thou hast euer had greate strength and might, & who maye withstonde y power of thyne armē?

And whyle lyke as y small thinge that y balaunce weyeth, so is the worlde before y: yee as a droppe of the mornynge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thinges: * and makest the as though thou sawest not the synnes of mē, because they shulde amende. For thou louest all the thynges y are, and hatest none of thē whom thou hast made: nether dydest thou ordeyne or make ony thynge of euell will. Rom. 2.d

How might ony thinge endure, yf it were not thy wil? Or how coulde ony thynge be preserued excepte it were called of the? But thou sparest all, for al are thyne, O LORD, thou louer of soules.

The.xii. Chapter.

O LORDE, how gracious & swete is thy spirite in al thinges: Therfore chastenest thou thē measurably that go wronge, and warnest them, concernynge y thynges wherin they offende: thou speakest vnto them (O LORDE) & exhortest thē to leaue their wyckednes, and to put their trust in y. * As for those olde inhabiters of thy holy londe, thou mightest not awaye with them, for they commytted abhominable workes agaynst the: as witchcraft, sorcery and Idolatry: they slew their owne childrē without mercy: they dyd eate vp mēs bowels, & deuoured y bloude: yee because of such abhominacions, misbeleues & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that the londe which thou louest aboue all other, might be a dwellinge for the children of God. Deut. 9.d 12.d.18.b

Neuertheles thou sparedest thē also (as men) and sandest the forerūners of thyne hoost, euen hornettes to destroye them out by lytle and lytle. Not that thou wast vnable to subdue the vngodly vnto y righteous in battayl, or with cruel beastes, or with one rough word to destroye thē together: * But thy mynde was to dryue thē out by lytle and litle, geuynge thē tyme and place to amende knowynge wel, that it was an vnrighteous nation and wicked of nature, & that their thought might neuer be altered. For it was a cursed sede from the begynnynge, & feared no man: yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done y? Or who will stōde agaynst thy iudgmēt? or who will come before thy face an auēger of vnrighteous mē? Or who wil blame y, yf y people perish), whō then hast ma- Exo.23.b Deut.7.b

C der. For there is none other God but thou,
1. Pet. 5 a * that carest for all thinges: that thou mayest declare how that ꝑ iudgment is not vnright. There darre nether kynge, nor tyraũt in thy sight requyre accõptes of them, whõ thou hast destroyed.

For so much then as thou art righteous thy selfe, thou ordrest al thinges righteously,
Iob. 9 a * and punishest euen him that hath not deserued to be punyshed, and takest him for a straunger and an aleaunt in the londe of thy power. For thy power is the begynnynge of ryghteousnes: and because thou art LORDE of all thinges, therfore art thou gracious vnto all. When men thinke the not to be of full strength, thou declarest thy power: and boldly delyuerest thou them ouer that knowe ꝑ not. But thou LORDE of power iudgest quyetly, and ordrest vs with greate worshippe, for thou mayest do as thou wilt.

D By such workes now hast thou taught thy people, that a mã also shulde be iust and louynge: and hast made thy childrẽ to be of a good hope: for euẽ whẽ thou iudgest, thou geuest rowme to amende from synnes. For in so much as thou hast punyshed, and with such dyligence delyuered the enemies of thy seruaũtes, which were worthy to dye (where thorowe thou gauest them tyme and place of amẽdement that they myght turne from their wyckednes) with how greate diligẽce thẽ punyshest thou thyne owne children, vnto whose fathers thou hast swore and made cõuenaũtes of good promyses? No where as thou doest but chasten vs, thou punyshest oure enemyes dyuerse wayes: to the intent ꝑ whan we punyshe, we shulde remẽbre thy goodnesse: & whan we oure selues are punyshed, to put oure trust in thy mercy.

E Wherfore where as mẽ haue lyued ignorauntly & vnrighteously, thou hast punyshed them sore, euen thorowe ꝑ same thinges
Sapi. 11. c Rom. 1 c that they worshipped. * For they wente astraye very longe in the waye of errour, and helde the beastes (which euẽ their enemyes despysed) for goddes, lyuynge as children of no vnderstãdinge. Therfore hast thou sent a scornefull punyshment amonge them, as amonge the children of ignorauncc. As for such as wold not be reformed by those scornes and rebukes, they felt the worthy punyshment of God. For the thynges that they suffred, they bare them vnpatiently, deynge not content in them but vnwyllinge. And whan they perysshed by the same thinges ꝑ they toke for goddes, they knowleged then, that there was but one true God whom afore they wolde not knowe, therfore came ꝑ ende of their dãpnacion vpon them.

VAyne are all men, whiche haue
not the knowlege of God: * as
were they that out of the good
thynges which are sene, knewe
not hym, that of hymselfe is euer
lastinge. Nother toke they so much regarde
of the workes that are made, as to knowe,
who was the craftesman of them: * But so-
me toke the fyre, some the wynde or ayre, so-
me the course of the starres, some the water
some toke Sonne and Moone, or the lightes of heauẽ which rule ꝑ earth for goddes.
But though they had such pleasure in their beuty, ꝑ they thought thẽ to haue bene goddes: yet shuld they haue knowne, how much more fayrer he is that made them. For the maker of beuty hath ordened all these thinges. Or yf they maruayled at ꝑ power and workes of them, they shulde haue perceaued therby, that he which made these thinges, is myghtyer then they.

For by the greatnesse & bewty of the cra-B
ture, the maker therof maye playnely be knowne. Not withstondinge they are ꝑ lesse to be blamed, that sought God and wolde haue founde him, and yet myssed. And why? for so much as they wente aboute in hys workes and sought after them, it is a token that they regarded and helde much of hys workes that are sene: howbeyt they are not wholy to be excused. For yf their vnderstondinge & knowlege was so greate, that they coulde discerne ꝑ worlde and ꝑ creatures, why dyd they not rather fynde out ꝑ LORDE therof?

But vnhappie are they, and amonge the dead is their hope, that call thẽ God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by connynge, the similitude of beastes, or ony vaine stone ꝑ hath ben made by hand of old.
* Or as whan a carpenter cutteth downe a
Ier. C tre out of ꝑ wood, and pareth of the barck of it connyngly: and so with ꝑ one parte maketh a vessel to be vsed, and dighteth meate with ꝑ residue. As for the other parte that is left, which is vnprofytable for nothynge (for it is a croked pece of wood and full of knobbes) he caruyeth it diligently thorow hys vanyte, and (accordynge to the knowlege of his connynge) he geueth it some proporcio fashioneth it after the similitude of a man, or maketh it like some beast, straketh it ouer

...creed and paynteth it, and loke what ...colour in it, he casteth some coloure vpon it. Then maketh he a conuenient tabernacle for it, setteth it in the wall & maketh it fast with yron, prouyding so for it, lest it happen to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessite be helped.

Then goeth he and offreth of his goodes vnto it for his chyldren and for his wyfe, he ...eth helpe at it, he areth councell at it: he is not ashamed to speake vnto it that hath no soule: for health he maketh his petition vnto hym ỳ is sicke: for lyfe, he prayeth vnto him that is dead: he calleth vpon him for helpe, that is not able to helpe him self: and to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges that he taketh in hande (whether it be to optayne ony thynge or to worke) he prayeth vnto him that cã do no maner of good.

The.xiiii. Chapter

AGayne, another mã purposynge to sayle, & beginnige to take his iourney thorow ỳ ragynge see, calleth for helpe vnto a stock that is farre weaker, then ỳ tre ỳ beareth him. For as for it, coueteousnesse of money hath founde it, and ỳ craftesman made it with his connynge. But thy prouydence (O father) gouerneth all thynges from ỳ begynnynge. * for thou hast made waye in the see, & a sure path in the middest of the wawes: declarynge therby, that thou hast power to helpe in all thynges, yee though a man wẽte to the see without shippe. Neuertheles, that ỳ workes of thy wysdome shulde not be vayne, * thou hast caused an arke to be made: & therfore do men cõmytte their lyues to a small pece of wood passinge ouer ỳ see in a shyppe: & are saued. * For in ỳ olde tyme also whã the proude giauntes perished, he (in whõ the hope was left to increase ỳ worlde) wẽte in to the shippe, which was gouerned thorow thy hande, & left sede behinde him vnto the worlde. For happie is ỳ tre, where thorow ryghteousnes commeth: but cursed is ỳ ymage of wood, ỳ is made with handes, * yee both it & ỳ made it: he, because he made it, and it, because it was called God, where as it is but a fraple thynge. * For ỳ vngodly & hys vngodlynes are both like abhominable vnto God. Euen so ỳ worke and he that made it also, shal be punyshed together. Therfore shall there a plage come vpon the ymages of ỳ Heithen: for out of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the onwyse. And why? ỳ sekinge out of ymages is ỳ begynnynge of whordome, and ỳ bringinge vp of them is ỳ destruction of life. For they were not from the begynnynge, nother shall they contynue for euer. The welthy ydelnes of men hath foũde them out vpon earth, therfore shall they come shortly to an ende. Whẽ a father mourned for his sonne that was taken awaye frõ him, he made him an ymage (in all ỳ haust) of his dead sonne: & so beganne to worshippe him as God, which was but a dead mã, & ordened his seruauntes to offre vnto him. Thus by processe of tyme and thorow lõge costume, this errour was kepte as a lawe, & tyrauntes cõpelled men by vyolence to honour ymages. As for those ỳ were so farre of, ỳ men myghte not worshippe them presently, their picture was brought frõ farre (like the ymage of a kynge whõ they wolde honoure) to the intent that with greate diligẽce they might worshippe him which was farre of, as though he had bene present. Agayne the singular connynge of the craftesman gaue the ignorant also a greate occasion to worshippe ymages. For the workmã wyllinge to do him a pleasure that set hym a worke, laboured with all his connynge to make the ymage of the best fashion. And so (thorow the hewty of the worke) the comon people was deceaued, in so much that they toke him now for a God, which a litle afore was but honored as a man. And this was the errour of mans lyfe, whan men (other for to serue their owne affections, or to do some pleasure vnto kynges) assigned vnto stones & stockes the name of God, which ought to be geuen vnto no man.

Moreouer, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignorannce, those many and greate plages called they peace. For other * they slewe their owne children & offred thẽ, or dyd sacrifice in ỳ night seasõ, or els helde vnreasonable watches: so ỳ they kepte nother lyfe nor mariage cleane: but other one slewe another to death maliciously, or els greued his neighboure w adoutrie. And thus were al thinges myxte together: bloude, manslaughter, theft, dissimulacion, corruption, vnfaithfulnesse, sedicion, periury, disquietinge of good me, vnthãkfulnes, defylinge of soules, chaũginge of byrth, vnstedfastnesse of mariage,

Deut. 12.b Iere. 7.a and. 19.d

myſo:dre of aduoutrie and vncléneſſe. And why the honourynge of abhominable ymages, is the cauſe, the begynnynge, and ende of all euell. For they that worſhippe Idols, eyther they are madde whan they be merry, or prophecie lyes, or lyue vngodly, or els lightly forſweare thé ſelues. For in ſo much as their truſt is in the Idols (whiche haue nother ſoule nor vnderſtondynge) though they ſweare falſely, yet they thynke it ſhall not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell opinió of God geuynge hede vnto Idols ſwearynge vniuſtly to deceaue, and deſpyſynge ryghteouſnes. For their ſwearynge is no vertue, but a plage of them that ſynne, and goeth euer with the offence of the vngodly.

The.xv. Chapter.

A BUt thou (O oure God) art ſwete, longe ſufferynge and true, & in mercy ordreſt thou all thynges. Though we ſynne, yet are we thyne, for we knowe thy ſtrength. yf we ſynne not, then are we ſure that thou regardeſt vs. For to knowe the, is perfecte righteouſnes: yee to knowe thy ryghteouſnes and powet, is the rote of immortalite. As for the thynge that men haue foũde out thorow theyr euell ſcience. it hath not deceaued vs: as the payntinge of the picture (and vnprofitable laboure) and carued ymage, with dyuerſe colours, whoſe ſight entyſeth the ignorannt: ſo that he honoureth and loueth the picture of a dead ymage, that hath no ſoule.

B Neuertheles, they that loue ſuche euell thynges are worthy of death: they that truſt in them, they that make them, they that loue them, and they that honoure them. The potter alſo taketh & tempereth ſoft earth, laboureth it and geue it the faſhion of a veſſell, what ſo euer ſerueth for oure vſe, and ſo of one pece of claye he maketh ſome cleane veſſell for ſeruyce, and ſome contrary. But where to euery veſſel ſerueth, that knoweth ỹ potter hymſelfe. So with his vayne laboure he maketh a God of the ſame claye: thys doth euen he, whiche a lytle afore was made of earth hymſelfe, and within a lytle whyle after (whan he dyeth) turneth to earth agayne.

C Notwithſtandinge, he careth not the more becauſe he ſhal laboure nor becauſe hys lyfe is ſhorte but ſtryueth to excell goldſmithes, the ſyluer ſmythes, and copper ſmythes, and taketh it for an honoure to make vayne thynges. For his harte is aſhes, hys hope is but vayne earth and his lyfe is more vyle then claye: for ſo much as he knoweth not his owne maker, that gaue hym his ſoule to worke, and breathed in hym the breth of lyfe. They counte oure lyfe but a paſtyme, and oure conuerſacion to be but a market, and that men ſhulde euer be getting, yee and that by euell meanes. Now he ỹ of earth maketh fraple veſſell and ymages knoweth himſelf to offende aboue al other.

All the enemies of thy people & that hold them in ſubiection, are vnwyſe, vnhappie and erceadynge proude vnto their owne ſoules: * for they iudge all the Idols of the Heythen to be goddes, whiche nether haue eyeſight to ſe, nor noſes to ſmell, nor eares to heare, nor fingers of handes for to grope and as for their fete, they are to ſlowe to go. For man made them, and he that hath but a borowed ſpirete faſhioned them. But no mã can make a God lyke vnto him: for ſeynge he is but mortall himſelf, it is but mortall that he maketh with vnrighteous handes. He hymſelf is better thé they whom he worſhippeth, for he lyued though he was mortall, but ſo dyd neuer they. yee they worſhippe beaſtes alſo, which are mooſt miſerable: for compare thynges that can not fele vnto them, and they are worſe then thoſe. yet is there not one of theſe beaſtes, that ỹ hys ſight can beholde ony good thinge, nother haue they geue prayſe nor thãke vnto God,

The.xvi. Chapter.

FOr theſe and ſuch other thynges haue they ſuffered worthy punyſhment, and thorow ỹ multitude of beaſtes are they toted out. In ſtede of the which punyſhmentes thou haſt graciouſly ordred thine owne people, and geuen them their deſyre that they longed for: a new and ſtraũge taſte. * preparynge them quayles to be their meate: to the intent that (by the thynges which were ſhewed and ſent vnto thé) they that were ſo gredy of meate, might be withdrawen euen from the deſyre that was neceſſary. But theſe within ſhorte tyme were brought vnto pouerte, and taſted a newe meate. For it was requiſite that (without ony excuſe) deſtruccion ſhulde come vpon thoſe which vſed tyranny, and to ſhewe onely vnto the other, how their enemies were deſtroyed. * For whan the cruell woodneſſe

the beastes came vpon the, they perysshed
through the stinges of the cruell serpentes.

Notwithstondynge thy wrath endured
not perpetually, but they were put in feare
for a lytle season, that they might be refour-
med, hauynge a token of saluacion to remē-
brance of the commaundement of thy lawe. For he
that conuerted, was not healed by the thyn-
ge that he sawe, but by the. O sauioure of all
men. In this thou shewedest thine enemyes,
that it is thou, which delyuerest from all
euyll. As for them, * whan they were bytten
with grasshoppers and flyes, they dyed, for
they were worthy to perysh by such: But ne-
ther the tethe of dragons, nor of venymous
worms ouer came thy chyldren, for thy mer-
cy was euer by them and helped the. Ther-
fore were they punysshed to remembre thy wor-
des, but hastely were they healed agayne:
lest they shulde fall in to so depe forgetful-
nesse, that they might not vse thy helpe.

It was neither herbe nor plaister that restored
them to health, but thy worde (O LORDE)
which healeth al thinges. It is thou (LOR-
DE) that hast the power of lyfe and death:
thou leadest vnto deathes dore, and bryn-
gest vp agayne. But man thorow wycked-
nes slayeth his owne soule, and when hys
breth goeth forth, it turneth not agayne, ne
fetcheth the soule that is vanyshed awaye: It is not possible to escape thy
hande. For the vngodly that wold not knowe
the, were punysshed by the strength of thyne
arme: with straunge waters, haples and
rayne were they persecuted, & thorow fyre
were they consumed. For it was a wonderous
thinge, that fyre might do more then water
which quencheth al thinges: but the worlde
is the auenger of the righteous. Some ty-
me was the fyre so tame, that the beastes which
were sent to punysh the vngodly, brent not:
and that because they shulde see and knowe
that they were persecuted with the punysh-
ment of God. And somtyme brent the fyre in
the water on euery syde, that it myght de-
stroye the vnrighteous nacion of the earth.
Agayne, thou hast fed thyne owne people
with angels foode, & set the bread ready fro
heuen without their laboure) beynge very
pleasaunt & well gusted. And to shewe thy ry-
ches & swetenesse vnto thy chyldren, thou ga
ue euery one their delyre, so that euery man
might take what lyked him best. But the
fyre abode the violence of the fyre, & re-
mayned not: that they might knowe, that the
encrease in the hayle & rayne, destroyed the
fruyte of the enemyes: the fyre also forgatt his

strength agayne, that the righteous might be
norished. For the creature that serueth the (which
art the maker) is fearce in punishinge the vn-
righteous, but it is easy & gētle to do good,
vnto such as put their trust in the. Therfore C
dyd all thynges alike at the same tyme, and
were all obedient vnto thy grace, which is
the nose of all thinges, according to the de
syre of the that had nede therof: that thy chyldren
(O LORDE) whō thou louest, might kno-
we, * that it is not nature & the encrease of frutes Deut. 8. d
that feedeth me, but that it is thy worde, which pre- Mat. 4. a
serueth the that put their trust in the. For loke
what might not be destroyed of the fyre, as
soone as it was warmed with a lytle Sōne
beame, it melted: that all men might knowe, that
thankes ought to be geuen vnto the before the
Sōne ryse, & that thou oughtest to be worship-
ped before the daye sprynge. For the hope of the
vnthankfull shal melt awaye as the winter
yse, & perishe as water, that is not necessary.

The.xvii. Chapter.

GReate are * thy iudgmentes (O A
LORDE) & thy tokēns can not Rom. 11. b
be expressed: therfore men do er-
re, that will not be informed of
thy wysdome. * For whan the Exo. 10. c
vnrighteous thought to haue thy holy peo-
ple in subiection, they were bounde with the
bandes of darknes & longe night, shutt vn
der the rofe, thinkinge to escape the euerla-
stinge wysdome. And whyle they thought
to be hyd in the darknesse of their synnes, they
were scattered abrode in the very myddest of
the darck couerynge of forgetfulnes, put to
horrible feare & wonderously vexed. For the
corner where they where, myght not kepe
them from feare: because the sounde came
downe and vexed them: yee many terryble
and straunge visions made them afrayed.

No power of the fyre myght geue them B
lyght, nether might the cleare flammes of
the starres lighten that horrible night. For
there appeated vnto them a sodane fyre, be
ynge very dredefull: At the (which whan they sawe
nothynge) they were so afrayed, that they
thought the thinge which they sawe, to be the
more fearfull. * As for the sorcery and enchaū- Exo. 7. b
tement that they vsed, it came to derision, &
the proude wysdome was brought to sha-
me. For they that promysed to driue awaye
the fearfulnes and dread from the sycke
soules where sycke for feare them selues, &
that with some. And though none of the wō-
ders feare them, yet were they afrayed at

the beastes which came vpon them, and at the hissynge of the serpentes: In so much þ with tremblinge they swowned, and sayde they sawe not the ayre, whiche no man yet maye escape.

C For it is an heuy thinge, whã a mans owne cõscience beareth recorde of his wyckednes and condempneth hym. And whye a vered and wounded cõscience, taketh euer
Psal.45.a cruel thinges in hãde. * Fearfulnes is nothynge els, but a declaringe that a man seketh helpe and defence, to answere for hymselfe. And loke how much lesse the hope is wtin, the more is the vncertaynte of þ matter, for the which he is punyshed. But they that came in the myghtye nyght, slepte the slepe þ fell vpon them from vnder and from aboue, somtyme were they afrayed thorow the feare of the wonders, and somtyme they were so weake, þ they swowned wal: for an hapstie & sodane fearfulues came vpon the. Afterwarde, of ony of the had fallen, he was kepte & shut in prison, but without chaines. But yf ony dwelt in a vyllage, yf he had bẽ an hyrd or husbandman, he suffred intolerable necessite: for they were al bounde with one chayne of darcknesse.

D Whether it were a blasynge wynde, or a swete songe of þ byrdes amonge the thicke braunches of the trees, or the vehemence of hastie rũninge water, or greate noyse of the fallynge downe of stones, or the playenge & rũnynge of beastes whõ they sawe not, or þ mightie noyse of roarynge beastes, or the sownde that answereth agayne in the hye mountaynes: it made them swowne for very feare. For al the earth shyned with cleare lyght, and no man was hyndered in hys laboure. Onely vpon them there fell a heuy nyght, and ymage of darcknesse that was to come vpon the. yee they were vnto themselues the moost heuy & horrible darknesse.

The.xviii. Chapter.

NEuertheles thy saynts had a very greate light (and the enemyes herde their voice, but they sawe not the figure of the) And
Exo.13.a because they suffred not þ same thynges, they magnifyed the: and they that were vered afore (because they were not hurte now) thanked the, and desought the (o God) that there might be a differrence. *. Therfore had they a burnynge pyller of fyre to lede them in the vnknowne waye, & thou gauest the the Sõne for a fre gift without ony hurte. Reason it was, þ they shulde want lyght & to be put in the prison of darknes, which kepte thy cyldren in captyuyte, by whom the vncorrupte light of the lawe of the world was for be to geue. * Whã they thought to slaye the babes of þ righteous (one beynge layed out, and yet preserued to be leder vnto the other, * thou draughtest out þ whole multitude of the children, and destroydest these in þ myghtye water. Of þ nyght were oure fathers certified afore, þ they knowenge vnto what ooches they had geuen credence, nyght be of good cheare. Thus thy people receaued þ health of the ryghteous, but þ vngodly were destroyed. For lyke as thou hast hurte oure enemyes, so hast thou promoted vs whom thou callededst afore. For the ryghteous children of þ good mẽ offred secretly and ordred þ lawe of ryghteousnes vnto vnite: þ the one shulde receaue good and euell in lyke maner, synginge prayses vnto þ father of all men. Agayne, there was herde an vnconuenient voyce of þ enemyes, and a pitrous crye for children that were bewayled. The maister & the seruaunt were punyshed alyke, þ wronge man and þ kynge suffred in like maner. For they all together had innumerable þ dyed one death.

* Nether were the lyuynge sufficient to bury the dead, for in þ twincklinge of an eye the noblest nacion of them was destroyed. As oft as God helped the afore, yet wolde they not make the beleue: but in the destruction of þ fyrst borne they knowleged, that it was þ people of God. For whyle all thynges were stil, and whan þ nyght was in þ myddest of hir course, thy Almyghtie worde (OLORDE) leapte downe from heauen out of thy royall trone, as a rough man of warre, in þ myddest of þ londe that was destroyed: and þ sharpe swearde of þ fourmed thy straightest maundement, standynge and fyllinge all thynges wyth death: yee it stode vpon the earth and reached þ heauen. The syghte of the euell dreames vered them sodenly, & fearfulnesse came vpon them vnwares.

Then laye there one here, another there half dead half quyck, and shewed the cause of his death. For the visions that vered the, shewed the these thinges afore: so that they were not ignorãt, wherfore they perished.

The tentacion of death touched the righteous also, and amonge the multitude in þ wyldernesse there was insurrection, but thy wrath endured not lõge. * For the blamelesse man wente in all the hayst, and toke þ battayll vpon him, brought forth þ weapen

of his mynistracion: euen prayer and the ce-
remonies of reconcilinge, set hymself against ꝯ
wrath, and so brought the mystery to an en-
declaringe therby, that he was thy ser-
uaunt. For he ouercame not the multitude
with bodely power, nor with weapens of
warre: but with the worde he subdued hym
that sent him, puttynge ꝯ remembraunce
of the oth and cõuenaũt made vnto the fa-
thers. For whan the dead were falle downe
by heapes one vpon another, he stode in
the middis, quenched the wrath, and parted
the waye vnto the lyuynge. And why? in
his longe garment was all the hole world, and
in the foure rowes of the stones was ꝯ glo-
rye of the fathers grauen and thy mately
hewen in the crosune of his heade. Vnto
whom the destroyer gaue place, and was
afrayed of them: for it was onely a tetacion
and taste of wrath.

The.xix.Chapter.

For the vngodly, the wrath
came vpon them without mer-
cy vnto the ende. For he knewe
before what shulde happen vn-
to them: how that (whan they
had permitted to let them go, and had sent
them out with greate diligence) they wolde
repent and folowe vpon them. * For whã
they were yet mournynge and makinge la-
mentacion by the graues of the dead, they
ymagined another foolishnes: so that they pur-
sued them in their flyenge, whom they
had cast afore with prayer. Worthy ne-
cessite did brynge them vnto this ende,
and they had cleane forgotten the thynges
that happened vnto them afore. But ꝯ they
might take vengeaunce of their punyshment,
that remayned for to be fulfylled vpon them
with tormentes: that thy people might ha-
ue a meruaylous passage thorow, and that
they might fynde a straunge death.

For all creature fashioned a-
gayn of the new according to the wyll of
their maker, obeyenge thy commaundemen
that thy children might be kepe with-
out harme. For ꝯ cloude ouershadowed their
tentes, and the drye earth appeared, where
afore was water: so that in ꝯ reed see there
was a playne waye without impediment, and the
violent hepe became a grene felde: werr thy
hande the people wente that were defended
with thy hande, seynge thy wonderous and
meruaylous workes. For as the horses, so
were they led, and leapte like lambes, pray-
synge the (O LORDE) which haddest dely-
uered them. And why? they were yet mynde
full of the thynges, that happened whyle
they dwelt in the londe: how the grounde
brought forth flyes in steade of cattel, & how
the ryuer scrauled with ꝯ multitude of frog-
ges in steade of fyshes.

* But at the last they sawe a new creacion C
of byrdes, what tyme as they were decea- Exo. 16.f.
ued with lust, and desyred delicate meates. Nu. 11.g.
For whan they were speakinge of their ap-
petite, the quayles came vpon them from
the see, and punyshmentes came vpon ꝯ sin-
ners, not without the tokens which came to-
passe afore by the vehemence of ꝯ stormes:
for they suffered worthely after dynge to their
wickednesse, they dealt so abhominably &
churlishly with straungers. Some receaued
no vnknowne gestes, some brought straũ-
gers in to bondage that dyd them good. Be-
syde all these thinges there were some, that
not only receaued no straungers with their
welles, but persecuted those also, * ꝯ dyd thẽ 2. Joh. 3
much euell, that receaued them gladly.
Therfore were they punyshed with blynd-
nesse, * like as they that were couered with Gen. 19.f.
sodeine darcknesse at the dores of the righ- 4. Re. 6.b
teous: so that euery one sought the intraunce
of his doze.

Thus the elementes turned in to them D
selues, lyke as when one tune is chaunged
vpon an instrument of musyck, and yet all
the residue kepe their melody: which maye
easely be perceaued, by the sight of the thin-
ges that are come to passe. The drye londe
was turned in to a watery and the thynge
that afore swamme in the water, wente now
vpon ꝯ drye grounde. The fyre had power in
the water (contrary to his owne vertue) and
the water forgat his owne kynde to quench.
Againe the flammes of the noysome beastes
hurte not ꝯ flesh of them ꝯ wente with the,
neither melted they ꝯ yse, which eis mel-
teth lightly. In al thinges hast thou
promoted thy people (O LORDE)
& brought the to honoure:
thou hast not despy-
sed them, but al
waye and in al
places hast
thou
stonde by them.
(.r.)

The ende of the boke of wysdome.

Ecclesiasticus called Jesus Syrac

The prologe of Jesus the sonne of Syrac vnto his boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe, out of the prophetes & out of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctrine and wysdome. Therfore they that haue it and reade it, shulde not onely them selues be wyse there of, but serue other also with teachinge and wrytinge.

After that my graundfather Jesus had geuen diligent labour to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had wel exercised himself therin: he purposed also to wryte some thynge of wysdome and good maners, to the intent they which were wyllinge to learne and to be wyse, might haue the more vnderstandinge, and be the more apte to leade a good conuersacion.

Wherfore I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worthe though oure wordes be not so eloquent as the famous oratours. For the thynge that is wrytten in the Hebrewe tunge, soundeth not so wel whā it is translated in to another speache. Not onely this boke of myne, but also the lawe, the prophetes, & other bokes sounde farre other wyse, then they do, whan they are spoken in their owne language.

Now in the .xxxviii. yeare when I came in to Egipte in the tyme of Ptolome Euergetes, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And cōsiderynge that I had tyme, I laboured and dyd my best to perfourme this boke, & to bringe it vnto lyght: that the straūgers also which are disposed to learne, might applye thē selues vnto good maners, & lyue accordinge to the lawe of GOD.

What this boke conteyneth.

Chap. i. All wysdome commeth of God, for he one lyde bydeth. The feare of Gods feare.

Chap. ii. An exhortacion vnto patience and to the feare of God.

Chap. iii. A doctrine for children, how they shulde honoure father and mother: and how men ought to be gētle and lowly.

Chap. iiii. Wysdome teacheth to be mercyfull and to synne vnto euery man. What rewarde wysdome geueth to them that loue her and serue her.

Chap. v. Let no man trust in his ryches, let no man leane vpon his owne power, let no man despyse ye mercy and longe sufferynge of God.

Chap. vi. Of true and false frendshippe. And exhortacion to herken vnto wysdome.

Chap. vii. Many goodly lessons and instructions.

Chap. viii. She teacheth to beware of stryfe, to beware of the feare of no man, to auoyde fleterynge, to beware of vnfaithfull and cruell people.

Chap. ix. How men shulde behaue them selues in their wyues, and how the frendshippe ought not to be broken, &c. with many other good lessons.

Chap. x. Of iudges and rulers of the people. How pryde ought to be eschued.

Chap. xi. Many good instructions.

Chap. xii. How and to who a man shulde do good.

Chap. xiii. How the poore shulde kepe himself from the ryche.

Chap. xiiii. The vnhappynesse and wyckednes of sythe vpwardes. An exhortacion to do good & to clene vnto wysdome.

Chap. xv. The profet that commeth of the feare of God and wysdome, which the wicked wyl not receaue.

Chap. xvi. The multitude of cruell children is not good, for the grace of God is not amonge the vngodly. The patience, mercy, and wysdome of God

Chap. xvii. How God made mā, endewed him with gyftes, openynge hys wyll and lawe vnto him: but cho se Israell out of all people.

Chap. xviii. The wysdome of God and sodē of hys workes, which no man maye comprehende. The dayes of man are shorte. God suffereth lōge, & rubbeth and traineth at such as wyll receaue nurture.

Chap. xix. Many good lessons of wysdome.

Chap. xx. When ought to gyue rebuke, to reproue and to rebuke, but not to be cruell, vnkynde or vnkynde. Of sylence and speakinge, and how to beware of lyes.

Chap. xxi. All manner of synnes ought to be eschued. The difference of the wyse and folysh.

Chap. xxii. A foole ought not be reproued nor taught. The fourth Cōmaundement. Of the neighbours and frendes.

Chap. xxiii. A faythfull prayer vnto God, to rule the mouth and tunge & all wycked lustes and wyttes, and the harte from euell thoughtes. Of the great abhominacion abusynge of.

Chap. xxiiii. A commendacion of wysdome.

Chap. xxv. There be wordynge before, vnto an euell perteyne women. Wyckednes, there is nothinge lyke the euell, vngodly and frauelente women.

Chap. xxvi. A commendacion and prayse of a good honest woman, and of the wysdome annexed vnto her.

Chap. xxvii. Many goodly sentences.

Chap. xxviii. Men ought not to take vengeaunce, but euery man to forgeue his neighbour, and not to haue euell will to stryue. What harme commeth of false tunges and slaūderers

Chap. xxix. How and shulde haue compassion & loue vnto their neighbours: how they that lende, ought to behaue them selues ageynst. Of vnthankfull straūgers. How euery man ought to be content with that he hath, & not to be charged vnto other.

Chap. xxx. Who so loueth hys children, nurtereth the, & chastyseth the. Howe to vse a mans selfe in meate and drynke. What harme commeth of vnmesurable dronkennesse and dronke. What profyte and helpe is in temperaūce.

Chap. xxxi. The mysery of the couetous. How men shulde behaue them selfe at the table, and be mesurable in meate and drynke. What harme commeth of vnmesurable dronkennesse and dronke. What profyte and helpe is in temperaūce.

Chap. xxxii. To be lowly to rule and be ruled. How men ought to vse them selues at a feaste. How a man ought to feare God, & to be diligent and faythfull vnto them, that are appointed ouer him. &c. with other good lessons.

Chap. xxxiii. How God ought to be feared, & his lawe kepte, & difference of dayes and of mē. The subiectes of children ought to be holde.

Chap. xxxiii. The hope of ỹ vngodly is vayn: ỹ righteous shalbe preserued, for he putteth his trust in God, which shall not be reuenged with offrynges, but with an in ward lyst.

Chap. xxxv. The offrynge that pleaseth God, is to kepe his commaundementes, to be thankfull, mercifull, & to cease from lyinge. God is the defender of wydowes, fatherlesse, and oppressed, and heareth theyr prayer.

Chap. xxxvi. An earnest prayer vnto God for helpe against the enemyes. The prayse of an honest woman.

Chap. xxxvii. Of true and false frendshipe. Good counsaile ought to be sought at them, which are vertuous & fear God, but first at God himselfe. Of wysdome and counsell.

Chap. xxxviii. Phisitions and medecynes ought not to be dispysed, but vsed as a gift of God: nevertheles God himself is first to be sought in all sykenesse. Men ought to be moderate in mourninge for the dead, and remember them selues also vnto death. Every workman ought to be diligent in his labour, & to please God with his offrynge his bodyly exercises.

Chap. xxxix. Wysdome and the feare of God excell all other thynges. All thynges are made to serue the vngodly.

Chap. xl. The lyfe of man is a battayll. All thynges passe away, but the veryth abydeth for ever. The wretched and lamynge conditions of the vngodly. The lyfe, frendshipe and vngardnesse of the vngodly.

Chap. xli. Death is fearfull vnto the wicked, but comfortable vnto the righteous. The cursynge of the vngodly. A good name is a noble thynge. What ỹ thynges be worthy of shame ought to be ashamed.

Chap. xlii. Where one ought not to be ashamed. The vse and vnsyngyng vp of thyldren. The power & workes of God.

Chap. xliii. The brewty of the firmament, wherby ỹ power and wysdome of God is knowne, & should worthely be prayed.

Chap. xliiii. A commendacion and prayse of the olde fathers.

Chap. xlv. Of the faythfull worthyes, and their workes. Of the pesthode and offrynges. The punyshment of idolatrous.

Chap. xlvi. The mightynesse of Josue and Caleb. Of the iudges in Israel, vnto ỹ tyme of faythfull Samuel.

Chap. xlvii. Of Nathan, Dauid and Salomon.

Chap. xlviii. Of Elyas, Ezechias and Esay.

Chap. xlix. The actes of good Josias. The decaye of Jerusalem. Of the prophetes and patriarches.

Chap. l. A commendacion of Symeon the sonne of Onias.

Chap. li. A prayer of Jesus Syrach, Wysdome calleth vs vnto her.

The first Chapter.

All wysdome * cometh of God ỹ LORDE, & hath bene euer with him, and is before all tyme. Who hath nombred ỹ sonde of the see, ỹ droppes of the rayne and the dayes of tyme? Who hath measured the height of heauen, ỹ breedth of the earth and the depenesse of the see? Who hath sought out the grounde of Gods wysdome, whiche hath bene before all thinges, * Wysdome hath bene before al thinges, & ỹ vnderstöndinge of prudence from euerlastinge. (Gods worde in the height is ỹ well of wysdome, and the euerlastinge cömaundementes are the entraunce of her.) Vnto whom hath ỹ rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctryne of wysdome bene discouered and shewed? and who hath vnderstande the manyfolde entraunce of her?

3.Re.3.b. and.4.c Iob.28.b. Iacobi,1.a Rom.11.b

There is one: euen the Hyghest, the maker of all thynges, the Almyghtye, the kynge of power (of who men ought to stonde greatly in awe) which sytteth vpon his trone, beynge a God of dominö: He hath treated her thorow the holy goost: he hath sene her: nombred her, & measured her: He hath poured her out vpon all his workes, and vpon all flesh accordinge to his gift: he geueth hir richely vnto them that loue hym. The feare of the LORDE is worshippe and triumphe, gladnesse, and a ioyfull crowne. The feare of ỹ LORDE maketh a mery harte, geueth gladnesse, ioye & löge lyfe. Who so feareth the LORDE, it shall go wel with hym at the last, and in the daye of his death he shall be blessed.

The loue of God is honorable wysdome: loke vnto who it appeareth, they loue it for they se what wöderous thynges it doth.

* The feare of ỹ LORDE is the beginninge of wysdome, and was made with ỹ faithful in the mothers wombe: it shall go with the chosen wemen, & shalbe knowne of the righteous and faythfull. The feare of the LORDE is ỹ right Gods seruice, that preserueth and iustifieth the hart, and geueth myrth & gladnesse. Who so feareth the LORDE, shall be happie: and whan he hath nede of comforte, he shalbe blessed. To feare God, is the wysdome that maketh rych, and hun-

ỹ ii,

geth al good with her. She fylleth þ whole house with hir giftes, & the garners wt hir treasure. The feare of þ LORDE is the crowne of wysdome, and geueth plenteous peace and health. He hath sene her and noumbred her, knowlege and vnderstondinge of wysdome hath he poured out as rayne: & the þ holde her fast, hath he brought to honoure.

D The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstondinge and deuocion of knolege, but wysdome is abhorred of synners.) The feare of þ LORDE dryueth out synne, for he that is without feare, can not be made ryghteous, and his wylful boldnes is his owne destruccion. A patient man wyl suffre vnto the tyme, and then shall he haue the rewarde of ioye. A good vnderstondynge wyl hyde his wordes for a tyme, and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshipe of God. My sonne yf thou desyre wysdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the LORDE is wysdome and nurtoure, he hath pleasure in fayth and loupnge meknesse, and he shall fyll the treasures therof. Be not obstinate and vnfaythfull to the feare of the LORDE, and come not vnto hym with a dubble hart. Be not an ypocryte in the sight of men, and take good hede what thou speakest. Marke well these thynges, lest thou happen to fall and bringe thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddest of the congregacion: because thou woldest not receaue þ feare of God, and because thy harte is full of faynednesse an dereate.

The.ii. Chapter.

A Myt.4.a. 2.Ty.3.b. 2.Pet.4.b My sonne, * yf thou wilt come in to the seruyce of God, stode fast in ryghteousnesse and feare, & arme thy soule to tentacion: fasten thyne harte, and be patient: bowe downe thine eare, receaue the wordes of vnderstondinge, and shrynke not away whan thou art entysed. Holde the fast vpon God, ioyne thy self vnto hym & suffre, that thy lyfe maye encrease at the last. What so euer happeneth vnto the, receaue it: suffre in heuynesse, & be patient in thy trouble. * For Ecclus.3.a. Wys.17.a like as golde and syluer are tryed in þ fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shal helpe the: ordre thy waye a ryght, and put thy trust in him. Holde fast his feare, and growe therin. O ye that feare the LORDE take sure holde of his mercy: shrynke not away from hym, that ye fall not. O ye that feare þ LORDE, beleue hym, and youre rewarde shall not be emptye. O ye that feare the LORDE put youre trust in hym, and mercy shall come vnto you for pleasure. O ye that feare þ LORDE, set youre loue vpon hym, & youre hartes shalbe lyghtened.

Consydre the olde generacions of men (o ye childzen) and marke well: * was there euer ony one confounded that put his trust in the LORDE? Who euer contynued in his feare and was forsaken? Or whom dyd he euer despyse, that called faythfully vpon hym, For God is gracious and mercyfull, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the treuth. Wo be vnto hym that hath a dubble hart, wycked lippes and euell occupied handes, and to the synner that goeth two maner of waies. Wo be vnto them that are lowse of harte, which put not their trust in God, and therfore shall they not be defended of hym. Wo be vnto the that haue lost patience, forsaken the right wayes, and are turned back in to frowarde wayes. What wyll they do, whan the LORDE shal begynne to vysyt them?

They that feare the LORDE, wil not mistrust hys worde: * and they that loue hym, wyll kepe hys commaundement. They that feare the LORDE wyl seke out the thynges that are pleasaunt vnto him: * and they that loue hym, shall fulfyll hys lawe. They that feare the LORDE wyl prepare their hartes, and humble their soules in his sight. (They that feare the LORDE, kepe his commaundemetes, and wyll be patient, tyll they se hymself) sayenge: * better is it for vs to fall in to the handes of the LORDE, then in to the handes of men: for his mercy is as greate as hymself.

The.iii. Chapter.

The childzen of wysdome are a congregacion of the ryghteous and their exercyse is obedience and loue. Heare me youre father (o my deare childzen) & do there after, þ ye maye be safe. * For the LORDE wil haue the father honoured of the childzen, and loke what a mother commaundeth hir childzen to do, he wil haue it kepte. Who so honoureth his father, hys synnes shall be

bygynst him: and he that honoureth his mo
ther, is like one that gathareth treasure to-
gether. Who so honoureth his father, shall
haue ioye of his owne childre: & whā he ma-
keth his prayer, he shall be herde. * He ý ho
noureth his father, shall haue a longe life: &
he that is obedient for the LORDES sake,
his mother shall haue ioye of hym.

He that feareth the LORDE, honoureth
his father and mother, and doth them serue
as it were vnto the LORDE himselfe. Ho-
noure thy father in dede, in worde, and in al
patience, that thou mayest haue his blessin-
ge for ý blessinge of ý father buyldeth vp
the houses of the children, but the mothers
curse roteth out the foundacions. Reioce
not whan thy father is reproued, for it is no
honoure vnto the, but a shame. For the wor
shippe of a mās father is his owne worship-
pe, and where ý father is without honoure,
there is the dishonesty of the sonne. My sonne
make much of thy father in his age, and
greue him not as longe as he liueth And yf
his vnderstandinge fayle, haue pacience wt
him, & dyspyse him not in thy strength. For
the good dede that thou shewest vnto thy fa
ther, shall not be forgotten: and whan thou
art sore wanteste, it shall be rewarded the
(and for thy mothers offence thou shalt be
recompensed with good, yee it shal be foun-
den for the in righteousnes) and in the daye
of trouble thou shalt be remembred: thy syn-
nes also shall melt awaye, like as the yse in
the fayre warme wether.

He ý forsaketh his father, shall come to
shame: & he that defyeth his mother, is cur-
sed of God. My sonne perfourme thy wor-
kes in louinge mekenesse, so shalt thou be be
loued aboue other mē. The greater thou art
the more hūble thy self (in all thynges) & thou
shalt fynde fauour in the sight of God. For
great power belongeth onely vnto God, &
he is honoured of the lowly.

* Seke not out the thinges that are abo-
ue thy capacite, and searche not the grounde
of such thinges as are to myghtie for the: *
but what God hath commaunded the,
thynke vpon that alwaye, and be not curyo-
us in many of hys workes. For it is not ne
cessary for the, to se with thine eyes, the thin-
ges ý are secrete. Make not thou to much
businesse in superfluous thynges, and be not
curious in many of hys workes: for many
thynges are shewed vnto the allready,
which be aboue the capacite of men. The
multitude wyth such hath begyled many a
man, and tangled theyr wyttes in vanyte.
Now he ý loueth patell, shall perish therin. D

An harde harte shal fare euell at the last
(an harte that goeth two wayes, shall not
prospere: and he that is frowarde of harte,
wyll euer be the worse and worse) A wicked
hart shall be laden with sorowes, and ý vn-
godly synner wyll heape one synne vpon a-
nother. The councell of the proude hath no
healthe, for the plante of synne shall be roted
out in them. The hart of him that hath vn-
derstondinge, shall perceaue hye thynges,
and a good eare wyll gladly herken vnto
wysdome. In harte that is wyse and hath
vnderstondynge, wyll abstayne from syn-
nes, and increase in the workes of righteous
nes. Water quencheth burnynge fyre, Esa.4.c.a
* and mercy reconcyleth synnes. God hath Dan.4.d.
respecte vnto him that is thankfull: he thin Math.5.e
keth vpō hym agaynst ý tyme to come: so ý
whā he falleth, he shall fynde a stroge holde.

The.iiii.Chapter.

My sonne, * defraude not ý poore A
of him almes, and turne not a- Deut.15.a
waye thine eyes frō him that Mat.23.c
hath nede. Despyse not an hon-
grie soule, and defie not ý poore
in his necessite: greue not the hart of hym
that is helpelesse, and withdrawe not ý gyft
from the nedefull. Refuse not the prayer of
one that is in trouble, and turne not awaye
thy face from the nedy. Cast not thyne eyes
aside from the poore, that thou geue hym
not occasion to speake euell of the. For yf he
complayne of in the bytternes of hys soule,
his prayer shall be herde: euen he that made
hym, shall heare hym. Be curteous vnto the
company of the poore, humble thy soule vn
to elder, and bowe downe thy heade to a mā
of worshyppe. Let it not greue the to bowe
downe thyne eare vnto the poore, but paye
thy det, and geue hym a frendly answere,
and that with mekenesse.

* Delyuer hym ý suffreth wrōge frō the B
hande of the oppressoure, and be not faynt Gen.14.c
harted whan thou sytteste in iudgment. Be Exo.2.b
mercyfull vnto the fatherles as a father: &
be in stede of an husbande vnto their mo-
ther: so shalt thou be as an obedient sonne
of the Hyest, and he shall loue the more then
thy mother doth. Wysdome bringeth vpe in
to hir children, receaueth them that seke
her, and wyll go before them in the waye of
rygtheousnes. He ý loueth her, loueth lyfe: &
they that seke dyligently, shall haue greate

lope. They ꝑ kepe her, shal haue ꝑ herytage of lyfe: for where she entreth in: there is the blessynge of God. They ꝑ honoure her shal be the seruauntes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the Heythē: and he that hath respecte vnto her, shall dwell safely.

C He that beleueth her, shal haue her in possession, and his generacion shall endure: for whan he falleth, she shal go with him before all. Feare, drede, and tentacion shal she bringe vpon hym, and trye hym in hir doctrine: tyll she haue so proued hym in his thoughtes, that he cōmitte his soule vnto her. Thē shal she stablish him, bringe the right waye vnto him, make him a glad mā, shewe hym hir secretes, and heape vpon him the treasures of knowlege, vnderstondinge & righteousnes. But yt he go wronge, she shall forsake him, and geue him ouer in to the handes of his enempe.

D My sonne, * make much of the tyme, eschue the thynge that is euell, & and for thy lyfe shame not to saye the treuth. For there is a shame that bringeth synne, and there is a shame that bringeth worshyppe and fauoure. * Accepte no person after thine owne will, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neghboure in his aduersyte, and kepe not back thy counceil whan it maye do good, nether hyde thy wysdome in hir bewty. For in the tunge is wysdome knowne, so is vnderstandynge, knowlege, and learnynge in the tal kynge of the wyse, and stedfastnesse in the workes of righteousnes. In no wyse speake agaynst the worde of treuth, but be ashamed of the lyes of thyne owne ignorauncē. Shame not to confesse thine errour, and submitte not thyself vnto euery man because of synne. Wythstande not the face of the myghtye, and stryue not agaynst the streame. But for the treuth stryue thou vnto death, and God shall fyght for the agaynst thyne enempes. Be not hastie in thy tunge, nether slack and negligent in thy workes. Be not as a lyon in thyne owne house, destroynge thy housholde folkes, and oppressynge them that are vnder the. * Let not thyne hande be stretched out to receaue, and shutt whan thou shuldest geue.

Ephe. 5. b & mat. 10. c

1. cui. 18. b

Act. 20. c

The. v. Chapter

Rust not vnto thy ryches. * and saye not: tushe, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacion) Folowe not the lust of thyne owne harte in thy strength, and saye not: tush, howe shulde I, or who wyl cast me downe because of my workes? for doutles God shall auenge it. And saye not: I haue committed mo synnes, but what euell hath happened me. For the Almyghtye is a patient rewarde. * Because thy synne is forgeuen the, be not therfore wythout feare, nether heape one synne vpon another. * And saye not: tush, the mercy of the LORDE is greate, he shall forgeue my synnes, be they neuer so many. * For lyke as he is mercyfull, so goeth wrath frō hym also, and hys indignacion commeth downe vpon synners.

Luce 12. b Eccli. 11. c

Eccli.

Eccli.

Make no tarynge to turne vnto the LORDE, and put not of from daye to daye: for sodenly shall his wrath come, and in tyme of vengeaunce he shall destroye the. * Trust not in wicked ryches for they shal not helpe in the daye punyshment & wrath. Be not carted aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tunge (Stonde fast in the waye of the LORDE) be stedfast in thy vnderstondynge, abyde by thy worde, and folowe the worde of peace and righteousnes. Be gentle to heare the worde of God, that thou mayest vnderstonde it, and make a true answere with wysdome. * Be swift to heare, but slowe and patient in geuynge answere. If thou hast vnderstondynge, shape thy neghboure an answere: If no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honoure and worshyppe is in a mans wyse talkynge, but the tunge of the vndiscrete is his owne destruction. * Be not a preuy accusar as longe as thou lyuest & vse no sklaunder wt thy tonge. For shame and sorow goeth ouer the theefe, and an euell name ouer hym that is dubble tunged: but he that is a preuy accusar of other men, shalbe hated enuyed and confounded. Be that thou tustyfie small & greate alyke.

B

Jam. 1. a

Jam. 3. b

The. vi. Chapter.

Be not thy neghbours enempe for thy frendes sake: for who so is euel shalbe ꝑ heyre of rebuke & dishonoure, & who so euer beareth enuye & a dubble tunge, offendeth. * Be not proude in the deupte of thyne

owne vnderstandynge, lest thy leaues wyther, and thy frute be destroyed, and so thou lyest as a dyetre. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of hys enemyes, (and bringeth hym to the porcyon of the vngodly.)

A swete worde multiplyeth frendes, and pacifyeth them that be at variaunce, and a thankfull tunge wyll be plenteous in a good man. Holde frendshyppe wyth many, nevertheles haue, but one counceler of a thousande.

If thou gettest a frende, * proue hym well, and be not haystye to geue hym credence. For some man is a frende but for a tyme, and wyll not abyde in the daye of trouble.

And there is some frende that turneth to enemyte, and taketh parte agaynst the: and yf he knowe ony hurte by the, he telleth it out.

Agayne, some frende is but a companyon at the table, and in the daye of nede he continueth not. But a sure frende wyll be vnto the euen as thyne owne self, and deale faythfully with thy housholde folke. If thou suffre trouble and aduersyte, he is with the, and departeth not hymselfe from the. Departe from thine enemies, yee & beware of thy frendes.

A faythfull frende is a stronge defence: who so fyndeth such one, fyndeth a noble treasure. A faythfull frende hath no peare, the weyght of golde and syluer is not to be compared to the goodnesse of hys fayth. A faythfull frende is a medecyne of lyfe, and they that feare the LORDE, shall fynde hym. Who so feareth the LORDE, shal prosper with frendes: and as he is hymselfe, so shall hys frende be also. My sonne, receaue doctryn frō thy youth vp, so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and waite patient vpon hyr good frutes. * For thou shalt haue but lytle laboure in hyr worke, but thou shalt eate of hyr frutes ryght soone. O how vnsemynge shatpe is wysdome to vnlearned men: an vnstedfast body wyll not remayne in her. Vnto such she is as it were a touchstone, and he casteth her from hym in all the hast: for wysdome is with him but in name, there be but few that haue knowlege of her. (But with them that knowe her, she abydeth euen vnto the appearynge of God.)

Geue eare (my sonne) receaue my doctryne, and refuse not my councell. Put thy fote in hyr fyncke, * and take hyr yocke vpon thy neck: bowe downe thy shulder vnder her beare her patiently, and be not weery of hir bandes. Come vnto her with thy whole hart, and kepe hyr wayes with al thy power. Serche after her, and she shalbe shewed the: and whan thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy greate ioye. Then shal hyr fetters be a stronge defence for the, and hyr yocke a glorious rayment. For the bewtye of lyfe is in her, and hyr bandes are the couplynge together of saluacyon. Yee a glorious rayment is it, thou shalt put it on, and ꝑ same crown of ioye shalt thou weare.

My sonne, yf thou wilt take hede, thou shalt haue vnderstondynge: & yf thou wilt applye thy mynde, thou shalt be wyse. If thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearynge, thou shalt be wyse. Stonde with the multitude of such elders as haue vnderstandynge, and consente vnto theyr wysdome with thyne hart: * that thou mayest heare all goodly sermons, and that the worthy sentences escape the not. And yf thou seyst a man of dyscrete vnderstandynge, gett the soone vnto him, and let thy fote treade vpon the steppes of hys doores. * Let thy mynde be vpon the commaundemētes of God, and be earnestly occupied in hys lawes: so shall he stablysh thy hart, and geue the wysdome at thyne owne desyre.

The.vii. Chapter.

DO no euell, so shall there no harme happen vnto the. Departe awaye from the thynge that is wycked, and no mysfortun shal medle with the. My sonne, sowe no euell thynges in the forowes of vnryghteousnes, so shalt thou not reape them seuen folde. Labour not vnto mā for ony lordshyppe, nother vnto the kynge for the seate of honoure. * Justyfye not thy selfe before God, (for he knoweth the hart) and desyre not to be reputed wyse in the presence of the kyng. Make no laboure to be made a iudge, except it so were, that thou couldest mightely put downe wyckednes: for yf thou shuldest stonde in awe of the presence of ꝑ myghtye, thou shuldest kayle in geuynge sentence. Offende not in the multitude of the cyte, and put not thyselfe amonge the people. * Bynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Saie not (tush, God wil loke vpon the multitude of my oblacions, and whan I offre to the Hyghest God, he wyll accepte it.

Be not faynt harted whan thou makest thy prayer, nother slacke in geuynge of almes. Laugh no man to scorne in the heuynesse,

of his soule, for God (which seyth all thyn-
1.Es. 2.b. ges) is he * that can bringe downe, and set vp agayne. Accepte no lesynge agaynst thy brother, nother do the same agaynst frende. Vse not to make ony maner of lye, for the custome therof is not good. Make not many wordes, whan thou art amonge the elders, Mat. 6.b
* and whan thou prayest, make not much ba- 3 Es. 12.b
bynge. ‡ Let no laborious worke be tedious vnto the, nother the husbandrye, which the Almyghtye hath created, make not thy boast in the multitude of thy wyckednes, but humble thy self euen from thyne harte: and remēbre that the wrath shall not be longe in tarienge, and that the vengeaunce of the flesh of the vngodly is a very fyre and wormē. Geue not ouer thy frende for ony good, nor thy faythfull brother for the best golde.

¶ Departe not from a discrete, and good woman, that is fallen vnto the for thy porcyon in the feare of the LORDE, for ꝑ gyft
Leui. 19.c of hyr honesty is aboue golde. * Where as thy seruaunt worketh truely, intreate hym not euell, nor the hyrelynge that is faythfull vnto the. Loue a discrete seruaunt as thyne owne soule, defraude hym not of hys lyber-
Deu. 15.a. tie, nother leaue hym a poore man. * ꝑf thou haue cattel, loke well to them: and yf they be
Eccl. 30.a for thy profyte, kepe them. * ꝑf thou haue sonnes, bringe them vp in nurtour and learnynge, and holde them in awe from theyr youth vp. ꝑf thou haue doughters, kepe theyr body, and shew not thy face chearfull to warde them. Marye thy doughter, and so shalt thou perfourme a weyghtye matter: but geue her to a man of vnderstondynge. ꝑf thou haue a wyfe after thyne owne mynd forsake her not: (but commytte not thy self to the hatefull.)

Eccl. 3.a. * Honoure thy father from thy whole her-
Tob. 4.a. te, and forget not the sorowfull trauayle ꝑ thy mother had with the: remēbre that thou wast borne thorowe them, and how canst thou recompense them the thinges that they haue done for the? Feare the LORDE with all thy soule, and honoure his mynistres.
Deu. 11.a. Loue thy maker with all thy strength, * and forsake not his seruauntes. Feare the LOR-
Ecc. 12. b.c.d. DE with all thy soule, and honoure his prestes. * Geue them theyr porcyon of the fyrst frutes, and increase of the earth, lyke as it is commaunded the: geue them the shulders and theyr appoynted offerynges, and fyrstlynges. Reach thyne hande vnto the poore, that God maye blesse the with plenteous-
Gal. 6.b nes. * Be lyberall vnto all men lyuynge,
& Ec. 1.b. ‡ yet let not but do good euen to thē in that

are dead.

* Let not them that wepe be wythout com- Ro. 12
forte, but mourne vnto such as mourne. ‡ Let Eccl. 7
it not greue the to vyset the sick, for that shal make the to be loued. What so euer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The. viii. Chapter.

STryue not with a myghtie man lest thou chaunce to fall in to his handes. * Make no variaunce Pro.
with a ryche man, lest he happen to bringe vp an harde quarel a-
gaynst the. * For golde and syluer hath ma- Eccl.
ny done many a man, yee euen the hartes of kinges hath it made to fall. Stryue not with a man that is full of wordes, and laye no stykes vpon hys fyre. Kepe no company with the vnlearned, lest he geue thy kynred an euell reporte. * Despyse not a man that tur- Ecc.
neth hymself awaye from sinne, and cast him 1.Es.
not in the teth withal: but remembre that we are fraple euerychone. * Thynke scorne of Leui.
no man in his olde age, for we ware olde also. Be not glad of the death of thyne enemye but remembre that we must dye all the sorte of vs (and sayne wolde we come into ioye.)
* Despyse not the sermons of such elders as Ecc.
haue vnderstandynge, but acquaynte thy self with the wyse sentences of them, thou shalt learne wysdom and the doctryne of vnderstandynge, and how to serue greate men wythout complaynte.

Go not from the doctryne of the elders, Ba.
for they haue learned it of their fathers. For of them thou shalt learne vnderstondynge, so ꝑ thou mayest make answere in the tyme of nede. Kyndle not ꝑ coales of synners, lest thou be brent in the fyre flammes of their sinnes. Resyst not the face of ꝑ blasphemer, that Ecc.
he laye not wayte for thy mouth. * Lende not vnto hym that is myghtier then thyself: ꝑf thou lendest hym, counte it but lost. Be not suertie aboue thy power: yf thou be, then thynk surely to paye it. Go not to lawe with the iudge: for he wyll iudge accordynge hys owne honoure. * Trauayle not by ꝑ waye Ecc.
with hym that is braynelesse, lest he do the euell: for he folowēth his owne wylfulnes and so shalt thou perysh thorow his foly.

* Stryue not with hym that is angrie, & C
cruell, and go not with hym in to the wylder- Ecc.
nes: for bloude is nothynge in his sight, and where there is no helpe, he shall murther Ecc.
the. * Take no councell at fooles, for they 17.a
loue nothynge, but the thynges that please

themself. Make no councell before a straun
ger, for thou canst not tell what wyll come
of it. Open not thyne hart vnto euery man,
lest he be vnthankfull to the, and put the to
open shame.

The. xi. Chapter.

BE not gelous ouer the wyfe of
thy bosome, that she shew not
some shrewed poynte of wicked
doctryne vpon the. Geue not
the power of thy lyfe vnto a wo
man, lest she come within thy stregth, & so thou
be confounded. Loke not vpon a woman
that is desyrous of many men, lest thou fall
amongst her snares. Vse not the company of a
woman that is a player and daūser, and hear
her not, lest thou perysshe thorowe her entyse
ynge. Beholde not a mayden, that thou be
not hurt in her beawtye. * Cast not thy myn
de vpon harlottes in ony maner of thynge,
lest thou destroye both thy selfe and thyne he
ritage. Go not about gaysynge in euery
lane of the cyte, nether wandre thou abro
ade in y stretes therof. * Turne awaye thy fa
ce from a bewtyfull woman, and loke not
vpon the fayrnesse of other.

* Many a man hath perysshed thorow
the beawty of women, for thorow it the desy
re is kyndled as it were a fyre. (An aduoutes
vnto woman shalbe troden vnder fote as
myre, of euery one that goeth by the waye.
Many a man wonderynge the bewtye of a
straunge woman, haue bene cast out, for her
lustes kyndle as a fyre.) Syt not with ano
thers wyfe by ony meanes, lie not with
her vpon the bedde, make no wordes wyth
her at the wyne: lest thyn hart consent vnto
her, and so thou wyth thy bloude fall in to
destruccyon. Forsake not an olde frende, for
the new shall not be lyke hym.

A new frende is new wyne: let hym be ol
de and thou shalt drynke hym with pleasu
re. Delyte not the honoure, and ryches of a
synner, for thou knowest not what destruc
cyon is for to come vpon hym. Delyte not
thou in the thynge that the vngodly haue
pleasure in: beynge sure that the vngodly
shall not be accepted vntyll theyr graue.

Kepe the from the man that hath power
to slaye, so nedest thou not to be afrayed of
death. And yf thou commest vnto hym,
make no saute, lest he happen to take awaye
thy lyfe. Remembre that thou goest in the
myddest of snares, and vpon the bulwerkes
of the cyte. Beware of thy neghbour as nye
as thou canst, * and medle with such as
be wyse and haue vnderstandynge. Let iust
men be thy gestes, let thy myrth be in the fea
re of God, let the remembraunce of God be
in thy mynde, * and let all thy talkynge be
in the commaundementes of the Hyghest.
In the handes of craftesmen shall the wor
kes be commended. * so shall the pryn
ces of the people in the wysdome of theyr
talkynge. A man full of wordes is parlous
in hys cyte: and he that is temerarious,
and past shame in hys talkynge, is to be ab
horred.

The. x. Chapter.

A Wyse iudge wyll order his peo
ple wyth discrecyon, and where
a man of vnderstandynge bea
reth rule, there goeth it well.
* As the iudge of the people is
hymself, euen so are hys officers: and loke
what maner of man the ruler of the cyte is,
such are they that dwell therin also. * An
vnwyse kynge destroyeth hys people, but
where they that be in auctorite are men of
vnderstondynge, there the cyte prospereth.

The power of the earth is in the hande
of God, and whan hys tyme is, he shall set a
profytable ruler vpon it. In the hande of
God is the power of man, and vpō the scry
bes shall he laye hys honoure. * Remembre
no wrong of thy neghbour, and medle thou
wyth no vnryghteous workes. Pryde is ha
tefull before God and men, and all wicked
nesse of the heythen is to be abhorred. * Be
cause of vnryghteous dealynge, wronge,
blasphemyes and dyuerse deceate, a realme
shalbe translated frō one people to another.

There is nothynge worse then a couē
tous man. What auaūcest thou the, o thou
earth and asshes? There is not a more wyc
ked thynge, then to loue moneye. And whye
such one hath hys soule to sell: yet is he but
fylthye donge whyle he lyueth.

And though the phisician shewe hys hel
pe neuer so longe, yet in conclusyon it goeth
after thys maner: to daye a kynge, tomorow
dead. For whan a man dyeth, he is the heyr
of serpentes, beastes and wormes. The be
gynnynge of mans pryde, is to fall awaye
from God: and why? hys hart is gone from
hys maker, for pryde is the ouergynall of all
synne. Who so taketh holde therof, shal be
fylled wyth cursynges, and at the last it shal
ouerthrowe hym. Therfore hath the LORD
brought the congregacions of the wicked to
dishonour, and destroyed them vnto ȳ ende.
* God hath destroyed the seates of proude

pryuces, and set vp the meke in theyr steade
God hath wythered the rotes of the proude Heythen, and planted the lowly amonge
Gene.19.f them. * God hath ouerthrowne the londes of the Heythen, and destroyed them out of the ground. He hath caused them to wyther awaye, he hath brought them to naught, and made the memorall of them to ceasse from out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of mynde.) Pryde was not made for man, nother wrothfulnes for mens chyldre. The sede of men that feareth God, shalbe brought to honoure: but the sede which trāsgresseth the commaundementes of the LORDE shalbe shamed. He that is the ruler amonge brethre is holde in honour amōg the: & he regardeth such as feare the LORDE.

D The glory of the ryche, of the honorable and of the poore is the feare of God.

Despyse not thou the iust poore man, and magnifye not the rych vngodly. Greate is the iudge and mightte in honour, yet is there none greater, then he that feareth God
Pro.17,a. * Vnto the seruaunt that is dyscrete, shall
2.Re.12.c. the kre do seruyce. * He that is wyse and wel nurtoured, wyll not grudge whan he is resourmed, and an ignoraunt body shall not come to honoure. Be not proude to do thy worke, and dyspayr not in the tyme of aduer
Pro.12.b. syte. * Better is he that laboureth and hath plenteousnes of all thynges, then he that is gorgious, and wanteth bread.

E Thy sonne, keke thy soule in mekenes, and geue her hyr due honoure. Who shall iustifye hym, that synneth agaynst hymselfe? Who wyll honoure hym, that dishonoureth his owne lyfe? The poore is honoured for his faithfulnes and treuth, but ꝑ rych is had in reputacio because of his goodes. He that ordreth hymself honestly in powerte, how much more shall he behaue hymself honestly in ryches? And who so ordreth hymself vnhonestly in ryches, how much more shal he behaue hymself dishonestly in powerte?

The.xi.Chapter.

A Gen.41.f. Dan.6.a. THe * wysdome of hym that is brought lowe, shall lyft vp hys heade, and shall make hym to syt amonge great men. Commende not a man in his bewtye, nother despyse a man in his vtter appareaunce. The Bey is but a smal beast amonge the foules, yet is hyr frute exceadyng swete. Be
Ecc.32.b. not proude of thy rayment, * and exalte not thyselfe in the daye of thy honoure: for ꝑ workes of the hyghest onely are wonderful: yet glorious, secrete & vnknowne are his workes. Many tyrauntes haue bene fayne to syt downe vpon the earth, * and the vnlykly
1.Re.1.d. hath worne the crowne. Many myghtie me haue bene brought lowe, and the honorable haue bene delyuered in to other mens handes. * Condemne no man, before thou haue tryed out the matter: and whā thou hast
Deu.1.a. and.17.a. Joa.7.a. made inquisicyon, then reiourne righteously. * Geue no sentence before thou hast
Pro.18.a. herde the cause, but fyrst let men tell out theyr tales.

B Striue not for a matter that toucheth not thyselfe, and stonde not in the iudgmēt of synners. My sonne, medle not with many matters: * and yf thou wylt be ryche, thou shalt
Mat.6.b. not be vngylty: and though thou folow after, yet shalt thou not get it: and though thou runnest thy waye afore, yet shalt thou not escape. * There is some man that labourth
Pro.28.a. and the more he weerieth hymself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wanteth strength, and hath greate powerte, and Gods eye loketh vpon hym to good, setteth him vp from hys lowe estate, * and lyfteth vp hys heade: so
Job.5.a. that many man marueyll at hym, and geue honoure vnto God.

C * Prosperite & aduersyte, lyfe and death: powerte and ryches come all of the LORDE (Wysdome, nurtoure and knowlege of the lawe are with God: loue and the wayes of good are with hym. Errour and darckenes are made for synners: and they that exalte themselues in euel, ware olde in euel.) The gyft of God remayneth for the righteous, and his good wyll shall geue prosperite for euer. Some man is rych by lyueng nygardly, and that is the porcyon of hys reward, in
Luc.12.a. that he sayeth: * now haue I gotten rest, and now wyll I eate and drynke of my goodes myselfe alone. And yet he consydereth not, that the tyme drawyth nye, that he must leaue all these thynges vnto other men, and dye hymself. Stonde thou fast in thy conuenaunt, & exercyse thyselfe therin, and remayne in the worke vnto the age. Continue not in the workes of synners, but put thy trust in God, and byde in thyne estate: for it is but
D an easy thynge in the syght of God, to make a poore man ryche, and that sodenly. The blessynge of God hasteth to the rewarde of the righteous, and maketh hys frutes sone to florysh, and prospere. Saye not: what helpeth it me? and what shall I haue

the whyle: Agayn, saye not: I haue ynough
and can I wante. * When thou art in wel
fare, forget not aduersyte: and whā it goeth
not well with the, haue a good hope, that it
shall be better. For it is but a small thynge
vnto God, in the daye of death to rewarde
euery man accordinge to his wayes. The ad
uersite of an houre maketh one to forget all
pleasure, and when a man dyeth, his wor-
kes are discouered. Prayse no body before
his death: for a man shalbe knowne in his
children.

Bringe not euery man in to thine house;
for the deceitfull layeth wayte diuersly.
Like as a partrich in a maunde, so is the
hert of the proude: and like as a spye, that
lieth vpon the fall of his neighboure. For
he turneth good vnto euel, and slaundreth
the chosen. Of one sparck is made a greate
fyr, and an vngodly man layeth wayte for
bloude. Beware of the deceatfull, for he pur
poseth wicked thynges, to bringe the to a
perpetuall shame. If thou takest an alcaunt
with the, he shall destroye the in vnquietnes
and bryue the from thyne owne wayes.

The.xii. Chapter.

When thou wilt do good, knowe
to whom thou doest it, and so
shalt thou be greatly thanked
for thy benefites. * Do good
vnto the ryghteous, and thou
shalt fynde greate rewarde: though not of
him (no doute) the LORDE himselfe shall
rewarde the. He stondeth not in a good case,
that is alwaye occupied in euell, and geueth
no almes: for the Hyghest hateth the syn-
ners, and hath mercy vpon them that shew
the workes of repentaūce. Geue thou vnto
the iuste God, and receaue not a syn-
ners: for the vngodly and synners, he shal
recompence vengeaunce vnto them, and ke-
pe them to the daye of wrath. Geue thou vn-
to the good, and receaue not the synner: do
good vnto hym that is lowly, but geue not
to the vngodly. Let not thy bread be geuen
him, that he be not myghtyer then thy self
therby. For so shalt thou receaue twyse as
much euell, in all the good that thou doest
vnto hym: And why? the Hyghest hateth
synners, and shall rewarde vengeaunce to
the vngodly.

In prosperyte a frende shal not be know
en, and in aduersyte an enemye shall not be
hyd. For when a mā is in wealth, it greeueth
his enemies: but in heuynes and trouble a

man shall knowe his frende. Trust neuer
thyne enemy, for lyke as an yron rusteth, so
doth his wyckednes. And though he make
much crouchynge, and kneelynge, yet kepe
well thy mynde, and beware of hym. Set
hym not by the, nother let him syt at thy right
hande: lest he turne hym, get in to thy place,
take thy towme, and syde thy seate, & so thou
at the last remembre my wordes, and be pyt
ched at my sayenges.

* Synde not two synnes together, for C
there shall not one be vnpunished. Who wil Eccli.7.a
haue pyte of the charmer, that is stynged of
the serpent, or of all such as come nye the bea
stes? Euen so is it with him that kepeth com
pany with a wyckedman, and lappeth hym-
self in hys synnes. For a season wyll he byde
with the, but yf thou stomble, he tarieth not.
* An enemy is swete in his lyppes, he cā ma Jere. 41.b
ke many wordes, & speake many good thyn-
ges: yet he can wepe with his eyes, but in
his harte, he imagyneth how to throwe the
in to the pytte: and yf he maye fynde opor-
tunyte, he wyll not be satisfyed with bloude. If
aduersyte come vpon the, thou shalt fynde
hym there fyrst: and though he pretende to
helpe, yet shal he vndermyne the. He shall
shake his heade, and clap his handes ouer
the for very gladnes, and whyle he maketh
many wordes, he shall dysguyse his counte-
naunce.

The.xiii. Chapter.

Who so toucheth pitch, shalbe fy- I
led withall: * and he that is fa- Deut. 7.a
miliar with the proude, shall clo
the hymself with pryde. He tā-
keth a burthen vpon hym, that
accompanieth a more honorable man then
himself. Therfore kepe not familiarite with
one that is richer than thy selfe. How agre
the kettel and the pot together? for yf the one
be smytten against the other, it shalbe broke.
The rych dealeth vnrighteously, and threate
neth withall: the poore beinge oppressed, and
wrongeously dealt withall, suffreth scarce-
nesse, and geueth sayre wordes. Yf thou be
for his profit, he vseth the: but yf thou haue
nothynge, he shall forsake the. As longe as
thou hast ony thynge of thyne owne, he shall
be a good felowe with the: yee he shall ma
ke the a bare man, and not be sory for the.
yf he haue nede of the, he shal defraude the,
and (with a preuy mock) shall he put the in
an hope, and geue the all good wordes, and
saye: what wantest thou? Thus shall he sha-
me the in his meate, vntyll he haue supte thy

cleane vp thyne or thyne, and at the last shalt he laugh the to scorne. Afterwarde, whan he seith that thou hast nothing, he shal forsake the, & shake his heade at the (humble thy selfe vnto God, and abyde hys handes).

B Beware, that thou be not deceaued, and brought downe in thy simpilnesse. (Be not to humble in thy wysdome, lest whan thou art brought lowe, thou be deceaued thorow foolyshnes.) yf thou be called of a mighty man, absent thy selfe, so shalt he call the to hym the more ofte. Preasse not thou vnto hym that thou be not shutte out: but go not thou farre of, lest he forgette the. Withdrawe not thy selfe from speach, but beleue not hys many wordes. For with much communication shall he tempte the, and (with a pretty mock) shall he questyon of thy secretes. The vnmercifull mynde of hys shall marck thy wordes, he shall not spare to do the hurt, and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in parell of thy ouerthorowynge.

C (Now whan thou hearest his wordes, make the as though thou wertest in a dreame, and wake vp. Loue God all thy lyfe longe, and call vpon him in thy nede.) Euery beast loueth hys lyke, euen so let euery man loue hys neighbour. All fleshy wyl resorte to theyr lyke, and euery man wyll kepe company wyth such as he is hymselfe. But as the wolf agreeth wyth the lambe, so doth the vngodly wyth the righteous. * What felowshyppe shulde an holy man haue with a dogge? How can the ryche and the poore agree together? The wylde asse is the lyons praye in the wylderneße, euen so are poore men the meate of ryche. Lyke as the proude maye not awaye with lowlynes, euen so doth the ryche abhorre the poore. yf a rych man fall, hys frendes set hym vp agayne: but whan the poore falleth, hys frendes forsake hym. yf a rych man fall in to an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym.

2.Co. 6.r.

D But yf a poore man go wronge, he is pushed: yet though he speake wysely, yet can it haue no place. Whan the ryche man speaketh euery body holdeth his tunge: and loke what he sayeth, they praise it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shall destroye hym. Ryches are good vnto hym that hath no synne in hys conscience, and pouerte is a wycked thynge in the mouth of the vngodly. The hart of man chaungeth hys countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good hart, for els is it an harde thynge to knowe the thought.

The.xiiii. Chapter.

BLessed is the man, that hath not fallen with the worde of hys mouth, and is not prycked with the conscience of synne. Happye is he that hath beene heuye in hys mynde, and is not fallen from hys hope. It becommeth not a couetous man and a nygarde, to be ryche: and what profyte a nygarde do with golde? He that wythall hys carefulnes heapeth together vnryghteously, gathereth for other folkes, and another man shall make good cheare wyth hys goodes. He that is wycked vnto hymself, how shulde he be good vnto other men? How can such one haue ony pleasure of hys goodes? There is nothynge worse, than whan one enuyeth hymself, and that is a rewarde of hys wyckednes. yf he do ony good, he doth it not knowynge therof, and agaynst hys wyll, and at the last he declareth hys vngratefulnes. A nygarde hath a wycked eye, he turneth awaye hys face, and despyseth hys owne soule. * Couetous mans eye hath neuer ynough in the portyon of wyckednes, vntyll the tyme that he wyther awaye, and haue lost hys owne soule.

A wycked eye sparath bread, and there is scarcenesse vpon hys table. My sonne, be good to thyselfe of that thou hast, and geue the LORDE hys due offrynges. Remembre that death tarieth not, and how that the conuenaunt of the graue is shewed vnto the: (for the conuenaunt of thy wolde shalt dye the death.) * Do good vnto thy frende before thou dye, and accordynge to thy ability reach out thyne honde, and geue vnto the poore. Be not dyspoynted of the good daye, and let not the portyon of the good date ouerpasse the. Shalt thou not leaue the trauayles and labours vnto other men? In the deuydynge of the herytage geue and take, and sanctyfye thy soule. Worke thou vnrighteousnes before thy death, for in the hell there is no meate to fynde.

* All fleshy shall fade awaye lyke grasse, and lyke a flourysshynge leafe in a grenetree. Some growe: some are cast downe: euen so is the generacyon of fleshy, and blode: one commeth to an ende, another is borne.

manyfolde thynges shall fayle at the
last, and the worde therof shall go withall.
Euery chose worke shall be iustyfyed, and he
that meryeth withall, shall haue honoure
therin. Blessed is the man that kepeth hym
selfe close, and exercyseth hymselfe in vn-
derstandynge, and with discrecion shall he
geue hym the true knowlege of god. Which
declareth the wayes of wysdome in hys
lawe, hath vnderstandynge in hyr secretes,
and seketh her (as one that seketh hyr out)
and walketh in hyr wayes. He loketh in
hyr windowes, and herkeneth at hyr do-
ores, and tarieth hys rest beside hyr house, and
fasteneth hys stake in hyr walles: He shall
pytche hys tent hye vnto hyr hande, and in
hyr shall good thynges rest for euermo
re. He shall set hys children vnder hyr cou-
ert, and shall dwell vnder hyr braunches
and hys couerynge shall he be defen-
ded from the heate, and in hyr glory shall
he rest.

The.xv. Chapter.

He that feareth god, wil do good
and who so kepeth the lawe, shal
optayne wysdome. As an hono-
rable mother shall she mete hym
and as a virgin shal she receiue
him. With the bread of lyfe and vnder-
standynge shall she fede hym, & geue hym
the water of the wholsome wysdome to dryn
ke. He shal be constant in her, he shal not be mo
ued, & she holde hym fast by her, he shall
not be confused vpon. She shall bringe
him to honoure amonge his neighbours,
and in the myddest of the congregacion shal
she open his mouth. With the spyrete of wys-
dome & vnderstandynge shall she fyl hym,
and clothe hym with a garmet of glory. She
shall bringe the treasure of myrth, and ioye
vpon hym, and geue hym an euerlastynge
name to heritage. But foolysh men wyll not
take vpon her, but such as haue vn-
derstandynge wil mete her, for she is farre fro
pryde and deceate. Men that go about wyth
lyes, will not remembre her: but men of
truth shall be founde in her, euen vnto the
glorifyenge of god. Prayse is not semely in
the mouth of the vngodly, for he is not sent of
the LORDE. For of God commeth wysdome,
and prayse shall stonde by the wysdome
of god, and shall be plenteous in a fayth-
full mouth, and the LORDE shall geue her
good speade.

Saye not thou: It is the LORDES fau
te that I am gone by, for thou shalt not do
the thynge that God hateth. Saye not thou
he hath caused me to go wronge, for he hath
no nede of the vngodly. God hateth all god-
les inuencion of errour, and they that feare god
wyll loue none such. * God made man from
the begynnyng, & left hym in the hande of his Gene.1.d.
councell. He gaue hym his commaundemen
tes and preceptes: yf thou wylt obserue the
commaundementes & kepe acceptable fayth
fulnesse forever, they shall preserue the. Jere.11.b.
* He hath set water and fyre before the, reach
out thyne hande vnto which thou wilt. Be-
fore man is lyfe and death, good and euell,
loke what hym lyketh, shalbe geuen hym.
For the wysdome of God is greate & myght-
ty in power, and beholdeth all men contin- Psa.33.b.
ually. * The eyes of the LORDE are vpon
them that feare hym, and he knoweth all the
workes of man. He hath commaunded no
man to do vngodly, nether hath geuen any
man leaue to synne: for he despyseth no mul-
titude of vnfaythfull & vnprofytable chyldre.

The.xvi. Chapter.

Delyte not thou in the multitude
of vngodly chyldren, and haue
no pleasure in them, yf they fea-
re not God. Trust not thou to
their lyfe, and regarde not their
labours: for one sonne that feareth God is
better, then a thousande vngodly. And bet-
ter it is for a man to dye wythout chyldren,
then to leaue behynde hym such chyldren as
are vngodly. For by one that hath vnder-
standynge, maye a whole cyte be vpholden,
but though the vngodly be many, yet shall
it be wasted thorow them. Many such thyn
ges hath myne eye sene, and greater thyn-
ges then these haue I herde with myne ea-
res. * In the congregacyon of the vngod- Ecclu.21.b
ly shall a fyre burne, and amonge vnfayth-
full people shall the wrath be kyndled.

The olde gyauntes optayned no grace for
their synnes, * which were destroyed, trus- Gene.6.a
tynge to their owne strength. Nether spa-
red he them, amonge whom Loth was a
straunger: * but smote them, and abhorred Gene.19.
them because of the pryde of their wordes.
He had no pytie vpon them, but destroyed
all the people, that were so stoute in synne.
* And for so much as he pytyed not the Nu.14.f.
syre hundreth thousand, that gathered them and.26.f.
selues together in the hardnesse of their
hart: it were marueyll yf one beynge hard-
necked, shulde be fre. * For mercy and Ecclu.5.a.
wrath is with hym: he is both myghtye to
forgeue, and to poure out displeasure. Lyke
as his mercy is greate, euen so is his punyl-

cleane vp thyne or thyne, and at the last shall he laugh the to scorne. Afterwarde, whan he seith that thou hast nothyng, he shal forsake the, & shake his heade at the (humble thy selfe vnto God, and abyde hys handes).

B Beware, that thou be not deceaued, and brought downe in thy symplenesse. (Be not to humble in thy wyldome, lest whan thou art brought lowe, thou be deceaued thorow foolyshnes.) yf thou be called of a myghtie man, absent thy selfe, so shall he call the to hym the more ofte. Preasse not thou vnto hym that thou be not shotte out: but go not thou farre of, lest he forgette the. Withdraawe not thy selfe from speach, but beleue not hys many wordes. For with much communication shall he tempte the, and (with a preuy mock) shall he question of thy secretes. The vnmercifull mynde of hys shall marck thy wordes, he shall not spare to do the haue, and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in parell of thy ouerthorow wynge.

C (Now whan thou hearest his wordes, make the as though thou wertest in a dreame, and wake vp. Loue God all thy lyke longe, and call vpon him in thy nede.) Euery beast loueth hys lyke, euen so let euery man loue hys neighbour. All flesh wyl resorte to their lyke, and euery man wyll kepe company wyth such as he is hymselfe. But as the wolf agreeth wyth the lambe, so doth the vngodly wyth the ryghteous, * What felow shyppe shulde an holy man haue with a dogge? How can the ryche and the poore agree together? The wylde asse is the lyons praye in the wylderneße, euen so are poore men the meate of ryche. Lyke as the proude maye not awaye with lowlynes, euen so doth the ryche abhorre the poore. yf a ryche man fall, hys frendes set hym vp agayne: but whan the poore falleth, hys frendes forsake hym. yf a ryche man fall in to an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym. 2.Co. 6.c.

D But yf a poore man go wronge, he is punyshed: yet though he speake wyselye, yet can it haue no place. Whan the ryche man speaketh euery body holdeth his tunge: and loke what he sayeth, they praise it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shall destrope hym. Ryches are good vnto hym that hath no synne in hys conscience, and pouerte is a wycked thynge in the mouth of the vngodly. The hart of man chaungeth hys countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good hart, for els is it an harde thynge to knowe the thought.

The.xiiii.Chapter.

BLessed is the man, that hath not fallen with the worde of hys mouth, and is not pricked with the conscience of synne. Happye is he that hath beene heuye in hys mynde, and is not fallen from hys hope. It becommeth not a couetous man and a nygarde, to be ryche: and what profyte a nygarde do with golde? He that wythholdeth hys carefulnes heapeth together vnryghteously, gathereth for other folkes, and another man shall make good cheare wyth hys goodes. He that is wycked vnto hymselfe, how shulde he be good vnto other men? How can such one haue ony pleasure of hys goodes? There is nothynge worse, than whan one disdayneth hymselfe, and that is a rewarde of hys wyckednes. yf he do ony good, he doth it not knowynge therof, and agaynst hys wyll, and at the last he declareth hys vngratefulnes. A nygarde hath a wycked eye, he turneth awaye hys face, and despyseth hys owne soule. * Couetous mans eye hath neuer ynough in the portyon of wyckednes, vntyll the tyme that he wyther awaye, and haue lost hys owne soule.

A wycked eye sparath bread, and there is scarcenesse vpon hys table. My sonne, do good to thyselfe of that thou hast, and geue the LORDE hys due offeryinges. Remembre that death tarieth not, and how that the couenaunt of the graue is shewed vnto the: (for the couenaunt of thys worlde shalbe the death.) * Do good vnto thy frende before thou dye, and accordynge to thy abylyte reach out thyne honde, and geue vnto the poore. Be not dyspoynted of the good daye, and let not the portyon of the good date ouerpasse the. Shalt thou not leaue the trauayles and labours vnto other men? In the deuydynge of the heritage geue and take, and sanctyfye thy soule. Worke thou ryghteousnes before thy death, for in the hell there is no meate to fynde. * All flesh shall fade awaye lyke grasse, and lyke a flourysh̄ynge leaf in a greneres. Some growe: some are cast downe: euen so is the generacyon of flesh, and blonde: one commeth to an ende, another is borne.

manyfolde thynges shall fayle at the
and the worke therof shall go withall,
they shall not; he shall be satisfyed, and he
that trusteth withall, shall haue honoure
Blessed is the man that kepeth hym
and exercyseth hymself in vn-
and with discretion shall he
the true knowlege of god. Which
the wayes of wysdome in hys
vnderstandynge in hyr secretes,
her (as one that seketh hyr out)
in hys wayes. He loketh in
and herkeneth at hys do-
hys tent beside hyr house, and
hym fast in hyr walles: He shall
hyr vnto hys hande, and in
good thynges rest for euermo
at hys children vnder hyr cou-
and shall dwell vnder hyr braunches
hys conuersynge shall he be defen-
from the heate, and in hyr glory shall
.

The.xv. Chapter.

He that feareth god, wil do good
and who so kepeth the law, shal
obtayne wysdome. As an hono-
mother shall she mete hym
as a virgin shall she receiue
with the bread of lyfe and vnder-
shall she fede hym, & geue hym
of wholsome wysdome to drynk
he be constant in her, he shal not be mo-
holde hym fast by her, he shall
to confusyon. She shall exynge
honoure amonge his neighbours,
the myddest of the congregacion shal
his mouth. With the spyrite of wys-
vnderstandynge shall she fyl hym,
hym with a garmet of glory. She
hym the treasure of myrth, and ioye
and geue hym an euerlastynge
heritage. † Foolysh men wyll not
vpon her, but such as haue vn-
wil mete her, for she is farre frō
and deceate. The that go aboute wyth
wyll not remembre her: but men of
shall be founde in her, euen vnto the
of god. Prayse is not semely in
mouth of the vngodly, for he is not sent of
LORDE. For of God commeth wysdome,
the people shall stonde by the wysdome
and shall be plenteous in a fayth-
and the LORDE shall geue her
.

Saye not thou: It is the LORDES fau
I am gone by, for thou shalt not do
that God hateth. Saye not thou
he hath caused me to go wronge, for he hath
no nede of the vngodly. God hateth all abo-
minacion of errour, and they that feare god
wyll loue none such. * God made man from
the begynnyng, & left hym in the hāde of his
councell. He gaue hym his commaundemēt-
tes and preceptes: yf thou wylt obserue the
commaundementes & kepe acceptable fayth
fulnesse forever, they shall preserue the. Gene.1.b. Iere.11.b.
* He hath set water and fyre before the, reach
out thyne hande vnto which thou wilt. Be-
fore man is lyfe and death, good and euell,
loke what hym lyketh, shalbe geuen hym.
For the wysdome of God is greate & myght-
ty in power, and beholdeth all men contin-
ually. * The eyes of the LORDE are vpon Psa.33.b.
them that feare hym, and he knoweth all the
workes of man. He hath commaunded no
man to do vngodly, nother hath geuen any
man leaue to synne: for he desyreth no multi-
tude of vnfaythfull & vnprofytable children.

The.xvi. Chapter.

Desyre not thou in the multitude
of vngodly children, and haue
no pleasure in them, yf they fea-
re not God. Trust not thou to
their lyfe, and regarde not their
labours: for one sonne that feareth God is
better, then a thousande vngodly. And bet-
ter it is for a man to dye without children,
then to leaue behynde hym lucky children as
are vngodly. For by one that hath vnder-
stondynge, may a whole cyrcle be vpholden,
but though the vngodly be many, yet shall
it be wasted thorow them. Many such thyn-
ges hath myne eye seene, and greater thyn-
ges then these haue I herde with myne eares.
* In the congregacyon of the vngod- Eccli.21.b
ly shall a fyre burne, and amonge vnfayth-
full people shall the wrath be kyndled.
The olde gyauntes optayned no grace for
their synnes, * which were destroyed, trus- Gene.6.a
tynge to their owne strength. Nother spa-
red he them, amonge whom Loth was a
straunger: * but smote them, and abhorred Gene.19.
them because of the pryde of their workes.
He had no pytie vpon them, but destroyed
all the people, that were so stoute in synne.
* And for so much as he pytyed not the Nu.14.f.
fyre hundreth thousand, that gathered them and.26.f.
selues together in the hardnesse of their
hart: it were marueyll yf one vnbynge hard-
necked, should be fre. * For mercy and Eccli.5.a.
wrath is with hym: he is both myghtye to
forgeue, and to poure out displeasure. Lyke
as his mercy is greate, euen so is his punysh-

ment also, he iudged a man accordynge to hys workes. The vngodly shall not escape in hys spoyle, and the longe patyence of hym that sheweth mercy, shall not byde behynde. All mercy shall make place vnto euerymā accordynge to the deseruynge of hys workes, (and after the vnderstandynge of hys pylgrymage.)

C Saye not thou: I wyll hyde my self from God, for who wyll thynke vpon me from aboue? I shall not be knowne in so great an heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therin is, shall be moued at hys presence: the mountaynes, the hylles, and the foundacions of the earth shall shake for feare, whan God vysyteth them. These thynges doth no hart vnderstonde, but he vnderstandeth euery hart, and who vnderstandeth hys wayes? No man seyth hys stormē, and the mooste parte of his workes are secrete. Who wyll declare the workes of hys ryghteousnes? Or who shall be able to abyde them: for the cōuenaunt is fare from dome, and the tryenge out of men, is in the fulfillynge. He that is humble of hart, thynketh vpon such thynges: but an vnwyse and erroneous man casteth hys mynde vnto foolysh thynges.

D My sonne, herken thou vnto me, and learne vnderstandynge, and marke my wordes with thyne hart: I wyll geue the a sure doctryne, and planely shall I instructe the. God hath set hys workes in good ordre frō the begynnynge, and parte of them hath he sundered from the other. He hath garnysshed hys workes from euerlastynge, and theyr begynnynges accordynge to theyr generacions. None of them hyndereth another, nother was ony of them disobedient vnto his worde. After this, God loked vpon ꝑ earth, and fylled it with his goodes. With all maner of lyuynge beastes hath he couered the grounde, and they all shalbe turned vnto earth agayne.

The.xvii. Chapter.

A Gen. 1, 2 GOd * dyd shape man of ꝑ earth, and turned hym vnto earth agayne. He gaue hym the nombre of dayes, and certayne tyme yee and gaue hym power of the thynges that are vpon the earth. He clothed hym with strength, and made hym after his owne lyknes. He made all fleshy to stonde in awe of hym, so that he had the dompynon of all beastes and foules. * He made out of hym an helper lyke vnto hymself, and gaue them dyscrecyon and tunge, eyes and eares, and a hart to vnderstande, and fylled them wyth instruccyon and vnderstandynge. He created for them also the knowledge of the spyrete, fylled theyr hart with vnderstandynge, and shewed them good and euyl. He set hys eyes vpon theyr hartes, declarynge vnto them hys greate and noble workes: (that they shulde prayse hys holy name together, reioyce of hys wonders, and declarynge of hys noble actes.) * Besydes this, he gaue them instruccyon, and the lawe of lyfe for an heretage. He made an euerlastynge cōuenaunt wyth them, and shewed them hys ryghteousnes, and iudgmentes. Their sawe hys glory wyth theyr eyes, and theyr eares herde the maiesty of hys voyce, and he sayde vnto them: beware of all vnryghteous thynges. He gaue euery man also a commaundement concernynge hys neyghboure.

Theyr wayes are euer before hym, and are not hyd from hys eyes. * He hath set a ruler vpon euery people, * but Israel is the LORDES portyon. All theyr workes are as the sonne in the syght of God, and hys eyes are alwaye lokynge vpon theyr wayes. All theyr vnryghteousnesses are manyfest vnto hym, and all theyr wyckednesses are open in hys syght. * The mercy that a mā sheweth is as it were a purse wyth him, and a mans good dede preserueth hym as ꝑ apple of an eye. * At the last shall he aryse, and rewarde euery man vpon hys heade as he hath deserued, and shall turne them together in to the nethermooste partes of the earth. * But vnto them that wyll repent, he hath geuen the waye of ryghteousnes. As for such as be weake, he comforteth them, suffreth them, and sendeth them the portyon of the verytie. O turne then vnto the LORDE forsake thy synnes, make thy prayer before the LORDE, do the lest offence, turne agayne vnto the LORDE forsake thyne vnryghteousnes, be an vtter enemy to abhompnacyon (learne to knowe the ryghteousnes, and iudgmentes of God, stonde in the portyon that is set forth for the and in ꝑ prayer of the mooste hyghe God. Go in to the portion of the holy worlde, wyth such as be lyuynge and geue thankes vnto God.

E * Who wyll prayse the LORDE in ꝑ hell. Abyde not thou in the errours of the vngod-

ly, but geue hym thankes before death. As for the dead, thankfulnesse perysheth fro hym as nothynge. Geue thou thankes in thy lyfe yee whyle thou art lyuynge and whole shalt thou geue thankes, and prayse God, and reioyce in hys mercy. O how great is the louynge kyndnesse of the LORDE, and hys mercyfull goodnes vnto such as turne vnto hym? for all thinges maye not be in man and why? the sonne of man is not immortall, and he hath pleasure in the vanyte of wickednes. What is more cleare then the Sonne? yet shall it fayle. Or what is more wycked, then the thynge that flesh and blou he hath ymagyned? and that same shall be reuoked. The LORDE seyth the power of the hye heauen, and that men all are but earth, and asshes.

The.xviii.Chapter.

HE that lyueth for euermor, *made all thynges together. God onely is ryghteous and remayneth a vyctorious kyng for euer *Who shalbe able to expresse hys workes of hym? Who hath sought out the grounde of his noble actes? Who shall declare the power of his greatnesse? Or, who wyll take vpon hym to tell out his mercy? As for the wonderous workes of the LORDE there maye nothyng be taken from them, no thyng maye be put vnto them, nother maye the ground of them be found out. But whā a man hath done his best, he must begynne agayne: and whan he thynketh to be come to an ende, he must go agayne to his labour. What is man? Wherto is he worth? What good or euell can he do? * yf the nombre of a mans dayes be almoost an hundreth yeare tis much.

Lyke as the droppes of rayne are vnto the see, and as a grauell stone is in comparyson of the sonde: * so are these few yeares in the dayes euerlastynge. Therfore is the LORDE pacyent with them, and poureth out his mercy vpon them. He sawe and perceaued the thoughtes, and ymaginacyons of theyr harte, that they were euell: therfore herped he vp his mercifull goodnes vpon them, and shewed them in the waye of ryghteousnes. The mercy that a man hath, reacheth to his neighboure: but the mercy of god is vpon all flesh. He chasteneth, he teacheth, and nourtureth: ye euen as a shepherde turneth agayne hys flock, so doth he all them, that receaue chastenynge, nourture and doctryne. * Mercifull is he vnto them, that stonde in awe of his iudgmentes.

Myy sonne, whan thou doest good, make no grudgynge at it: and what so euer thou geuest, speake no dyscomfortable wordes. Shall not the dew coole the heate? Euen so is a worde better then a gyft. * Is not a frendly worde a good honest gyft? but a gracious man geueth them both. * A foole shal cast a mā in the tethe, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the ryghteousnes before thou come to iudgment: learne before thou speake, and go to physyck or euer thou be syck: * examen and iudge thyself, before the iudgment come, and so shalt thou fynde grace in the syght of God. Humble thyself afore thou be syck, and in tyme of thy dysease shew thy conuersacyon. * Let not to praye alwaye, and stonde not in feare to be reformed vnto death: for the rewarde of God endureth for euer. Before thou prayest, prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignacion that shal be at the ende, and the houre of vengeaunce, whan he shall turne awye hys face. *Whan thou hast ynough, remembre the tyme of honger: and whan thou art rych, thynke vpon the tyme of pouerte, and scarcenesse.

From the mornynge vntyll the euenynge the tyme is chaunged, and all such thynges are soone done in the syght of God. A wyse man feareth God in all thynges, and in the dayes of transgressyon he kepeth hym self from synne. A discrete man hath pleasure in wysdome, and he that findeth her, maketh much of her. They that haue had vnderstandynge, haue dealt wysely in wordes, haye vnderstonde the treuth and ryghteousnes, and haue sought out wyse sentēces, and iudgmentes. * Folowe not thy lustes, but turne the from thyne owne will. For yf thou geuest thy soule hyr desyres, it shall make thyne enemyes to laugh the scorne. Take not thy pleasure in greate volupteousnes, and medle not to much withall. Make not to greate cheare of the thynge that thou hast wonne by auauntage: lest thou fall in to pouerte, and haue nothynge in thy purse: (and so shalt thou be enuyous to thine owne lyfe.)

The.xix.Chapter.

A Labouringe man that is geuen vnto dronckennes, shall not be ryche: and he that maketh not much of small thynges, shall fal by lytle and lytle. * Wyne and

1 Tim. 11.a *women make wyse men renagates, and put men of vnderstondynge to rebuke: and he that accompanyeth aduouterers, shall become a wycked man. Wothes and wormes shal haue hym to heretage, yee he shall be sett vp to a greater example, and his soule shalbe Iosu. 22.c roted out of the nombre. *He that is hastye to geue credence, is light mynded: shalbe mynished, (and he that offendeth agaynst hys owne soule, shalbe hated the more.) Who so reioyceth in wyckednes, shalbe punished: he that hateth to be reformed, hys lyfe shalbe shortened: and he that abhorreth bablynge of wordes, quencheth wyckednes. (He that offendeth agaynst his owne soule, shal repent it: and he that reioyceth in wyckednes, shall be punished.

B Rehearse not a wycked and churlysh worde twyse, and thou shalt not be hyndered. Shew not thy secretes notherto frend nor foo and yf thou hast offended, tell it not out. For he shall herken vnto the and marck the: and whan he fyndeth opportunyte, he shall Eccl. 22.b and. 27.c. hate the. * yf thou hast harde a worde agaynst thy neghboure, let it be dead wythyn the: and be sure, thou shalt haue no harme therby. A foole trauaileth with a worde, lyke as a woman that is payneth with bearynge of chylde. Lyke as an arowe shot in a dogges thye, so is a worde in a fooles hart.

Leuit. 19.b Mat. 18.b *Tell thy frende hys faute, lest he be ignoraunt, and saye: I haue not done it or yf he haue done it, that he do it nomore. Reproue thy neghboure, that he kepe hys tunge: and yf he haue spoken, that he saye it nomore.

C Tell thy neghboure his faute, for oft tymes an offence is made, and geue not credence to euery worde. A man falleth somtyme with his tunge, but not with his wyll. * For Eccl. 34.a and. 35.b. what is he that hath not offended in his tunge? Geue thy neghboure warnynge, before Iacob. 3.a thou threaten hym, and geue place vnto the lawe of the LORDE. The feare of God is all wysdome, and he that is a ryght wyse man kepeth the lawe. As for the doctryne of wyckednes, it is no wysdome, and the prudence of synners is no good vnderstondynge: it is but wyckednesse, and abhompnacyon, and a blasphemynge of wysdome. A symple man of small vnderstandynge that feareth God, is better then one that hath much wysdome, and transgresseth the lawe of the Hyghest.

D A craftye subtell man can be wyse, but he is vnryghteous, and with gyftes he wrayesteth the open and manyfest lawe. A wycked man can behaue hymself humbly, and can

louke with his heade, and yet is he but a deceauer wythin. * He hydeth his face, and dysguyseth it: and because he shulde not be knowne, he preuenteth the. Ecclus.

And though he be so weake that he can do the no harme, yet whan he maye fynde opportunyte, he shall do some euell. A man maye be knowe by his face, and one that hath vnderstondynge, maye be perceaued by the loke of his countenaunce. * A mans garment, laughter, and goynge, declare what he is. Eccl.

The. xx. Chapter.

SOme man, *reproueth his neghboure oft tymes, but not in due season: A gayne, some man holdeth his tunge, and he is wyse, and discrete. It is much better to geue warnynge, and to reproue, then to beare euell wyll: for he that knowlegeth hym self openly, shalbe preserued from hurt, and destruccion. Lyke as whā a chamberlayne thorow despyte, and lust defyleth a mayden, euen so is it with hym that vseth violence, and vnryghteousnes in the lawe: (O how good a thynge is it, a man that is reproued, to shewe openly his repentaunce: for so shalt thou escape wylfull synne. I del.

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth hys tunge, because he hath not the vnderstandynge of the language: and some man kepeth sylence, waytynge a conuenyent tyme. * A wyse man wyll holde hys tūge tyll he se opportunyte, but a wanton, and an vndiscrete body shal regarde no tyme. He that vseth many wordes, shall hurte hys owne soule: and he that taketh auctoryte vpon hym vnryghteously, shal be hated. Eccl.

Some man hath oftymes prosperyte in wycked thynges: A gayn, some man getteth much, and hath harme and losse. There is some gyft that is nothynge worth: Againe, there is some gift, whose reward is dubble. Some man getteth a fall for beynge to proude, and some commeth to worshippe from lowe estate. Some man bieth much for a lytle price, and must paye for it seuenfolde.

* A wyse man with his wordes maketh B Ecc. hymself to be loued, but the fauours of fooles shalbe poured out. The gyft of the vnwyse shall do the no good, for hys eyes are seuenfolde. * He shal geue lytle, and saye he Ecc.

gaue much: he openeth his mouth, ād crieth out, as it were one that crieth out wyne. To day he lendeth, tomorow he aseth it agayne, and such a man is to be hated. The foole say eth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bread, speake no good of me. O how oft, and of how many shall he be laughed to scorne? he taketh a more perlous fall by such wordes, then yf he fell vpon the ground: euē so shall the falles of wycked men come hastely. In ỹ mouth of hym that is vntaught, are many vnconuenient, and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherwithall, and in his rest he shall be vnged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth he it, (& wyth mysdoynge of personnes shal he vndo hymself. Some mā promyseth his frende a gyft to his shame, and getteth an enemye of a man: yet shall it be euer in the mouth of the vnwyse. A theefe is better, then a man that is accustomed to lyenne, but they both shall haue destruccion to heretage. The condicions of men are vnhoneste, and theyr shame is euer with them.

A wyse man shall bryngе hymself to honour with his wordes, * and he that hath vnderstondynge shalbe setby amonge great men. * He that tylleth his londe, shal increase his heape of corne: he that worketh righteousnes, shalbe exalted, & he that pleaseth great men, shall escape much euell.

Rewardes and gyftes blynde the eyes of ỹ wyse, and make hym domme, that he can not reproue men theyr faultes. * Wysdome that is hyd, and treasure that is hoorded vp, what profyte is in theboth? Better is he that kepeth his ignorāunce secrete, then a man that hydeth his wysdome.

The.xxi. Chapter.

My sonne, * yf thou hast synned, do it nomore, but praye for thy forsynnes, that they maye be forgeuen the. Flye from synne, euen as from a serpent: for yf thou commest nye to her, she wyll byte the. Her teeth therof are as the teth of a lyon, to slaye the soules of men. The wyckednes of man is as a sharpe two edged swearde, which maketh such woundes that they can not be healed.

Stryke and wrongeous dealynge fall wayst awaye a mans goodes, and thorow pryde a ryche house shalbe brought to naught thus ỹ ryches of the proude shalbe roted out * The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and that hastely. Who so hateth to be reformed, it is a token of an vngodly persone: but he that feareth God, wyll remembre hymself. A myghtie man is knowne a farre of by hys tunge, but he that hath vnderstondynge, perceaueth that he shall haue a fall. Ero 3. f. and. 22. f.

Who so buyldeth his house with other mens cost, is lyke one that gathereth stones in wynter. * The congregacyon of the vngodly is lyke stubble gathered together, theyr ende is a flamme of fyre. The waye of ỹ vngodly is set with stones, but in their end is hell, darknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstondyng therof, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be taught in good: but the vnwyse man aboundeth in wyckednes: and where bytternes is, there is no vnderstondynge. The knowlege of the wyse shall flowe lyke water that reneth ouer, and hys councell is lyke a fountayne of lyfe. Eccl. 18. a

The hart of a foole is lyke a broken vessell, he can kepe no wysdome. When a man of vnderstondynge heareth a wyse worde, he shall commende it, and make much of it. But yf a volupteous man heare it, he shall haue no pleasure therin, but cast it behynde hys back. The talkynge of a foole is lyke an heuy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a doute is in the congregacion, it is ared at the mouth of the wyse, and they shal ponder his wordes in theyr hartes. Lyke as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him that hath no vnderstandynge, euen as fetters aboute his fete, and lyke manycles vpon his ryghthande. * A foole lyfteth vp his voyce with laughter, but a wyse man shall scarse laugh secretely. Eccl. 19. b.

Learnynge is vnto a wyse man a Jewel of golde, and lyke an armlet vpon his right arme. A foolysh mans foote is soone in hys neighbours house, but one that hath experience, shall be ashamed at the persone of the myghtye. A foole wyll pepe in at the wyndow in to the house, but he that is well nourtoured, wyll stonde wythout. A foolysh

man stondeth herkenynge at the doze, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wylbe tellyng foolysh thynges, but the wordes of such as haue vnderstandynge, shalbe weyed in the balaunce. The harte of fooles is in theyr mouth, but the mouth of the wyse is in theyr hart. Whan the vngodly curseth the blas-
Leui. 19. d. phemer, he curseth his owne soule. * A pze up accuser of other men shall defyle his own soule, and be hated of euerynman: (but he that kepeth his tunge, and is discrete, shall come to honoure.)

The. xxii. Chapter.

A Slouthfull body is moulded of a stone of claye: he that toucheth hym, must wash his handes agayn. A mysnourtured sonne is the dishonoure of the father. A foolysh doughter shalbe lytle regarded. A wyse doughter is an heretage vnto hyr husbande: but she that commeth to dishonesty, bryngeth hyr father in heuynes. A doughter that is past shame, dishonoureth both hyr father, and hyr husbande: the vngodly shall regarde her, but they both shall despyse her. The playeng of musyck is not mete where heuynes is, euen so is the correction, and doctryne of wysdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a tayle to hym that heareth hym not, and as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one that is a slepe. Whan he hath told his tayle, he sayeth: what is the matter? Whan one dyeth, lamentacion is a made for hym, because the lyght fayleth hym: euen so let men mourne ouer a foole, for he wanteth vnderstondynge. Make but lytle weppynge, becau-
Gene. 50. b se of the dead. For he is come to rest: but lyke of the foole is worse then ỹ death. * Seuen dayes do men mourn for him ỹ is dead, but the lamentacyon ouer the vnwyse & vngodly shulde endure all the dayes of theyr lyfe.

Talke not much with a foole, and go not with hym that hath no vnderstondynge. Be ware of hym, lest it turne the to trauayle, and thou shalt not be defyled with hys synne. Departe from him, and thou shalt fynd rest, & shalt not be drawe back in to his

foolishnes. What is heuyer then leade? And what shuld a foole be called els, but leade? * Sond, salt and a lompe of yron is easyer to pon.
beare, then an vnwyse, foolysh, and vngodly man. Lyke as the band of wood bounde together in the foundacyon of the house can not be lowsed, euen so is it with the hart that is stablysshed in the thought of councell. The thought of the wyse, shall nother feare, nor be offended at ony tyme.

Lyke as a fayre playstred wall in a wynter house, and an hye buyldynge, maye not abyde the wynde and storm: euen so is a fooles hart afrayed in his ymagination: he fareth at euery thynge, and can not endure. He that nyppeth a mans eye, bryngeth forth teres: and he that prycketh the hart, bryngeth forth the meanynge, and thought. Who so casteth a stone at the byrdes, frayeth them awaye: and he that blaspheneth his frende, breaketh ỹ frendshyppe, though thou drewest a sword at thy frend, yet despayr not, for thou mayest come agayne to thy frend, yf he speake fourely, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme hym, dysdayne hym, open hys secretes, and wound him traytorously: for all such thynges shall dryue awaye a frende.

Be faythfull vnto thy neighbour in hys pouerte, that thou mayest reioyce with hym also in hys prosperyte. Abyde stedfast vnto hym in the tyme of his trouble, that thou mayest be heyre with him in his heretage. Lyke as the vapor, and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes, and threatenynges go before bloudsheddynge. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face frō hym, though he shulde do me harme. Who so euer heareth it, shal beware of him.
* Who shall set a watch before my mouth, pa.
and a sure seale vpon my lyppes, that I fall not with them, and that my tunge destroye me not?

The. xxiii. Chapter.

O LORDE, father and gouernour of my lyfe, leaue me not in theyr ymagination, and councell. Oh let me not fall in such reproue. Who wyll kepe my thought & the scourge, and the doctryne of wysdome in myne harte: that he spare not myne ignoraunce, that I fall not with them, lest myne ignorauncs increase, that myne offences be not many in nombre, and that my synnes

attende not: lest I fall before myne enemies and so my aduersary reioyce. O LORDE, thou father & God of my lyfe, leaue me not in their ymagination. O let me not haue a proude loke, but turne awaye all voluptuousnes fro me. Take fro me ỳ lustes of the body, let not the desyres of vnclennes take hold vpō me, and geue me not ouer in to an vnshamefast and obstinate mynde.

Heare me (o ye children) I wil geue you a doctryne, how ye shall ordre youre mouth: who so kepeth it, shall not perish thorow his lippes, nor be hurt thorow wicked workes as ỳ synner, he shalbe taken in hys owne vanyte: he that is proude and cursed, shal fall therin. * Let not thy mouth be accustomed vnto swearinge, for in it there are many falles. Let not ỳ namynge of God be cōmonly in thy mouth: for like as a seruaunt which is oft punyshed can not be wythout some sore, euen so what so euer he be ỳ swearith & nameth God, shal not be cleane pour ỳ cō synne. A man ỳ vseth much swearinge, shalbe fylled with wickednes, & ỳ plage shall neuer go from his house. If he begyle his brother, his faute shalbe vpon him: yf he forbeare not his synne, he maketh a dubble offence: and yf he sweare in vayne, he shall not be founde righteous, for his house shalbe full of plages.

* The wordes of the swearer bringeth (God graunte that it be not founde in ỳ house of Iacob) But they that feare God refuse all such and lyue not wickedly in synne. * Vse not thy mouth to vnhoneste and vnclene talkynge, for in it is the worde of synne. Remembre thy father and thy mother, when thou art set amonge greate men: lest God forget the in their syght, & lest thou be vsed in their custome, suffre rebuke, & wyshe not to haue bene borne, and so curse the daye of thy natyuite. * The man that is accustomed with the wordes of blasphemy, shall neuer be reformed al the dayes of his lyfe. To synne twyse is to much, but ỳ thirde bringeth wrath and destruccion. In whose house can not be quenched (euen like a burninge fyre, till it haue swalowed vp) consumed to an vnchayste man hath no rest in his flesh, till he haue kyndled a fyre.

All bread is swete to an whoremonger, he shal not leaue of, till he haue his purpose. A man that breaketh wedlock, & regardeth not his wife, but sayeth: * Tush, who seyth me? I am compassed aboute with darcknes, the walles couer me, no body seyth me: whom nede I to feare? The Hyest wyll not remembre my synnes. He vnderstondeth not that his eyes se all thynges, for all such feare of men dyueth awaye the feare of God from hym: for he feareth onely the eyes of men, and consydereth not that the eyes of ỳ LORDE are clearer then the Sonne, beholdinge all the wayes of men and the grounde of the depe, and lokynge euen to mens harres in secrete places. The LORDE God knewe all thynges or euer they were made, and after they be brought to passe also he loked vpon them all. * The same man shalbe openly punyshed in the stretes of the cyte, & shall be chased abrode lyke a ponge horse foale: and whan he thynketh lest vpon it, he shall be taken. Thus shall he be put to shame of euery man, because he wolde not vnderstonde the feare of the LORDE. And thus shall it go also with euery wyfe that leaueth his husoande, and getteth enherytaunce by a straunge marriage. * First, she hath ben vnfaythfull vnto the lawe of the Hyest: Secondly, she hath forsaken hir owne husbande. Thirdly, she hath played the whore in aduoutry, and gotten hir chyldren by another man. She shall be brought out of the congregacion, and hir chyldren shalbe loked vpon. Hir chyldren shal not take rote: and as for frute, hir braunches shall bringe forth none. A shamefull reporte shall she leaue behynde her, and hir dishonoure shall not be put out. And they that remayne, shall knowe, that there is nothynge better, then the feare of God: and that there is nothing swetter, then to take hede vnto the commaundementes of the LORDE. Greate worshipe is it to folowe the LORDE, for longe lyfe shalbe receaued of him.

Leui.20.b Deut.22.c

Exo.20.c

The.xviii. Chapter.

Whosoeuer shal prayse himself, and be honoured in God, and reioyce in the myddest of his people: In the congregacions of the Hyest shall she open hir mouth, and triumphe in the beholdynge of hys power: In the myddest of hir people shall she be exalted, and wondred at in the holy fulnesse: In the multitude of the chosen she shalbe commended, and amonge such as be blessed she shalbe prayed, and shall saye: I am come out of the mouth of the Hyest, first borne before all creatures. I caused the lyght that fayleth not to aryse in the heaue, and couered all the earth as a cloude. My dwellynge is aboue in the heyth, &

my seate is in the pyller of the cloude. I my
self alone haue gone runde aboute the com-
passe of heauen, & pearsed the grounde of ỹ
depe: I haue walked in the floudes of ỹ see,
& haue stonde in all landes: my dominion is
in euery people and in euery nacion, & with
my power haue I troden downe the hartes
of all, both hygh and lowe.

B ✠ In all these thinges also I sought rest,
and a dwellynge in some inheritaunce. So
the creator of all thynges gaue me a com-
maundement: and he that made me, apoyn-
ted me a tabernacle, and sayde vnto me: Let
thy dwellynge be in Jacob, and thy inherit-
aunce in Israel, and rote thy self amonge
Eccl.24.c my chosen. ✠ I was created from the begin-
nynge and before the worlde, and shall not
Exo.31.a leaue of vnto the worlde to come. ✠ In the
holy habitacion haue I serued before hym,
Psal.132.b and so was I stablished in Syon. & In the
holy cyte rested I in lyke maner, and in Je-
rusalem was my power. I toke rote in an
honourable people, euen in the portion of ỹ
LORDE and in his heretage, and kepte me
in the fulnes of the sayntes. I am set vp an
hye lyke a Ceder vpon Libanus, and as a
Cypers tre the mount Hermon: I am exal-
ted lyke a palme tre in Cades, and as a rose
plante in Jericho: As a fayre olyne tre in
felde, and am exalted lyke as a plantayne
tre by the water syde. I haue geue a smell in
the stretes as a Cinamom and Balme, that
hath so good a sauoure: yee a swete odoure
haue I geuen, as it were Myrre of ỹ best. &

C I haue made my dwellynges to smell as
it were of rosyn, Galbanum, of Clowes and
Incense, & as Libanus whan it is not he-
wen downe, and mine odoure is as the pure
Balme. As the Therebynte haue I stret-
ched out my braunches, and my braunches
are the braunches of honoure and louynge
Ecclus.15.a sauoure. ✠ As the byne haue I brought
forth frute of a swete sauoure, and my flou-
res as are the frute of honoure and ryches.
I am the mother of bewtye, of loue, of feare
Joh.14.a of knowlege and of holy hope. ✠ In me is
all grace of life and trueth: In me is all ho-
pe of life and vertue. O come vnto me, all
ye that be desyrous of me, and fyll youre sel-
ues with my frutes: for my spyrite is swetet
then hony, & so is my inherytaunce more the
the hony combe: the remembraunce of me en-
dureth for euermore. They ỹ eate me, shall
haue the more honger: and they that dyn-
ke me, shall thyrste the more. Whoso herke-
neth vnto me, shall not come to confusion:
and they that worke in me, shall not offende.

They that make me to be knowne, shall ha-
ue euerlastinge lyfe. &

All these thinges are the boke of lyfe, the
couenaunt of the Hyghest, & the knowlege
of the treuth. ✠ Moses commaunded the la-
we in the preceptes of righteousnes for an Exo.27. and 28.
heretage vnto the house of Jacob, and com
mitted the promyses vnto Israel. ✠ Out of Psal.2. Esa.11.
Dauid his seruaunt he ordened to rayse
vp a moost myghtye kinge: syttinge in the
seate of honoure for euermore. ✠ This fyl- Deut.4. and 30.
leth wysdome lyke as the floude of Phison,
and as the floude of Tygris, whan the new
frutes are agrowinge.

This bringeth a plenteous vnderstondin- D
ge, lyke Euphrates: and fylleth it vp, ✠ as Jose.3.
Jordane in the tyme of harvest. This ma-
keth nurtoure to breake forth as the lyght,
and as the water Gihon in ỹ harvest. The
first hath not knowne her perfectly, nomore
shall the last seke out the grounde of her.
For hir thought is fuller then ỹ see, and hir
councell is profounder then the greate depe.
I wysdome haue cast out floudes. I am
as a greate waterbroke out of the ryuer.
I am as the ryuer Dorix, and as a water-con-
dyte am I come out of the garden of plea-
sure. I sayde: I wyl water the garden
of my ponge plantes, and fyll the frute
of my byrth. So my waterbroke became a
readynge greate, and my ryuer approched
vnto the see. For I make doctryne to be vn
to all men as lyght as the fayre morynge,
and I shall make it to be euer the clearer.
(I wyll pearse thorow all the lower parties
of the earth, I wyll loke vpon all such as be
aslepe, and lighten al them that put their
trust in the LORDE) I shall yet poure out
doctrine, like as prophesy, & leaue it vnto
such as seke after wysdome, and their gene-
racions shal I neuer forsake, vnto ỹ holy ever
lastige worlde. ✠ Beholde how ỹ I haue not e
laboured for my self onely, but for all them
that seke after the treuth.

The.xxv.Chapter.

IIII thynges there are, that my I
spyrite fauoureth, which be also
alowed before God and me. ✠ ec.
The vnyte of brethren, & the lo- & ne-
ue of neighbours, ✠ and man & wo-
wyfe that agree well together.

Three thynges there be which my soule
hateth, and I vtterly abhorre the life of the:
A poore man that is proude. A rich man that
is a lyar: ✠ and an olde body that dotith & de.
is vnchaste.

If thou hast gathered nothynge in thy
youth, what wil thou fynde then in thyne a-
ge? O how pleasaunt a thynge is it, whan
graye headed men are discrete, and whā the
elders can geue good councell? O how com
ly a thynge is wysdome vnto agedmen? yee
vnderstondynge and councell is a glorious
thynge. The crowne of olde men is to haue
much experience, and the feare of God is
their worshippe.

B There be .iii. thinges, which I haue iud-
ged in my hart to be happy, and the tenth
wyll I tell forth vnto men with my tunge.
A man ẏ whyle he lyueth, hath ioye of hys
children, and seith the fall of his enemyes.
Well is hym, that dwelleth with an hous-
wyfe of vnderstondynge, * and ẏ hath not
fallen with his tunge, and ẏ hath not bene
dryne to serue such as are vnmete for hym.
Well is him, that fyndeth a faythfull frend:
and well is hym, which talketh of wys-
dome to an eare ẏ heareth hym. O how gre-
at is he, ẏ fyndeth wysdome and knowlege:
yet is he not aboue hym, & feareth ẏ LOR-
DE. The feare of God hath set it self aboue
all thynges. Blessed is the man, vnto whom
it is graunted to haue the feare of God. Un-
to whō shal he be lykened, ẏ kepeth it fast?
The feare of God is the begynninge of his
loue, and the begynninge of faith is to clea-
ue fast vnto it. The heupnes of ẏ hart is all
the punyshment, and the wickednes of a wo
man goeth aboue all. All punyshment & pla
gue is nothinge in comparison of the plage
of ẏ hart euē so al wickednes is nothinge to
the wyckednes of a woman.

C What so euer happeneth vnto a man, is
but inge in comparison of it, ẏ his euel wil
lers do vnto hym: and all vengeaunce is no
thinge to ẏ vengeaunce of the enemye. The
re is not a more wicked heade then ẏ heade
of the serpēt, and there is no wrath aboue ẏ
wrath of a womā. * I wyl rather dwel with
a lyon and dragō, then to kepe house with
a wicked wyfe. The wickednesse of a womā
chaungeth hir face, she shal mocke hir cōu-
ersaunce as it were a Beer, & as a sack shal
she hewe it amonge ẏ neighbours. Hir hus-
bande is brought to shame amōge his negh
bours, & whā he heareth it, it maketh him to
syghe. All wickednes is but litle to ẏ wyck-
ednes of a woman, ẏ portion of ẏ vngodly
shall fall vpon her.

D Like as to clymme vp a sondy waye is to
ẏ feet of the aged, euē so is a wife full of wor
des to a still quiete mā. * Loke not to narow
ly vpon the bewtye of a woman, lest thou be
prouoked in desyre towarde her. The wrath
of a woman is dishonoure and greate con-
fusion, If a woman gett the maistrie, then is
she contrary to hir husbande. A wicked wy-
fe maketh a sory hart, an heuy countenaunce
and a dead wounde (weake handes and fe-
ble knees, is a woman ẏ comforteth not hir
husbande) * Of the woman came the be- Gen.3.b
gynnynge of synne, & thorow her we all are 1.Tim.2.b
dead. Geue thy water no passage, no not a
lytle, neither geue a wycked woman hir wil.
If she walke not after thy hande, she shall
cōfoūde ẏ in the syght of thyne enemyes.
Cut her of then from thy flesh, that she do
not alwaye abuse the.

The.xxvi.Chapter.

HAppy is the man ẏ hath a ver- A
tuous wyfe, for the nombre of
his yeares shalbe dubble. An
honest woman maketh hir hus-
bande a ioyfull man, & she shall
fyll ẏ yeares of his life in peace. A vertuous
woman is a noble gift, which shalbe geuen
for a good portion vnto such as feare God.
Whether a mā be rich or poore, he maye ha-
ue euer a mery hart, & chearfull coun. naū-
ce. There be thre thinges ẏ my hart feareth
and my face is afraped of the fourth. Trea-
son in a cyte, a seditious people, & noysome
tunges, all these are heuyer then the death.
But whan one is gelous ouer his wyfe, it
bryngeth payne and sorow vnto the harte:
and a woman that telleth out al thinges, is
a scourge of the tunge. Whan one hath an
euell wyfe, it is euen as whan an vnlike
pare of oxē must drawe together: * he ẏ get Iudit.16.
teth her, getteth a scorpion. A dronken wo-
man is a greate plage, for she can not couer
hir owne shame.

The whordom of a womā maye be know B
ne in the pryde of hir eyes and eyelyddes
* If thy daughter be not shamefast, holde Eccli.42.b
her straytly, lest she abuse hirself thorow o-
uermuch liberte. Beware of all the dishone-
sty of hir eyes, & maruayll not yf she do a-
gaynst the. Like as one that goeth by the
waye and is thyrstye, so shall she open hyr
mouth, and drynke of euery nerte water ẏ
she maye gett.

By euery hedge shal she set hir downe, &
ope hir quyuer agaynst euery arowe. A lou
ge wyfe reioyceth hir husbande: and fedeth
hir bones with hir wysdome. A woman of
few wordes is a gift of God, and to a well
nurtured mynde maye nothing be cōpared.

An honest and manerly woman is a gyft C

aboue other gyftes, and there is no waight to be compared, vnto a mynde that can rule it self. Like as the Sonne whan it aryseth, is an ornament in the hye heauen of ỹ LORDE, so is a vertuous wife the bewtye of all hir house. Like as the cleare light vpon the holy candelstick, so is the bewtye of the face
Can.5.b vpon an honest body. * Like as the golden pylers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a cõstant mynde (Perpetual are the foundacions that be layed vpõ a whole stonye rocke so are the commaundementes of God vpon an holy woman.)

D There be two thynges ỹ greue my hart, and in the thirde is a displeasure come vpõ me. When an experte mã of warre suffreth scarsenes and pouerte. Whan men of vnder stondinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne: Who so doth such, the LORD hath prepared him vnto the swearde. There be two maner of thynges, which me thynke to be harde & perylous A marchaunt can not lightly kepe him from wronge, nether a taucrner himself from synne.

The.xxvii.Chapter.

A BEcause of pouerte haue many one offended: and he that seketh to be ryche, turneth his eyes aside. Like as a nayle in ỹ wall sticketh fast betwixte two stones, euen so doth synne sticke betwixte ỹ byer and the seller. If he holde him not diligently in the feare of the LORDE, his house shall soone be ouerthrowne. Like as whã one sifteth, the fylthynes remayneth in the syue: so remayneth there some vncleane thynge in the thought of man. The ouẽ proueth the potters vessell, * so doth tentacion
Sap.3.a
1 Cor.1.b
Matth.7.b of trouble trye ryghteous men. The tre of the felde is knowne by his frute, so is the thought of mans hart knowne by his wordes. Prayse no man excepte thou haue harde him, for a man is knowne by his wordes If thou folowest righteousnes, thou shalt get her & put her vpõ the as a fayre garmẽt. (And thou shalt dwel with her, & she shal defende the euer, and in the daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their lyke, so doth the treuth turne vnto them that be occupied withall. The lyon wayteth for the praye: so do ỹ synnes lurke vpon the workers of wickednes. The talkynge of hym that feareth God, is nothynge but wysdome: as for a foole, he

chaungeth as the Moone. If thou be amõge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge such as be wyse, speake on hardly. The talkinge of fooles is abhominacion, & their sporte is volupteousnesse and mysnurtoure. * Much swearynge maketh the heer to stonde vp, and to
Ecclus. strynge with such, stoppeth the eares.

The stryfe of the proude is bloudshedynge, and their blasphemynge is heuy to heare. * Who so discouereth secretes, leseth
Ecclus. his credence, and fyndeth no frende after his wyll. Loue thy frende, and bynde thy selfe in faythfulnes with hym: but yf thou bewrayest his secretes, thou shalt not get hym agayne. For like as the man is that destroyeth his enemye so is he also that dealeth falsly in the felshippe of his neyghbure.

Lyke as one that letteth a byrde go out D of his honde, can not take her agayne: Euẽ so thou, yf thou geue ouer thy frende, thou canst not get him agayne: pee thou cãst not come by him, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for wounds, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

* He that wynketh with the eyes, pur- Pro.
gineth some euell, & no man shall take hym frõ it. Whã thou art present, he shal hyghlie commende and prayse thy wordes: but at the last he shal turne his tayle, and slaũder thy sayenge. Many thynges haue I hated, but nothinge so euell: for the LORDE himself also abhorreth such one.

Who so casteth a stone on hye, it shall fall E vpon his owne heade: * and he that sup- Ecclus.
teth with gyle, woundeth himself. Who so diggeth a pyt, shall fall therin: and he that layeth a snare, shall be taken in it hymselfe. Pro.
* Who so geueth a wicked noysome coun- Pro.
cell, it shall come vpon himself, and he shall Pro.
not knowe from whence. The proude blaspheme and are scornefull, but vngeaunce lurketh for them as a lyon. They that reioyce at the fall of the righteous, shall be taken in the snare, anguysh of hart shall consume them before they dye. Anger and rigorousnes are two abhominable thynges, and the vngodly hath them both vpon hym.

The.xxviii.Chapter.

HE * that seketh vengeaunce, shall F Pro.
fynde vengeaunce of the LORDE, Pro.
which shall surely kepe him his syn

gaue forgeue thy neighboure the hurte þ
he hath done the, and so shal thy synnes be
forgiuen þ also, whan thou prayest. A man
that beareth hatred agaynst another, how
can he desire forgeuenesse of God? He that
sheweth no mercy to a man whiche is lyke
vnto him selfe, dareth he aske forgeuenesse of
his synnes? He yͤ is but flesh, beareth ha-
tred and seketh it, who will intreate for hys
synne? Remembre the ende, and let enmite
cease, which setteth death and destruction,
and abyde thou in þ commaundementes.
Remembre þ commaundmente, so shalt thou
not be rigorous ouer thy neighboure. Thin
of the couenaunt of þ Hyghest, & forget
the neighbours ignorauncе: & beware
of strife, and thou shalt make þ synnes lesse.
For an angry man kyndleth debate, and
a synner disquyeteth frendes, and
maketh discorde amonge them that be at
rest. The more wood there is, the more
fyre is there: and þ myghtier that me
is the greatnesse the wrath: and þ longer þ
fyre endureth, the more it burneth.

A hasty brawlinge kyndleth a fyre, &
a hastie tonge sheddeth blonde. If thou
blowe the sparcle it shal brenne: If thou spyt
vpon it, it shall go out: and both these ge
out of thy mouth. & Wherfore slaunderer & dub-
blemouthed is cursed, for many one that de
stroyeth hath disquyeted many one, and dryue
from one londe to another. Strenge
cities hath it broke downe, and ouerthrowen
the houses of greate men. The thirde tun-
gue hath cast out many an honest woman, &
robbed them of their labours. Who so har-
keneth vnto such, shall neuer fynde rest and
dwell safely. The stroke of the rod ma
be healed, but þ stroke of the tunge smy-
teth the bones in sunder. There be many þ
haue perished with the swearde, but many
more with the tunge.

Well is hym that is kepte from an euell
tunge, and commeth not in the anger therof
neyther tasteth the yock of such, and is
not bounde in the bondes of it. For the yoke
therof is of yron, and the bonde of it of stele.
The death therof is a very euell death:
hell were better for one, then such a tunge
But the lyues of it maye not ouercome them þ
feare God, and the flaumme therof may not
burne them. Such as forsake the LORDE,
shall fall therin: and it shal burne them, and
no man shall be able to quench it. It shall
fall vpon them as a Lyon, and deuoure the
as a leopard. Thou hedgest thy goodes w

thornes: why doest thou not rather make do
res and barres for thy mouthe? Thou weyest
thy golde and syluer: why doest thou not
wepe thy wordes alle vpon the balaun-
ce? Beware, that thou slyde not in thy tun-
ge, and so fall before thyne enemyes, that
lye wayte for the.

The.xxx. Chapter.

Who so wyll shewe mercy, lett
him lende vnto his neyghboure: A Deut.15.a
and he that is able, let him kepe Luc.6.b
the commaundement. Lende vn-
to thy neyghboure in tyme of his
nede, and paye thou thy neighboure agayne
in due season. Kepe thy worde, and deale
faithfully with hym, and thou shalt alwaye
fynde the thinge þ is necessary for the. Ther
haue bene many, that whan a thynge was
lent them, reckened it to be founde: and made
them trauaile and labour, that had holpen
them. Whyle they receaue ony thinge, they
kysse the handes of such as geue them: and
for their neighbours good they bable their
vowes. But whan they shulde paye agayne
they kepe it back, and geue euell wordes, &
make many excuses by reason of the tyme: &
though he be able, yet geueth he scarse the
halfe agayne, and reckeneth þ other to be fou-
de. And yͤ he witholde not his moneye, yet
hath he an enemye of hym, and that vnde-
serued.

He payeth him with taryinge and trebuke B
and geueth him euell wordes for his good
dede. There be many one whiche are not
glad for to lende, not because of euell, but they
feare to lese the thinge that they lende. yet
haue thou pacience with the symple, and
withholde not mercy from him. Helpe the poore
for the commaundementes sake, & lett hym
not go empeye from the because of his neces
site. Lese thy money for thy brother & neigh-
bours sake, and burye it not vnder a stone, Mat.6.f
wher it rusteth & corruppeth. * Gather thy Luc.12.b
treasure after the commaundement of þ Hygh 1.Tim.6.b
est, and so shal it bringe the more profit the
golde. & Laye vp the almes in the hande of & Da.4.b.
the poore, and it shal kepe the from al euell. Luc.11.b.
(A mans almes is as a purse with him, and Act.10.a
shall kepe a mans fauoure as the apple of Tob.4.b.
an eye: and afterwarde shal it aryse, & paye Eccli.17 b
euery man his rewarde vpon his heade) It
shal fight for the agaynst thine enemyes, bet
ter then the shylde of a glaunte, or speare of
the myghtie.

A good honest mā is suertye for his neigh C

boure, but a wicked personne letteth hym cō me to shame. Forget not the frendshippe of thy suertye, for he hath geuen his soule for the. The vngodly despyseth the good dede of his suertye, and the vnthankfull and ignorant leaueth his suertye in daunger. Some man prompteth for his neghboures and whan he hath lost his honesty, he shall forsake hym. Suertishipe hath destroyed many a ryche man, and remoued them as ꝑ were wes in the see. Mighte people hath it driuen awaye, and caused them to wander in straunge countrees. An vngodly man transgressynge the commaundement of ꝑ LORDE, shall fall in to an euell suertishippe: and though he forge hymself to get out, yet shall he fall into iudgement. Helpe thy neghboure out after thy power, and beware, that thou thy self fall not in such dett.

Eccli.29.c * The chefe thinge that leyeth in the lyfe, is water and bread, clothinge and lodginge to couer the shame.

* Better is it to haue a poore lyuynge in a mans owne house, then delicate fayre amōge the straunge. * Be yt litle or much that thou hast, holde the cōtent with al (and thou shalt not be blamed as a vagabounder:) for a mysserable lyfe is it, to go from house to house: and where a mans fremde, he darre not ope his mouth. Though one be logged, and haue meate and drynke, yet shall he be take as an vnworthy, & heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, and so he telleth him the necessyte of hys house. These thynges are bytter to a man that hath vnderstondinge: namely, the forbiddinge of the house, and that the lender calleth him in the teth.

Phil.2.b 1.Tim.6.b Heb.13.a

The.xxx. Chapter.

Who so loueth his chylde, * holdeth hym styll vnder correccion that he maye haue ioye of hym afterwarde (and that he grope not after his neghbours dores)

Pro.13.c. and.22.b

Deut.6.a He that teacheth hys sonne, shall haue ioye in him, and not be ashamed of hym amonge his aquayntaūce. Who so enfourmeth and teacheth hys sonne, greueth the enemye, and before his fredes he maye haue ioye of him. Though ꝑ father dye, yet is he as though he were not dead: for he hath left one behynde him that is lyke hym. In his lyfe he sawe hym, and had ioye in hym, and was not sory in his death, (neither was he ashamed before the enemyes.) For he left behynde hym an auenger agaynst his enemyes, & a good dore vnto the fredes. For the life of a childe shall hynde the woundes together, and hys harte is greued at euery erye. An vntamed horse wylde harde, and a wanton childe shall be wylfull. If thou bringe vp thy sonne delicatly, he shall make the afrayed: and if thou playe with hym, he shall brynge the to heuynes. Laugh not with hym, lest thou be pyt with him alle, and lest thy teth be set on edge at the last.

* Geue him not liberte in his youth, and ercuse not his fautes. Bow downe his neck whyle he is ponge, and beate hym vpon his sides whyle he is yet but a chylde, lest he wax stubborne, & geue no more credence vnto ꝑ (and so shall thou haue heuynes of soule.) Teach thy chylde, and be dylygent therin, lest yt be to thy shame. Better is ꝑ poore bonde man (whyle he is) and stronge, then a man to be riche, & not to haue his dealth. Dealth and welfare is aboue all golde, and an whole body aboue all treasure. There is no ryches aboue a sounde body, and no ioye aboue ꝑ ioye of hert. Death is better then a myserable lyfe, or els nuall sickenes. The good thynges that are put vp in a close mouth are lyke vnto meate that is layed vpon ꝑ graue.

What good doth the offeringe vnto an Idoll. * For he can neither eate, taste nor smell. Euen so is it also with the vnthankfull man, that lyeth with a bitter and sorye hert. * Geue not ouer thy mynde vnto heuynes, and vexe not thy self in thyne owne councell. The ioye and cheerfulnes of the hart is the lyfe of man, and a mans gladnes is the prolongynge of his dayes. Louethyne owne soule, and comforte thyne hart and put sorow and heuynes, dryue te farre from the, * for heuynes hath slayne many a man and byngeth no profyt. Zele & anger shorten the dayes of the lyfe: carefulnes and sorow brynge age before the tyme. Unto a mery hart euery thynge hath a good taste, that he eateth.

The.xxxi. Chapter.

Rawpisse and * carefulnes for ryches taketh awaye the slepe, and maketh the fleshly continue. When one slepeth and taketh rest, he waketh euer vp, lyke as a greate sickenes breaketh the slepe. The riche

hath greate labour in gatherynge hys ryches together, and then with the pleasure of hys ryches he taketh his rest, & is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be satisfied: and who so foloweth corruption, shall haue ynough therof. * Many one are come in greate mysfortune by the reason of golde, and haue founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp, and all such as be foolish fal therin. Blessed is the rich, whiche is founde without blemysh, and hath not gone after golde, nor hoped in money and treasures. Where is there such one? and we shall commende hym, and call hym blessed, for greate thynges doth he amonge his people. Who is tryed, and founde perfecte in such thinges, shalbe commended and praysed. Who might offende, and hath not offended? Who could do euell, and hath not done it? Therfor shall his good be stablished, and the whole congregacion shall declare his almes dedes. If thou sytt at a greate mans table, ope not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is shrew.

What thinge created is worse then a wicked eye? therfore wepeth it before euery mās face. Laye not thyne hand vpon euery thinge that thine eye seyth, and stryue not with men in the dyshe. * Ponder by thy self what thy neighboure wolde fayne haue, and be discrete in euery poynte. Eate the thynge þ is set before the manerly, as it becommeth a man, and eate not to much, lest thou be abhorred. Leaue thou of first of all because of manours, lest thou be he whom no mā maye satisfie, whiche maye turne to thy decaye. When thou syttest amonge many men, reach not thine hande out first of al. * O how well content is a wyse man with a litle wyne? so that in slepe thou shalt not be seke therof, nor fele ony payne. A swete wholsome slepe shall such one haue, and fele no indigestion grefe. He ryseth vp by tymes in the mornynge, and is well at ease in him selfe. But an vnstable eater slepeth vnquyetly, and hath ache and payne of the body. If thou fele that thou hast eaten to much, ryse, go thy waye, cast it of thy stomack, & take thy rest: (and so shalt thou bringe no sykenes vnto thy body.)

My sonne, heare me, and despyse my not: and at the last thou shalt fynde as I haue sayde the. * In all thy workes be diligent & quycke, so shal there no sykenes happen vnto the. * Who so is liberal in dealynge out hys meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulnes. But he that is vnfaythfull in meate, the whole eyte shall complayne of hym: and þ is sure experience of his infidelite and wyckednes. * Be not thou a wine bebber, for wyne hath destroyed many a man. The fyre proueth the harde yron, euen so doth wyne proue the hartes of the proude, whan they be dronken.

* Wyne soberly dronke, quyckeneth the lyfe of mā. If thou drinkest it measurably, thou shalt be temperate. What lyfe is it þ maye contynue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkennes) Wyne measurably dronke is a reioycenge of the soule & body. But yf it be dronken with excesse, it maketh bytternes and sorowe vnto þ mynde. Dronkēnes fylleth the mynde of the foolish with shame and rupne, mynisheth the strēgth, & maketh woundes. * Rebuke not thy neghboure at þ wyne, and despyse hym not in his myrth. Geue him no despytefull wordes. and prease not vpon hym wyth cōtrary sayenges.

The.xxxii. Chapter

If thou be made a ruler, * heaue not thy self therin, but be thou as one of the people. * Take diligent care for them, and loke well therto: & whan thou hast done all thy dewtye, set the downe, þ thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Hynder not musyck. Speake not, where there is no audiēce: * & poure not forth wysdome out of tyme, at an inportunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnysh the wyne feast: and as the Smaragde that is set in golde, so is the swetnes of musyck by the myrth of wyne.

Thou ponge mā, speake that becommeth the, & that is profitable, and yet scarse whā thou art twyse ared. Comprehende much with few wordes. In many thinges be as one that is ignorant, geue eare, and holde thy tunge withall. If thou be amonge men of hyer auctorite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Be-

the thonder goeth lightenynge, and before nurtoure and shamefastnesse goeth loue and fauoure. Stonde vp by tymes, and be not ye last, but get the home soone, and there take thy pastyme, and do what thou wilt: so that a thou do no euell, and defye no man. But afore all thinges geue thankes vnto hym that hath made the, and replenished the with his goodes.

C Who so feareth the LORDE, wil receaue his doctryne: and they that get them to him by tymes, shall fynde grace, he that seketh the lawe, shall be fylled withall: As for him that is but layned, he wil be offended therat They that feare the LORDE, shal fynde the iudgment, & their righteousnes shalbe kindled as a light. An vngodly man will not be reformed, but can helpe himselfe with the example of other in hys purpose. A man of vnderstondinge despyseth no good councel but a wylde and proude body hath no feare. My sonne, do nothinge without aduisemẽt, so shal it not repẽt the after the dede. Go not in the waye where thou mayest fall, nor where thou mayest stõble agaynst the stone. Geue not thy self in to a laborious slypperye waye, and beware of thine owne childzen. In all thy workes put thy trust in God frõ thy whole harte, for that is kepinge of the commaundemẽtes. Who so beleueth Gods worde: taketh hede to the commaundementes: and he that putteth his trust in ye LORDE, shall wante nothinge.

The.xxxiii.Chapter.

A There shall no euell happen vnto him that feareth God: but whan he is in tentation, ye LORDE shall delyuer him. A wyse man hateth not the lawe, but an ypocrite is as a shyp in a raginge water. A man of vnderstondinge geueth credẽce vnto the lawe of God, & ye lawe is faithful vnto him. Be sure of the matter, then talke therof: Be first wel instructe, thẽ mayest thou geue answere. The harte of ye foolish is like a cartwhele, & his thoughtes rũne aboute like the axell tre. Like as a wylde horse that neyeth vnder euery one ye sytteth vpon him, so is it with a scorne full frende. Why doth one daye excel another, seynge al the dayes of the yeare come of the Sonne? The wysdome of the LORDE hath so parted them a sunder, and so hath he ordened the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, and out of the earth of Adam.

In the multitude of science hath ye LORDE sundereth them, and made their wayes of diuerse fashions. Some of them hath he blessed, made much of them, halowed them, and clayned them to himself. But some of them hath he cursed, brought them lowe, & put them out of their estate. * Like as the clay is in ye potters hande, and all the ordringe therof at his pleasure: so are men also in the hande of him that made them, so ye he maye geue them as it lyketh hym best. * Agaynst euell is good, & agaynst death is life: so is the vngodly agaynst such as feare God. Beholde, thus are al ye workes of the Hyghest, and there are euer two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the giftes of God and in his blessinge I am increased, and haue fylled my wyne presse, like a grape gatherer * Beholde, how I haue not laboured onely for my self, but for al such as loue nurtoure and wysdome.

Heare me O ye greate men of the people, and harken with youre eares ye rulers of ye congregacion. Geue not thy sonne and wife thy brother and frende power ouer the, whyle thou lyuest: and geue not awaye thy substaunce and good to another, lest it repent the, and thou be layne to begge therfor that self. As longe as thou liuest and hast breath let no man chaunge the: For better is itt ye thy childzẽ to praye the, then that thou shuldest be layne to loke in their handes. In all thy workes be excellẽt, that thine honour be neuer stayned. At the tyme whan thou shalt ende by dates, and finish thy life, distribute thine inheretaũce. The fodder, ye whyppe, and the burden belongeth vnto the Asse: Meate correction, and worke vnto the seruaunt.

If thou set thy seruaunt to laboure, thou shalt fynde rest. But yf thou let hym go ydel, he shall seke lyberrie. The yock and the whyp ye bowe downe the necke, but tame thou thy euell seruaunt with bondes and correction. Sende hym to labour, that he go not ydle: For idelnesse bringeth much euell. Set hym to worke, for that belongeth vnto hym and becommeth hym well. If he be not obedient, bynde his fete: but do not to much vnto hym in onye wyse, and without discrecion do nothynge. * If thou haue a (faithfull) seruaunt let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a ser-

vaile,holde him as thy selfe,for thou hast ne-
re of hym as thy selfe. If thou intreatest
him evil,and depest him harde,and makest
him to be proude,and to renne awaye from
thou canst not tell, what waye thou shalt
fynde hym.

The.xxxiiii.Chapter

1 Nwyse people begyle them selues with vayne and deceatfull hope,and fooles trust in dreames. Who so regardeth dreames,is like him that will take holde of a shadowe, and folowe after þ wind. Even so is it with the appearynges of dreames. Before the face is the lykenes of a man.Who can be clensed of the vncleane? By what reuth can be spoken of a lyar? Both sclaydge, witchcraft, sorcery and dreamynges is but vanyte: lyke as whan a woman trauayleth with chylde, and hath many imaginacyes in hir harte.Where as such dreames come not of God, set not thine harte vpō them: For dreames haue deceaued many a man: and they fayled, that put their trust therin.

2 Thou shalte fulfylled wythout lyes, and wysdome is sufficient to a faythfull mouth. A wyse man that is well instructe, vnderstondeth much: and he that hath good experience,can talke of wysdome. He that hath no experience, knoweth litle: and he þ is vnlerned, causeth much wickednes. Whan I was yet in erroure, I learned much also: yee I was learned, that I coude not expresse it all, and came ofte in parell of death thereby, but I was delyuered from it. Now I se, that they which feare God, haue the right iudgement: their hope stondeth in hym, that can helpe them. Who so feareth the LORDE, feareth in awe of no man, and is not afrayed, for the LORDE is hys hope and confidence.

3 Blessed is the soule of hym þ feareth the LORDE: In whō putteth he his trust: who is his strength? For the eyes of the LORDE haue respecte vnto them that loue him. He is their mightie protection, & stronge grounde of defence for the heate, a refuge for the hote noone daye, a succure for stombling, & an helpe for fallynge. He setteth vp the soule, and lightneth þ eyes: He geueth health life, and blessynge. He that geueth an offeryng of vnrighteous good, his offerynge is defiled: and the scornefull dealynges of the vnrighteous please not God. * God hath no delyte in the offerynges of þ vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offeryng out of the goodes of the poore, doth euen as one that kylleth the sonne before the fathers eyes.

The bread of the nedefull is the lyfe of þ poore: he that defraudeth hym therof, is a man of bloude. Who so robbeth his neighboure of his lyuinge, doth as greate a synne as though he slew him to death. * He that defraudeth þ labourer of his hyre, is a bloudeshedder. Whan one buyldeth, and another breaketh downe, what profyt haue they then but laboure? Whan one prayeth, and another curseth, whose voyce wil the LORDE heare? * He that washeth himself because of a dead body, and then toucheth the dead agayne, what doth his washinge? * So is it with a man that fasteth for hys synnes, and doth them agayne: who wyll heare hys prayer? Or what doth his fastinge helpe hym?

The.xxxv.Chapter.

Who so kepeth the lawe, bringeth offerynges ynough. * He that holdeth fast the commaundement, offreth the right thankoffeiynge. He that is thankfull and recōpenceth, offreth fyne floure. * Who so is mercyful and geueth almes, that is þ right thankofferynge, God hath pleasure, whan one departeth from synne: and to forsake vnrighteousnes reconcyleth vs wyth hym. * Thou shalt not appeare emptye before the LORDE, for all such is done because of the commaundement. The offerynge of the righteous maketh the aulter fat, and a swete smell is it before the Hyghest. * The offerige of the righteous is acceptable vnto God, & shal neuer be forgotte. Geue hi his honoure wyth a chearfull eye, & hepe not backe the fyrstlynges of thy hondes. * In all thy gyftes shew a merye countenaunce, and hallowe thy tythes vnto God with gladnes. Geue vnto God accordynge as he hath enriched and prospered þ: * & loke what thyne hande is able, that geue with a chearfull eye: for the LORDE recompenceth, and geueth the seuen tymes as much agayne.

Geue no vnrygh teous gyftes, for such wil not be receaue. Beware of wrongeous offerynges, for the LORD is a righteous iudge & * regardeth no mās persoune: He accepteth not the persoune of the poore, & but he

heareth ꝑ prayer of ꝑ oppressed. He despyseth not the desyre of the fatherlesse, nor ꝑ wydow, whan she poureth out hir prayer before him. Doth not God se, ꝑ teares ꝑ runne downe the chekes of the wydowe? Or heareth he not the complaynte, ouer such as make her to wepe? Who so serueth God after his pleasure, shalbe accepted, and his prayer reacheth vnto the cloudes. * The prayer of him that humbleth himself goeth thorow the cloudes, tyll she come vpe. She wil not be cõforted, nor go hir waye, tyll ꝑ hyghest God haue respecte vnto her, geue true sentence, and performme the iudgement. And ꝑ LORDE wil not be slacke in commynge, nor tary longe: tyll he haue smytten in sonder ꝑ backes of the vnmercyfull, and auenged himself of the Heythen: tyll he haue taken a waye the multitude of the cruell, and broke the cepter of ꝑ vnrighteous: tyll he gene euery man after his workes, and rewarde the as they haue deserued, tyll he haue delyuered his people, mayntened their cause, and reioyced them in his mercy. O how fayre a thynge is mercy, in the tyme of anguish and trouble? It is like a cloude of rayne, that cõmeth in the tyme of a drouth.

Ecclus. 3. d
Actu. 10. a

The. xxxvi. Chapter.

HAue mercy vpon vs O LORD, thou God of all thinges. Haue respecte vnto vs (shewe vs the light of thy mercyes, and sende thy feare amonge the Heythen & straungers, which seke not after the: that they maye knowe how ꝑ ther is no God but thou, and that maye shew thy wonderous workes.) Lyft vp thyne hande ouer the outlandish Heythen, that they maye learne to knowe thy might and power. Like as thou art halowed in vs before them, so brynge to passe, ꝑ thou mayest be magnified also in the before vs: ꝑ they maye knowe ꝑ, like as we knowe the. For there is none other God, but only thou O LORD. Renewe ꝑ tokes, & chaunge ꝑ wonderous workes. Shewe thine hãde and thy right arme gloriously. Rayse thy indignacion, and poure out thy wrath. Take awaye the aduersary, and smyte the enemy. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrath of the fyre consume them, that lyue so careles: and let them perysh, that do thy people hurte. Smyte in sunder the heade of the princes that be oure enemyes, and saye there is none other but we.

Gather all the tribes of Iacob together B
agayne, that they maye knowe, how that there is none other God but onely thou, ꝑ they maye shewe thy wonderous workes, and be thy people and heritage: like as vnto the begynnynge. O LORDE haue mercy vpon the people that hath thy name, & vpõ Israel, * whom thou hast lykened to a firstborne sonne. O be mercyfull vnto Jerusalem * the cyte of thy Sanctuary, the cyte of thy rest. Fyll Sion with thy vnspeakable vertues, & thy people with thy glory. Geue witnes vnto thy creature, whom thou madest from the begynnynge, and rayse vp the prophecies that haue bene shewed in thy name. Rewarde them that wayte for the, that thy prophetes maye be founde faithfull. O LORDE heare the prayer of thy seruauntes accordinge to the blessinge of Aaron ouer thy people, * that al they which dwel vpon earth, maye knowe, that thou art the LORDE the eternall God, which is from euerlastynge.

Deut. 32. a

The belly deyoureth all meates, yet is one C
meate better then another. Like as the tunge tasteth hunyõ, * so doth an harte of vnderstondinge marck false wordes. A frowarde hart geueth heuynes, but a man of experience lifteth him vp agayne. The woman receaueth euery mã, yet is one doughter better then another. A fayre wyfe reioyceth hir husbande, and a man loueth nothinge better. If she be louynge & vertuous wythall, then is not hir husbande like other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe & pyller where vpon he resteth. Where no hedge is, there ꝑ goodes are spoyled: and where no husbande is, there ꝑ nedes mourneth. Like as there is no credence geuen to a robber, ꝑ goeth from one cite to another. So is not ꝑ man beleued, that hath no nest, and must turne in, where he maye abyde in the night.

Prou. 27. b

The. xxxvii. Chapter.

EVery frende sayeth: I will be I
frendly vnto him also. But there is some frende, whiche is onely a frende in name. Rewareth there not heuinesse vnto death whan a companion and frende is turned to an enemye? O moost wicked presumpcion! ꝑ whence art thou spronge vp, to couer the earth ẅ falsede & deceate? * There is some Gen
companyon, which in prosperite reioyceth

with his frende: but in the tyme of trouble, he taketh parte agaynst hym. There is some companyon, that mourneth with hys frende for the bely sake: but whan trouble commeth, he taketh holde of the shylde. For get not thy frende in thy mynde, thynke vpon hym in thy ryches. * Euery counceler bringeth forth his councell. Neuertheles there is some, that counceleth but for hys owne profyt. Beware of the counceller, and be aduysed afore wherto thou wilt vse hym for he wyll geue councell for hymselfe. Lest he cast the lot vpon the, and saye vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

Aske no councell at him, that suspecketh the for an enemye, and hyde thy councell from such as hate the. Aske no councel at a woman, concernynge thynges that she longeth for: nor at a fearfull & faynt harte body, in matters of warre: nor at a marchaunt, how deare he wyll cheape thy wares towarde his: nor at a byer of sellynge: nor at an enuyous man, of thankes geuynge: nor at the vnmercifull of louynge kyndnes: nor at the slouthfull, of worckynge: nor at an hyrelynge which hath no rowme, of profyt nor wealth (An yole body holde not gladly heare speake of much labour.) Take no such folkes to councel, but be diligent to seke councell at a vertuous man, that feareth God, such one as thou knowest to be a keper of the commaundementes, which hath a minde after thine owne mynde, and is sorye for the whan thou stomblest.

And holde thy councell fast in thyne hart for there is no man more faithful to kepe it, than thou thy selfe. For a mans mynde is some tyme more disposed to tell out, then seuen watchmen that syt aboue in an hye place belynge aboute them. And aboue all thys praye the Hyghest, that he wil lede thy waye in trouthe and treuth. Before all thy workes are counsell fyrst: & or euer thou doest ony thinge, be wel aduysed. There be foure thinges that declare a chaunged hart, wher out there springeth euel & good, death & lyfe, & a wilfull tunge that babbleth much. Some man is apte and wel instructe in many thinges, and yet bery vnprofitable vnto himselfe. Some man there is, that can geue wyse & prudent councell, and yet is he hated, & cometh a begger: for that grace is not geuen him of God, to be accepted. Another is robbed of all wysdome, yet is he wyse vnto him selfe, and the frute of vnderstondinge is fayth full in his mouth.

A wyse man maketh his people wyse, and the frutes of his wysdome fayle not. A wyse man shalbe plentously blessed of God: and all they that se hym, shall speake good of him. The lyfe of man stondeth in the nombre of the dayes, but the dayes of Israel are innumerable. A wyse man shall optayne faithfulnes and credence amonge his people, and his name shalbe perpetual. My sonne, proue thy soule in thy lyfe: & yf thou se ony euell thynge geue it not vnto her. * For all thinges are not profitable for all men: nether hath euery soule pleasure in euery thynge. Be not gredy in euery eatynge, and be not to hastie vpon all meates. * For excesse of meates bryngeth syknes, and glotony commeth at the last to an vnmeasurable heate. Thorow glotony haue many one perysshed: but he that dyeteth hymselfe temperatly, prolongeth his lyfe.

D

1.Cor.6.c and.10.c

Eccli.31.d

The.xxxviii. Chapter

A

Honoure the Physician: honoure him because of necessite. God hath created him (for of the Hyghest commeth medicyne) and he shal receaue giftes of the kynge. The wysdome of the phisician bringeth him to greate worshippe, & in the sight of the greate men of this worlde, he shalbe honorably taken. The LORDE hath created medicyne of the earth, and he that is wyse, wyl not abhorre it. * Was not the bytter watter made swete with a tree that men might learne to knowe the vertue therof. The LORDE hath geuen men wysdome & vnderstondinge, that he might be honoured in his wonderous workes. Wyth such doth he heale me, & taketh awaye their paynes: Of such doth the Apotecary make a confection, yet can no man perfourme all his workes. For of the LORDE commeth prosperous wealth ouer all the earth.

Exo.15.d 4.Re.4.c.

B

My sonne, despyse not this in thy sikenes: * but praye vnto the LORDE, and he shall make the whole. Leaue of from synne, and order thy handes aright: clense thine harte from all wyckednes. Geue a swete sauoured offrynge, and the fyne floure for a token of remembraunce: make the offrynge fat, as one that geueth the first frutes, and geue rowme to the Physician. For the LORDE hath created him: let hym not go from the, for thou hast nede of him. The houre maye come, that the seke maye be helped thorow them, whan they praye vnto the LORDE,

Esa.38.a. 2.Pa.16.c

that he maye recouer, and get health to lyue longer. He ꝑ synneth before his maker, shall fall in the handes of the Phisician.

C My sonne, * bringe forth thy teares ouer
Eccli. 22.c the dead: and beginne to mourne, as ꝑ thou haddest suffred greate harme thy self: & the couer his body after a conuenient maner, & despyse not his buryall. Enforce thy selfe
1.thes. 4.b to wepe, & puoke thy self to mourne, * & make lamentatiō expediently, and that a daye or two, lest thou be euell spoke of: & the cōfor
Eccli. 38.b and. 17.b Eccli. 30.f. te thy self because of ꝑ heupnes. * For of heupnes cōmeth death, the heupnes of ꝑ harte breaketh stregth. Heupnes and pouerte greueth the hart in tentatiō & offence. Take no heupnes to hart, dryue it awaye, and remēbre the last thynges. Forget it not, for there is no turnynge agayne. Thou shalt do hym no good, but hurte thy self. Remembre hys iudgmēt, thine also shalbe lyke wyse: vnto
2. Pet. 3.c me yesterdaye, vnto ꝑ to daye. * Let ꝑ remēbraūce of the dead ceasse in his rest, and comforte thy self agayne ouer him, seynge hys spryte is departed from hym.

D The wysdome of the scrybe is at conuenyent tyme of rest. and he that ceasseth from exercyse and laboure, shalbe wyse. He that holdeth the plough, and hath pleasure in prodding and dryuinge ꝑ oxen, and goeth aboute with such workes, he can speake of oxen. He setteth his hart to make forowes, and is diligent to geue the kyne fodder. So is euery carpenter also and workmaster ꝑ laboureth styll night and daye: he caruеth, graueth & cutteth out, and his desyre is in sondrye connynge thynges, and his harte ymagineth, how he maye connyngly cast an ymage, his diligence also & watchinge perfourmeth the worke. The pronsmyth in like maner bideth by his stythie, & doth his diligence to laboure the pron. The vapoure of the fyre brenneth his flesh, & he must fyght with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, & his eyes loke styll vpon the thinge ꝑ he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therfore he watcheth, how he maye set it out, & bringe it to an ende.

So doth the potter set by his worke, he
C turneth the whele aboute with his fete, he is diligent and carefull in all hys doynges, and his laboure and worke is without nombre. He fashioneth the claye with his arme, and with his fete he tempereth it. His harte magineth how he maye make it pleasaunt, and his diligence is to cleanse the

ouen. All these hope is their handes, & euery one thynketh to be connynge in his worke. Without these maye not the cytes be manteyned, inhabited nor occupied: yet come they not hye in the congregation: they vnderstonde not the conuenaunt of the lawe: they can not declare equyte and iudgment: they can not fynde out the darck sentences: but thorow them shall the creature of the worlde be manteyned: their prayer concerneth onely the worke and laboure cōminge.

The. xxxix. Chapter.

But he that applyeth his mynde to vnderstāde ꝑ lawe of God doth diligently seke out ꝑ wysdome of them of the olde tyme, and exercyseth hymselfe in the prophetes. He kepeth ꝑ sayenges of famous men, and pearceth to the vnderstondynge of darck sentences of wysdome. He seketh out the mysterye of secrete sayenges, and exercyseth hym self therin contynually. He doth serue amonge greate men, & appereth before the prince. He goeth in to a straūge countre, and trauayleth thorow it: loke what good or euell is amonge men, he proueth it, & seketh it out. He purposeth in his harte, to resorte early vnto the LORDE that made hym, and to praye before ꝑ hyghest God. He openeth his mouth in prayer, and prayeth for his synnes.

Whē the greate LORDE wil, he shalbe fil
B led wᵗ the spryte of vnderstōding, ꝑ he maye then poure out wyse sentences, & geue thankes vnto ꝑ LORDE in his prayer. He shall ordre his deuyce, and lede hys knowlege aright, & geue him vnderstondinge of secrete thinges. He shall shew forth the scīēce of his learninge, & reioyce in the cōuenaunt of the lawe of ꝑ LORDE. The whole congregacion shal cōmende his wysdome, & it shal neuer be put out. The remembraunce of hym shal neuer be forgotē, and his name shal cōtynue frō one generacion to another. * His
Ecc. wysdome shalbe spoken of, & the whole congregacion shall openly declare his prayse. Whyle he lyueth he hath a greater name thē a thousande besyde, & after his death, ꝑ same name remayneth vnto him. yet wyl I speake of mo men of vnderstondinge, for I am full as the Moone.

Herke vnto me (ye holy vertreous childre)
C bringe forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as the rose garde, synge a songe of prayse. O geue thā

his vnto God ouer all his worckes. Geue glory and honour vnto the LORDE, shew his prayse with youre lyppes yee euen with the songe of youre lyppes, with harpes, and playenge, and in geuynge thankes vnto hym, saye after thys maner. * All the worckes of the LORDE are exceadynge good, and all hys commaundementes are mete, and conuenient in due season.

Ymā nede not to saye: what is this? what is that? for at tyme conuenient they shall all be sought. * At his commaundement the water was as a wall, and at the worde of his mouth the waters stode styll. In his cōmaundement is euery thynge acceptable, & nothynge can be hyd from his eyen. He loth from euerlastynge to euerlastyng, and there is nothynge to wonderfull or hyghe vnto hym. I man nede not to saye thē, what is this, or that? For he hath made all thynges to do good vnto man. His blessinge shal renne ouer as ꝑ streame, and moysture the earth lyke a floude of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the Heythen.

His wayes are playne, and ryght vnto the iust, but the vngodly stomble at them.

For the good are good thynges created from the begynnynge, and euel thynges for the vngodly. * All thynges necessary for the lyfe of man are created from the begynnynge: water, fyre, yron, and salt, meel, wheate, and hony, milke and wyne, oyle, and clothinge. * All these thynges are created for the best to the faythfull: But to ꝑ vngodly shall all these thynges be turned to hurte and harme. There be spretes that are created for vēgeaunce, and in their rigorousnes haue they fashioned theyr tormentes. * In the tyme of the ende they shall poure out theyr strength, and pacifye the wrath of hym that made thē. Fyre, hayle, honger, and death: all these thynges are created for vengeaunce.

The teth of wylde noysome beastes, the scorpions, serpentes, and the swearde are created also for vengeaunce, to the destruccyon of the vngodly. They shall be glad to do his commaundementes: and whan nede is, they shalbe ready vpon earth: and whan theyr houre is come, they shall not ouerpasse the commaundement of the LORDE.

Therfore haue I taken a good corage vnto me from the begynnyng, and thought to put these thynges in wrytinge, and to leaue them behynde me. * All the worckes of ꝑ LORDE are good, and he geueth euery one in due season, and whan nede is. So that a man nede not to saye: this is worse the that. For in due season they are al pleasaunt, and good: And therfore prayse the LORDE with whole hart and mouth, and geue thankes vnto hys name.

The.xl. Chapter.

A Greate trauayle is created for all men, and an heuy yock vpon all mens chyldren, from ꝑ daye that they go out of theyr mothers wombe, tyl they be buried in (the earth) the mother of all thynges: namely, theyr thoughtes and ymaginacyons, feare of the hart, councell, meditacions, longynge and desyre, the daye of death: from ꝑ hyghest that sytteth vpon the glorious seate, vnto the lowest and moost symple vpon the earth: from hym that is gorgeously arayed, and weareth a crowne, vntyl him that is but homely and symple clothed. There is nothing but wrath, zele, fearfulnes, vnquietnes, and feare of death, rigorous anger, and stryfe. And in the nyght whan one shulde rest and slepe vpon hys bedde, the slepe chaungeth hys vnderstandyng and knowlege. A lytle as nothynge is his rest, in the slepe, as well as in the daye of laboure. B

He feareth and is disquyeted in the vysyon of hys hart, as one that runneth out of a battayll: and in the tyme of health he awaketh, and marueyleth that the feare was no thynge. Such thynges happen vnto al flesh both man and best: but seuenfolde to the vngodly. Moreouer death, bloudsheddynge, stryfe, and swearde, oppressyon, honger, destruccyon, and punyshment: * these thynges are all created agaynst the vngodly, & for theyr sakes came the floude also. * All ꝑ is of the earth, shall turne to earth agayne: & all waters ebbe agayne in to the see. All bybes and vnryghteousnes shalbe put awaye, but faythfulnes and treuth shall endure for euer. The substaunce and goodes of the vngodly shalbe dryed vp and syncke awaye as a waterfloude, and they shall make a sounde lyke a greate thonder in the rayne, Eccl.39.c & Ge.7.b Gene.3.b Eccl.41.b

Lyke as the ryghteous reioyceth, whan he openeth his hande, so shall the transgressours be vayne, whan theyr goodes danysh and consume awaye. * The chyldren of the vngodly shall not optaine many braunches and the vncleane rotes vpon the hyghe rockes shalbe roted out before the gras by the water syde and vpon the ryuer bankes. C Eccl.41.b

Frendlynes and lyberalyte in the increase and blessyng of God, is lyke a paradyse, & garden of pleasure: such mercy also & kyndnes endureth for euer. * To labour and to be content with that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren, and to repayre the cyte, maketh a perpetuall name: but an honest woman is more worth then they both. Wyne and mynstrelsye reioyce the hart, but the loue of wysdome is aboue them both.

1.Ti.6.b. Phil.4.b.

D Pypinge and harpynge make a swete noyse, but a frendly tunge goeth beyonde them both. Thyne eye desyreth fauoure and bewtie but a grene sede tyme rather the they both. A frende and companyon come together at opportunyte, * but aboue them both is a wyfe that agreeth with hyr husbande. One brother helpeth another in the tyme of trouble, but almes shall delyuer more then they but. Golde and syluer fasten the fete, but a good councell is more pleasaunt then they both. Temporall substaunce & strength lyft vp the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothynge, and nedeth no helpe. The feare of the LORDE is as a pleasaunt garden of blessyng, and nothyng so bewtyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begge. Who so loketh to another mans table, taketh no thought for hys owne lyuynge how to vpholde hys lyfe, for he fedeth hymself with other mens meate. But a wyse and well nurtoured man wyll beware therof. Beggynge is swete in the mouth of of the vnshamefast, but in hys belye there burneth a fyre,

Eccli.25.a

The.xli. Chapter.

O Death, how bytter is the remembrance of the, to a man that seketh rest and comforte in his substaunce and ryches, vnto the man that hath nothynge to vexe hym and that hath prosperyte in all thynges, yee vnto hym that yet is able to receaue meate? O death, how acceptable & good is thy iudgment vnto the nedefull, and vnto hym whose strength fayleth, and that is now in hys last age, and that in all thynges is full of care and fearfulnes: vnto hym also that is in dispayre, and hath no hope nor patience? Be not thou afrayed of death: remembre them, that haue bene before the: and that come after the, * this is the iudgment of the LORDE ouer all flesh. And why wouldest thou be agaynst this pleasure of the Hyghest? Whether it be ten, an hundreth, or a thousande yeares: death areth not how longe one haue lyued.

Gene.3.d.

The chyldren of the vngodly are abhominable chyldren, and so are they that kepe company with the vngodly. * The inheritaunce of vngodly chyldren shall come to naught, and theyr posterye shall haue perpetuall shame and confusyon. The chyldren complayne of an vngodly father: and why? for hys sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the Hyghest God: yf ye be borne, ye shall be borne to cursynge: yf ye dye, the curse shall be youre porcyon.

B

Ecclu.

* All that is of the earth, shall turne to earth agayne: so go the vngodly also out of the curse in to destruccion. The sorow of men is in theyr body: but the name of the vngodly shalbe put out, for it is nothynge worth. * Laboure to get the a good name, for that shall contynue surer by the, then a thousande greate treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer.

Gen. Ecclu.

My chyldren, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profit is in them both? * A man that hydeth his foolyshnes, is better then a man that hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good in all thynges and, alwaye to be ashamed. True fayth must proue, and measure it.

C

Ecclu.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce & men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacyon and people: Of vnrighteousnes, before a companyon, and frende: Of theft, before the neighbours. * As for the treuth of God and hys couenaunt, be not ashamed therof.

Ecclu.

Be ashamed to lye with thyne elbowes vpon the bread: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to geue: Be ashamed also to loke vpon another mans wyfe, and to make many tryflynge wordes with hyr mayden, or to stonde by hyr bedsyde. Be ashamed to vpbrade thy frende: and whan thou geuest ony thynge, cast hym not in the teth wythall.

REhearse not a thynge twyse, and
disclose not the wordes, ỹ thou
hast harde in secrete. Be shame-
fast, and well manered in dede,
so shall euery man fauoure the.
Of these thynges be not thou ashamed, and
accepte no persomne to offende. Namely, of
these thynges be not ashamed: Of the lawe
of God, of the cõuenaunt, of iudgment: to
iustyfye the vngodly from his vngodlynes
vnto ryghteoulnes, ād to make hym a good
man: to deale faithfully with neghbour and
compayon: to destrybute the heretage vnto
the frendes: to be dilygent to kepe true mea-
sure and weight: to be content, whether thou
getest much of lytle: to deale truely with tē-
porall goodes in beynge an sellynge: to bryn
ge vp chyldren with dyligence: to correcte
an euell seruaunt: to kepe that thyne is frō
an euell wyfe: to set a lock where many han-
des are: what thou delyuerest, and geuest
ouer to kepe, to tell it, and to weye it: to wry-
te vp all the delyuerynge and receaupnge: to
enforme the vnlearned, and vnwyse: Of
olde men, that are iudged of the longe. yf
thou be dilygent in these thynges, truely
thou shalt be learned and wyse and accepted
of all men.

The doughter maketh the father to watch
secretly: and the carefulnes that he hath
for her, taketh awaye hys slepe: yee in the
youth, lest she shulde ouergrowe hym: And
when she hath an husbande, lest she shulde
be hated, and lest she shulde be defyled
or ravyshed in hyr byrginyte, or gotten
with childe in hyr fathers house: Or (whan
she commeth to the man) lest she beha-
ue herself not ryght, or continue vnfruteful
yf thy doughter be wanton, kepe her stra
ly, lest she cause thyne enemyes laugh the
to scorne, and the whole cyte to geue the an
yll reporte, and so thou be fayne to heare
the shame of euery man, and be confounded
before all the people. * Beholde not euery
mans bewte, and haue not much dwellyn
amonge women. For lyke as the worme
in cloth commeth out of clothynge, * so
all wyckednes come of women.

It is better to be with an euell man, then
with a frendly wyfe that putteth one to sha-
me and rebuke. I wyll remembre the wor-
kes of the LORDE, and declare the thyng
that I haue sene. In the wordes of the LOR
DE are his workes. The Sonne ouerlooketh
all thynges with hys shyne, and al hys wor
kes are full of the clarnes therof. Hath not
the LORDE brought to passe, that hys
sayntes shulde tell out all hys wondrous
workes, which the almyghtye LORDE
hath stablyshed, All thynges endure in hys
glory. He seketh out the grounde of the depe
and the hart, and he knoweth all theyr ymā-
gynacyon and wysdome. For the LORDE
knoweth all scyence and he loketh in to the
token of the tyme. He declareth the thyn-
ges that are past and for to come, and dyscio
seth thynges that are secrete. * No thought Iob. 42.a
maye escape hym, nother maye ony worde Esa. 29.d.
be hyd from hym. He hath garnyshed the
hyghe excellent workes of hys wysdome,
and he is from euerlastynge to euerlastyn-
ge. Unto hym maye nothynge be added no-
ther can he be mynyshed, he hath no nede al-
so of ony councell. O how amyable are all
hys workes, and as a sparke to loke vpon.
They lyue all, and endure for euer: and
whan so euer nede is, they are all obedyent
vnto hym. They are all double, one agaynst Deu. 32.a
another, * he hath made nothynge that
hath faute or blemysh. He hath stablyshed
the goodes of euerychone: and who maye
be satysfyed with hys glory, whā he seyth it?

The.xliii. Chapter.

THe glory of the heyght, * is the
fayre and cleare fyrmament. ỹ
bewte of the heauen in hys glo
rious clearnes. The sonne whā
it appeareth, declareth the daye
in the goynge out of it, a maruaylous wor-
ke of the Hyghest. At noone it burneth
the earth, and who maye abyde the hea-
te therof? Who so kepeth an ouen whan
it is hote, thre tymes more doth the Sonne
burne vpon the mountaynes, whan it bre-
theth out the fyrie beames, and shyneth
with the bryghtnes of it, it blyndeth the eyes.
Greate is the LORDE that made it, and
in hys commaundement he causeth it to run
ne hastely.

* The Moone also is in all, and at con- Gene. 1.b.
uenient season it sheweth the tymes, and is
a token of the tyme. * The token of the so- Exo. 12.a.
lempne feast is taken of the Moone, a lyght
that mynysheth, and increaseth agayne.
The Moneth is called after the Moone,
it groweth wonderously, in hyr chaun-
gynge.

The armye of heauen also is in ỹ heyght
in the fyrmament of heauen it geueth a clea
re and glorious shyne. Thys is the clear-
nes of the starres, the bewtyfull apparell of
heauen, the apparell that the LORDE ligh
teneth in the heyght. At his holy worde
they contynue in theyr order, and not one of

Gen.2.9 b. them kayleth in him watch. * Loke vpō the rayne bowe, and prayse hym that made it: very bewtyfull is it in his shyne. He compasseth the heaven aboute with his clearnes, & glory, the handes of the Hyghest haue bended it. Thorow hys commaundemēt he maketh the snowe to fall, and the thonder of his iudgmēt to smyte haystely. Thorow his commaundement the treasures are opened, and the cloudes flye as the fooles. In his power hath he strenghtened the cloudes, and broken the hayle stones.

The mountaynes melt at the syght of hym, the wynde bloweth accordynge to hys wyll. The sounde of his thonder beateth the earth, and so doth the storme of the north: the whyrle wynde also lyghteth downe as a fethered foule, casteth out and spredeth the snow abrode: and as the gresshoppers that destroye al, so kalleth it downe. The eye marueyleth at the bewty of the whytenesse therof and the hart is afrayed at the rayne of it. He poureth out the frost vpon earth, lyke salt, and whan it is frosen, it is as sharpe as the prycke of a thystle.

¶ Whan the colde northwynde bloweth, harde Christall commeth of the water. He lyghteth downe vpon all the gatherynges together of water, and putteth on the waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out lyke fyre. The medicine of all these is, whan a cloude commeth haistely: and whan a dew commeth vpon the heate, it shalbe refreshed agayne.

(In his worde he stilleth the wynde.) In hys councel he setteth the depe, and (the LORDE) Iesus planted it. They that saple ouer the see, tell of hys parels and harmes: and whan we heare it with oure eares, we marueyll therat. For there be straunge wonderous workes, dyuerse maner of nyce beastes walfyshes. Thorow hym are all thynges set in good order and perfourmed, and in hys worde all thynges endure.

D I speake much, but I can not sufficiētly attayne vnto it, for he himself onely is the perfection of all wordes. We shulde prayse the LORDE after all oure power, for he is Psa.95.d. greate in all his workes. * The LORDE is to be feared yee very greate is he, & marueylous is his power. Prayse the LORDE and magnifye hym as much as ye maye, yet Ps.105.a doth he farre exceade all prayse. * O magnifye hym with all youre power, and labour earnestly, yet are ye in no wyse able sufficiently to prayse hym. * Who hath sene him that he myght tell vs? Who can magnifye hym so greatly as he is? For there are hyd yet greater thynges then these be: as for vs we haue sene but few of his workes. For the LORDE hath made all thynges, and geuen wysdome to such as feare God. Dan.7.b. Iob.36.a

The.xliiii.Chapter.

¶ A commendacion of the olde vertuous fathers.

LEt vs commende the noble famous men, and the generacyon of oure forefelders and fathers. Many more glorious actes hath the LORDE done, and shewed his greate power euer sence the begynnyng. The noble famous men raygned in theyr kyngdomes, and bare excellent rule. In theyr wysdome and vnderstondyng, they folowed the counsell shewed in the prophecies. * They led the folke thorow the counsell and wysdome of the scrybes of the people. Wyse sentences are founde in theyr instrucyon. They sought the swetenes and melody of musyck, and brought forth the pleasaunt songes in scrypture. They were ryche also, and coulde comforte & pacifye thole that dwelt with them. All these were very noble, and honorable men in theyr generacyons, and were well reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shall alwaye be spoken of. Ekx. Afterwarde there were some, whole remembraunce is gone. * They cam to naught, and perysshed, as though they had neuer bene: & became as though they had neuer bene borne and theyr chyldren also with them. Gen.

But verthes these are louynge men, whose ryghteousnes shal neuer be forgotten: but continue by theyr posterye. Theyr chyldren are an holy good heritage: Theyr sede endured fast in the couenaunt. For theyr sakes shall theyr chyldren, and sede continue for euer, and theyr prayse shall neuer be put downe. Theyr bodyes are buried in peace, but theyr name lyueth for euermore. The people can speake of theyr wysdom, and the congregacion can talke of theyr prayse. * Enoch walked ryght and acceptably before the LORDE: therfore was he translated for an example of amendement to the generacyons. * Noe was a stedfast and ryghteous man: and in the tyme of wrath he became a reconcylynge. Therfore was he left a remnaunt vnto the earth, whan the floude

came. * In euerlastynge conuenaunt was made with hym, that all flesh shulde perysshe nomore with the water.

* Abraham was a greate father of many people, in glory was there none lyke vnto hym. He kepte the lawe of the Hyghest, & came in to a conuenaunt with hym. He set the conuenaunt in hys flesh, * and whan he was tempted, he was founde kaythfull. Therfore swore God vnto him with an ooth that he wolde blesse all people in hys sede, that he wolde multiplie, and increase him as the dust of the earth, and to exalte hys sede as the starres: yee and that hys sede shulde haue the possession, and inheretaunce of the londe from see to see, and from the ryuer vnto the borders of the londe.

* With Isaac dyd he stablysh the same conuenaunt, for Abrahams his fathers sake. yet that gracious blessinge and health of all men, and conuenaunt dyd he stablysh wyth Isaac, and made it to rest vpon the heade of Iacob. He knew hym, * in that he prospered hym so well and rychely, and gaue hym inheritage, and sundered hys portion by it self, * and parted it amonge the twolue tryues. Kerykull men brought he out of hym, which founde fauoure before all flesh.

The.xlv. Chapter.

MOses beloued of God and men whose remembraunce is in hyghe prayse: hym hathe he LORDE made lyke in the glory of ỳ sayntes, and magnyfyed hym so that the enmyes stode in awe of hym, thorow hys wordes he dyd greate wonders. He made hym greate in the syght of kynges, gaue hym commaundement before hys people, and shewed hym hys glorious power. * He stablysshed hym with kaythfulnes and mekenes, and chose hym out of al men. For he herde his voyce, and ledde him in ỳ darcke cloude: * and there he gaue hym the commaundementes, yee the lawe of lyfe and wysdome that he myght teach Jacob the conuenaunt, and Israel his lawes.

* He chose Aaron hys brother also out of the tribe of Leui, exalted hym, and made hym such like. * In euerlastynge conuenaunt made he with him, and gaue hym the prysthode in the people. He made him glorious in bewtyful araye, and clothed him with the garment of honour. He put perfecte ioye vpon hym, and gyrded him with strength. He decked him with fyne clothes and a tunycle, with an ouerbody cote also and gyrdle.

Rounde about made he him belles of gold, and that many: * that whan he wente in, Exo. 28 f
the soude myght be herde, that they myght make a noyse in the Sanctuary, and geue the people warnynge. The holy garment was wrought and brodered with golde, pa low sylke and purple. And in the brestlappe there was a goodly worke, wherin was fastened lyght and perfectnesse.

Upon the same also there was a worke C
fastened and set with costly precious stones all bounde with golde: and this he brought in hys mynystracyon. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Upon hys mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnyshed, and pleasaunt to loke vpon. Before hym were there sene no such fayre ornamentes, and these it behoued hym alwaye to vse: There myght none other put them on, but onely hys chyldren, and hys chylders chyldren perpetually. Daylie perfourmed he hys burntofferynges two tymes. * Who Leui. 8, a
ses fylled hys handes, and anoynted hym wyth holy oyle.

Thys was now confyrmed hym wyth D
an euerlastynge conuenaunt, and to hys sede, as ỳ dayes of heauen: namely, that hys chyldren shulde alwaye mynistre before hym, and perfourme the office of the prestehode, and wysh the people good in hys name. Before all men liuinge chose he him, that he shulde offre before the LORDE, and make odours for a swete sauoure, and remembraunce, that he shulde reconcyle the people of the LORDE wyth him agayne. * He gaue hym auctoryte also in hys com- Deu. 17. i
maundementes, and in the conuenaunt, and 21 a
that he shulde teach Jacob the statutes, and testimonies, and to enfourme Israel in his lawe. Mal. 2. a

* Therfore there stode vp certayne a- E
gainst him, and had enuie at him in the wil- Nu. 16. a
dernes: namely, they that were of Dathan, and Abirams syde, and the furious congregacion of Chore. This the LORDE sawe, and it displeased him, and in his wrothful indignacion were they consumed. A greate wonder dyd he vpon them, and consumed them with the fyre. * Besydes this, he ma- Nu. 17 b
de Aaron yet more honorable and glorious. He gaue hym an heretage, and parted the fyrst frutes vnto hym. * Vnto hym specially Exod 25 f
he appoynted the bread for sustenaunce (for Leui 24 b
the prestes dyd eate of the offerynges of the LORDE) this gaue he vnto him, & his sede

Deu.12.b. and.18.a. Esa.44.b

* Els had he no heretage nor porcyon in the londe and wyth the people. For the LORDE hymself is hys porcyon, and enherytaunce.

F Nu.25.c.

The thyrde noble, and excellent man is * Phyneas the sone of Eleasar, which pleased the God of Israel, because he had the zele and feare of the LORDE. For whan the people were turned back, he put hymself forth ryghtsoone, and that with a good wyll to pacifye the wrath of the LORDE towarde Israel. Therfore was there a conuenaũt of peace made with hym, that he shulde be the pryncipall amonge the ryghteous, and the people, that he and hys posteryte shulde haue the offyce of the presthode for euer (Lyke as there was made a cõuenaũt with Dauid of the trybe of Juda, that from amonge hys sonnes onely there shulde be kynge:) And that Aaron also and his sede shulde be the heretage, to geue vs wysdome in oure harte, to iudge hys people in ryghteousnes: that his goodes shuld not come in to forgetfulnes, and that theyr honoure myght endure for euer.

The.xlvi. Chapter.

A Jos.11.c. Jnn.27.d Deu.34.b Josu.1.a

MAnly and strong in battayll was * Jesus þ sone of Naue, which in steade of Moses the prophet was geuen to be captayne of the people (which accordynge vnto his name was a greate sauecoure, vnto the electe of God) to punysh the enemyes, that rose vp agaynst Israel, that Israel myght optayne theyr inheritaunce. O how greate, noble and excellent was he, * whan he lyft vp hys hande, and drew out hys swearde agaynst þ cyties? Who stode so manly before hym? For the LORDE hymself brought in the enemyes. * Stode not the Sonne styll at hys commaundement, and one daye was as longe as two? He called vpõ the Hyghest and moost myghtye, whan þ enemyes prealsed vpon hym on euery syde: and the LORDE herde hym with the hayle stones. They smote the Heythenysh people myghtely, and in falling downe they slew al the aduersaries so that the Heythen knewe hys hoost, and al hys defence, that the LORDE himself fought agaynst them, for he folowed vpon þ myghtie men of them.

Josu.8. Josu.10.f

B Nu.14.g.

* In the tyme of Moses also he and Caleb the sonne of Jephune, dyd a good worke which stode agaynst the enemyes, wythelde the people from synne, and stylled the wycked murmurynge. * And of syxe hundreth thousande people of fote, they two were preserued, whan they were brought in to the heretage, namely, a londe that floweth wyth mylke & hony. * The LORD gaue strength also vnto Caleb, which remayned with him vnto hys age: so that he went vp in to the hyghe places of the londe, and his sede conquered the same for an heretage: that all the chyldren of Israel myght se, how good a thynge it is, to be obedient vnto the LORD And the iudges or rulers (euery one after hys name) whose hart wente not a whorynge nor departed from the LORDE, and that forsoke not the LORDE vnfaythfully, whose remembraunce hath a good reporte. Yee theyr bones florysh out, of theyr name shal neuer be chaunged. Samuel the prophet be loued of the LORDE, * ordeyned a kynge and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged þ congregacyõ, and þ LORD had respecte vnto Jacob, þ prophet was foũde diligẽt in his faithfulnes: yee in his faithfulnes was þ faythfulnesse of þ vision knowẽ. * He called vpon the LORDE the myghty, whan the enemies prealled vpon hym on euery syde, what tyme as he offred the suckynge lambes. And the LORDE thondred from heauen, and mayde hys voyce to be herde with a greate noyse. He dyscomfyted the prynces of Tyre, & all the rulers of the Phylystynes. * Before hys last ende, he made protestacyon in the syght of the LORDE, and his anoynted, that the toke nother substaunce, nor good of ony man, no not so much as a shue: and no man myght accuse hym. After this he tolde, that hys ende was at honde, and shewed the kynge also hys ende, and death: and from the earth lyft he vp hys voyce in the prophetye, that the vngodly people shulde perysshe.

C 1.Re.

1.Re.

The.xlvii. Chapter.

AFterwarde in the tyme of kyng Dauid, * there rose vp a prophet called Nathan: For like as the fat is taken awaye from þ offerynge, so was Dauid chosen out of the chyldren of Israel. He toke his pastyme with the lyons as with kyddes, and with beares lyke as with lambes. * Slew he not a giaunte, whan he was yet but ponge, and toke awaye the rebuke from his people? what tyme as he toke the stone in hys hande, and smote downe proude Goliath wt the slynge? For he called vpon the hyghest LORDE, which gaue hym strength in hys

J 1.Re.

ryghthande, so that he ouerthrew the myght
ye gyaunte in the battayll, that he myght
set vp the horne of hys people agayne.

* Thus brought he hym to worshyppe
above all prynces, and made hym to haue
a good reporte in the prayse of the LORDE
that he shuld weare a crowne of glory. * For
he destroyed the enemyes on euery syde, ro-
ted out the Philystynes hys aduersaryes,
and brake their horne in sunder lyke as it is
vnto yet thys daye. In all hys workes he
praysed the Hyghest, and Holyest, and
ascribed the honoure vnto hym. With hys
whole hart dyd he prayse and loue him that
made hym. * He set syngers also before the
aulter, and in their tune he made swete son
ges. He ordeined to kepe the holy dayes wor
shypfully, and that the solempne feastes tho
rowe the whole yeare shulde be honorably
holden, with praysynge the name of the
LORDE, and with syngynge by tymes
in the morynge in the Sanctuary.

* The LORDE toke awaye hys synnes
and exalted hys horne for euer. He gaue him
the conuenaunt of the kyngdome, and the
seate of worshyppe in Israel. * After hym
there rose vp the wyse sonne called Salo-
mon, and for hys sake he dyoue the enemyes
farre of. Thys Salomon raygned
with peace in hys tyme (for God gaue hym
rest from hys enemyes on euery syde, that
he myght buylde hym an house in hys name
and prepare the Sanctuary for euer) lyke
as he was well instructe in hys youth, and
filled with wysdome and vnderstondynge
as it were with a waterfloude. He couered
and filled the whole londe with symilytu-
des and wyse prudent sentences.

His name wente abrode in the Iles, be-
cause of hys peace he was beloued. All lon-
des marueyled at hys songes, prouerbes, sy
mylitudes, and at hys peace, and at the na-
me of the LORDE God, which is called
the God of Israel. * He gathered golde as
tynne, and he had as much syluer as leade.
* He was mouch in vnordynate loue towar
de women, and was ouercome in affection.
He stayned hys honour, and worshyppe, yee
hys posterite defyled he also, in bryngynge
the wrath of the LORDE vpon hys chyl-
dren, and sorowe after hys tope: * so that
hys kyngdome was deuyded, and Ephraim
became an vnfaythfull, and an vnconstant
kyngdome. * Neuertheles God forsoke not
his mercy, nother was he vtterly destroyed,
because of hys workes, that he shulde leaue
vp no posterite.

As for the sede þ came vpon him (which he loued) he brought it not vtterly to naught but gaue yet a remnaunt vnto Iacob, and a rote vnto Dauid out of hym. Thus rested Salomon with hys fathers, and out of hys sede he left behynde hym a very foolyshnes of the people, and such one as had no vnderstondynge: namely. * Roboam which 3.Re.12.b
turned awaye the people thorow hys counsell, and Ieroboam the sonne of Nabat, 3 Re.12.b
* which caused Israel to synne, and shewed Ephraym the waye of vngodlynes: In so much that theyr synnes, and mysdedes had the vpperhande so sore, that at the last they were dryuen out of the londe for the same: yee he sought out, and brought vp all wyckednes tyll the vengeaunce came vpon them.

The.xlviii.Chapter.

Then stode vp * Elyas the pro- A
phet as a fyre, and hys worde 3.Re.17.a
brent like a cresset. He brought
an honger vpon them, and in
hys zele he made them few in
nombre. (For they myght not awaye with
the commaundementes of the LORDE.)
Thorow the worde of the LORDE he shut
the heauen, * and three tymes brought he the 3.Re.18.a
fyre downe. Thus became Helyas honora- 4.Re.1.c.
ble in hys wonderous dedes. Who maye
make hys boast to be lyke hym. * One that 3.Re.17.a
was dead raysed he vp from death: and in
the worde of the Hyghest he brought hym
out of the graue agayne. He cast downe kyn-
ges and destroyed them, and the honorable
from theyr seate. Vpon the mount Syna he
herde the punyshment, and vpon Horeb the
iudgment of the vengeaunce. He prophecy- 3.Re.19.f
ed recompensynge vnto kynges, * and or- 34.re.2.f
deyned prophetes after hym. * He was take
vp in the storme of fyre, in a charet of horses
of the LORDE. He was ordeyned in the re- Luc.1.a
prouinges in tyme, to pacifie the wrath, * to
turne the hartes of the fathers vnto the chil
dren, and to set vp þ tribes of Iacob agayn.
Blessed were they that saw the, and were
garnyshed in loue: for we lyue in lyfe.

* Elyas was couered in the storme, but B
Helyseus was fylled with his mouth. All hy 4.Re.2.c
le he liued he was afrayed of no prince, & no 3.4
mã myght ouercome hym. There coulde no
worde deceaue hym, * & after hys death hys 4.Re.13.a
body prophecyed. * He dyd wonders in his 34.Re.5.b
lyfe, and in death were hys workes marua- 6.7.a
lous for al this, the people amended not, no
ther departed they from theyr synnes: * tyl 4.Re.8.b,

4.re.25.b. *they were caryed awaie prysoners out of ỹ londe, and were scatred abrode in all countrees, so that of them there remayned but a very lytle people, and a prynce vnto the house of Dauid. How be it some of the dyd right and some heaped vp vngodlynes.

* Ezechyas made hys cyte stronge, conueyed water in to it, dygged thorow the stony rock wyth yron, and made vp a well by
2.Pa.32.a
4.Re.18.c the water syde. * In hys tyme came Sen
Esa.36.a. nacherib vp, ād sent Rabsaches, lyft vp hys hande agaynst Syon, defyed them wyth grete pryde. Then trembled theyr hartes, & handes, so that they sorowed lyke a woman trauaylynge wyth chylde. So they called vpon the LORDE, which is mercyfull, and lyft vp their handes before hym. Immediatly the LORDE herde them out of heauen, and delyuered them by the hande of Esay.
4.re.19.a * He smote the hoost of the Assyryans, and hys angell destroyed them. For Ezechyas had done the thynge that pleased the LORDE, and remayned stedfastly in the waye of Dauid hys father. Which Esay was greate and faythfull in hys bysyons. * In his
4.re.20.b. Esa.38.b. tyme the Sonne went backwarde, and he lengthened the kynges lyfe. With a ryght spryte prophecyed he, what shulde come to passe at the last: & to such as were sorowfull in Syon he gaue consolacyon, wherwyth they might comforte them selues for euermore. He shewed thynges that were for to come and secrete, or euer they came to passe.

The.xlix.Chapter.

A The remembraunce of * Josyas is lyke as whan the Apotecary
4.re.22.a. and.23. 2.pa.34.a. maketh many precyous swete smellynge thynges together. Hys remembraunce shalbe swete as hony in all mouthes, and as the playeng of musyck by the wyne. He was appoynted to turne the people agayne, and to take awaye all abhomynacions of the vngodly He dyrected hys hart vnto the LORD, and in the tyme of the vngodly he set vp ỹ worshyppe of God agayne. All kynges (excepte Dauid, Ezechyas and Josyas) commytted wyckednes: for euen the kynges of Juda also forsoke the lawe of God. For they gaue theyr horne vnto other, theyr honour and worshyppe also to a straunge people.

B * Therfore was the electe cyte of the
4.re.25.b. Sanctuary brent with fyre, and the stretes therof laye desolate ād waist: for they intreated Jeremy euell, which neuertheles was a prophet ordeyned from hys mothers wōbe. * that he myght rote out, breake of, and destroye: and that he myght buylde vp, and plante agayne. * Ezechyel sawe the glory of the LORDE in a bysyon, which was shewed hym vpon the charret of the Cherubyns. For he thought vpon the enemyes in the rayne, to do good vnto such as had ordred theyr wayes a ryght. And the bones of the twolue prophetes florysh from out of theyr place: for they gaue comforte and consolacyon vnto Jacob, and delyuered them faythfully. * How shall we prayse Zorobabell, which was as a rynge in the ryght hande?

C * So was Jesus also the sonne of Josedec: these men in theyr tymes buylded y house, and set vp the Sanctuary of the LORDE agayne, which was prepared for an euerlastynge worshyppe. * And Nehemyas is
2.Es. alwaye to be commended, * which set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded oure houses of a new. * But vpon
Gen. earth is there no man created lyke Enoch, for he was taken vp from the earth. * And
Ioseph, which was lorde of hys brethren, & the vpholder of hys people: Hys bones were couered and kepte. Seth and Sem were in greate honoure amonge the people: and so was Adam aboue all the beastes, whan he was created.

The.l.Chapter.

Symon * the sonne of Onyas the hyghe preest, which in his lyfe vp the house agayne, and in his daies made fast the temple. The heyght of the temple also was founded of hym, the dubble buyldynge, and the hyghe walles of the temple. In hys daies the welles of water flowed out, and were ertcadynge full as the see. He toke care for hys people, and delyuered them from destruccyon. He kepte hys cyte and made it stronge, that it shulde not be beseged. He dwelt in honoure, and worshyppe among hys people, and enlarged the intraūce of the house and the courte. He geueth light as the morynge starre, in the myddest of the cloudes, & as the Mone whan it is full. He lyeth as the Sonne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes, and florysheth as the flowres and roses in the sprynge of the yeare, and the lylyes by the ryuers of water: Lyke as the frankyncense vpon the mount Libanus in tyme of Sommer: As a fyre and incense that is

bushes: lyke as an whole ornament of pu
re golde, set with all maner of precious sto-
nes: and as an olyue tre that is fruteful, and
as a Cypres tre which groweth vp an hygh
When he put on the garment of honour,
and was clothed wyth all beutye: when he
went to the holy altare, to garnysh the coue
rynge of the Sanctuary: when he toke the
portions out of the prestes hande, he
himself stode by the herth of the altare, and
his brethren rounde aboute in order. As þ
braunches of the Cedre tre vpon the mount
Libanus, so stode they rounde aboute hym.
All as the braunches of the olyue tre, so sto
de all the sonnes of Aaron in theyr glory.
And that he myght sufficyently perfourme
his seruice vpō the altare, & garnysh the of
ferynge of the Hyghest God, he stretched out
his hande and toke of the drynckofferynge,
and poured in of his wyne: so he poured vpon
the brome of the aulter a good smell vnto
the Hyghest prynce.

Then beganne the sonnes of Aaron to
synge, and to blowe wyth trompettes, and
make a greate noyse, for a remembraunce
and prayse vnto the LORDE. Then were
the people afrayed, and fell downe to the
erth vpon theyr faces, to worshyppe the
LORDE theyr God, and to geue thankes
vnto theyr God. They sunge goodly al-
so wyth theyr voyces, so that there was a
pleasaunt noyse in the greate house of the
LORDE. And the people in theyr prayer
besought the LORDE the Hyghest, that
he wolde be mercyfull, tyll the honoure of
the LORDE were perfourmed. Thus en
ded they theyr mynystracyon and seruyce.

Then wente he downe, and stretched out
his handes ouer the whole multytude of
the people of Israel, that they shulde geue
prayse and thankes out of theyr lyppes vn-
to the LORDE, and to reioyce in his na-
me. He beganne yet once also to praye, that
he myght openly shew the thankesgeuynge
before the Hyghest, namely thus: O geue
prayse and thankes (ye all) vnto the LOR-
DE oure God, which hath euer done noble,
and greate thynges: which hath increased
oure dayes from oure mothers wombe, and
dealt wyth vs accordynge to his mercy: that
he will geue vs the ioyfulnes of hart, and
peace for oure tymes in Israel. Which faith
fully beleueth his mercy for vs euermore, and
shall delyuereth vs in due season.

There be two maner of people, that I ab
horre in my hart: as for the thyrde, whom I
loue, it is no people: They that syt vpon the
mountayne of Samaria, the Philystynes,
and the foolysh people that dwell in Sy-
chimis.

I Iesus the sonne of Syrac Eleazarus
of Ierusalem, haue marked vp these infor-
mations and documentes of wysdome and
vnderstādinge in this boke, & poured out þ
wisdome out of my hart. Blessed is he that
exercyseth hym selfe therin: and who so tak-eth
such to hart, shal be wyse. For yf he do these thi
ges, he shal be stronge in all. For the lighte
of the LORDE ledeth hym.

The.li. Chapter.

A prayer of Iesus the sonne of Syrac

I Thanke þ O LORDE and kyng
and praise the O God my Sa-
uioure I wil yelde prayse vnto
thy name: for thou arte my defe
der and helper, and hast preser
ued my body from destruccion, from þ snā-
re of traytorous tunges, and from þ lippes
þ are occupied whith lyes. Thou hast ben
my helper, from such as stode vp agynst me
and hast delyuered me after the multitude
of thy mercy, and for thy holy names sake.
Thou hast delyuered me from the roarynge
of them, that prepared the selues to deuoure
me, out of the handes of such as sought af-
ter my lyfe: from the multytude of them
that troubled me, and wente aboute to set
fyre vpō me oncuery syde, so þ I am not brēt
in the myddest of the fyre: From the depe of
hell, from an vncleane tunge, from lyenge
wordes, from the wycked kynge, and from
an vnrighteous tūge. My soule shal prayse
the LORDE vnto death, for my lyfe drew
nye vnto hell.

They compassed me rounde aboute on
euery syde, and there was no man to helpe
me. I loked aboute me, yf there were ony
man that wolde succoure me: but ther was
none. Then thought I vpon thy mercy O
LORDE, and vpon thy actes that thou hast
done euer of olde: namely, that thou delyue-
rest such as put theyr trust in the, and ryd-
dest them out of the handes of þ Heythen.

Thus lyfte I vp my prayer from the
earth, and prayed for delyueraunce from
death. I called vpon the LORDE my fa-
ther, that he wolde not leaue me wythout
helpe, in the daye of my trouble, and in the
tyme of the proude. I prayse thy name con
tynually, yeldinge honoure & thankes vnto
it: & so my prayer was herde. Thou sauedest

me from destruccyon, and delyuered me from the vnryghteous tyme. Therfore wyll I aknowlege and prayse the, and magnifye the name of the LORDE.

C Whan I was yet but yonge, or euer I went astraye, I desyred wysdome openly in my prayer. I came therfor before ỹ temple and sought her vnto the last. Then florished she vnto me, as a grape that is soone rype. My hart reioyced in her, then went my fote the ryght waye, ye from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me much wysdome and prospered greatly in her. Therfore wyl I ascrybe the glory vnto hym, that geueth me wysdome: for I am aduysed to do therafter. I wil be gelous to cleue vnto the thinge that is good, so shall I not be confounded. My soule hath wrestled wyth her, and I haue bene dyligent to be occupyed in her. I lyft vp myne handes an hyghe, then was my soule lyghtened thorow wysdome, that I knowleged my foolyshnes. I ordred my soule after her, she and I were one hart from the begynnynge, and I founde her in clennesse. And therfore shall I not be forsaken.

D My hart longed after her, and I gat a good treasure. Thorow her the LORDE hath geuen me a new tunge, wherwyth I wyll praise hym. O come vnto me ye vnlearned, & dwell in the house of wysdome: wythdrawe not youre selues from her, but talke and comon of these thynges, for youre soules are very thyrstye. I opened my mouth, Esa.55.a and spake: * O come and bye wysdome wythout money, bowe downe youre nerk vnder hyr yock, and your soule shal receaue wysdome. She is harde at hande, and is cõtent to be founde. Beholde wyth your eyes, Eccli.6.c. * how that I haue had but lytle laboure, and yet haue founde much rest. O receaue wysdome, and ye shal haue, plenteousnes of syluer and golde in possessyon. Let your mynde reioyce in hys mercye, and be not ashamed of hys prayse. Worke hys worke by tymes, and he shall geue you your rewarde in due tyme.

The ende of Ecclesiasticus, other wyse called Jesus the sonne of Syrac.

(*)

C The prayer of Azarias and the songe of the thre chyldren after Theodocions translacion: which wordes are wryte in the thyrde chapter of Daniel after the olde text in Latyn.

AND they walked in ỹ myddest of the fyre, prayesynge God, and magnifyng ỹ LORD. Azarias stode vp, & prayde on this maner. Euen in the myddest of the fyre opened he his mouth, and sayde: Blessed be thou (O LORD God of our fathers) ryght worthy to be prayed and honoured is that name of thyne for euermore: for thou art ryghteous in al the thynges that thou hast done to vs: yee faythfull are all thy workes, thy wayes are ryght, and thy iudgmentes true. In all the thynges that thou hast brought vpõ vs, and vpon the holy cyte of our fathers (ye Jerusalem) thou hast executed true iudgmẽt: yee accordynge to ryght, and equyte hast thou brought these thynges vpon vs, because of oure synnes.

For why: we haue offended, & done wyckedly, departynge from the: * In all thynges haue we trespased, and not obeyed thy commaundementes, nor kepte them, nether done as thou hast bidden vs, that we might prospere. * Wherfore, al ỹ thou hast brought vpon vs, and euery thynge that thou hast done to vs, thou hast done them in true iudgment: As in delyuerynge vs in to the handes of oure enemyes, amonge vngodly and wycked abhominacions, and to an vnryghteous kynge, yee the moost frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reproch vnto thy seruauntes, & to them ỹ worshyppe the.

yet for thy names sake (we beseche the) geue vs not vp for euer, breake not thy couenaunt, and take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake, and for thy holy Israels sake: to whom thou hast spoken and promysed, * that thou wolden multiplye their sede as the starres of heauen, and as the sonde that lieth vpõ the see shore. For we (O LORDE) are become lesse then any people, and be kepte vnder this daye in all the worlde, because of oure synnes. And that now we haue nother prynce, lorde, prophet, burntoffrynge, sacrifyce, oblacion, incense, nor sanctuary before the.

Nevertheles, in a contryte harte, and
in a lowly spryte let vs be receaued, that we
may optayne thy mercy. Like as in ỹ burnt
offrynge of rammes, and bullockes, and ly
ke as in thousandes of fat lambes: so let our
sacrifyce be in thy syght thys daye, that it
may please the, * for there is no confusion
for them, that put theyr trust in the. And
now we folowe the with all our harte, we
feare the, and seke thy face. Put vs not to
shame, but deale with vs after thy louynge
benygnite, and accordynge to the multitude
of thy mercies. Delyuer vs by thy myracles
(O LORDE) and get thy name an honoure:
that all they which do thy seruauntes euell:
maye be confounded, Let them be ashamed
for thy Almyghtie power, and let theyr
strength be broken: that they maye knowe,
how that thou onely art the LORDE God
and honoure worthy thorow out all the world.

And the kynges seruauntes that put
them in, ceassed not to make the ouen hote,
with lyde fyre, dyre strawe, pitch, and fag-
gottes: so that the flamme wente out of the
ouen vpon a.xlix. cubytes, yee it toke awaye
and burnt vp those Caldees, that it gat hol-
de vpon beyde the ouen. But the angell of
the LORDE came downe in to the ouen to
Azarias, and hys felowes, and smote the
flame of the fyre out of the ouen, and ma-
de the middest of the ouen, as it had bene a
colde wynde blowynge: so that the fyre no-
thyng touched them, greued them, nor dyd
them hurte. Then these thre (as out of one
mouth) praysed, honoured, and blessed God
in the fornace, sayenge:

* Blessed be thou, o LORDE God of
our fathers: for thou art prayse and honou
worthy, yee and to be magnyfyed for euer
more. * Blessed be the holy name of thy glo
rious ye is worthy to be praysed, and mag-
nyfyed in all worldes. Blessed be thou in the
holy temple of thy glory, for aboue all thyn-
ges thou art to be praysed, yee and more thé
worthy to be magnyfyed for euer. Blessed
art thou in the trone of thy kyngdome, for a-
boue all thou arte worthy to be wel spoken
of, and to be more then magnyfyed for euer.
Blessed be thou, that lokest thorow the depe
and sittest vpon the Cherubyns: for thou
art worthy to be praysed, and aboue all to be
magnyfyed for euer. Blessed be thou in the
firmament of heauen, for thou art prayse
and honoure worthy for euer.

O all ye workes of the LORDE: spea-
ke good of the LORDE, prayse hym, and set
him vp for euer.

* O ye angels of the LORDE, speake Ps. 103.c. and.148.a
good of the LORDE: prayse hym, and set
hym vp for euer.

O ye heauens, speake good of the LOR-
DE: prayse hym, and set hym vp for euer.

O all ye waters that be aboue the firma-
ment, speake good of the LORDE: prayse
hym, and set hym vp for euer.

O all ye powers of the LORDE, spea-
ke good of the LORDE: prayse hym, and set
hym vp for euer.

* O ye Sonne, & Moone, speake good Ps.148.a.
of the LORDE: prayse hym, and set hym
vp for euer.

* O ye starres of heauen, speake good Psa.135.a
of the LORDE: prayse hym, and set hym
vp for euer.

O ye schowers and dew, speake good
of the LORDE: prayse hym, and set hym
vp for euer.

O all ye windes of God, speake good
of the LORDE: prayse hym, and set him vp
for euer.

O ye fyre an heate, speake good of the
LORDE: prayse hym, and set hym vp for
euer.

O ye winter, and sommer, speake good
of the LORDE: prayse hym, and set him vp
for euer.

O ye dewes, and frostes, speake good of
the LORDE: prayse hym, and set hym vp
for euer.

O ye frost and colde, speake good of the
LORDE: prayse him, & set him vp for euer.

O ye yse and snowe, speake good of the
LORDE: prayse him, and set him vp for
euer.

O ye nightes and dayes, speake good of
the LORDE: prayse him, and set him vp
for euer.

O ye light an darcknesse, speake good of
the LORDE: prayse hym, and set hym vp
for euer.

O ye lyghtenynges, and cloudes, speake
good of the LORDE: prayse hym, and set
hym vp for euer.

O let the earth speake good of the LOR-
DE: yee let it prayse hym, and set hym vp for
euer.

O ye mountaynes, and hylles, speake
good of the LORDE: prayse hym, and set
hym vp for euer.

O all ye grene thynges vpon the earth,
speake good of the LORDE: prayse hym
and set hym vp for euer.

O ye welles, speake good of the LORDE
prayse hym, and set hym vp for euer.

O ye sees & floudes, speake good of the LORDE: prayse hym & set hym vp forever.

O ye whales and al that lyue in the waters, speake good of the LORDE: prayse hym and set hym vp for euer.

O all ye foules of the ayre, speake good of the LORDE: prayse hym, and set hym vp for euer.

O all ye beastes, and cattel, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye chyldren of men, speake good of the LORDE: prayse hym, and set hym vp for euer.

O let Israel speake good of the LORDE, prayse hym, and set hym vp for euer.

O ye prestes of the LORDE, speake
Psal. 112. a 134. a. and. 133. a. good of the LORDE: prayse hym, and set hym vp for euer.
Apo. 19. a. *O ye seruauntes of the LORDE, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye spretes, and soules of the righteous speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye holy and humble men of harte, speake ye good of the LORDE: prayse hym, and set hym vp for euer.

Jere. 20. f. O Ananyas, Asarias and Mysael, speake ye good of the LORDE: prayse ye hym, &
Esa. 43. a 1. Mac. 2. f set hym vp for euer. * Which hath delyuered vs from the hell, kepte vs from the honde of death, * ryddē vs from the myddest of
Psal. 104. a 105. a 106 a. 119. a. 8 133. a. the burnynge flamme, and saued vs euen in the myddest of the fyre. * O geue thankes therfore vnto the LORDE: for he is kynde harted, and his mercy endureth for euer. O all ye deuoute men, speake good of the LORDE, euen the God of all goddes: O prayse hym, and geue hym thankes, for his mercy endureth worlde wythout ende.

Here endeth ꝑ sōge of the .iii. chyldren.

The story of Sulanna Which is the .xiii. chapter of Daniel after the Latyn.

THere dwelt a man in Babylon, called Joachym: that toke a wyfe whose name was Sulanna, (the doughter of Helchias) a very fayre womā, and such one as feared God. Hyr father, & hyr mother, also were godly people, and taught hyr doughter accordyng to the lawe of Moses. Now Joachym (hyr husbond) was a greate ryche man, and had a fayre orcharde ioynynge vnto his house. And to hym resorted the Jewes comunly, because he was a man of reputacion among them. The same yeare were there made two iudges, such as the LORDE speaketh of. All the wyckednesse of Babylon, commeth from the elders (that is) from the iudges, which seme rule to ꝑ people. These came oft to Joachims house: and all such as had ony thynge to do in the lawe, came thyther vnto them.

Now when the people came agayne at after noone, Sulanna wente in to hyr husbondes orcharde, to walke. The elders seyng this, that she wēt in daylie and walked: they burned for lust to her, yee they were almoost out of theyr wittes, and cast downe theyr eyes, that they shulde not se heauen, nor remembre, that God is a ryghteous iudge. For they were both wounded with the loue of her, neither durst one shewe another hys grefe. And for shame, they durst not tell her theyr inordynate lust, that they wolde fayne haue had to do with her, yet they layed watte for her earnestly from daye to daye, ꝑ they myght (at the leest) haue a syght of her. Then the one sayde to ꝑ other: Up, let vs go home, for it is dyner tyme. So they wente thyre waye from her.

When they returned agayne, they came together, enquerying out the matter betwene them selues: yee the one tolde the other of hys wicked lust. Then appoynted they a tyme when they myght take Sulanna alone.

It happened also that they spyed out a conuenient tyme, when she wente forth to walke (as hyr maner was) and no body with her but two maydens, and thought to wash herselfe in ꝑ garde, for it was an hoot season.

so there was not one person there, excepte the two elders, that had hyd themselues, to beholde her. So she sayde to hir maydens: Fet me oyle & lope, & shut the orcharde dore, that I maye wash me. And they dyd as she bad them, and shut the orcharde dore, & went out them selues at a backe dore, to fet the thynge that she had commaunded: but Sulanna knewe not, that the Elders laye there hyd within. Now when the maydens were gone forth, the two elders gat them vp and came vpon her, sayenge: Now, the orcharde dores are shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe a testimonyall agaynst the, that there was a yonge felowe with the, and that thou hast sent away thy maydens from the for the same cause. Sulanna sighed, and sayde: Alas I am in trouble on euery syde. Though I folowe youre mynde, it wyl be my death: and if I assent not vnto you, I can not escape your handes. Wel, it is better for me, to fal into youre handes without ye dede doinge, then to synne in the sight of the LORDE: & with that, she cried out with a loude voyce: the elders cried also out agaynst her.

Then ranne there one to the orcharde dore, & made it open. Now when the seruauntes of the house herde ye crie in the orcharde, they rushed in at the backe dore, to se what the matter was. So when the elders tolde them, the seruauntes were greatly ashamed: for there was neuer such a reporte made of Sulanna. On the morow after came the people to Joachim hir husbande, and the elders came also, full of myschieuous imaginations agaynst Sulanna, to bring her vnto death, & spake thus before ye people: Sende for Sulanna the doughter of Helcias, Joachims wife. And immediatly they sent for her. So she came with her father and mother, hir chylder, and all hyr kynne. Now Sulanna was a tender person and maruelous fayre of face. Therfore the wicked men commaunded to take of the couering from her face (for she was couered) that at the leest, they might so be satisfied in their lust. Then hir frendes, yee and all they that knewe her, beganne to wepe.

Then the two elders stode vp in the myddest of the people, & layed their handes vpon ye head of Sulanna: which wepte and loked vp vnto heauē, for hyr harte had a sure trust in the LORDE. And the elders sayde: As we were walkynge in the orcharde alone, this woman came in with hir two maydens: whom she sent awaye from her, and shutted the orcharde dores. With that, a yonge felowe (which there was hyd) came vnto her, and laye with her. As for vs we stode in a corner of the orcharde. And when we sawe this wickednes, we ranne to her: & perceaued ye they had medled together. But we could not hold hym, for he was stronger then we, thus he opened the dore, and gat him awaye. Now when we had taken this woman, we axed her, what yonge felow this was: but she wold not tel vs. This is ye matter, & we be witnesses of the same.

The comune sorte beleued them, as those that were the elders and iudges of the people, and so they condemned her to death. Sulāna cryed out with a loude voyce, and sayde: O euerlasting God, * thou searcher of secretes, thou that knowest all thinges afore they come to passe: thou wotest, that they haue borne false wytnes agaynst me: & beholde I must dye, where as I neuer dyd any such thynges, as these men haue maliciously inuented agaynst me. And the LORDE herde hir voyce. For when she was led forth to the death, the LORDE rayled vp the spyrite of a yonge chylde, whose name was Daniel, whyche cryed with a loude voyce: * I am clene from thys blonde. Then all the people turned them towarde hym, and sayde: What meane these wordes, that thou hast spoken? Daniel stode in the myddest of them & sayde: Are ye such fooles (O ye chylder of Israel) that ye can not discerne? ye haue here condemned a doughter of Israel vnto death, and knowe not the treuth wherfore: Go sye on iudgement agayne, for they haue spoken false wytnesse agaynst her.

Wherfore the people turned agayne in all the hayst. And the elders (that is ye principal heades) sayd vnto him: Come sit downe here among vs, and shewe vs this matter, seynge God hath geuen the as greate honoure, as an elder. And Daniel sayde vnto the * Put these two asyde one from another & the shal I hear them. When they were put a sunder one frome another, he called one of the, and sayde vnto him: O thou olde cancherde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgmentes, thou hast oppressed the innocent, and letten the gyltie go free: where as yet the LORDE sayeth: * The [illegible] and eyghe-

Hcb.4.c

2.Re.3.f Actor.2.b. G.

3.Reg.3.b

Ere.31.a. Pro.17.i.

Hteous se thou slaye not. Well than, yf thou hast sene her, tell me, vnder what tre sawest thou them talkynge together? He answered Vnder a Wolbery tre. And Daniel sayde: very well. Now thou lyest euen vpon thyne heade. Lo the messaunger of the LORDE, hath receaued the sentence of hym, to cut the in two.

Then put he hym aside, and called for the other, and sayde vnto him: O thou sede of Canaan, but not of Juda: Faynesse hath deceaued the, and lust hath subuerted thyne harte. Thus dealte ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda wolde not abyde youre wickednesse. Now tell me thā, vnder what tre diddest thou take them speakinge togethe? He answered: vnder a pomgranate tre. Then sayde Danyel vnto him: very wel, now thou lyest also euen vpō thine heade. The messaunger of ꝑ LORDE stondeth waytinge with the sweardе, to cut the in two, and to slaye you both.

ꝑ Psal. 26 a With that, all the whole multitude gaue a greate shoute, & praysed God, * whiche alwaye delyuereth them that put their trust in him. And they came vpon the two elders (whō Daniel had conuicte with their owne mouth: that they had geuen false witnesse) and dealte with them, euē lyke wyse as they wolde haue done with their neghbouresse:

Deu. 19. b
Pro. 19. a
* acordynge to ꝑ lawe of Moses, and put them to death. Thus the innocent bloude was saued the same daye.

The Helchias and his wyfe praysed God for their doughter Sulanna with Joachim hir husbande & all the kinrede: ꝑ there was no dishonestie founde in her. From that daye forth was Daniel had in greate reputacion in the sight of the people.

The ende of the story of Sulanne.

*

Bell

The story of Bel: Which is the xiiii. Chapter of Daniel after the Latin.

THere was at Babilon an ymage, called Bel: and there were spent vpon him euery daye.xii. 1
cakes, xl. shepe, and sixe greate pottes of wyne. Hym dyd the kynge worshippe himself, and went dayly to honour him: but Daniel worshipped his owne God. And the kynge sayde vnto him: Why doest not thou worshipp Bel? He answered & sayde: * Because I maye not worshippe thinges, that be made with honder, & but the lyuynge God which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto hym: thynkest thou not, that Bel is a lyuynge God? Seyest thou not, how much he eateth and drinketh euery daye? Daniel smyled, and sayde: O kynge deceaue not thyselfe: Thys is but made of claye within, and of metall without * nether eateth he euer ony thynge.

Then the kynge was wroth, and called for his prestes, and sayde vnto them: Yf ye 2
tell my not who this is, that eateth vp these expences, ye shall dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agayns Bel. And Daniel sayde vnto ꝑ kynge: let it be so, accordinge as thou hast sayde. The prestes of Bel were. lxx. besyde their wyues and chyldre. And the kynge went with Daniel in to the temple of Bel. So Bels prestes sayde: Lo, we wil go out, and set thou ꝑ meate there (O kynge) and poure in ꝑ wyne, then shut the dore fast, and seale it with thine owne signet: and tomorow whan thou comest in, yf thou fyndest not, that Bel hath eaten vp all, we will suffre death: or els Daniel, that hath lyed vpon vs. The prestes thought them selues sure enough, for vnder the altare they had made a preuy intraunce, and there wente they in euer, and dyd eate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had cōmaunded his seruātes to bringe ashes and these he sifted thorow out all the temple, that the kynge might se. Then wente they out, and sparred ꝑ dore, sealinge it with the kynges signet, and so departed. In the

nyght came the prestes with their wyues & chyldren (as they were wõte to do) & dyd eate & drinke vp all. In the morninge by tymes at the breake of the daye, the kynge arose, & Daniel with hym. And the kynge sayde: Daniel, are the seales whole yet? He answerde: yet (o kynge) they be whole. Now as soone as he had opened the doze, the kynge loked vnto the altare, and cried with a lowde voyce: Greate art thou o Bel, and wyth the is no deceate. Then laughed Daniel, & bade the kynge that he shulde not go in, & sayde: Beholde the pauement, marcke well, whose fotesteppes are these? The kynge sayde: I se the fotesteppes of men, women and chyldren.

Therfore the kyng was angrie, and toke the prestes, with their wyues and chyldren, where they shewed hym ỹ preuy dozes, where they came in, & dyd eate vp such thinges as were vpon the altare. For the which cause ỹ kynge slewe them, * and delyuered Bel in to Daniels power, which destroyed hym & his temple.

And in ỹ same place there was a greate dragon, which they of Babylon wozshypped. And ỹ kynge sayde vnto Daniel: sayest thou not that this is but a god of matall also? he liueth, he eateth and drinketh: so that thou canst not saye, ỹ he is no lyuynge God, therfore wozshippe hym. Daniel sayde vnto the kynge: I wyll wozshippe the LORDE my God, * he is the true lyuynge God: as for this, he is not the God of lyfe. But geue me leaue (o kynge) and I shal destroye this dragon without swearde oz staf. The kynge sayde: I geue the leaue. Then Daniel toke pytch, tatte and heery woll, & dyd seth them together, and made lõpes therof: this put in the Dragons mouth, and so the dragon burst in sonder: and Daniel sayde: Lo here is he whõ ye wozshipped.

When they of Babylon herde that, they were greate indignacion, and gathered thẽ selues agaynst the kynge, sayenge: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne the Dragon, & slayne the prestes to death. So they came to ỹ kynge and sayde: let vs haue Daniel, oz els we wyl destroye the and thyne house.

And whan the kynge sawe, that they rushed in so sore vpon hym, and that necessite constrayned hym, * he delyuered Daniel vnto them: which cast hym in to the lyons denne, where he was sixe dayes. In the denne were seuen lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geuen them, that they might deuoure Daniel.

There was in Jewry a prophet called Habacuc, which had made porage, and crõmed bread in a depe platter, and was going in to the felde, for to bringe it to ỹ mowers. But the angell of the LORDE sayde vnto Habacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in the lyons denne. And Habacuc sayde: LORDE, I neuer sawe Babylon: and as for the dens, I knowe it not. * Then the angell of the LORDE toke hym by ỹ toppe, and bare hym by the heere of ỹ heade, & (thorow a mighty wynde) set hym in Babylon vpon the denne. And Habacuc cryed, sayenge: O Daniel * thou seruaunt of God, haue, take the breakfast that God hath sent the. And Daniel sayde: O God, hast thou thought vpon me? well, thou neuer faylest them that loue the. So daniel arose, and dyd eate, and the angel of ỹ LORDE set Habacuc in his owne place agayne immediatly.

Upon the seuenth daye, the kynge went to bewepe Daniel: and whan he came to ỹ denne, he loked in: and beholde, Daniel sat in the myddest of the lyons. Then cryed the kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel: * and he drewe him out of the dene. * As for those that were the cause of his destruccio, he dyd cast them in to the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynredes and tunges that dwelt in al coutrees, sayenge: peace be multiplied vnto you. My commãdement is, in all the dominion of my realme, that men feare and stonde in awe of Daniels God, * for he is ỹ lyuinge God, which endureth euer. * his kyngdom abydeth vncorrupte, and his power is euerlastynge. It is he that can delyuer and saue: he doth wonders and marueylous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

The ende of the Storye of Bel.

Eye.2.a.

2. Ma.17.a

Jere.32.b. 3.Esd.7.b Dan.6.c

Dan. 1.ae.1. Esa.44.c. Oze.13. Daniel.3.c

The longe

The fyrst boke of the Machabees

What this boke conteyneth.

Chap. i. Of the power of Alexander kynge of Macedonia. Of certayne vnfaythfull Israelites. Of the greate tyranny of Antiochus, and how myserably he destroyeth Jerusalem: which God had suffred to be plaged, because they haue forsaken hym.

Chap. ii. How feruently Mathathias and his sonnes kepte for the honoure of God and welfare of the people: how swetely he exorteth his sonnes (euen in the houre of hys death) to be stedfast in the lawe of God.

Chap. iii. Of Judas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.

Chap. iiii. v. Of the glorious victory, that God gaue Judas agaynst Gorgias and Lysias, how they winne the cyte, and clense the temple agayne, and how they fyght afterwarde agaynst the Heythen.

Chap. vi. Antiochus besegeth Elymas in Perside. Judas layeth sege to the castel at Jerusalem, the kynge goeth aboute to helpe them that are therin.

Chap. vii. The tyranny of Demetrius. They take truce with the people of God, and kepe it not.

Chap. viii. Judas hearynge how reasonable the Romanes are, seketh for to make peace with them.

Chap. ix. How Judas was slayne in the battayll and how there came vp derth after his death. Jonathas was captayne after hym, and gat the victory of Bathides.

Chap. x. Of Alexander the sonne of Antiochus. Demetrius maketh peace with Jonathas, and so doth Alexander afterward. Ptolome geueth his doughter Cleopatra vnto Alexander. Demetrius defyeth Jonathas.

Chap. xi. Ptolome ryseth agaynst Alexander and Jonathas, and promyseth to gene Demetrius hys doughter, whom he had geuen alredy vnto Alexander. The death of Alexander and Ptolome, the raygne of Demetrius. Demetrius and Jonathas are frendes. Alexanders sonne taketh the kyngedome vpon hym.

Chap. xii. The Jewes wyper vnto the Romaynes and Spartians to renue ye olde frendshippe. Triphon reteyneth Jonathas with fayre wordes, and then casteth hym and hys to be slayne.

Chap. xiii. After the death of Jonathas is Symon hys brother made captayne of the people which goeth forth agaynst Triphon, and burieth hys brother. Typhon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. xiiii. Demetrius seketh helpe agaynst Typhon. Demetrius is taken. Peace in Jewry. Symon ruleth well. The Romaynes and they of Sparta renue the peace with Symon.

Chap. xv. Antiochus writeth louyngly vnto ye Jewes, and persuadeth Tryphon. He breaketh the bonde with the Jewes.

Chap. xvi. The faythfulnes of Symon and his sonnes. Ptolome slayeth the vnfaythfully, and vexeth the londe

of the thre chyldren

The first Chapter.

After that Alexander the sonne of Philippe kynge of Macedonia went forth of the lande of Cethim, & slewe Darius kynge of the Persians and Medes: It happened, ye he toke greate wares in honde, wanne very many stronge cytties, and slewe many kynges of the earth: goynge thorow to the endes of the worlde, and gettynge many spoyles of the people: In so much, that the worlde stode in greate awe of hym, * and therfore was he proude in his harte. And when he had gathered a mightye stronge hoost, and subdued the londes and people with their princes, so that they became tributaries vnto him: he fell sick. And when he perceaued that he must nedes dye, he called for his noble estates (which had ben brought vp with hym of children), * & parted his kyngdome amonge them, whyle he was yet alyue. So Alexander raygned.xii. yeare, and then dyed,

After his death fell the kyngdome vnto his princes, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: & so dyd their children after them many yeares, & much wickednes increaced in the worlde. Out of these came ye vngracious rote, noble Antiochus ye sone of Antiochus ye kynge (* which had ben a pledge at Rome) & he raigned in ye.cxxxvii. yeare of the raygne of the Grekes.

In those dayes wente there out of Israel wicked men, which moued much people with their councell, sayenge: * Let vs go & make a cõuenaunt with the Heithen, yt are rounde aboute vs: for sence we departed from them, we haue had much sorow. So this deuyce pleased them well, and certayne of the people toke vpon the for to go vnto ye kynge, which gaue them licence to do after the ordinaunce of the Heithen. * Then set they vp an open scole (at Jerusalem) of the lawes of the Heithen, and were nomore circumcised: but forsoke the holy Testament, and ioyned them selues to the Heithe, * and were cleane solde to do myschefe.

So whe Antiochus beganne to be mighty in his kyngdome, he wente about to optayne ye londe of Egipte also, that he might haue the dominion of two realmes. * Vpõ this entred he in to Egypte with a stronge

hoste, with carrettes, elephantes, horsmē & a greate nombre of shippes, and begānne to warre agaynst Ptolome ỹ kynge of Egipte but Ptolome was afrayed of hym, & fled: and many of his people were wounded to death. Thus Antiochus wanne many stroge cities, and toke awaye greate good out of the londe of Egypte.

* And after that Antiochus had smytten Egypte he turned againe in the. C. xliii. yeare and wente towarde Israel, and came vp to Jerusalem wyth a myghtie people: and entred proudly in to the Sanctuary, and toke awaye the golden altare, the candelsticke and all the ornamentes therof: the table of ỹ shewbread, the pouringe vessel, the chargers, the golden spones, the vale, the crownes and golden apparel of the temple and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secrete treasures that he founde. And when he had taken awaye all together, caused greate murthur of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuynesse & misery in all the londe of Israel. The prynces and the elders of ỹ people mourned, ỹ yonge men and the maydens were defyled, and the fayre bewty of women was chaunged: the bridegrome and the bryde toke them to mournynge: the londe and those that dwelt therin, was moued: for all the house of Jacob was brought to confusion.

* After two yeares the kynge sent his chefe treasurer vnto the cities of Juda, which came to Jerusalem with a greate multitude of people, speakinge peaceable wordes vnto them, but all was deceate: * for when they had geuen hym credence, he fell sodenly vpon the cyte, and smote it sore, and destroyed much people of Israel. And whan he had spoyled the cyte, he set fyre on it, castinge downe houses and walles on euery syde. The women and their chyldren toke they captyue, and led awaye their cattell. Then buylded they the castel of Dauid wyth a greate and thicke wall, and with mighty towres, & made it a stronge holde for them. Beside all thys they set wicked people and vngodly men to kepe it, floared it with weapens and bytayles: gathered the goodes of Jerusalem, and layed them vp there: thus became it a theuysh castell.

And this was done to laye wayte for the people that wente in to the Sanctuary, and for the cruell destruccion of Israel. Thus they shed innocēt bloude on euery syde of ỹ Sanctuary, and defiled it: In so much that the citesyns were layne to departe, and the cyte became an habitacion of straungers, beynge desolate of hir owne sede, for hir owne natyues were fayne to leaue her. Hir sanctuary was clene waysted, * hir holy dayes were turned in to mournig, hir Sabbathes were had in derision, & hir honoure brought to naught. Loke how greate hir glory was afore, so greate was hir confusion, and hir ioye turned in to sorow. Tobi. 2. a Amos. 8. b

* Antiochus also the kynge sent out a cōmission vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the Heythen agreed to the cōmaundement of kynge Antiochus yee many of the Israelites consented vnto, offeringe vnto Idols, and defylinge the Sabbath. So ỹ kynge Antiochus sent his messaungers with his commission vnto Jerusalem, and to all the cyties of Juda: that they shulde folowe the lawes of ỹ Heythen, and forbadde other burntofferynge, meatofferynge or peaceofferynge to be made in the temple of God, and there shulde no Sabbath nor hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled. C 2. Mac. 6. a

He commaunded also that there shulde be set vp other altares, tempels and Idols: to offre vp swynes flesh and other vncleane beastes: that men shulde leaue their children vncircumcised, to defyle their soules with all maner of vnclennesse & abhominacions: that they myght so forget ỹ lawe, and chaunge all the holy ordinaunces of God: & that who so euer wolde not do accordynge to the cōmaundemēt of kynge Antiochus, shulde suffre death. In lyke maner commaunded he thorow out all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundinge the cyties of Juda to do sacrifice vnto Idols.

Then wente the people vnto the Heithen by heapes, forsoke the lawe of the LORDE and committed much euell in the londe: yee and chased out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Casleu, in the. CxlV. yeare, set kynge Antiochus an abhominable Idoll of desolacion vpō the altare of God, and they buylded altares thorow out all the cyties of Juda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. * And as for the bokes of the lawe of God, they brent them in ꝑ fyre, and rente them in peces. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endeuoured himselfe to kepe the lawe of the LORDE, the kynges commaundemēt was that they shulde put him to death. And thorow hys auctorite they executed these thynges euery moneth, vpon the people of Israel that were foūde in the cyties.

Jere.36.c

2.Mac.6.b * The fyue and twentye daye of the moneth, what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) accordinge to the commaundement of kynge Antiochus, they put certayne womē to death, which had caused their chyldren to be circumcysed: Not only that, but they hanged vp the chyldren by ꝑ neckes thorow out all their houses, & slewe the circumcisers of them.

Yet were there many of the people of Israel, which determyned in them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate tyranny increased very sory vpō the people of Israel.

The.ii.Chapter.

IN those dayes there dyd stonde vp one Mathathias the sonne of John the sonne of Symeon the prest (out of ꝑ kynred of Joarib) frō Jerusalem, and dwelt vpon the mount of Modin, and had. v. sonnes: Jhō called Gaddis: Symon called Thaly: Judas, other wyse called Machabeus: Eleazar, other wyse called Abaron: & Jonathas, whose surname was Apphus. These sawe the euell, that was done amonge the people of Juda and Jerusalem. And Mathathias sayde: Wo is me, alas that euer I was borne, to se this mysery of my people, and the piteous destruccion of the holy cyte: and thus to syt so styll, it beynge delyuered in to the hondes of the enemyes, * Hir Sanctuary is come in to the power of straungers, hir temple is, as it were a mā that hath lost his good name. Hir precious ornamentes are caried awaye captyue, hyr olde men are slayne in the stretes, and hyr yonge men are fallen thorow the swearde of the enemyes. 1.Mac

What people is it, that hath not some possession in hyr kyngdome? Or who hath not gotten some of hyr spoyles? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Behold our Sanctuary, oure bewty & honoure is waysted awaye and defyled by the Gentiles. What helpeth it vs then to lyue? And Mathathias rente his clothes, he and his sonnes, and put sack cloth vpon them, and mourned very sore.

Then came the men thyther whiche were sent of kynge Antiochus, to compell such as were fled in the cyte of Modin, for to do sacrifice and to burne incense vnto Idols, & to forsake the lawe of God. So, many of ꝑ people of Israel consented and enclyned vn to them, but Mathathias and his sonnes remayned stedfast. The speake the commissioners of kynge Antiochus, and sayde vnto Mathathias: Thou art a noble man, of greate reputacion and greate in this cite, hauynge sayre chyldren and brethren. Come thou therfore fyrst, and fulfyll the kynges commaundement, lyke as all the Heythen haue done, yee and the men of Juda, and such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauoure, and enriched with gold, syluer & greate rewardes.

Mathathias answered, and spake with a loude voyce: Though all nacions obey kynge Antiochus, and fall awaye euery man frō keppynge ꝑ lawe of their fathers: though they consente to his commaundemētes, yet will I & my sonnes and my brethren, not fall frō the lawe of oure fathers. God forbyd we shulde: * that were not good for vs, that we shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we will do no such sacrifice, nether breake the statutes of our lawe, * to go another waye. And whē he had spoke these wordes there came one of the Jewes, which openly in ꝑ sight of al, dyd sacrifice vnto ꝑ Idols vpon the aulter in the cite of Modin, accordinge to the kyn-

gys commaundement.

When Matathias sawe this, it greued hym at the harte, so that hys raynes shoke withall, and his wrath kindled for very zele of the lawe. Wyth that he gaue a skippe forth, and kylled the Jew beside the aulter: yee and slewe the kynges commissioner, ꝑ compelled hym to do sacrifice, and destroyed the aulter at the same tyme: such a zele had he vnto the lawe God, * lyke as Phynees dyd vnto Zambri the sonne of Salomy. And Matathias cried with a loude voyce throwout the cyte, sayenge: Who so is feruent in the lawe, and kepe the conuenaunt let hym folowe me. * So he and his sonnes fled in to the mountaynes and left all that euer they had in the cyte. Many other godlyemen also departed in to the wyldernesse with their children, their wyues and theyr catell, and remayned there: for the tyrannye increased so sore vpon them.

Now when the kynges seruauntes and the host, which was at Jerusalem in the cyte of Dauyd herde, that certayne men had broken the kynges commaundement, and were gone their waye to the wyldernesse in secrete places, and that there were many assembled after them: they folowed vpon the and fought agaynst them in the Sabbath daye, and sayde: Wyll ye yet rebell? Get you forth and do the commaundement of kynge Antiochus, and ye shall lyue. They answered: We wyll not go forth, neither wyll we do the kynges commaundement, to defyle the Sabbath daye. Then beganne they to fyght agaynst them: neuertheles they gaue them none other answere, nether cast they one stone at them, nor made fast theyr lurkinge places, but sayde: We will dye all in our innocency, heauen and earth shall testifye for vs, that ye put vs to death wronge fully. Thus they fought agaynst them vpon the Sabbath, and slewe both men and wemen, their wyues and their children, to ꝑ nombre of a thousande people.

When Matathias and hys frendes herde this, they mourned for them tyght sore, and sayde one to another: If so be that we all do as oure brethren haue done, & fyght not for oure lyues and for oure lawes agaynst the Heythen, then shall they the sooner vs out of the earth. So they concluded amonge them selues at the same tyme, sayenge: What so euer he be that commeth to make battayll with vs vpon the Sabbath daye, we wyll fyght agaynst hym, and not dye all, as oure brethren that were murthered so haynously. Vpon thys came the Synagoge of the Jewes vnto them: stroge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so much that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the Heythen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the aulters, and circumcised the children, that had not yet receaued ꝑ circūcision: as many as they founde within ꝑ coastes of Israel: and folowed mightely vpon the children of pryde, and thys acte prospered in their hondes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wycked doers.

After thys when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecution increased, now is the tyme of destruccion and wrathfull displeasure: Wherfore (o my sonnes) be ye feruent in the lawe, and laye downe youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlastinge name.

Remembre Abraham: * was not he founde faythfull in temtacion, and it was reckened vnto him for righteousnesse? & Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egipte. * Phinees oure father was so feruet for the honoure of God, that he optayned the cōuenaunt of an euerlastynge preesthode. * Josue for fulfyllynge the worde of God, was made the captayne of Israel. * Caleb bare witnesse before the congregacion, and receaued an heretage. & Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdome. * Elias beynge gelous and feruent in the lawe, was taken vp in to heauen. * Hananias, Azarias and Mysael remayned stedfast in faith, and were delyuered out of the fyre. In like maner * Daniel beynge vngylte, was saued from the mouth of the Lyons.

And thus ye maye consydre throwout all ages sence the worlde begaume, * that who so euer put their trust in God, were not ouercome. & Feare not ye then the wordes of an vngodly mā, * for his glory is but dōge

Yacob. 2.c
Hebr. 11. b
Rom. 4. b.
Gen. 17. a
Eccli. 44. c
& Ge. 41. c
* Nu. 25. c
Eccli. 45. c
Nu. 27. b
Josue. 1. a.
Nu 14. a.
& 1. Re. 24. c
4. Re. 2. a
& Dan. 3. b
Dan. 6. b.
Bel. 2.
Hebr. 11. b.
1 Mach. 2. d
Eccl. 51. c

and.40.a. & wo;mes: to daye is he set vp, & to mo;owe
1.Pet.1.d is he gone: fo; he is turned in to earth, and
Jacob,1.b his memo;iall is come to naught. Wherfo-
Eccli.14.b re (o my sones) take good hartes vnto you,
Psal.26.c and.30.b. and quyte youre selues like men in the lawe
fo; yf ye do the thynges that are commaun-
ded you in the lawe of the LORDE you-
re God, ye shall optayne greate honoure
therin,

And beholde, I knowe that your b;other
Symon is a man of wysdome: se that ye ge
ue eare vnto hym alwaye, he shall be a fa-
ther vnto you. As fo; Judas Machabeus,
he hath euer bene mightie and stro̅ge from
his youth vp: let him be youre captaine, and
o;de; the battayll of the people: Thus shall
ye b;ynge vnto you all those that fauoure
the lawe, and se that ye auenge the w;onge
of youre people, and recompence the Hey-
then agayne, and applie youre selues who-
le to the commaundement of the lawe. So
he gaue them hys blessinge: and was layed
vp hys fathers: and dyed in ꝑ C.xlvi. yeare
at Modin, where his sonnes buryed hym in
his fathers sepulcre, & al Israel made grea-
te lamentacion fo; hym.

The.iii.Chapter

Iosephus cap.8.9.li. 12.Antiq.

THen stode vp Judas Macha-
beus in his father steade, and
all his b;ethren helped hym: &
so dyd all they that helde with
his father, & fought with chart
fulnesse fo; Israel. So Judas gat his peo-
ple greate honoure: he put on a b;est plate
as a giaunte, and a;ayed himself with his
harnesse, and defended the hoost wyth hys
swearde. In hys actes he was like a lyon,
psal.100.b & as a lyons whelpe roaringe at his p;aye.
1.mac.3a * He was an enemie to ꝑ wicked, and hu̅ted
them out: & b;ent vp those, that vered his
people. So that his enemies fled fo; feare
of hym, and all the wo;kers of vngodlynes
were put to trouble: such lucke & p;osperite
was in his hode. This greued dyuerse kyn-
ges, but Jacob was greatly reioyced tho-
row his actes, and he gat him selfe a greate
name fo; euer.

He wente tho;ow the cities of Juda, des-
troyenge the vngodly out of them, turnyn-
ge awaye the w;ath from Israel, and recca-
uynge such as were opp;esse̅d: and the fame
of hym wente vnto the vtermost parte of ꝑ
earth. Then Appollonius (a p;ince of Sy-
ria gathered a myghtie greate hoost of the
Heythen and out of Samaria, to fight a-
gaynst Israel. Which when Judas perce-
ued, he wente fo;th to mete him, fought w
him, slew him, and a greate multitude with
him: the remnaunte fled, and he take they;
substaunce. Judas also toke Appollonius
owne swearde, and fought with it al his life
longe.

Now whe Seron (another p;ynce of Sy
ria) herde saye, that Judas had gathered
vnto hym the congregacion and church of
the faythfull, he sayde: I wyll get me a na-
me and a p;ayse tho;ow out the realme: fo;
I wyll go fyght wyth Judas and them
ꝑ are with hym, as many as haue dispysed ꝑ
kynges commaundement. So he made
hym ready, and there wente with hym a
greate myghtie hoost of the vngodly, to
stonde by hym, and to be auenged of the
chyld;en of Israel. And when they came
nye vnto Bethoron, Judas wente fo;th a-
gaynst them wyth a small company. And
when hys people sawe such a greate hoost
be fo;e the̅, they sayde vnto Judas: Howe
are we able (beynge so fewe) to fight agaīst
so greate a multitude and so stronge? beyn-
ge we be so weery, and haue fasted al thys
daye?

But Judas sayde: * It is a smal matter
fo; many to be ouerrom with few; yet there
is no difference to the God of heauen, to
delyuer by a greate multitude o; by a small
cōpany: * fo; the victo;y of the battayll stan-
deth not in the multitude of the hoost, but
the strength commeth from heauen. Beha-
de, they come agaynst vs with a p;esump-
tuous and p;oude multitude to destroie vs
oure wyues and oure chyld;en, and to robbe
vs, But we wyll fyght fo; oure lyues & fo;
oure lawes, and the LORDE himself shall
destroye the̅ before oure face: therfo;e be not
ye afraied of them.

As soone as he had spoken these wo;des,
he leapte sodenly vpon the̅. Thus was Se-
ro̅ smytten, and his hoost put to flight, and
Judas folowed vpon them beyonde Betho
ron vnto the playne felde: where there were
slayne eight hund;eth men of them, and the
residue fled in to the londe of the Philisty-
nes. Then all the Heythen on euery syde we
re afraied fo; Judas and his b;eth;en: so ꝑ
the rumou;e of hym came vnto the kynges
eares, fo; all the Gentyles couide tell of the
warres of Judas.

So whan kynge Antiochus herde these
tidinges, he was angrie in his mynde: wher-
fo;e he sente fo;th and gathered an hoost of
his whole realme, very stronge armies: and

spended his treasury, and gaue his hoost a yeares wages in honde, commaundynge them to be ready at all tymes.

Neuertheleſſe when he ſawe, that there was not mouye ynough in his treaſuries, and that thorow the diſcorde and perſecucion, which he made in the londe (to put downe ꝑ lawes that had bene of olde tyme) hys reuenues and tributes of the londe were mynished: he feared that he was not able for to beare the coſtes and charges ony lenger, nor to haue ſuch giftes, to geue ſo liberally as he dyd afore, more then the kynges that were before him.

Wherfore he was heuy in his mynde, and thought * to go in Perſides, for to take tributes of the londe, and ſo to gather much moneye. So he left Lyſias (a noble man of the kynges bloude) to ouerſee ꝑ kynges buſynelles, from the water Euphrates vnto the borders of Egipte: and to kepe wel his ſonne Antiochus, tyll he came agayne.

Moreouer, he gaue him half of his hoost & elephantes, and committed vnto him euery thynge of his mynde, concernynge thoſe which dwelt in Juda, and Jeruſalem: that he ſhulde ſende out an army agaynſt them, to deſtroye and to rote out the power of Iſrael and the remnaunt of Jeruſalem, to put out their memoryall from that place, to ſet ſtraungers for to inhabite al their quarters, and to parte their londe amonge the. Thus the kynge toke the other parte of the hoost and departed from Antiothe (a cite of hys realme) ouer the water of Euphrates, in the yere of the hundreth and.xlvii. yeare, and wente thorow the hye countrees.

* And Lyſias chose vnto him Ptolome ꝑ ſonne of Dorimmus, Nycanor and Gorgias mighty men, & the kynges frendes. The ſame tyme with, xl. thouſande fote men and vii. thouſande horſmen, for to go in to ꝑ lond of Juda, and to deſtroye it, as the kynge commaunded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchauntes herde the rumoure of them, they and their ſeruauntes toke very much ſyluer and golde, for to bye the children of Iſrael to be their ſeruaunte men. There came vnto them alſo yet armies of warre on euery ſyde, out of Syria and from the Paleſtynes.

When Judas and his brethren ſawe that trouble increaſed, and that the hoost drewe nye vnto their borders: conſideringe ꝑ kynges wordes which he commaunded vnto the people: namely, that they ſhulde vtterly waſte & deſtroye them: They ſaide one to another: Let vs redreſſe the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were ſoone ready gathered to fight, to praie and to make ſupplicacio vnto God for mercy and grace.

* As for Jeruſalem, it laye voyde, & was as it had bene a wyldernelle. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the caſtell, there was the habitacion of the Heythen. The myrth of Jacob was taken awaye the ꝑpe and ꝑ harpe was gone frō amonge them. 1.Mac.3.b

The Iſraelites gathered them together, and came to Maſpha before Jeruſalem: for in Maſpha was ꝑ place * were they prayed afore tyme. So they faſted that daye, and put ſack clothes vpon them, caſt aſhes vpon theyr heades, rente theyr clothes, and layde forth the bokes of the lawe (wherout the Heythen ſought the lykneſſe of theyr ymages) and brought the prieſtes ornamentes, the firſtlynges and the Tythes. They ſet there alſo the * abſteyners (which had fulfylled theyr dayes) before God, and cryed with loude voyce towarde heauen, ſaynge: what ſhall we do with theſe? and whyther ſhall we cary them awaye? 1.Reg.7.b

1.Mac.3.b

Num.6.b

For thy Sanctuary is troden downe and defyled, thy prieſtes are come to heuynelle and diſhonoure: and beholde, the Heythen are come together for to deſtroye vs. Thou knowelt what thinges they ymagen agaynſt vs. How maye we ſtonde before them, except thou (o God) be oure helper. G

They blewe out the trompettes alſo with a loude voyce. Then Judas ordened * captaynes ouer the people: ouer thouſandes ouer hundredes, ouer fiftie, and ouer ti. But as for ſuch as buylded them houſes, maried wyues, and planted them vynyardes, and thoſe that were fearfull: he cōmaunded them euery man to go home, & acordynge to the lawe. So the hoost remoued, and pytched vpon the South ſyde of Emmaus. 1.Mac.3.b

Deu.20.a. Judic.7.c

And Judas ſayde: Arme youre ſelues, be ſtronge (o my children) make you ready agaynſt tomorow in the mornynge, that ye maye fight with theſe people, whiche are agreed together to deſtroye vs & oure Sanctuary. Better is it for vs to dye in battayll, then to ſe oure people and oure Sanctuary

Math 6b. Luc. 11. 6. in such a miserable case.* Neuertheiesse, as the will is in heauen, so be it.

The.iiii.Chapter.

Josephus vbi supra.

THen toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen: and remoued by nyght, to come vpe where ỹ Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conueyers of the. Then arose Judas to smyte the chefe and pryncipall of the kynges hoost at Emmaus for the army was not yet come together, In ỹ meane season came Gorgias by night in to Judas tentes: & when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awaye because of hym. But when it was daye, Judas shewed himself in the felde with thre thousande me onely, which had nother harnesse nor sweardes to theyr myndes.

But on the other syde, they sawe that the Heythen were mightie and wel harnessed, and their horsmen aboute them, and all these well experte in feates of warre. Then sayde Judas to the me that were with him: Deu. 20, 8 * Feare not ye the multitude of them, be not afrayed of theyr violente runnynge: remẽbre how oure fathers were delyuered * in Exo. 14. f. the reed see, when Pharao threatned them 1. Mac. 9 c with a greate hoost.* Euen so let vs also crye now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye this hoost before oure face this daye: And all Heythen shall knowe, that it is God hymselfe, whiche delyuereth and saueth Israel.

Then the Heythen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they were out of their tentes in to the battayll: and they that were 1. Mac. 3 d wyth Judas, blewe vp the trompettes.* So they hukled together, and the Heythen were discomfyted, and fled ouer the playne felde: but the hynmost of them were slayne. Forther followed vpon them vnto Azare, moth, and in to the feldes of Idumea toward Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not greedy at the spoyles, we haue yet a battayll to fyght: for Gorgias and hys hoost are here by vs in the mountaynes, but stonde ye fast agaynst oure enemyes, and ouercome the: then maye ye sekely take the spoyles.

As Judas was speakynge these wordes, there apeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstonde what was done) they perceaupnge this, were very sore afrayed: and when they sawe also that Judas and his hoost were in ỹ felde ready to stryke battayll, they fled euerychone in to the londe of the Heithen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precious stones, purple & greate riches Thus they wente home, & sunge a Psalme of thankesgeuynge and prayse God in heauen: * for he is gracious, & his mercy endureth for euer: And so Israel had a greate victory in that daye. Jere. Psal. 117. 118.

Now all the Heythen that escaped, came and tolde Lysias euerythinge as it happened. Wherfore Lysias was sore afrayed & greued in his mynde, because Israel had not gotte such mysfortune as he wolde they shulde, nether as the kynge commaunded. The nexte yeare folo wynge, gathered Lysias thre score thousande chosen men of fote and fyue thousande horsmen, to fyght agaynst them.

So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them with ten thousande men. And whe he sawe so greate & myghtye an hoost, he made his prayer and sayde: Blessed be thou (o saueoure of Israel) * which 1. Mac. diddest destroye ỹ violent power of ỹ giaunte, in the honde of thy seruaunt Dauid * & 1. Sa. gauest the hoost of the Heithē in to ỹ honde of Jonathas (the sonne of Saul) and of his weapenbearer.

Put this hoost now in to the honde of thy people of Israel, and let them be confunded in their multitude and horsmen. Make them afrayed, & discomforte the boldnes of their strength, ỹ they maye be moued therow their destruccion. Cast the downe therow the sweardes of thy louers, then shall all they that knowe thy name, praise the wyth thankesgeuynge.

So they stroke ỹ battayll, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seynge the discomfeynge of hys men, and the manlynesse of the Jewes, howthey were ready, ether to lyue or to dye like men, he wente vnto Antioche and chose out men of warre: that when they were

gathered together, they myght come agayn
ne to Jewry. Then sayde Judas and his
brethren: behoulde, oure enemies are discom-
fited: Let vs now go vp, to clense and to re-
payre the Sanctuary.

* Vpon this, all the hoost gathered them
together, and wente vp vnto mount Syon.
And whē they sawe the Sanctuary layed
waste, the aulter defyled, the dores brent vp,
the shrubbes growinge in the courtes, lyke
as in a wood or vpon moūtaynes, yee and
that the prestes Celles were broken downe:
they rente theyr clothes, made greate lamē
tacion, cast asshes vpon theyr heades, fell
downe flat to the grounde, made a greate
noyse with the trompettes, and cried toward
heauen.

Then Judas appoynted certayne men to
fight agaynst those whiche were in the ca-
stell, vntil they had clensed the Sanctuary.
So he chose prestes that were vndefyled,
suche as had pleasure in the lawe of God: &
they clensed the Sanctuary, and bare out ỹ
defyled stones in to an vncleane place. And
in so much as the aulter of burnofferinges
was vnhalowed, he toke aduysement, what
he myght do wythall: so he thought it was
best to destroye it (lest it shulde happen to
to them ony shame) for the Heythen had
defyled it, and therfore they brake it downe.
As ỹ stones, they layed them vp vpon
the mountayne by the house in a conuenient
place, vntil there cam a prophet to shew, what
shulde be done with them.

* So they toke whole stones accordynge
to the lawe, and buylded a new aulter such
one as was before, and made vp the Sanc
tuary within and without, and halowed ỹ
courtes. They made new ornamentes, and
brought the candelsticke, the aulter of incē
se, and the table in to the temple. The incē
se burned they vpon the aulter, and lighted
the lampes whiche were vpon the candel-
sticke, that they might burne in the temple.
They set the shewbread vpon the table, and
hanged vp the vale, and set vp the temple,
as it was afore. * And vpon the .xxv. daye
of the .ix. moneth (which is called the mo-
neth Casleu) in the .C.xlviii. yeare: they
rose vp by tymes in the mornynge for to do
sacrifice (accordynge to the lawe) vpon the
new burnofferynge aulter, that they had
made after the tyme and season that ỹ Hey-
then had defyled it. The same daye was it
set vp agayne, with songes, pipes, harpes, &
cymbales.

And all the people fell vpon their faces,
worshyppinge and thankynge the God of
heauen, which had geuen them the victory,
* So they kepte the dedicacion of ỹ aulter
viii. dayes, offerynge burnt sacrifices and
thankoffringes with gladnesse. They deckt
the temple also with crownes and shyl-
des of golde, and halowed the portes and
celles, and hanged dores vpon them. Thus
was there very greate gladnes amonge the
people, because the blasphemy of the Hey-
then was put awaye. 2 Ma.7.b

So Judas and hys brethren with the
whole congregacion of Israel, ordened,
* ỹ the tyme of the dedicacion of the aulter
shulde be kept in his season from yeare to
yeare, by the space of .viii. dayes, from the
xxv. daye of the moneth * Casleu: yee and ỹ
with myrth and gladnesse. Ioh.10.a Nouēber

And at the same tyme buylded they vp ỹ
mount Sion with hye walles and stronge
towres roūde aboute: lest the Gētiles shulde
come and treade it downe, as they dyd a-
fore. * Therfore Judas set mē of warre in
it, to kepe it: and made it stronge, for to de-
fende. * Bethsura: that the people myght 1 Ma.6.d
haue a refuge agaynst the Edomites.

The.v.Chapter.

IT happened also that when ỹ A
Heythen rounde aboute herde, Iosephus
how that the aulter and the cap.12.l.5
Sanctuary were set vp in their bpo.12.
olde estate: it displeased them
very sore, wherfore they thought to destroye
the generacion of Jacob that was amonge
them: In so much that they begāne to slaye
and to persecute certayne of the people.
* Then Judas fought agaynst the childrē Ex.15.f
of Esau in Idumea, & agaynst those whiche and.35.a
were at Arabathane (for they dwelt rounde 2.Ma.10.f
aboute the Israelites) where he slewe and
spoyled a greate multitude of them. He
thought also vpon the malice and vnfayth-
fulnes of the children of Bean, how they
were a snare and stoppe vnto the people, &
how they layed wayte for them in the hye
waye, wherfore he shut thē vp in to towers,
and came vnto them, condemned them, and
brent vp theyr towres, with all that were
in them.

Afterwarde wente he agaynst the childrē
of Ammon, wherof he founde a mightie po
wer and a greate multitude of people, with
Timothe their captayne. So he stroke ma
ny battayls with them, which were destro-
yed before him. And when he had slayne thē

he wanne Gazer the cite, with the townes belonginge thetto, and so turned agayne in to Jewry. The Heythen also in Galaad gathered them togeather, agaynst the Israelites that were in their quarters, to slaye the: but they fled to the castell of Datheman, & B sent letters vnto Judas and his brethren sayenge: The Heythe are gathered agaynst vs on euery syde, to destroye vs, and now they make them for to come and laye sege to the castell, whervnto we are fled, and Tymothe is the captayne of their hoost: come therfore and delyuer vs out of their handes for there is a greate multitude of vs slayne all ready. yee and oure brethren that were at Tubin, are slayne and destroyed (wel nye a thousande men) and their wyues, their children and their goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readinge, beholde, there came other messangers from Galile, with rente clothes: which tolde vnto the same tydinges, and sayde, that they of Ptolomais, of Tirus and Sydon were gathered agaynst them, and that all Galile was fylled with enemyes to destroye Israel. * When Judas and the people herde 2.Mac.8.c this, they came together (a greate congregacion) to deuyse, what they might do for their brethren, that were in trouble and besieged of their enemies. And Judas sayde vnto Symon his brother: chose the out certayne men, and go delyuer thy brethren in Galile. As for me and my brother Jonathas, we wil go in to Galaadithym. So he left Josephus the sonne of Zachary, and Azarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Jewry, and commaunded them, sayenge: Take the ouer syght of this people, and se that ye make no warre agaynst the Heythen, vntill the tyme that we come agayne. And vnto Symon he gaue three thousande men for to go in to Galile, but Judas himself had eight thousande in to Galaaditihym.

C Then wente Symon in to Galile, and stroke dyuerse battels vp the Heythe: whom he discomfited, and followed vpon them vnto the porte of Ptolomais. And there were slayne of the Heythe almoost iii. thousande men. So he tooke the spoyles of them, & caried awaye the Israelites (that were in Galile and Arbatis) with their wyues, their children and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, went ouer Jordane, & trauayled iii. dayes iourney in the wyldernesse: Where Nebuthees met them, and receaued them in vyngly, and tolde the euerythinge that had happened vnto their brethren in Galaaditihym, and how that many of them were besieged in Barsa, Bosor, Alimus, Casphor, Mageth and Carnaim (all these are strange walled and mighty greate cytes) and that they were kepte in other cities of Galaad also: & tomorow they are appoynted to bringe their hoost vnto their cities, to take them and to wynne them in one dayt.

So Judas and his hoost turned in al the haist in the wildernesse towarde Bosor, and wanne the cyte, slewe all the males with the swearde toke all their goodes, and set fyre vpon the cyte. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the morninge when they loked vp, beholde, there was an innumerable people bearyng ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll begame, and that the noyse therof went vp and ranne in to the heauen, and that there was so greate a crie in the cyte: he sayde vnto hys hoost: fyght this daye for your brethren. And so came behynde their enemyes in three companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But as soone as Timothes hoost perceaued that Machabeus was there, they fled from hym, and the other slewe them downe right sore: so that there were kylled of the that same daye, almoost eight thousande men. Then departed Judas vnto Malpha, layed sege vnto it and wanne it, slew all the males in it, spoyled it, and set fyre vpon it. For thence wente he and toke Calbon, Mageth, Bosor and the other cities in Galaad.

* After this gathered Timothe another D hoost, which pitched their tentes before Raphon beyonde the water. Judas sent to spye the hoost, and they brought him worde agayne, sayenge: All the Heythen that beryd̄e aboute vs, are gathered vnto hym, and the hoost is very greate: yee they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are redy to come & fight agaynst the. So Judas wente on to mete them.

And Timothe sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer, yf he go ouer first, we shal

not be able to wythstonde hym: for why, he wyll be to stronge for vs, But yf he darre not come ouer, so that he pitch hys tente beyonde the water: then wyll we go ouer, for he shall be stronge ynough agaynst hym. And as soone as Judas came to the ryuer, he appoynted certayne scrybes of the people and commaunded them, sayenge: se that ye leaue none behynde vpon thys syde of the ryuer, but let euery man come to the batayll. So he wente fyrst ouer vnto them, and all the people after hym.

And all the heythen were dyscomfyted before hym, and let theyr weapens fall, and ranne to the temple that was at Carnaim. Which cyte Judas wanne, and brent the temple with al that were in it: So was Carnaim subdued, and myght not wythstonde Judas. Then Judas gathered all the Israelites that were in Galaadythym, from the leest vnto the moost, with theyr wyues, and chyldren (a very greate hoost) for to come in to the londe of Juda.

* So they came vnto Ephron, which was a myghtye, greate and strong cyte, and lay in theyr waye. For they couldе not go by, nother of the ryght honde nor of the lyfte, but must go thorow it. Neuertheless they that were in the cite, wolde not let them entre, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes, sayeng: * Let vs passe thorow your londe, for we maye go in to oure owne londe: there shall no body do you harme, we will but onely go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclamacyon to be made thorow out the hoost, that euery man shuld kepe hys order: and so they kept their best lyke valeaunt men.

And Judas besieged the cyte all that daye and all that nyght, and so wanne it: where by slewe as many as were males, and destroyed the cite, and spoyled it, and wente thorow all the cyte ouer them that were slayne. Then wente they ouer Jordane in to the playne felde before Bethsan. And Judas gathered those forwarde that came behynde, and gaue the people good exortacyon al the waye thorow, tyll they were come in to the londe of Juda. Thus they wente vp vnto the mount Syon, where they offred with myrth and * thankesgeuynge: because there were none of them slayne, but came home again peaceably.

Now what tyme as Judas, and Jonathas were in the londe of Galaad, and Symon theyr brother in Galyle before Ptolomays: Then Josephus the sonne of Zachary, and Azarias the captaynes, hearynge of the actes that were done, and of the battels that were stryken, sayde: Let vs get vs a name also, and go fyght agaynst the heythen, that are rounde about vs.

So they gaue theyr hoost a commaundement, and wente towarde Jamnia. Then came Gorgias, and hys men out of the cyte, to fyght agaynst them: Josephus also and Azarias were chased vnto the borders of Jewry, and there were slayne that daye of the people of Israel.ii.M. men: so that there was a greate mysery amonge the people, * and all because they were not obedyent vnto Judas and hys brethre, but thought they shuld quyte them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was holpen. But the men that were with Judas, were greatly commended in the syght of all Israel, and all heythen, where so euer theyr name was herde vpon and the people came vnto them byddynge them welcome.

After thys wente Judas forth with hys brethren, and fought agaynst the chyldren of Esau, in the londe that lyeth towarde the south where he wanne the cyte of Hebron, and the townes that lye beside it: and as for the walles and towres rounde about it, he brent them vp. Then remoued he to go in to the londe of the Philistynes, and wente thorow Samaria. At the same tyme were there many prestes slayne in the battayll, which wylfully, and without aduysement wente out for to fyght to get them honoure. And when Judas came to Azot in the Philistynes londe, * he brake downe theyr altares, brent the ymages of theyr Idols, spoyled the cytyes, and came agayne in to the londe of Juda.

The.vi.Chapter.

NOw * when kynge Antiochus trauayled thorow the hygher coostes, he herde that Elymas in Perisa was a noble and plenteous cyte in syluer and golde, and that there was in it a very ryche temple where as where clothes, cote amoures, and shyldes of golde, which Alexander the sonne of Philyppe kynge of Macedonya had left behynde hym. Wherfore he went about to take the cyte, and to spoyle it, but he was not able: for the cytyzens were

were warned of it, and fought with hym. And so he fled, and departed wyth greate heuynesse, and came agayne into Babylon Moreouer ther came one which brought him tydynges in Perisyde, * that hys hoostes which were in the londe of Juda, were dryuen awaye, and how that Lysyas wēte forth fyrst with a greate power, and was dryuen awaye of the Jewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe ꝑ abhominacyon, * which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, lyke as it was afore: yee and Bethsura hys cyte also.

1.Mac.3.c and.4

1.Mac.1.f

B So it chaunched, that when the kynge had herde these wordes, he was afrayed, and greued very sore. Wherfore he layed hym downe vpon hys bed, and fell sycke for very sorowe: and al because it had not happened as he had deuysed. And there contynued he longe, for hys grefe was euer more and more, so ꝑ he sawe he must nedes dye. Therfore he sent for hys frendes, and sayde vnto the: the slepe is gone fro myne eyes, for ꝑ very sorowe and vexacion of harte that I haue. For when I consyder in my mynde the greate aduersyte that I am come vnto, and the floudes of heuynesse which I am in, where as afore tyme I was so merry, and so greatly set by (by reason of my power) Agayne, consyderynge the euell that I haue done at Jerusalem, from whence I toke all the ryches of golde and syluer that were in it, and sent to fetch awaye the inhabytours of Jewry wythout eny reason, why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye wyth greate sorow in a straunge londe,

Then called he for one Philyppe a frende of hys, whom he made ruler of all hys realme, and gaue hym the crowne, hys robe and hys rynge: that he shulde take hys sone Antiochus vnto hym and bryng him vp, tyll he myght raygne hymself. * So the kynge Antiochus dyed there in the. C.xlix. yeare. When Lysyas knewe that the kynge was dead, he ordened Antiochus hys sone, (* whom he had brought vp) to raygne in hys fathers steade and called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, & sought euer styll to do the harme, for the strengthenynge of ꝑ hethē.

2 Mac.9. a.b.c.d.e.

Josephus cap.14. lib.12. 1.ma.4 d

Wherfore Judas thought to destroye them, and called al the people together, that they myght laye sege vnto them. So they came together in the. C.l. yeare, and besieged them layenge forth theyr ordinaunce and instrumentes of warre. Then certayn of them that were besieged, wente forth (vnto whom some vngodly men of Israel ioyned them selues also) and wente vnto the kynge, sayenge: How longe wyll it be, or thou punysh and auēge oure brethre? We haue bene euer mynded to do thy father seruyce, to walke in hys statutes, and to obeye hys commaundemētes: Therfore oure people fell from vs and where so euer they founde eny of vs, they slewe them: and they haue not onely medled with vs, but wyth all oure countrees: and beholde, thys daye are they besegynge the castell at Jerusalem, * and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryght soone, they wyll do more then these, and thou shalt not be able to ouercome them.

1.Mac.

* When the kynge herde thys, he was very angrye, and called all hys frendes, the captaynes of hys fote men, and of all hys horsemen together. He hyred men of warre also out of other realmes, & out of the Iles of the see, which came vnto hym. And the nombre of hys hoost was an hundreth thousande fote men, and twentye thousande horsmen, and .xxxii. Elephantes wel exercysed to battayll. These came thorow Idumea vnto * Bethsura, and besieged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out, and brent them, and fought lyke men. Then departed Judas from the castel at Jerusalem and remoued the hoost towarde Bethzacaran ouer agaynst the kynges armye.

1.Mac.

So the kynge arose before the daye, and brought ꝑ power of his hoost in to ꝑ waye to Bethzacaran, where the hoostes made them to the battayll, blowynge the trompettes. And to prouoke the Elephantes for to fyght they shewed them the sappe of reed grapes and mulberyes. And deuyded the Elephantes amonge the hoost: so that by euery Elephante there stode a .M. men well harnesed, and helmettes of stele vpon theyr heades: yee vnto euery one of the Elephantes also, were ordened .v.C. horsmen of the best, which wayted of the Elephante, goyng where so euer he wente, and departed not from hym. Euery Elephant was couered wyth a stronge tower of wood, where vpon were xxxii. valeaunt men wyth weapens to fyght and wythin it was a man of Inde to rule the beast.

As for the remnaunt of the hoſtmen, he ſet them vpon both the ſydes in two partes with trompettes, to prouoke the hooſt, and to ſtere vp ſuch as were ſlowe in the armye. And when the Sonne ſhone vpō theyr ſhyldes of golde and ſtele, the mountaynes glyſtred agayne at them, and were as bryght as the creſhettes of fyre. The kynges hooſt alſo was deuided, one parte vpon the highe mountaynes, the other lowe beneth: ſo they went on, takynge good hede, and keppynge theyr ordre. And all they that dwelt in the lande, were afrayed at the noyſe of theyr hooſt, whan them vttytude went forth, and when the weapens ſmote together, for the hooſt was both greate, and myghty. Judas alſo and hys hooſt entred in to the battayll, and ſlewe. vi. C men of the kynges armye.

Now whan Eleaſar the ſonne of Saurydyſe one of the Elephantes deckte with the kynges badge, and was a more goodly beaſt then the other: he thought the kynge ſhuld be vpon hym, and ſoperded hymſelfe to deliuer hys people, and to get hym a perpetuall name.

Wherfore he ranne wyth a corage vnto the Elephante in the myddeſt of the hooſt, ſmytinge them downe of both the ſydes, and ſlewe many aboute hym. So went he to the Elephantes fete, and gat hym vnder hym, and ſlewe hym: then fell the Elephante downe vpon hym, and there he dyed. Judas alſo, and hys men ſeynge the power of the kynge and the myghtye vyolence of hys hooſt, departed from them. And the kynges armye went vp agaynſt them towarde Jeruſalem, and pitched theyr tentes in Jewry beſyde mount Syon. Moreouer the kynge toke truce wyth them, that were in Bethſura.

But when they came out of the cyte (becauſe they had no vytayles wythyn, and the lande laye vntylled) the kynge toke Bethſura, and ſet men to kepe it, and turned hys hooſt to the place of the Sanctuary, and laye ſege to it a greate whyle. Where he made all maner ordynaunce: handbowes, fyrehartes, ratbettes to caſt ſtones, ſcorpyons to ſhute arowes, and ſlynges. The Jewes alſo made ordynaunce agaynſt theyrs, and fought a longe ſeaſon.

But in the cyte, there were no vytayles, for it was the ſeuenth yeare of the warres, and thoſe Heythen that remayned in Jewry had eaten vp all theyr ſtoare. And in the Sanctuary were few men lefte, for the hunger came ſo vpon them, that they were ſcatered abrode euery man to hys owne place.

So when Lyſias herde, that Philyppe *(whom Anthochus the kyng whyle he was yet lyuynge, had ordened to bringe vp Antiochus hys ſonne, that he myght be kynge) was come agayne out of Perſya and Media with the kynges hooſt, and thought to optayne the kyngdome: He gat hym to the kynge in all the hayſt, and to the captaynes of the hooſt, and ſayde: We decreaſe dayly, and oure vytayles are but ſmall: Agayne, the place that we laye lege vnto, is very ſtrōge, and it were oure parte to ſe for the realme. Let vs agre wyth theſe men, and take truce wyth them, and wyth all theyr people and graunte them to lyue after theyr lawe, as they dyd afore. For they be greued, and do all theſe thynges agaynſt vs, because we haue deſpyſed theyr lawe. So the kynge, and the princes were content, and ſent vnto them to make peace, and they receaued it. 1.ma. 6.b. G

Now when the kynge, and the princes had made an ooth vnto them, they came out of the caſtell, and the kynge went vp to mount Syon. But when he ſawe that the place was well fenced, he brake the ooth that he had made, and commaunded to deſtroye the wall rounde aboute. Then departed he in all the hayſt, an returned vnto Antioche, where he founde Philyppe haupnge dominyon of the cyte. So he fought agaynſt hym, and toke the cyte agayne in to hys hondes.

The. viii. Chapter.

In the. C. li. peare came Demetrius the ſonne of Seleucus from the cyte of Rome, wyth a ſmall company of men, vnto a cyte of the ſee coaſt, and there he bare rule. And it chaunched, that when he came to Antioche the cyte of hys progenytours, hys hooſt toke Antiochus, and Lyſyas, to bringe them vnto hym. But when it was tolde hym, he ſayde: let me not ſe theyr faces. So the hooſt put them to death. Now whan Demetrius was ſet vpon the trone of hys kyngdome, there came vnto hym wycked, and vngodly men of Iſrael: whoſe captayne was Alcymus, that wolde haue bene made hyghe preſt. Theſe men accuſed the people of Iſrael vnto the kynge, ſayenge: Judas and hys bretheren haue ſlayne thy frendes, and dryuen vs out of oure owne londe. Wherfore ſende now ſome man (to whom thou geueſt credence,) A 2.ma:14.a

that he maye go and se all the destruccyon, which he hath done vnto vs and to the kynges londe, and let hym be punyshed wyth all hys frendes and fauourers.

B Then the kynge chose Bachydes a frende of his, which was a man of greate power in the realme (beyonde the greate water) & faythfull vnto the kynge: and sent hym to se the destruccyon that Judas had done. And as for that wycked Alcymus, he made him hyghe Prest, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, and came wyth a greate hoost in to the londe of Juda, sendyng messaungers to Judas, and hys brethren, and spake vnto them wyth peaceable wordes: but vn-
1.Mac.1.b. der deceate. * Therfore Judas and his people beleued not theyr sayenge, for they sawe that they were come wyth a greate hoost.

After thys came the scrybes together vnto Alcymus & Bachydes, trustynge the best vnto them. And fyrst, the Assydeans requyred peace of them, sayenge: Alcymus the Prest is come of the sede of Aaron, how can he deceaue vs? So they gaue them louynge wordes, and swore vnto them, and sayde: we wyll do you no harme, nother your frendes: and they beleued them. But the very same daye toke they. lx. men of them, and slewe them: accordynge the wordes that are wryt-
Psa.78.a ten: * They haue cast the flesh of the saynctes, and shed theyr bloude rounde aboute Jerusalem, and there was noman that wolde bury them.

C So there came a greate feare, and dread amonge the people, sayenge: there is nother treuth nor ryghteousnesse in them, for they haue broken the appoyntmēt, and ooth that they made. And Bachydes remoued hys hoost from Jerusalem, and pytched hys tente at Bethzecha: where he sent forth, and toke many of them that had forsaken hym: he slewe many of the people also, and cast them in to a greate pyt. Then committed he the londe vnto Alcymus, and left men of warre wyth hym to helpe hym, and Bachydes hymself wente vnto the kynge. And thus Alcymus defended hys hyghe prestho de, and all such as vered Israell, resorted vnto hym: In so much that they optayned the londe of Juda, and dyd much euell vnto the Israelytes.

Now when Judas sawe al the myschefe that Alcymus, and hys company had done (per more then the Heythen them selues) vnto the Israelytes: he wente forth rounde aboute all the borders of Jewry, & punyshed those vnfaythfull rennagates, so that they came nomore out in to the countre. So whē Alcymus sawe, that Judas and hys people had gotten the vpperhande, and that he was not able to abyde them he wente agayne to the kynge, and sayde all the worst of them that he coulde. * Then the 1.Mac.
kynge sent Nycanor, one of hys chefe pryn-
ces (which bare euell wyll vnto Israel) and commaunded hym, that he shulde vtterly destroye the people.

So Nycanor came to Jerusalem with D a greate hoost, and sent vnto Judas, and hys brethren wyth frendly wordes (but vnder deceate) sayenge: there shall be no warre betwyxte me and you: I wyll come with a few men, to se how ye do, with frendlyppe. Upon thys he came vnto Judas, and they saluted one another peaceably: but the enmyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas, that he came vnto hym but vnder deceate: wherfore he gat hym awaye from hym, and wold se hys face nomore. When Nycanor perceaued that hys councel was bewrayed, he wente out to fyght agaynst Judas besyde Capharsalama: where there were slayne of Nicanors hoost. v. M. men: the residue fled vnto the castell of Dauid.

After thys came Nycanor vp vnto mount Syon: and the Prestes wyth the elders of the people wente forth to salute hym peaceably, and to shewe hym the burntsacrifyces that were offered for ꝓ kynge. But he laugh ed them to scorne, mocked them, defyled theyr offerynges, and spake dysdaynfully yn E and swore in hys wroth, sayenge: * yf Ju-
das and hys hoost be not delyuered now in to my hondes, as soone as euer I come a-gayne (and fare well) I shall burne vp this house. Wyth that, wente he out in a greate anger. Then the prestes came in, and stode before the aulter of the temple, wepynge and sayenge: * For so much as thou (o LOR-
DE) hast chosen thys house, that thy name myght be called vpon therin, and that it shulde be * an house of prayer and petycyon vnto thy people: Be auenged of thys man, and hys hoost, and let them be slayne wyth the swearde: remembre the blasphemyes of them, and suffre them not to contynue any longer.

When Nycanor was gone from Jerusalem, he pitched hys tente at Bethoron, and there an hoost met hym out of Syrya. And Judas came to Adarsa wyth. iii. M. men. and made hys prayer vnto God, sayenge: O

LORDE, * because the mesiaungers of kynge Senacheryb blasphemed the, the an gell wente forth, and slewe an. C. lxxxv. thou sande of them: Euen so destroye thou thys hoost before vs to daye: that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punyth hym, accordyng to hys malycyousnesse.

And so the hoostes stroke the felde, the fourtenth daye of the moneth. * Adar: and Nycanors hoost was dyscomfyted, * and hymself was fyrst slayne in the battayll. When Nycanors men of warre sawe that he was fallen, they cast awaye theyr weapons and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adasa vnto Gazara, blowynge wyth the trompettes and makinge tokens after them. So the Jewes came forth of all the townes there about, and blewe out theyr hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them lefte.

Then they toke theyr substaunce for a pray, and smote of Nycanors heade, and his right honde (* which he helde vp so proudly) and brought it wyth them, and hanged it vp ouer Jerusalem. Wherfore the people were exceadyngly reioyced, and passed ouer that daye in greate gladnesse. And Judas ordeyned, that the same daye (namely the xiii. daye of the moneth Adar) shulde be kepte wyth euery yeare. Thus the londe of Juda was in rest a lytle whyle.

The.viii. Chapter.

Judas herde also the fame of the Romanes, that they were myghtie and valeaunt men, agreable to all thynges that are required of them, and make peace wythall men which come vnto them, and how they were doughty men of strength. Besydes that it was told hym of theyr battayls, and noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what greate thynges they had done in Spayne, how that wyth theyr wysdome, and sober behauoure they had wonne the Mynes of syluer and golde, that are there, and optayned all the londe, wyth other places farre from them: how they had dyscomfyted, and slayne downe the kynges that came vpon them from the vttermost parte of the earth, and how other people geue them tribute euery yeare: how they had slayne and ouercome Philyppe, & Perses, ye kynge of Cethym, and other mo (in battayll,) which had brought theyr ordinaunce agaynst them: how they dyscomfyted greate Antiochus kynge of Asya (that wolde nedes fyght wyth them) hauynge an hundreth and. xx. Elephantes, wyth horsmen, charettes and a very greate hoost: how they toke hymself alyue, and ordened hym (wyth such as shulde raygne after him) to paye them a greate tribute, * yee and to lynde them good suertyes and plege: Besydes all thys, how they had taken from hym Indya, Media, and Lydia (hys best londes) and geuen them to kynge Eumenus. Agayne, how they perceaunynge that the Grekes were commynge to vexe them sent agaynst them a captayne of an hoost which gaue them battayll, slewe many of them, led awaye theyr wyues and chyldren raytyue, spoyled them, toke possession of theyr londe, destroyed theyr stronge holdes, and subdued them to be theyr bonde men vnto thys daye: Moreouer, how that as for other kyngdomes and Iles, which somtyme withstode them, they destroied them, and brought them vnder theyr dominyon: But helped euer theyr owne frendes and those that were confederate with them, and conquered kyngdomes both farre, and nye: and that who so euer herde of theyr renowne, was afrayed of them: for whom they wolde helpe to their kyngdomes, those raygned, and whom it lyked not them to raygne, they put hym downe: And how they were come to greate preemynence: hauynge no kynge amonge them, nother ony man clothed in purple, to be magnyfyed there thorow: but had ordened them selues a counte, where in there sat. C. and. xx. Senatours daylie vpon the councell, to dyspatch euer the busynesse of the people, and to kepe good order: And how that euery yeare they chose a Mayre, to haue the gouernaunce of all theyre lande: to whom euery man was obedyent, and that there was nother euell wyll nor dyssencyon amonge them.

Then Judas chose Eupolemus the sonne of Johni, the sonne of Jacob, and Jason, the sonne of Eleasar, and sent them vnto Rome for to make frendshyppe, and a bonde of lone wyth them: that they myght take from them the bondage of the Grekes, for they Jewes sawe that the Grekes wold subdue the kyngdome of Israel. So they wente vnto Rome (a very greate iourney) and came in to the courte, & sayde: Judas Machabeus &

1. Ma. 1. 8.

hys brethren, and the people of the Jewes hath sent vs vnto you, to make a bonde of frendshyppe and peace wyth you, and ye to note vs as youre louers and frendes. And the matter pleased the Romaynes ryght wel wherfore it was wytten vp: of the which the Romaynes made a wytynge in tables of laton, and sent it to Jerusalem: that they myght haue by them a memoryall of the same peace and bonde of frendshyppe, after thys maner: God saue the Romaynes, and the people of the Jewes both by see and by londe, and kepe the swearde and enemy frō them for euermore. yf there come fyrst ony warre vpon the Romaynes or ony of theyr frendes thorow out all theyr dompynyon, the people of the Jewes shall helpe them (as the tyme requyreth) and that wyth all theyr hartes. Also they shall nother geue nor sende vnto theyr enemyes vytayles, weapēs, money nor shyppes: but fulfyll thys charge at the Romaynes pleasure, and take nothynge frō them therfore. Agayne yf the people of the Jewes happen fyrst to haue warre, the Romaynes shall stonde wyth thē wyth a good wyll, accordynge as the tyme will suffre: Nother shall they geue vnto the Jewes enemyes, vytayles, weapens, money, nor shyppes. Thus are the Romaynes content to do, and shall fulfyll theyr charge wythout ony deceate.

Accordynge to these artycles, the Romaynes made the bonde wyth the Jewes. Now after these artycles (sayde they) yf ony of the partyes wyll put to them, or take ony thyng from them, they shal do it wyth the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast And as touchynge the euell that Demetrius hath done vnto the Jewes, we haue wytten vnto hym, sayenge. Wherfore layest thou thy heuy yocke vpon the Jewes oure frendes and louers? yf they make ony complaynte of the agayne vnto vs, we shall defende them, and fyght wyth the by see, and by londe.

The.ix. Chapter.

1.Mac.7.f Ios.ca.17 libro.12.

IN the meane season when Demetrius herde that * Nycanor & hys hoost was slayne in ỹ felde, he proceded further to sende Bachydes and Alcymus agayn in to Jewry, and those that were in the ryght wynge of hys hoost, wyth them. So they wente forth by the waye that ledeth vnto Galgala, and pitched theyr tentes before Mesaloth which is in Arbellis, and wanne the cyte, and slewe much people. In the fyrst moneth of the .cliii. yeare, they brought theyr hoost to Jerusalem, and rose vp, and came to Berea, wyth .xx.M. foote men, and .ii.M. horsmen.

Now Judas had pitched hys tente at Laisa, wyth thre thousande chosen men. And when they sawe the multytude of the other armey, that it was so greate, they were sore afrayed, and many conueyed them selues out of the hoost. In so much that there abode no mo of them but .viii.C. men. Whē Judas sawe that hys hoost fayled hym, and that he must nedes fyght: it brake hys harte that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheles he sayde vnto them, that remayned wyth hym: Up, let vs go agaynst oure enemyes, peraduenture we shall be able to fyght wyth them. But they wolde haue stopped hym, sayenge: we shall not be able, therfore let vs now saue oure lyues, & turne agayne to our brethren, and then wil we fyght agaynst them, for we are here but fewe. And Judas sayd: God forbyd, that we shulde fle from them. Wherfore yf our tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost remoued out of the tentes, and stode agaynst them. The horsmen were deuyded in two partes: the slynge casters, and the archers wente before the hoost, and all the myghty men were formest in ỹ felde. Bachydes hymself was in the ryght wynge of the battayl, and the hoost drewe nye in two partes, and blewe the trompettes. They of Judas syde blewe the trompettes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow tyll nyght. And when Judas sawe that Bachydes hoost was strongest of the ryght syde, he toke wyth hym all the hardymen, and brake the ryght wynge of theyr ordre, and folowed vpon them vnto the mount Azot.

Now when they which were of the left wynge, sawe that the right syde was discomfyted, they persecuted Judas and them that were wyth hym. Then was there a sore battayl, for many were slayne and wounded of both the partes, Judas also himself was killed, and the remnaunt fled. So Jonathas and Symon toke Judas theyr brother, and buryed hym in hys fathers sepulchre in the cyte of Modyn. And all the people of Israel made greate lamentacyon for hym, & mourned longe, sayenge: Alas, that thys worthy

holde be slayne, which delyuered the people of Israel. As for other thynges pertaynynge to the battayls of Judas the noble actes that he dyd, & of hys worthynesse: they are not wryten, for they were very many.

And after the death of Judas, wycked men came vp in all the coastes of Israel, and there arose all such as worke vngodlynesse. In those dayes was there a greate derth in the londe, and all the countre gaue vnto them selues and theirs vnto Bachides and Bachides chose wycked men, and made them lordes in the londe. These sought out and made serch for Judas frendes, and brought them vnto Bachydes: which auenged hymself vpō them wyth greate despyte. And there came so greate trouble in Israel, as was not sence the tyme that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so much as thy brother Judas is dead, there is none like him to go forth agaynst oure enemies, agaynst Bachydes, and such as are aduersaryes vnto oure people. Wherfore thys daye we chose the for hym, to be oure prynce and captayne to order oure battayll. And Jonathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of hys brother Judas. Whē Bachydes gat knowlege therof, he sought for to slaye hym: But Jonathas and Symon hys brother, perceaued that, fled in to the wylderneſſe of Thecua wyth all theyr company, and pytched theyr tentes by the water pole of Asphar.

Which when Bachydes vnderstode, he came ouer Jordane wyth all hys hoost vpō the Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye hys frendes the Nabuthytes, that they wolde lende thē theyr ordynaunce, for they had much. So the chyldren of Jamry came out of Madaba, and toke Jhon, & all that he had, and wente theyr waye wyth it. Then came worde vnto Jonathas, and Symon hys brother, that the chyldren of Jambry made a greate mariage, & brought the bryde from Madaba, wyth greate pompe: for she was doughter to one of the noble princes of Canaan. Wherfore they remembred the bloude of Jhon theyr brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp theyr eyes, and loked: and beholde, there was much a do, and great trayne: for the bridegrome came forth, and hys frendes, and hys brethrē met them wyth tympanys, instrumentes of musyck, and many weapens. Then Jonathas and they that were wyth hym, rose out of theyr shouldynge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to the mountaines, and they toke al theyr substaunce. Thus the mariage was turned to mournynge, and the noyse of theyr melody in to lamentacyon. And so when they had auenged the bloude of theyr brother, they turned agayne vnto Jordane.

Bachydes hearynge this, came vnto the very border of Jordane wyth a greate power vpon the Sabbath daye. And Jonathas sayde to hys company: let vs get vp, and fyght agaynst oure enemyes: for it stondeth not wyth vs to daye, as in tymes past: Beholde, oure enemyes are in oure waye, the water of Jordane vpon the one syde of vs, wyth bankes, fennes and woodes of the other syde, so that there is no place for vs to departe vnto. * Wherfore crie now vnto heauen, that ye maye be delyuered from the power of youre enemies. So they stroke the battayll. And Jonathas stretched out hys honde to smyte Bachydes, but he fled backwarde. Then Jonathas and they that were wyth hym leapte in to Jordane, and swymmed ouer Jordane vnto hym, and there were slayne of Bachydes syde that daye, a thousande men. 2.Pa.20.a 1.Ma.4.b

Therfore Bachydes wyth hys hoost turned agayne to Jerusalem, and buylte vp the castels, and stronge holdes that were in Jewry, Jericho, Emaus, Bethoron, Bethel Thannata, Phara, and Thopo, wyth hygh walles, wyth portes, and wyth lockes: and set men to kepe them, that they myght vse theyr malyce vpon Israel. He walled vp Bethsura, Gazara and the castell at Jerusalem also, and prouyded them wyth men, and vytayles: He toke also the chefest mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kept.

Afterwarde in the. C.liii. yeare in the seconde moneth, Alcymus commaunded, that the walles of the ynnoſt Sanctuary shulde be destroyed, and the buyldynges of the prophetes also. And when he beganne to destroye them, ỳ thynges that he wente about were hyndered: for he was smytten wyth a palsey, and his mouth shut, so that he could nomore speake nor commaunde ony of hys house concernynge hys busynesse. Thus dyed Alcymus in greate mysery at the same tyme. And when Bachydes sawe that Alcy-

mus was dead, he turned agayne to the kynge, and so the londe was in rest. ii. yeares. Then all the vngodly men helde a coũcell, sayenge: Beholde, Jonathas and hys company are at ease, and dwel wythout care Wherfore let vs brynge Bachydes hyther, and he shall take them all in one nyght.

So they wente and gaue Bachydes this councell, which arose to come wyth a greate hoost, and sent letters pryuely to hys adherentes which were in Jewry, to take Jonathas and those that were with him: but they myght not, for the other had gotten knowlege of theyr deuyce. And Jonathas toke. L. men of the countre (which were the ryngleders of them) and slewe them. Then Jonathas and Symon wyth theyr company departed vnto the cyte Bethbessen, which lieth in ỹ wyldernesse, and repayred the decay the roof, and made it stronge. When Bachydes knewe thys, he gathered all hys hoost, and sent worde to them that were of Jewry. Then came he, and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Now Jonathas left hys brother Symon in the cyte, and wente forth hymself in to the countre, and came wyth a certayne nombre, and slewe Odares, and hys brethren, and the chyldren of Phaseron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Symon and hys company, they wente out of the cyte, and brent vp the instrumentes of warre, and fought agaynst Bachydes, and dysconfyted hym. And Bachydes was sore vexed, because hys councell, and trauayle was in vayne. Wherfore he was wroth at the wycked men (that gaue hym councell to come in to theyr londe) and slewe many of the. Then purposed he w̃ his company to go awaye in to hys owne countre: whereof when Jonathas had knowlege he sent ambassiatours vnto him for to make peace w̃ hym, & that he shulde delyuer hym hys prysoners agayne. To the which Bachydes cõsented gladly, & dyd accordyng his desyre: yee and made an ooth, that he shulde neuer do hym harme all the dayes of hys lyfe. So he restored vnto hym all the prysoners that he had taken out of the londe of Juda, and then turned and wente hys waye in to hys owne londe, nother proceded he ony further to come vnto the borders of Juda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

The.x. Chapter.

In the hundreth. x. yeare came Alexander the sonne of noble Antiochus, and toke Ptolomays, whose cytyzens receaued hym, and there he raygned. When Demetrius herde therof, he gathered an exceadynge greate hoost, and wente forth agaynst hym to fyght. Wherfore Demetrius sent letters vnto Jonathas wyth louynge wordes, and prayed hym greatly. For he sayde: we wyll fyrst make peace wyth hym, before he bynde hymselfe wyth Alexander agaynst vs: els he shall remembre the euel that we haue done against him, hys brother and hys people. And so he gaue Jonathas leue to gather an hoost, to make weapens, and to be confederate wyth hym, and commaunded the pledges, that were in the castell, to be delyuered vnto hym.

Then came Jonathas to Jerusalem, and red the letters in the audience of all the people, and of them that were in the castell. And therfore were they sore afrayed, because they herde, that the kynge had gyuen hym licence to gather an hoost. Thus were the pledges delyuered vnto Jonathas whych restored them to theyr elders. Jonathas also dwelt at Jerusalem, and beganne to buylde vp, and to repayre the cyte commaundynge the worke men, to wall it, and the mount Syon rounde about wyth fre stone, to be a stronge holde, and so they dyd. As for the Heythen that were in the castels which Bachydes had made vp, they fled: so that euery man left theyr place and wente in to hys owne countre. Onely at Bethsura remayned certayne of the Jewes, which had forsaken the lawe, and commaundementes of God, for Bethsura was theyr refuge.

Now when kynge Alexander herde of the promyses that Demetrius had made vnto Jonathas, and when it was tolde hym of the battayls, and noble actes, which he, and hys brethren had done, and of the great trauayles that they had taken: he sayde: where shall we fynde such a man? well, we wyll make hym oure frende, and be confederate wyth hym. Upon thys he wrote a letter vnto hym, with these wordes: Kynge Alexander saluteth hys brother Jonathas. We haue herde of the, that thou art a valeyant mã, & mete to be our frend, wherfore this day

we ordene the to be the hyghe preest of thy people, and to be called the kynges frende. (Upon thys, he sente him a purple clothyng and a crowne of golde) that thou mayest consyder what is for oure profyt, and kepe frendshyppe towarde vs.

So in the. vii. moneth of the. C. lx. yeare vpon the solempne feast daye of the tabernacles, Jonathas put the holy rayment vpon hym. Then gathered he an hooste, and made many weapens. Which when Demetrius herde, he was maruaylous sory, and sayde: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendshyppe of the Jewes, for hys owne defence? yet wyll I wryte louyngly vnto the, yee and promyse them dygnyties, and rewardes, that they maye be of my syde. Wherupon he wrote vnto them these wordes: kynge Demetrius sendeth gretynge vnto the people of the Jewes. Where as ye haue kepte youre conuenaunt towarde vs, and continued in oure frendshyppe, not enclynynge to oure enemyes, we were glad, when we herde therof. Wherfore remayne styll and be faythfull to vs: and we shall wel recompense you for the thynges, that ye haue done on oure partye: we shall release you of many charges, and geue you rewardes.

And now I discharge you and all the Jewes from trybutes, I forgeue you the customes of salt, and release you of the crowne dues, of the thyrde parte of sede, and half of the fruite of trees, which is myne owne dewte. These I leaue for you, from thys daye forth: so that they shall not be taken of the lande of Juda nor of the thre cytyes which are added ther vnto out of Samaria, and Galile, from thys daye forth for euermore. Jerusalem also wyth all thynges belongynge vnto, shall be holy and free, yee the tythes, and trybutes shall pertayne vnto it. As for the power of the castell which is at Jerusalem, I remytte and geue it vnto the hyghe preest, that he maye set in it such men, as he shall chose to kepe it. I freely delyuer all the Jewes that are presoners throwow out all my realme: so that euery one of them shall be free from payenge ony trybute, yee euen of their cattel.

All the solempne feastes, Sabbathes, newmones, the dayes appoynted, the thre dayes before and after the feast shall be free to all the Jewes in my realme: so that in them no man shall haue power to do ony iniury, or to moue ony busynesse agaynst ony of them in ony maner of cause. There shall. xxx. M. also of the Jewes be wrytten vp in the kynges hooste, and haue their wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordened certayne, to kepe the kynges strong holdes: yee and some of them shall be set ouer the kynges busynesse, that they maye faythfully deale wyth the same. The Jewes also shall haue prynces of their own, and walke in their owne lawes, as the kynge hath commaunded in the londe of Juda.

And the thre cytyes that are fallen vnto Jewry from the countre of Samaria, and Galile, shall be taken as Jewry, and be vnder one: nother be subiecte to ony straunge lorde, but to the hyghe preest. As for Ptolomays and the londe pertaynynge therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thynges. Moreouer, I wyll geue euery yeare. xv. M. Sycles of syluer out of the kynges checker (which pertaineth vnto me) to the worke of the temple: yee and loke what remayneth (which they that had oure matters in honde in tymes past, haue not payed) that same shall they geue vnto them also. And besydes all thys, the. v. M. Sycles which they toke yearly of the rentes of the Sanctuary, shall belonge vnto the prestes that do seruyce.

Item, who so euer they be that flye vnto the temple at Jerusalem or wythin the liberties therof, where as they are fallen in to the kynges daunger for ony maner of busynes, they shall be pardoned, and all the goodes they haue in my realme, shalbe free. For the buyldynge also and repayrynge of the worke of the Sanctuary, expences shalbe geuen out of the kynges Checker: yee and for the makynge of the walles rounde about Jerusalem, for the breakynge down of the olde, and for the settynge vp of the stronge holdes in Jewry, shall the costes and charges be geuen out of the kynges Checker.

* But when Jonathas, and the people herde these wordes, they gaue no credence vnto them, nother receaued them: for they remembred the greate wyckednesse that he had done vnto Israel, and how sore he had vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had dealte frendly wyth them, and so they stode by hym alwaye. Then gathered kynge Alexander a greate hooste, and brought hys armye agaynst Demetrius. So the two kynges stroke battayl together, but Demetrius 1. Ma. 7. b

Iosephus ca.5.li.13.

hoost fled and Alexander folowed after, and fell vpon them. A myghtye soze felde was it, contynuynge tyll the Sonne wente downe, and Demetrius was slayne the same daye.

F And Alexander sente embassyatours vn to Ptolome the kynge of Egypte wyth these wozdes, sayenge: Foz so much as I am come agayne to my realme, and am set in the trone of my progenitours, and haue got ten the dompynyon, ouercome Demetrius, conquered the londe, and stryken a felde vp hym, so that we haue dyscomfyted both him and hys hoost, and syt in the trone of hys kyngdome. Let vs now make frendshyppe together, geue me thy doughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewardes, and hyr greate dygnyte. Ptolome the kynge gaue answere, saienge: Happy be the daye wherin thou art come agayn to the londe, of thy progenytours, and set in the trone of theyr kyngdome. And now wil I fulfyll thy wyrynge: but mete me at Ptolomays, that we maye se one another, and that I maye mary my doughter vnto the accozdynge to thy desyze. So Ptolome wente out of Egypte wyth hys doughter Cleopatra, and came vnto Ptolomays in the. Cliii yeare: where kynge Alexander met hym, and gaue Alexander hys doughter Cleopatra, and maryed them at Ptolomays wyth greate wozshyppe, lyke as the manet of kynges is to be.

Then wzote kynge Alexander vnto Jonathas, that he shulde come and mete hym. So he wente honozably vnto Ptolomays, and there he met the two kynges, and gaue them greate pzesentes of golde and syluer, and founde fauoure in theyr syght. And there came together agaynst Jonathas certayn wycked men and vngracyous personnes of Israel, makynge complaynres of hym, but the kynge regarded them not. As foz Jonathas, the kynge commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kynge appoynted hym to syt by hym, and sayde vnto hys pzynces. Go wyth hym in to the myddest of the cyte, and make a pzoclamacyon, that no man complayn against hym of ony matter, and that noman trouble hym, foz ony maner of cause.

So it happened that when hys accusers sawe the wozshyppe which was pzocalmed of hym, and that he was clothed in purple, they fled euerychone. And the kynge made much of hym, wzote hym amonge his chefe frendes, made hym a duke, and partaker of hys dompynyon. Thus Jonathas wente agayne to Jerusalem wyth peace, and gladnesse. In the. C. lxv. yeare came Demetrius the sonne of Demetrius from Creta in to hys fathers londe: whrof when Alexander herde tell, he was ryght soze, and returned vnto Inttoche. And Demetrius chose. * Appollonius (which had the gouernaunce of Celosyzia) to be hys captayne.

So he gathered a greate hoost, and came vnto Jamnia, and sente wozde vnto Jonathas the hyghe pzest, sayenge: Darrest thou wythstonde vs thy self alone? As foz me, I am but laughed to scozne and shamed, because thou pzouest thy strength agaynst vs in the mountaynes. Now therfoze yf thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs pzoue oure strength together: thou shalt fynde, that I haue valeaunt men of warre wyth me: & shalt know who I am, and the other that stonde by me: which saye, that youre fote is not able to stonde before oure face, foz thy fathers haue bene twyse chaced in to theyr owne londe. And now, how wylt thou be able to abyde so greate an hoost of hozsmen and fotemen in the felde, where as is nother rocke, stone, noz place to flye vnto.

When Jonathas herde the wozdes of Appollonius, he was moued in hys mynde: wherfoze he chose. x. thousande men & wente out of Jerusalem, and Symon hys brother met hym foz to helpe hym: And they pitched theyr tentes at Joppa, but the cyte kepte hym fozth, foz Joppa was an holde of Appollonius. Then Jonathas layed sege to it and they that were in the cyte, foz very feare let hym in: and so Jonathas wanne Joppa. Appollonius hearynge of thys, toke thze thousande hozsmen, with a greate hoost of fote men, & wente as though he wolde go to Azotus, and came immedyarly in to the playne felde: because he had so many hozsmen, and put hys trust in them. So Jonathas folowed vpō hym to Azotus, and there they stroke the battayll. Now had Appollonius lefte a. M hozsmen behynde them pzyuely in the tentes. And when Jonathas knewe that such wayte was layed behynde them, they wente rounde aboute the enemies hoost, and shot dartes at the people from the mozynge to the euenynge. As foz Jonathas people, they kepte theyr ozde as he had commaunded them, and the

mennes horses were euer labourynge.

Then brought Symon forth his hoost, and set them agaynst the fote men. For the horsmen were weery already. So he discomfited the, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their God, that they myght there saue their lyues. But Jonathas set fyre vpon Azotus, and all the cytyes rounde aboute it, and toke their goodes, * and brent vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brent wel nye.viii. thousande men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where the men of the cyte came forth, and met hym wyth greate worshyppe. After this went Jonathas and his hoost agayn to Jerusalem, wyth greate substaunce of good. And when kyng Alexander herde these thynges, he thought to do Jonathas more worshypp, and sent hym a colar of golde, as the vse is to be geuen vnto such as are of the kynges nerre bloude. He gaue hym also the cyte of Accaron (wyth the londes belongynge therto) in possessyon.

The.xi.Chapter.

AND the kynge of Egypte gathered an hoost, (lyke the sonde þ̄ that lyeth vpon the see shore) and many shyppes: and wente aboute thorow deceate to opprese the kyngdome of Alexander, and to bryng it vnto his owne realme. Upon this he toke his iourneye in to Syria, and was lorde in to the cyties, and men came forth to mete hym: for kynge Alexander had commaunded them so to do, because he was his father in lawe. Now when Ptolome entred into any cyte, he lefte men of warre to kepe it, and thus he dyd thorow out all the cyties. And whē he came to Azotus, they shewed hym the temple of Dagon & Azotus, * that was brent vp, wyth the other thinges which were destroyed, the dead bodies cast abrode and the graues that they had made by the hye hyde. for such as were slayne in þ̄ felde: And tolde the kynge that Jonathas had done all these thynges, to þ̄ entēt they myght get hym euell will. But the kynge sayde not a worde therto.

And Jonathas met the kynge with great honour at Joppa, where they saluted one another, and to be their rest. So when Jonathas had gone wyth the kynge, vnto the water þ̄ was called Eleutherus, he turned agayne to Jerusalem. Now Ptolome had gotten the dompnion of the cyties vnto Seleucya vpon the see coast, ymagynyng wycked counceis agaynst Alexander, and sent embassyatours vnto Demetrius, sayenge: Come let vs make a bonde betwixte vs, so shall I geue the my doughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he slaundred Alexander, because he wolde haue had his realme.

Thus he toke his doughter from hym, gaue her vnto Demetrius, and forsoke Alexander, so þ̄ his malyce was openly knowne And Ptolome came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egypte and of Asya. In þ̄ meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst hym. But when Alexander herde of this, he came to warre agaynst hym. So kynge Ptolome brought forth his hoost, and met hym with a myghtie power, and chaced hym awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomes honoure increased. And Zabdiel the Arabyan smote of Alexanders heade, and sent it vnto Ptolome. But the thyrde daye after, dyed kynge Ptolome hymselfe: and they whom he had set in the stronge holdes, were slayne of those that were wythyn the cyties. And Demetrius raygned in the hundreth and seuen and syxtie yeare.

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine vngodly persones (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged the castel. So when he herde it, he was angrie, and Immediatly came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake wyth hym in all the hayst. Neuertheiesse when Jonathas herde this he commaunded to beseege it. He chose also certayne of the elders and preistes of Israel, and put hymselfe in the parell and toke wyth hym golde, syluer, clothynge, and dyuerse presentes: and wente to Ptolomays vnto the kynge, and founde hym gracious.

And though certayne vngodly men of

hys owne people made complaynte vpon
1.ma.10.b hym, yet the kynge intreated hym, * lyke
as hys predecessours had done before: and
promoted hym in the syght of all hys fren-
des, confyrmed hym in the hyghe presthode
wyth all the worshyppe that he had afore,
and made hym hys cheke frende. Jonathas
also desyred the kynge that he wolde make
1.ma.10.b Jewry free, * wyth the thre head cytyes of
Samaria and the londes pertaynynge ther
to: vpon thys dyd Jonathas promyse hym
thre C. talentes. Where vnto the kynge con
sented, and gaue Jonathas wrytynge of the
same conteynynge these wordes: kynge De
metrius sendeth gretynge vnto hys brother
D Jonathas and to the people of the Jewes.
We sende you here a copy of the lettre
which we dyd wryte vnto oure elder Las-
thenus, concernynge you, that ye shulde
knowe it.

Kynge Demetrius sendeth gretynge vn
to Lasthenus hys elder. For the faithfulnes
that oure frendes the people of the Jewes
kepe vnto vs, and for the louynge kyndnes
which they beare towarde vs: we are de-
termyned to do them good. Wherfore we
ordene all the coastes of Jewry wyth the
thre cyties, Lyda and Ramatha (which are
added vnto Jewry from Samaria) and all
the londes pertaynynge there vnto, to be fre
ly separated for such as do sacrifyce in Jeru
salem: both concernynge the paymentes
which the kynge toke yearly afor tyme, and
the frutes also of the earth and trees. As for
other tythes and tributes that belonged vn
to vs, we dyscharge them therof from thys
tyme forth. In lyke maner we graunte vn-
to them all the customes of salt and crowne
tares, which were brought vnto vs. And
thys fredome shall they haue fyrme and sted
fast, from thys tyme forth for euermore.
Therfore se that ye make a copy of these our
letters, and delyuer it vnto Jonathas: that
it maye be kepte vpon the holy mount in a
conuenient place.

E After thys, when Demetrius the kynge
sawe that thys londe was in rest, and that
no resystaūce was made hym: he sent awaye
all his hoost euery man to hys owne place,
excepte an armye of straungers, whom he
brought from the Iles of the Heythen, wher
fore all hys fathers hoost had euell wyll at
1.Ma.11.f hym. * Now was there one Tryphon (that
had bene of Alexanders parte afore) whych
when he sawe that all the hoost murmured
agaynst Demetrius: he wente to Emalcuel
the Arabyan (that brought vp Antyochus
the sonne of Alexander) and laye for vpon
hym, to delyuer hym thys yonge Antio-
chus: that he myght raygne in hys fathers
steade. He tolde hym also what greate euell
Demetrius had done, and how hys men of
warre loued hym not: and so remayned the
re a longe season.

And Jonathas sent vnto kynge Deme-
trius, to dryue them out which were in the
castell at Jerusalem and in the other refu-
gies, for they dyd Israel greate harme. So
Demetrius sent worde vnto Jonathas, sa-
yenge: I wyll not onely do these thynges
for the, and thy people, but at tyme conue-
nient I wyll do both the, and thy people
greate worshyppe. But now thou shalt do
me a pleasure, yf thou wylt sende me men to
helpe me: for all myne armye is gone fro
me. So Jonathas sent hym .iii. M stronge
men vnto Antiochе, and they came vnto the
kynge: wherfore the kynge was very glad
at theyr commynge. But they that were of
the cyte (euen an. C. xx. thousande men) ga-
thered them together, and wold haue slayne
the kynge, which fled in to hys courte: and
the cytesyns kepte the streetes of the cyte, and
beganne to fyght.

Then the kynge called for the Jewes
helpe, which came vnto hym all together,
and wente abrode thorow the cyte, and slew
the same dye an hundreth. M. men: set fyre
vpon the cite, gat many spoiles in that daye,
and delyuered the kynge. So when the cy-
tesyns sawe that the Jewes had gotten
theyr wyll of the cyte, and they them selues
dysspoynted of theyr purpose: they made
theyr supplycacyon vnto the kynge, sa-
yenge: Graunte vs peace, and let the Jewes
ceasse from troublynge vs, and the cyte,
and vpon thys they cast awaye theyr wea-
pens. Thus they made peace, and the
Jewes gat greate worshyppe in the syght
of the kynge, and in the syght of all that
were in hys realme, and were spoken of
thorow out the kyngdome: and so they
came agayne to Jerusalem wyth greate
goodes.

So the kynge Demetrius sat in the trone G
of hys kyngdome, and had peace in hys
londe. Neuertheles he dyssembled in al that
euer he spake, and wythdrewe hymselfe
from Jonathas, nother rewarded hym ac-
cordynge to the benefytes which he had
done for hym, but troubled hym very sore.
After thys came Tryphon agayne wyth
yonge Antiochus, which raygned, and was
crowned kyng. The there gathered vnto hi

all the men of warre, whō Demetrius had put awaye these fought agaynst Demetrius, which fled and turned his backe. So Cripho toke the Elephantes, and wanne Antioche. And yōge Anthiochus wrote vnto Jonathas, sayēge: I confirme the in thy prelhode, & make the ruler of. iiii. coūtrees that thou mayest be a frende of the kynges.

Upon this he sent him goldē vessel to be served in, & gaue hym leue to drynk in gold & be clothed in purple, and to weare a coyne of golde, he made his brother Symō al so captayne, from the coastes of Tyrus vnto the borders of Egipte. Thē Jonathas toke his journey, & wente thorow ꝑ cyties beyonde ꝑ water (of Jordane) & all ꝑ men of warre of Syria gathered thē vnto hym for to helpe him. So he came vnto Ascalon, & they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burninge vp and spoylinge the plaine that were aboute the cite.

And the citesyns of Gaza submytted thē selues vnto Jonathas, which made peace with thē, but toke of their sonnes to pledge, sent thē to Jerusalē, and wente thorow the countre vnto Damascus. Now when Jonathas herde that Demetrius princes were come into Cades (which is in Galile: with a greate hoost, purposinge to put Demetrius out frō medlinge with the realme: he came agaynst them, and lefte Symō his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace with him, which he graūted thē, and afterwarde put them out from thence, toke the cite, and set mēs kepe it. And Jonathas with hys hoost came to the water of Genesar, & by tymes in the morynge gat thē to the playne felde of Hasor.

And beholde, the hoostes of the Heithen met thē in the felde, & layed watch for thē in the mountaynes: so that when Jonathas came agaynst them, the other (which were layed to watch) rose out of their places, & fought, and they that were of Jonathas syde, fled euery man: and there was not one of them left, excepte Mathathias the sonne of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rēte his clothes, layed earth vpon his heade, made his prayer, and turned agayne to thē in the felde: where they fought together, & he put thē to flyght. Now when his owne men that were fled, sawe this: they turned agayne vnto hym, and helped him to folow vpon all their enemies vnto their tentes at Cades. So there were slayne of the Heithē the same daye, iii. M. men, and Jonathas turned agayne to Jerusalem.

The.xii.Chapter.

Jonathas seynge that the tyme was mete for him, chose certayn mē & sent thē vnto Rome for to stablish & to renue * the frendshipe with thē. He sent letres also vnto Sparta, and to other places in lyde manet. So they wēte vnto Rome & entred in to ꝑ councell, & saide Jonathas ꝑ hygh prest & the people of ꝑ Jewes sent vs vnto you, for to renue ꝑ olde frendshippe & bōde of loue. Upon this ꝑ Romaynes gaue thē fre passportes, ꝑ mē shulde lede thē home in to the londe of Juda peaceably. And this is the copy of the lettres that Jonathas wrote vnto the Spartians. * 1.Mac.8.a

Jonathas the hygh prest, with the elders, prestes, and the other people of the Jewes, sende gretinge vnto ꝑ Spartians their brethē. There were lettres sente longe ago vnto Onias the high prest, frō Arius which than raigned amōge you, that ye are oure brethren, as the wrytinge made ther vpon specifieth, And Onias intreated ꝑ embassitoure that was sent honorably, and receaued the lettres: wherin there was mencion made of the bonde of loue and frendshippe. But as for vs, we nede no such wrytinges: for why, we haue the holy bokes of scripture in oure hondes to oure comforte. Neuertheles we had rather sende vnto you, for thē renuynge of the brotherhode and frendshippe: lest we shulde be straūge vnto you, for it is longe, sence ꝑ tyme that ye sent wolde vnto vs. Wherfore in ꝑ sacrifices ꝑ we offre & other ceremonies vpon ꝑ hyghe solēpne dayes & other we alwaye remembre you without ceassinge (like as reason is, & as it becōmeth vs to thynke vpon oure brethren) yee and are right glad of youre prosperous honoure.

And though we haue had greate troubles and warres, so that the kynges aboute vs haue foughten againste vs: yet wolde we not be greuous vnto you nor to other of oure louers & frendes in these warres. For we haue had helpe frō heaue, so that we are deliuered, and our enemies subdued. Wherfore we chose Numenius ꝑ sonne of Antiochus and Antipater the sonne of Jason, & sente thē vnto the Romaynes, for to renue

the olde bonde of frenshippe and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure lettres, concerninge the renouacion of oure brotherhode. And now ye shal do right wel, to geue vs an answere there vnto.

C And this is the copy of the wrytinge, which Areus the kynge of Sparta sente vn to Onias: Areus kynge of the Spartians sendeth grettinge vnto Onias the hye preest. It is foude in wrytinge, that the Spartians and Jewes are brethren, and come of ꝑ generacion of Abraham. And now for so much as this is come to oure knowlege, ye shal do wel, to wrte vnto vs of youre prosperite as for vs, we haue written oure mynde vnto you: Oure cattell and goodes are yours: and yours, ours. These thinges haue we commaũded to be shewed vnto you.

When Jonathas herde, that Demetrius princes were come forth to fight against him with a greater hoost thẽ afore, he wente frõ Jerusalem, and met them in the londe of Hemath, for he gaue thẽ not space to come in to his owne countre. And he sent spyes vnto their tentes, which came agayne and tolde hym, that they were appoynted to come vpon him in the night season. Wherfore when the Sonne was gone downe, Jonathas commaunded his men to watch all the night, and to be ready with weapens for to fight: and set watchmen rounde aboute the D hoost. But when the aduersaries herde that Jonathas was ready with his men to the battayll, they feared and were afrayed in their hartes, and kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not tyll the morninge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon thẽ, but he might not ouertake them, for they were gone ouer the water Eleuterus. So Jonathas departed vnto ꝑ Arabiãs (which were called Zabadei) slew them, & toke their goodes. He proceded furthur also, and came vn to Damascus, & wente thorow all that coũtre But Simon his brother toke his iourney and came to Ascalon & to the nerte strõg holdes, departinge vnto Joppa, and wãne it. For he herde: that they wolde stonde of Demetrius partie: wherfore he sent men of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with thẽ for to buylde vp the strõge holdes in Jewry and the walles of Jerusalem, to set vp an hygh wal betwixte the castel and ꝑ cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.

Upon this they came together for to buylde vp the cite: and for much as the wall vpon the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stroge, settinge gates & lockes vpon it. Now when * Triphõ purpo- C sed to raigne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afra- 1. Ma. yed that Jonathas wolde not suffre hym, but fyght agaynst hym. Wherfore he wente aboute to take Jonathas, and to kill hym.

So he departed, and came vnto Bethsan Then wente Jonathas forth against him to the battayll wyth forty thousande chosen mẽ, and came vnto Bethsan also. But whẽ Triphõ sawe that Jonathas came with so greate an hoost to destroye him, he was afrayed: and therfore he receaued hym honorably, cõmended him vnto all his frendes gaue him rewardes, and commaunded his men of warre to be as obedient vnto hym as to hymself.

And saide vnto Jonathas: why hast thou caused thys people to take such trauayle, seynge there is no warre betwixte vs: Therfore sende them home agayne, and chose certayne men to watte vpõ the, and come thou with me to Ptolomais for I wil geue it ꝑ, with the other stronge holdes, men of warre and their officers: As for me, I must departe, this is only the cause of my cõmynge Jonathas beleued hym, and dyd as he said puttinge awaye his hoost, which wente in I to the lõde of Juda. He kepte but. iii. M. by him wherof he sente. ii. M. in to Galilee, and one M. wente withimself.

Now as soone as Jonathas entred in to Ptolomais, the citesyns sperred the gates of the cite, and toke hym, and slewe all them with the swearde, that came in wyth hym. Then sent Tryphon an hoost of fote men & horsmen in to Galile and in to the greate playne felde, to destroye all Jonathas compayny. But when they knew that Jonathas was taken, and all they slayne that wayted vpon him: they toke councell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne: as for the other, they wente in to the londe of Juda peaceably, & bewayled Jonathas, & them that were with him right sore.

And Israel made greate lamentacion. The all the Heithen ỳ were rounde aboute them, sought to destroye thẽ. For they sayde: now haue they no captayne, nor ony mã to helpe them. Therfore let vs ouercome them, and rote out their name frõ amonge men.

The.xiii.Chapter.

NOw whan Symon herde that Triphõ gathered a greate hoost to come in to the londe of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse and care: He came vp to Jerusalẽ, and gathered the people together, and gaue thẽ exortacion, sayenge: ye knowe what greate battayls I and my brethren & my fathers house haue stryken for the lawe & the Sanctuary, and what maner of troubles we haue sene: thorow occasiõ wherof * all my brethren are slayne for Israels sake, & I am left alone. And now let not me spare myne owne lyfe in ony maner of trouble, for I am no better then my brethren: but will auenge my people and the Sanctuary, oure children and oure wyues: for all the Heithẽ are gathered together, to destroye vs of very malyce.

At these wordes the hartes of the people were kyndled together, so that they cryed with a loude voyce, sayenge: Thou shalt be oure captayne in steade of Judas & Jonathas thy brethrẽ, ordre thou oure battayll, & what so euer thou commaũdest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish al ỳ walles of Jerusalẽ, which he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalomus wt a fresh hoost vnto Joppa, which dyde them out ỳ were in the castell and remayned there hymself. Triphon also remoued from Ptolomais with a greate armye, to come in to the londe of Juda, and Jonathas wt hym beynge in warde. And Symõ pitched his tẽtes at Addus before ỳ playne felde.

But when Triphõ knewe that Symon stode vp in steade of his brother Jonathas, and that he wolde warre agaynst hym: he sent messaũgers vnto him, sayenge: Where as we haue kepte Jonathas thy brother, it is for money that he is owenge in the kynges accompte, concernynge the busynesse ỳ he had in hõde. Wherfore sende now an. C. talẽtes of syluer and his two sonnes for suerties, that whẽ he is lette forth he shal not forsake vs: and we shal sende him agayne. Nevertheless Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be delyuered vnto him: lest he shulde be the greater enemye agaynst ỳ people of Israel, and say because he sent him not the money and the childre, therfore is Jonathas dead.

So Symon sent him the children and an C hundreth talentes, but he dyssembled, & wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, ỳ ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon that he shulde make hayst to come by the wyldernesse, and to sende them vytales: And Triphõ made redy al his horsmen to come that same night. Neuertheless it was a very greate snowe, so ỳ he came not in Galaadithim. And whẽ he drewe nye Baschama, he slew Jonathas and his sonnes there, and thẽ turned for to go home in to his owne londe.

Thẽ sente Symon for to fet his brothers dead coarse, and buried it in Modin his fathers cite. So al Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulcre of his father and his brethrẽ a buyldynge hygh to loke vnto of fre stone behinde & before: and set vp seuen pylers, one agaynst another (for his father, his mother and foure brethren) & set greate pilers rounde aboute, with armes vpon them for a perpetuall memory, and carued shippes beside the armes: ỳ they might be sene of men sayllinge in ỳ see. This sepulcre wich he made at Modin, stondeth yet vnto this daye.

D *Now as Triphon wente forth to walke with the ponge kynge Antiochus, he slewe hym trayterously, and raigned in his steade crowned himself kynge of Asia, & dyd much euell in the londe, Symon also buylte vp the castels in Jewry, makynge them stõge wyth towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre hym, that he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after this maner. Joseph. vlpre. 18, lib. 13.

Demetrius ỳ kynge sendeth gretinge vnto Symon the hygh preest his frende, with the elders and people of the Jewes. The

golden crówne and p;ecious stone that ye sente vnto vs, haue we receaued: & are ready to make a stedfast peace with you, yee & to w;yte vnto oure officers, fo; to release you, cōcerninge ꝑ thinges wherin we made you fre: and the appoyntmēt that we make with you, shalbe firme & stable. The stróge holdes which ye haue buylded, shal be your owne. As fo; ony ouerlight o; faute committed vnto this daye, we fo;geue it, and ꝑ crowne tare ꝑ ye ought vs allo. And where as was ony other trybute in Jerusalem, it shall now be no tribute: and loke who are mete amonge you to be in oure courte, let them be w;ittē vp, that there maye be peace betwirte vs.

C Thus the yock of the Heithen was taken from Jsrael, in the hundzeth and seuentie yeare. And the people of the Jewes begāne to w;ite in their lettres and actes on this ma-
1. Macha. 14.d ner: * Jn the first yeare of Symō the hygh p;est and p;ince of the Jewes.

Jn those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp o;dinaunce of warre. And wanne a towe, which he toke. So they that gat in to the towe leapte in to the cyte, which was in a greate feare: Jn so much that the people of the cyte rente their clothes, and clymmed vp vpon the walles with their wyues and childzen, beseckynge Symon to be at one with them, sayenge.

O rewarde vs not after oure wickednes, but be gracious vnto vs, and we shal do ꝑ
F seruyce. Then Symon fo; very pite, wolde fight nomo;e agaynst them, but put them out of the cyte, and caused the houses (wher in the ymages were) to be clensed: and so entrend the cyte with Psalmes of p;aysse, geuynge thankes vnto the LORDE. So whē he had cast al abhominations out of the cite he set such men in it as kepte the lawe of God, and made the cite stróge, and buylded a dwellinge place fo; himself.

Now when they in the castell at Jerusalem were kepte so straitely, that they coulde not come fo;th no; in to countre, and might nether bye no; sell: they were very hungrie, and many of them famished to death: Jn so much that they besought Symon to be at one with them, which he graunted them. So he put them out from thence: and clensed the castell from fylthynesse. And vpon the.xxiii. daye of the seconde moneth in the Clxxi. yeare they entred in to it with thankesgeuynge and braunches of palme trees with harpes, crowdes, cymbals, and lutes,

synginge psalmes and songes of p;aysse vnto God fo; that the greate enemy of Jsrael was ouercome.

And Symon o;dened that the same daye shulde be kepte euery yeare in gladnesse, & made stronge the hyll of the temple that was beside the castell, where he dwelt himself with his company. Symon also perceaued vpnge that John his sonne was a myghtie man of armes, made him captayne of al the hoostes, and caused hym to dwell at Gaza.

The.xiiii. Chapter.

Jn the Clxxii. yeare gathered kynge Demetrius his hoost, & departed vnto Media, to get hym helpe fo; to fyght agaynst Typhon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his bo;ders he sent one of his p;inces to take hym alyue and to b;ynge hym vnto hym. So he went and slewe Demetrius hoost, toke hymselfe, b;ought hym to Arsaces, which kepte hym in warde. And all the londe of Juda was in rest, so longe as Symō lyued: fo; he sought the wealth of hys people, therfo;e were they glad to haue hym fo; their ruler, and to do hym wo;shippe alwaye.

Symon wanne the cite of Joppa also fo; an hauen towne, and made it an intraunce in to the Jles of the see. He enlarged the bo;ders of his people, and cōquered them mo;e londe: He gathered vp many of their people that were p;esoners: he had the dominion of Gaza, Bethsura & the castell, which he clensed frō fylthines, and there was no mā that resisted him: So that euery man tylled his grounde in peace, the londe of Juda & ꝑ trees gaue their frute and encrease. The
B elders sat all in iudgement, and toke their deuyce fo; the wealth of the lōde: the yonge men put on wo;shippe and harnesse vpon them. He p;ouyded vytayles fo; the cyties, and made goodly stronge holdes of the: so that the fame of his wo;shippe was spoken of vnto the ende of ꝑ wo;lde. * Fo; he made 1.ma.
peace thoro;ow out the londe, and Jsrael was 1.Ma
full of my;th and iope.

Euery mā sat vnder his vyne and fygge trees, and there was no mā to fraye them awaye there was none in the lōde to fyght agaynst them, fo; then the kynges were ouercome. He helped those that were in aduersite amōge his people, he was di;igit to se the lawe kepte: as fo; such as were vngodly &

wicked, he toke them awaye. He set vp the Sanctuary, and entreased the holy vessels of the temple.

When the Romaynes and Spartians had gotten worde, that Jonathas was dead, they were vyght sory. But when they herde that Symon hys brother was made hygh preest in hys steade, and how he hadde wonne the londe agayne wyth the cyties in it: they wrote vnto hym in tables of laton, to renue the frendshippe and bonde of loue, which they had made afore wyth Judas and * Jonathas hys brethren. Which wrytynges were red before the congregacion at Jerusalem.

And this is the copy of the lettres, that the Spartians sent: The Senetours, and citizens of Sparta sende gretinge vnto Simon the greate preest with the elders, preestes and the other people of the Jewes their brethren: When youre embassitours that were come vnto oure people, certifyed vs of your worshipe, honoure and prosperous wealth: we were glad of their comminge, and haue written the earande which they spake before the councell of the people: namely, that Numenius the sonne of Antiochus, & Antipater the sonne of Jason the Jewes embassatours are come vnto vs, for to renue & make frendshippe wyth vs. Upon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be written in the speciall bokes of the people, for a perpetuall memory vnto the Spartians: yee and that we shuld sende a copy of the same vnto Symon the greate preest.

After this dyd Symon sende Numenius vnto Rome, with a golden shilde of a thousande pounde weight, to confirme the frendshippe with them: which whē the Romayns vnderstode, they said: what thankes shall we recompence agayne vnto Symon & his children? For he hath stablished his brethre, and ouercome the enemies of Israel. Wherfore they graunted him to be free. And all this wrote the Jewes in tables of laton, & nayled it vnto the pylers vpon the mount Sion. The copy of the wrytinge is this:

The.xviii. daye of the moneth, * Elul in Asaramel, yeare in the thirde yeare of Symon the hygh preest, in ỹ greate congregacion of preestes, rulers of the people, & elders of the countre at Asaramel, were these wordes openly declared:

For so much as there was much warre in oure londe, therfore Symon ỹ sonne of Mathias (come of the children of Jareb) and his brethren, put them selues in parell, and resisted the enemyes of their people: that their Sanctuary and lawe might be mantayned, and dyd their people greate worshippe. Jonathas in like maner, after ỹ he had gouerned his people & bene their hygh preest dyed, and leyeth buryed beside his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and vtterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent much of hys owne money, weapened the valeaūt mē of his people, gaue them wages, made stroge ỹ cities of Juda, with Bethsura that lyeth vpon the borders of Jewry, (where the ordinaunce of their enemyes laye somtyme) & set Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpon the see, and Gaza that bordreth vpon Azotus, (where the enemyes dwelt afore) and there he set Jewes to kepe it: and what so euer was mete for the suddaynge of the aduersaries, that layed he there in. Now whē the people sawe the noble actes of Symō, and what worshippe he purposed to do for them, his godly behauoure, and faythfulnesse whych he kepte vnto them, & how he sought by al wayes ỹ wealth of his people, because he dyd all this, therfore they chose him to be their prince & hygh preest. And in his tyme they prospered wel by him, so ỹ the Heithē were take out of their londe: & they also which were in the cite of David at Jerusale in the castell (where they wente out and defiled al thinges that were about the Sanctuary, and dyd greate harme vnto clēnes) & Symō put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Jerusalem.

And kynge Demetrius confirmed him in his hygh preesthode, made hym his frende, & dyd hym greate worshippe. For he herde ỹ the Romayns called ỹ Jewes their frendes, louers, and brethren: how honorably they receaued Symons embassatours: how the Jewes & preestes consented that he shulde be their prince & hygh preest perpetually (tyll God rayse vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary: and to set officers vpō the workes, therof, ouer the lōde, ouer the weapens, ouer the houses of defence, to make prouysion for the holy thynges, and to be obeyed of euery man, and all the wrytynges of the

londe to be made in his name: ꝑ he shulde be clothed in purple and golde, and that it shulde be laufull for none of the people nor prestes to breake ony of these thynges, to withstonde his wordes, nor to call ony congregacion in the londe without hym: that he shulde be clothed in purple, & weare a colar of golde: And yf there were ony which disobeyed or brake this ordinaunce, that he shulde be punysshed.

So all the people consented to alowe Symon, and to do accordynge to these wordes. Symon also himself toke it vpon hym, and was contente to be the hygh prest, the captayne and prynce of the Jewes and prestes, and to gouerne them all. And they commaunded to make this wrytinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symō & his posterite might haue it.

The.xv.Chapter.

MOreuer, kynge Antiochus the sonne of Demetrius sente letres from the Iles of the see, vnto Symon the hygh prest and prynce of the Jewes, and to all the people, conteynynge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hygh prest and to the people of the Jewes. For so much as certayne wicked men haue gotten the kyngdome of our progenitours. I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherfore I haue gathered a greate hoost and made shippes of warre: that I maye go thorow the coūtre, and be auenged of them which haue destroyed oure londe, and wasted many cities in my realme. And therfore now I make the free also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: yee I geue the leaue to coyne money of thine owne within thy londe. As for Jerusalem, I wil that it be holy and free: and all the weapens and houses of defence which thou hast builded and kepest in thine hondes, shal be thine. Where as ony thinge is or shall be owenge vnto the kynge, I for geue it the, from thys tyme forth for euermore. And when we haue optayned oure kyngdome, we shall do the, thy people and the temple greate worshyppe: so that youre honoure shall be knowne thorow out the whole worlde.

In the.clxxiii.yeare were Antiochus into his fathers londe, & all the men of warre came together vnto hym, so that fewe were left with Typhon. So the kynge Antiochus folowed ꝑ him, but he fled vnto Dora, which lyeth by the see syde, for he sawe ꝑ there was myschefe commynge vnto hym, and that his hoost had forsaken him. Then came Antiochus vnto Dora with an hundreth and twentye thousande men of armes vpon fote, and eyght thousande horsmen. So he compassed the cyte rounde about, & shyppes came by the see. Thus they vexed the cyte by londe and by water, in so much that they suffred no man to go in nor out.

In the meane season came * Numenius (& they ꝑ had bene with him) from the cyte of Rome, hauynge lettres wrytten vnto the kynges and prouynces, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolome ꝑ kynge. The embassatours of the Jewes oure frendes beynge sent frō Symon the hygh prest and from the people of the Jewes, came vnto vs, for to renue the olde frendshippe and bonde of loue, and brought a shilde of golde weyenge a thousande poūde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges & prouinces, to do thē no harme, nor to take parte agaynst thē, their cities, nor coūtres, nether to mayntene their enemyes agaynst thē. If there be ony wycked personnes thes fore fled frō their countre vnto you, delyuer thē vnto Symon the hygh prest, ꝑ he maye punysh thē accordynge to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Araba, Arsaces and to all regions: as Sāsanes, to them of Sparta, Delo, Mido, Sydon, Caria, Samos, Phamphilia, Lycia, Halicarnassum, and to Rhodes: to Faselis, Coo, Syda, Arado, Gortyna, Gnydum, to Cypres and to Cyren. And of euery lettre they sent a copy to Symon the hygh prest & to ꝑ people of the Jewes. So Antiochus the kynge brought his hoost vnto Dora the seconde tyme, to take it: where he made dyuers ordinaunces of warre, & kepte Typhō in, that he shulde not come forth. Then Symon sent Antiochus two thousande chosen men to helpe him with golde, syluer and other plenteous gear: Neuertheles he wold not receaue them, but brake all the couenaunt which he made with Symon afore, and withdrewe hymself from hym.

he sent Athenobius also a frende of his vnto Symon for to reason wt him, sayenge: ye withholde fro me Joppa and Gaza) with the castell that is at Jerusalem) wich are cities of my realme, whose borders ye haue destroyed, and done greate euell in the lōde hauynge the dominacion in many other places of my kingdome. Wherfore delyuer now the cities which ye haue taken, with ỹ tributes of the places that ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundreth talentes of syluer, for and for the harme that ye haue done in the cytes and for the trybutes of the same, other fyue hundreth talentes. If no, we shall come and fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe the greate worshyppe & honoure of Symon in golde, syluer and so greate plenty of ornamentes: he marueyled, and told Symō as ỹ kinge commaunded hym. Then answered Symō and sayde vnto hym:* As for vs, we haue neither take other mens londe, nor withholde them, but only our fathers heretage, which oure enemies had vnrighteously in possessi in a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concer nynge Joppa and Gaza, they dyd greate harme to oure people & in oure londe, yet will we geue an C. talentes for them.

Nevertheles Athenobius answered hym not one word, but turned agayne wrothful vnto the kynge, & told him al these wordes, and the greate dignite of Symon with all that he had sene, and the kynge was very angrie. In the meane tyme fled Tryphon by shippe vnto Orthosaida. Thē the kynge made Cendebeus captayne of ỹ see coast, & gaue hym an hoost of fote men and horsmen, commaundinge hym to remoue the host towarde Jewry, and to buylde vp the ryte of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for the kynge hymself, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and beganne to vexe ỹ people, to treade downe Jewry, to take the people preſoners & slaye them and * to buylde vp Cedron: where he set horsmen and other mē of warre that they myght come forth and go thorow the stretes of Jewry, lyke as the kynge had commaunded hym.

The.xvi.Chapter.

The.xvi Chapter Fo.lxxix.

THen came Jhon vp from Gaza, and tolde Symon hys father, what Cedebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Jhon, and sayde vnto them: I and my brethren and my fathers house, haue euer from oure youth vp vnto this daye, foughten agaynst the enemyes of Israel, and God gaue vs good fortune to delyuer Israel oftymes. And now for so much as I am olde, be ye in stede of me and my brother, to go forth and fyght for oure people, and the helpe of God be wt you. So he chose.xx. M. fyghtinge men of the countre, with horsmen also, which were forth agaynst Cendebeus and rested at Modin. 1.ma.13.a

In the morninge they arose, and wente to the playne felde: and beholde a myghtye greate hoost came agaynst thē, both of fote mē & horsmē. Now was there a water broke betwixte them, & Jhon remoued the hoost to warde them. And when he sawe that ỹ people was afrayed to go ouer the water broke he wente ouer fyrst himself: and the men seynge this, folowed hym.

Then Jhon set his horsmen & fote men in order, the one by the other, for their enemies horsmen were very many. But when they blew vp the prestes trompettes, Cendebeus fled wt his hoost, wherof many were slayne, and the remnaunt gat them to their stronge holde Judas also Jhōs brother was wouded at the same tyme. And Jhon folowed styll vpon the enemies, till he came to Cedron * which he buylded. The enemies fled also vnto the townes that were in the feldes of Azotus, and those dyd Jhon burne vp. Thus there were slayne.u. M. men of thē, and Jhon turned agayne peaceably in to Jewry. 1.ma.15.d

And in the felde of Jericho was Ptolome the sonne of Abobus made captayne: which because he had abundaunce of syluer and golde, (for he had maried the doughter of Symō the high prest) ware proude in his mynde, & thought to cōquere the lōde, ymagininge falsed agaynst Symō and his sonnes, to destroye thē. Now as Symon was goynge aboute thorow the cities, that were in the coūtre of Jewry, and carynge for thē: he came downe to Jericho, with Mathatias & Judas his sonnes, in ỹ C.xxvii. yeare in the.xi. moneth called * Sabat. Thē Ptolome the sonne of Abobus receaued them (but with deceate) in to a stronge house of Jamna.

hys called Doch, which he had buylded, where he made them a bancket.

So when Symon and his sonnes were merry and had dronken well, Ptolome stode vp with his men (whom he had hyd there) and toke their weapens, entred in to ꝯ banket house, and slewe Symon with hys two sonnes, & certayne of his seruauntes. Such greate vnfaythfulnesse dyd Ptolome in Israel, and recompensed euell for good. Then wrote this Ptolome the same vnto kynge Antiochus, requyringe him that he shulde sende hym an hoost to helpe hym, & so shuld he delyuer him the londe wyth the cyties & trybutes of the same. He sent other men also D vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to hym, & he shuld geue them syluer, golde and rewardes. And to Jerusalem he sent other to take it and ꝯ Sanctuary.

Then ranne there one before, and tolde Jhon in Gaza, that his father and hys brethren were slayne, and how that Ptolome had sent to slaye him also. Whē Jhon herde thys, he was sore abashed, and layed hōdes on them that were come to destroye hym, & slewe them: for he knewe, that they wente aboute to kyll hym.

As for other thynges concerninge Jhon: of hys warres, of hys noble actes (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are writtē in the cronicles of his prelsthode, from ꝯ tyme forth that he was made hygh prest after hys father.

The ende of the fyrst boke of the Machabees.

The seconde boke of the Machabees

What this boke conteyneth.

Chap. i. The Jewes wryte vnto Aristobulus of ꝯ clensinge of the temple, and of the feast of tabernacles Of the fyre that was hyd in the pyt.

Chap. ii. What Jeremy required of the Jewes that were in prison, and of their storyes.

Chap. iii. The Heithen kynges helde the temple at Jerusalem in honoure The variaunce betwene Symon and Onias. What Appollonius and Heliodorus dyd at Jerusalem. The punyshment of Heliodorus.

Chap. iiii The wyckednes of Symon. The vnfaythfulnesse of Onias. Jason laboureth to be hygh prest. Of hys wickednesse, and how he was dryuen awaye. The altercatiō of the prelsthode, Andronicus destroyeth Onias, and God styrreth him therfore.

Chap. v. Wonderous thinges done at Jerusalem Jason falleth vpō the cite, handleth abhominably, and yet is layne to flye at the last. The kyng of Egipte wasteth the cite agayne with greate bloudshedynge.

Chap. vi. The kynge proceedeth forth in his tyranny, as well in other cities where the lawe of God is kepte, as at Jerusalē. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.

Chap. vii. The death of the. vii. brethren and their mother. How constant they are to suffre, rather then to obeye the wycked kynge.

Chap. viii. The manlynesse of Judas Machabeus, and how Philippe medled agaynst hym Judas ouerthroweth hys people, and ouercommeth Nicanor.

Chap. ix. Of Antiochus and his pryde, and how God punysheth him.

Chap. x. Machabeus wynneth ꝯ holy cyte agayne and clenseth it. Lupator followeth his father Antiochus Judas Machabeus ordereth him self well.

Chap. xi. What Lysias purposeth. Judas wyth his deth hym, God taketh his parte. Lysias and Judas are at one.

Chap. xii. Tymotheus Appollonius and other ymagin treason. Judas Machabeus punysheth them, wynneth Caspin and other cities.

Chap. xiii Antiochus and Lysias make them redy agaynst the Jewes Judas gathereth the people, and biddeth thē call vpon God, goeth on, and beside that fyrsteth a greate battayll.

Chap. xiiii Of Demetrius the sonne of Seleucus. The trayterous dealinge of Alcimus Nicanor breaketh falsely the bonde made with Judas Machabeus Of the martyres of Razis.

Chap. xv. Nicanors wicked purpose. Judas gyueth his people godly consolation Of his dreames and vysions, and how Nicanor perysshed.

The.kyrst. Chapter.

The bzethzen of ꝑ Jewes which be at Jerusalem and in the lond of Jewry, wysh vnto those bzethzen of the Jewes that are thorow out Egipte: good foztun, health & peace. God the LORDE be gracious vnto you, & ꝛ̃ vpon hys conuenaunt that he made with Abraham, Isaac, & Jacob his kaythfull seruantes: * & geue you all such an harte, ꝑ ye maye loue and serue hym, yee, and perfourme his wyl with an whole harte, and of a wyllynge mynde: He open youre hartes in his lawe, & his commaundementes, sende you peace: heare youre prayers, be at one wꝺ you, & neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raygned, in the.C.lxix. yeare, we Jewes wrote vnto you in the trouble, and violence that came vpon vs. In those yeares after that Jason departed out of the holy londe and kyngdom they toke vp the portes, and shed innocēt bloud. Then made we oure prayer vnto the LORDE, and were herde: we offred, and lighted the candels, settynge forth cakes and bread. & Now come ye vnto the feast of tabernacles in the moneth * Casleu.

In the.C.lxxviii. yeare the people that were at Jerusalem and in Jewry, the counsell and Judas hymself, sent this wolsome admonicion vnto Aristobolus kynge Ptolomeus master, which came of the generacyon of the anoynted prestes: and to the Jewes that were in Egypte: In so much as God hath delyuered vs from greate parels, we thanke hym hyghly, In that we relysted so mighty a kynge. And why? he brought me out of Perisy by heapes, to fyght agaynst the holy cyte. For as he was in Persis himself, the captayne with the greate hoste he perished in the temple of Naneas, beynge bereaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there. Antiochus and hys frendes came thyther, to receaue much money in a deuy. So whē Naneas prestes had layed forth the moneye, he entred wyth a small company in to the compasse of the temple, and so they shut the temple.

Soone when Antiochus entred by openinge the priuy intraunce of the temple, ꝑ prestes slewe the captayne to death, hewed the in peces that were with him, smote of their heades, and threwe them out. In all thynges God be praysed, which hath delyuered the wicked into oure hondes.

Where as we now are purposed to kepe the purificacion of the temple vpon ꝑ. xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also myght kepe the tabernacles feast daye, and the daye of the fyre, whych was geuen vs when Nehemias offred, after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis, the prestes (which then sought ꝑ honoure of God) toke the fyre pryuely from the aulter, and hyd it in a valley, where as was a depe dry pyt: and therin they kepte it, because the place was vnknowne to euery man. Now after many yeares when it pleased God, that Nehemias shulde be sent from the kynge of Persia: * he sent the childers childre of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thycke water. Lruit.6. & 10.d.16.d.

Thē cōmaunded he them to drawe it vp, and to bryngе it hym, and the offeryнges wythall. Now when the sacrifices were layed on and ordred, the prest Nehemias commaunded to sprenkle them and the wood wyth the water. When this was done, and the tyme came that the Sonne shone, which afore was hyd in the cloude: there was a greate fyre kyndled, In so much that euery man marueyled. Now all the prestes prayed, whyle the sacrifice was a makynge. Jonathas prayed fyrst, and the other gaue answere.

And Nehemias prayer was after this maner: O LORDE God maker of all thynges, thou fearfull and stronge, thou ryghteous and mercifull, thou that arte onely a gracious kynge, onely liberall, onely iust, Almyghtie and euerlastinge, thou that delyuerest Israel from all trouble, thou that hast chosen the fathers and halowed them: receaue the offeryнge for the whole people of Israel, preserue thyne owne portion, and halowe it. Gather those together, that are scatred abrode from vs: deliuer them that are vnder the Heathens bandage, loke vpon them which are despysed and abhorred, that the Heithen maye knowe and se, how that thou art oure God punyshe them that oppresse vs, and proudly put vs to dishonoure. Set thy people agayne in thy holy place, * lyke as Moses had spoken. Deut.30.d.

And the prestes songe psalmes of than-

kelgeuynge, so longe as the sacrifyce endured. Now when the sacrifyce was brent. Nehemias commaunded the greate stones to be sprenkled wyth the resydue of the water.

Judit. 6 b ; Re.18,c. Ecclī.48 a * Which when it was done, there was kindled a flamme of them also: but it was consumed thorow the lyght, that shyned from the aulter. So when thys matter was knowe, it was tolde the kynge of Persya, that in the place were ỳ prestes (which were led awaye) had hyd fyre, there appeared water in steade of fyre, and that Nehempas and hys company had purifyed the sacrifices withal. Then the kynge consyderinge the matter diligently, made hym a temple, to proue the thynge that was done. And when he founde it so in dede, he gaue the prestes many gyftes, and dyuerse rewardes: yee he toke thē wyth hys owne honde, and gaue them. And Nehempas called the same place Nephthar, which is as much to saye as a clensynge: but many men call it Nephy.

The.ii.Chapter.

IT is founde also in the writinges of Jeremy the prophet, that he commaunded them which were caried awaye, to take fyre

2 Mac 1 c ; Jer.29 b Baruc.6 a * as it is sayde afore. ; He commaunded them also, that they shulde not forget the lawe and commaundementes of the LORDE, and ỳ they shulde not erre in theyr myndes, when they se ymages of syluer and golde, with their ornamentes. These and such other thynges commaunded he them, and exhorted them that they shulde not let the lawe of God go out of theyr hartes.

It is written also, how the prophet (at the commaundement of God) charged them, to take the tabernacle and the arcke with them and he went forth vnto the mountayne,

Exo.34.a * where Moses clymmed vp, and sawe the herytage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle, the arcke, and the aulter of incense, and so stopped the hole. Ther came certayne men together also folowyng hym, to marke the place, but they coulde not

23 fynde it. Which when Jeremy perceaued, he reproued them, sayenge: As for that place it shalbe vnknowne, vntyll the tyme ỳ God gather hys people together agayne, and receaue thē vnto mercy. Then shall God shew them these thynges, and the maiesty of the LORDE shall appeare, and the cloude also,

Exo.33. b * lyke as it was shewed vnto Moses: and

1.Reg. * lyke when Salomon desyred that the place myght be sanctifyed, and it was shewed hym.

For he beynge a wyse man, handled hys matter prudently and wysely: offerynge vnto God in ỳ halowinge of the temple, when it was fynyshed. * And lyke as when Moses prayed Leui. vnto the LORDE, the fyre came downe from heauen, and consumed the burntofferynge: * Euen so prayed Salomon also, and the 2.Par. fyre came downe from heauen, and consumed the burntofferynge. And Moses sayde: because the synofferinge was not eaten, therfore it is cōsumed. In lyke maner Salomō kepte ỳ dedicatiō (or halowing) eight dayes.

In the Annotacions & writinges of * Jeremy, were these thinges put also: & how he made a library, and how he gathered out of all countrees the bokes of the prophetes, of Dauid, the epistles of the kynges, and of the presentes. Euen so Judas also, like what he learned by experience of warre, and such thynges as had happened vnto vs, he gathered them al together, and so we haue them by vs. ỳf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purificacion, we haue written vnto you. Therfore ye shal do well, ỳf ye kepe the same dayes. We hope also, that the God (which delyuered his people, and gaue thē all the herytage, kyngdome, prestehode and Sanctuary * that he promysed them in the lawe) shall shortly haue mercy vpon vs, & gather vs together from vnder the heauen in to his holy place: for he hath saued vs fro greate parels, & hath clensed the place.

As concernynge Judas Machabeus & his brethren, the purificacion of the greate temple, the dedicacion of the aulter, warre of the warres ỳ cōcerne noble Antiochus and * Eupator his sonne, of the synnynges that came downe frō heauen vpon those, which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole londe, droue awaye ỳ enemies bande, recouered agayne the temple, ỳ was spoken of thorow out all the worlde, delyuered the cite doynge their best ỳ the lawe of the LORDE which was put downe, might be al manquilite be restored agayne vnto the LORDE ỳ was so mercyful vnto thē.) As touchynge Jason also of Cyren, we haue labored dependiously to brynge in to one boke, ỳ thinges ỳ were cōprehended of hym in fyue. For we cōsiderynge the multitude of the bokes, and how harde it shulde be for them that

holde medle wyth stozies and actes (and that because of so dyuerse matters) haue vs taken so to comprehende the stozies: that men myght ate dyspoled to reade, myght haue pleasure and pastyme therin: and that they which ate dyligent in such thynges, might thereby thynke vpon them: yee and that this our trauayle myght haue prospe-

Nowthelesse we our selues that haue medled with this matter for the shortninge of the labour take no smale laboure, but greate watchynges and trauayle. Lyke as one that make a feast, wolde fayne do other mens pleasure: Euen so we also (for mas-

ny mens sakes) are very wel cõtent to take the labour, where as we maye shortly com-

prehende of thinges that other men haue tru-

For he that buyldeth an house a new, must prouyde for many thinges to the whole buyldynge: but he that paynteth it afterwarde, seketh but only what is comly, mete and cõ-

uenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that be-

ginneth to wryte a story for the first, must ordeyne and vnderstondynge gather the mat-

ter together, set his wordes in order, and dy-

ligently serche out euery parte: But he that afterwarde wyll shorten it, vseth fewe wordes and watcheth not the matter at the largest. Let this be sufficient for a prologe, now wil we beginne to shewe the matter: for it is but

vnfitting thynge to make a longe prologe, & wery story in the story itself.

The.iii.Chapter.

That tyme as the holy cyte was inhabited in all peace & wealth and when the lawes were yet very well kepte. (For so was it ordered by Onias the hygh

and other godly men, that were enemi-

ges and pryuces the selues vyd the

greate worshyppe, and garnyshed the

with greate giftes: In so much that

Seleucus kynge of Asia of his owne rétes

all the costes belongynge to the seruyce

offeryinges. Then * Symon of the

of Ben Jamin, a ruler of the temple,

to worke some mischefe in the cite

hygh preest resisted hym.

nothelesse when he might not ouer-

Onias, he gat him to * Appollonius

of Thesta, which the was chefe lorde

in Celosyria and Phenices) and tolde him, that the treasury in Jerusalem was full of in-

numerable money, & how that the comuns goodes (which belonged not vnto the offe-

ringes) were exceadinge greate also: yee & how it were possyble, that all these myght come vnder the kynges power.

Now when Appallonius had shewed the kynge of the moneye, as it was tolde hym, the kynge called for Heliodorus his stewarde and sent hym with a commaundement, to bringe hym the sayde money. Immediatly Heliodorus toke his iourney, but vnder a colour, as though he wolde go thorow Celosyria and Phenices to vyset the cities, but his purpose was to fulfyl the kynges pleasure. So when he came to Jerusalē, & was louyngly receaued of the hygh preest in to the cite: he tolde what was determined cõcernynge the moneye, and shewed the cause of his commynge: he axed also, yf it were so in dede. Then the hygh preest tolde hym, that there was such money layed vp for the vphol dinge of wedowes and fatherlesse children, and how that a certayne of it belonged vn-

to Hyrcanus Tobye a noble mā: and that of all the moneye (which that wicked Symon had bewrayed) there were .iiii. hundreth talentes of syluer, and .ii. hundreth of golde

yee & that it were vnpossible for those mens meaninges to be deceaued, that had layed vp their moneye in the place & temple (which is hadde in worshyppe thorowe the whole worlde) for the mayntenaunce & honoure of the same. Wherunto Heliodorus answered that the kynge had commaunded him in ony wyse, to bringe him the moneye.

So at the daye appoynted, Heliodorus entred in to the temple to order this matter. But there was no smyll feare thorowe out the whole cite. The preestes fell downe before the aulter in their vestimentes, & called vp to heauen vpon him, of whom have made a lawe concernynge thinges geuen to kepe, that they shulde be safely preserued, for such as cõmitte the vnto keppynge. The who so had loked the hygh preest in the face, it wolde haue grieued his harte: For his countenance and the chaungynge of his colour, declared the inwarde sorow of his mynde. The mā was all in heuynesse, and his body in feare: wher by they that loked vpon him, might perceaue the greate of his harte. The other people also came out of their houses by heapes vn-

to the comun prayer, because the place was lyke to come in to confusion. The women gyrte together thorow the streetes, with hercie

clothes aboute their brestes.

D The virgins also that were kepte in, ranne to Onias, some to the walles, other some loked out at the wyndowes: yee they all helde vp their hondes toward heaué, and prayed. A mysserable thinge was it, to loke vpon the comune people, & the hygh prest beynge in such trouble. But they belought Almyghtie God, that the goodes which were cõmitted vnto thé, might be kepte whole, for those þ had delyuered them vnto their kepinge. Nuertheles the thynge þ Heliodorus was determined to do, þ performed he in þ same place, he hymself personally beynge aboute the treasury with his men of warre. But the spyrete of Almyghtie God shewed hym selfe openly, so that all they which presumed to obeye Heliodorus, fell thorow the power of God in to a greate fearfulnesse & drede. For

2.Mac.3.c. and.11.b. * there apeared vnto thé an horse, with a terrible man syttinge vpõ him, decked in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse, had harnesse of golde vpon him.

Moreouer there apeared.ii. fayre and beutiful ponge mé in goodly araye, which stode by him, scourged hym of both the sydes, & gaue hym many stripes without ceasslinge.

2.Mac.3.c. * With þ, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beynge cõpassed about with greate darcknesse) & bare hym out vpon a beare. Thus he that came with so many rumers and men of warre in to þ saide treasury, was borne out, where as no man might helpe hym: and so the power of God was manyfest and knowne. He laye styll domme also by the power of God, destitute of all hope and lyfe. And they praysed the LORDE, that he had shewed hys power vpon hys place and temple, which a lytle afore was full of feare and trouble: and that thorowe the reuelacion of the Almyghtye LORDE it was fylled with ioye & gladnesse.

E The certayne of Heliodorus frendes prayed Onias, that in all hayst he wolde call vpon God, to graunte him his life, which was ge uynge vp the goost. So the hygh prest consydered the matter, and lest the kynge shuld suspecte that the Iewes had done Heliodorus some euell: he offred an healthofferynge for hym. Now when the hygh prest had opteyned his petition, the same ponge men in the same clothynge appeared, and stode beyde Heliodorus, sayinge: Thanke Onias þ

Act.27.c. hygh prest, * for hys sake hath the LORDE

F graunted the thy lyfe: therfore seynge that God hath scourged the, geue him prayse & thankes, and shewe euery man his might & power. And when they had spoke these wordes, they appeared nomore.

So Heliodorus offred vnto God, made greate vowes vnto him which had graũted hym hys lyfe, thãked Onias, toke his host and wente agayne to the kynge. Then testified he vnto euery man, of the greate workes of God, that he had sene with his eyen. And when the kynge axed Heliodorus who were mete to be sent yet once agayne to Ierusalem, he sayde: yf thou hast any enemy or aduersary vnto thy realme, sende hym thither, and thou shalt haue hym punyshed yf he escape with hys lyfe: for in that place (no doute) there is a special power and worynge of God. For he that dwelleth in heaué, byldeth & defendeth þ place: & all þ come to do it harme, he punysheth & plageth the. This is now þ matter cõcerninge Heliodorus, & the kepinge of þ treasury at Ierusalé.

The.iiii.Chapter.

THis Symon now * (of whom we spake afore) beynge a bewrayer of þ money & his owne naturall countre, reported the worst of Onias: as though he had moued Heliodorus vnto thys, and as though he had bé a byleger by of euel. Thus was he not ashamed to call him an enemye of the realme, that was so faythfull an ouerseyer & defender of the cite & of hys people: yee & so feruent in the lawe of God. But when þ malice of Symõ increased so fare, that thorowe his frendes there were certayne manslaughters cõmitted: Onias cõsidered the parell þ might come thorow this strife, & how that Appollonius (namely the chefe lorde in Celosyria and Phenices) was all set vpon tyranny, & Symõs malice increased the same: He gat hym to þ kynge, not as an accusar of the cytesyns, but as one that by hymself intended the comune wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nother Symon to leaue of from his foolishnesse, except the kynge dyd loke therto.

But after the death of Seleucus, when Antiochus (which is called þ noble) toke the kyngdome: Iason the brother of Onias labourd to be hygh prest: For he came vnto þ kynge, and promised him thre hũdreth & lx. talentes of syluer, & of the other rétes. lxxx. talentes. Beysdes this he promised hym yet an C. & X. yf he might haue þ scole of þ childré, and that he might call them of Ierusa-

lem Antiochians. Which when the kynge had graunted, and he had gotten the supemente: he beginnes immediatly to drawe his kynsmen to the costums of the Heythen, and drewe them thynges, that the Jewes had of Joue, by Jhon the father of Eupolemus (which was sent embassatoure vnto Rome, for to make the bonde of frendshippe with Judas) He put downe all the lawes, and ordynaunces of the Jewes, and set vp wyckednesse. He durst make a fyghtynge wall vnder the castell, and set fayre yonge men to learne the maners of whores, and gentylnesse.

This was now the begynnynge of the Heythenly, and straunge conuersacyon, wrought in thorow the vngratyous, and vnholy wickednesse of Jason (which shulde not be called a preest, but an vngodly persone:) Insomuch, that the preestes were now no more occupyed about the seruyce of the aulter, but despysed the temple, regarded not the offerynges: yee gaue theyr dylygence to learne to fyght, to wrestle, to leape, to runne, and pullynge the stone: not settynge by the honour of the fathers, but lyked the glory of the Grekes best of all: for the which they strone perlously, and were gredy to folowe theyr statutes, yee theyr lust was in all thynges to be lyke them, which afore were their enemyes and destroyers. Now beyng in so wyckedly agaynst the lawe of God, shall not escape vnpunyshed: but of thys we shall speake here after.

What tyme as the * Olympiades spore were played at Tyrus (the kynge hymselfe beynge present) thys vngratyous Jason sent wycked men, bearynge from them of Jerusalem (which now were called Antiochians) iii. hundreth drachmas of syluer to an offerynge to Hercules. These had they that caryed them, desyred vnder such a colour, as though they shulde not haue ben offered, but destowed to other vses. Nethelesse he that sent them, sent them to the entent that they shulde be offered vnto Hercules. But because of those that were present, they were geuen as to the makynge of Galeys. And Appollonius the sonne of Menestheus was sent in to Egypte, because of the noble men of kynge Ptolome Philometor. Now when Antiochus perceaued that he was put out from medlynge in the realme, he sought hys owne profyt, departed from thence, came to Joppa, and then to Jerusalem: where he was honorably receaued of Jason, and the cyte, and was brought in wyth torche lyght, and with grete prayse: and so he turned hys hoost vnto Phenyces.

After. iii. yeare Jason sent Menelaus the fore sayde Symons brother * to beare the money vnto the kynge, and to bringe hym answere of other necessary matters. But he (when he was prayed of the kynge for magnyfycence of hys power) turned the hyghe preesthode vnto hymself, layenge vp. iii. C talentes of syluer for Jason. So whe he had gotten commaundementes from the kynge, he came, haynge nothynge that becommeth a preest, but bearynge the stomack of a cruel tyraunte, and the wrath of a wylde brute beast. Then Jason (* which had deceaued hys owne brother) seynge that he hymself was begiled also, was fayne to flye in to the londe of the Ammonytes, and Menelaus gat the dominion. But as for the moneye, the he had promyled vnto the kynge, he dyd nothynge therin, when Sostratus the ruler of the castell requyred it of hym. (For Sostratus was the man, that gathered the customes) wherfore they were both called before the kynge. Thus was Menelaus put out of the preesthode, and Lysymachus hys brother came in his stead. Sostratus also was made lorde of the Cyprians.

It happened in the meane season, that the Tharsyans and Mallocyans made insurrection, because they were geuen for a present vnto kynge Antiochus concubine. The came the kynge in all the hayst, to stynt them agayne and to pacifye the matter, leauynge Andronicus there to be hys deputy, as one mete therfore. Now Menelaus supposynge that he had gotten a tyght conuenient tyme stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cytyes therby.

Which when Onias knewe of a suertye he reproued hym: but he kepte hym in a sentuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed hym that he wolde slaye Onias. So when he came to Onyas, he counceled hym craftely to come out of the sentuary, geuynge hym hys hond with an ooth (how beit he suspecte hym) and the he slewe Onias, without any regarde of ryghteousnesse. For the which cause not only the Jewes, but other nacions also toke indignacion, and were displeased for the vnryghtuous death of so godly a man.

And when the kynge was come agayne

from Cilicia, the Jewes and certayne of the Grekes wente vnto hym, complayninge for the vnrighteous death of Onias. Yee Antiochus himselfe also was sory in his mynde for Onias, so þ it pytied hym, and he wepte, remembringe his soberneſſe and manerly behaueour. Wherfore he was so kyndled in his mynde, þ he cõmaunded Andronicus to be striped out of his purple clothinge, and so to be led thorowe out all the cite, yee and the vngracious mã to be slayne in the same place, where he cõmitted his wyckednesse vpon Onias. Thus the LORDE rewarded hym hys punyshment, as he had deserued. Now when Lysimachus had done many wycked dedes in the temple thorowe the councell of Menelaus, and the voyce came abrode: the multitude gathered them together agaynst Lisimachus, for he had caried out now much golde.

So when the people arose and were full of displeasure, Lisimachus armed. iii. M. vnthryftes to defende him: a certayne tyraũt beynge their captayne, which was growen both in age & woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good stronge klubbes & some cast ashes vpon Lisimachus. Thus there were many of them wounded, some beynge slayne, and all other chaced awaye. But as for þ wycked churchrobber himself they killed him besyde þ treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when þ kynge came to Tyrus, they made a cõplaynte vnto him of Menelaus, concernynge this busynesse, and the embassatours were thre. But Menelaus wente and promysed Ptolome to geue him much money, yf he wolde persuade the kynge. So Ptolome wente to the kynge in to a courte (where as he was set to coole him) and brought hym out of that mynde: In so much that he discharged Menelaus from the accusacions, that not withstõdinge was cause of all mischefe: and those poore men (which yf they had told their cause, yee before the Scytians, they shulde haue bẽ iudged innocent) them he condemned to death. Thus were they soone punyshed, which followed vpon the matter for the cite, for þ people and for the holy vessell. Wherfore they of Tyrus tooke indignacion, and buried thẽ honorably. And so thorowe the couetousnesse of them that were in power, Menelaus remayned still in authorite, increasinge in malyce, to the hurte of the cytesyns.

The.v.Chapter.

AT the same tyme Antiochus made hym ready to go agayne in to Egypte. Then where there sene at Jerusalem (.xl. dayes longe) horsmen runnynge to & fro in the ayre which had rayment of golde, & speares. Ther were sene also whole bandes of men weaponed, and horsis runnynge in an order, how they came together, how they helde forth their shyldes, how the harnessed men drew out their swerdes, & shot their dartes. The shyne of the golden weapens was sene, and of all maner of armure. Wherfore euery man prayed, that those tokens myght turne to good. Now whẽ there was gone forth a false rumour, as though Antiochus had bene dead: Jason toke a .M. men, and came sodenly vpon the cyte. The cytesyns ranne vnto the walles, at the last was the cyte taken, and Menelaus fled in to the castell.

As for Jason, he spared not hys owne cytesyns in the slaughter, nother consydered he what greate euell it were to destroye the prosperyte of his owne kynsmen: but dyd as one that hath gotten the victory of hys enmyes, and not of hys frendes. For all thys gat he not the superioryte, but at the last receaued confusyon for hys malyce, & fled agayne lyke a vagabunde in to the londe of the Ammonytes. Fynally (for a rewarde of his wickednesse) he was accused before Aretha the kynge of the Arabyans: In so much that he was fayne to flye from cyte to cyte being despised of euery mã as a forsaker of þ lawes, and an abhominable personne. And at the last (as an open enemy of hys owne natural countre and of the cytesyns) he was dryuen in to Egypte.

Thus he that afore put many out of their owne natyue londe, perysshed from home hymself. He wente to Lacedemon, thynkyng there to haue gotten succoure by reason of kynrede. And he that afore had caused many one out buburied, was throwen out hymself, no man mournynge for hym, nor puttynge hym in hys graue: so that he nother enioyed the buryall of a straunger, nother was he partaker of hys fathers sepulcher.

Now when thys was done the kynge suspected, that the Jewes wolde haue fallen from hym: wherfore he came in a greate displeasure out of Egypte, & toke the cyte by violence. He commaunded hys men of warre also, that they shulde kyll and not

hunt, but slaye dowue such as wythstode them, clymmed vp vpon the houses. Thus was there a greate slaughter of yonge men, olde men, women, chylderen, and virgyns. In all dayes were there slayne. lxxx. M. four hundreth put in prison, and no lesse sold yet was he not content wyth thys, but durst goo in to the moost holy temple (Menelaus the traytour to the lawes and to hys owu natyuell countre, beyng hys gyde) and with his wycked handes toke the holy vessell, which other kynges, and cyties had geuen thether for the garnyshynge and honourc of the place: them toke he in hys handes vnwoz thy and defyled them.

The madde was Antiochus, that he coulde not, how that God was a litle wroth for the synnes of them that dwelt in the cyte, for the which such confusion cam vpon that place. * And why e yf it had not happened first to haue bene lapped in many synnes, syr Antiochus (as soone as he had come) had shortely bene punyshed, and shut out for his presumpcion: * lyke as Heliodorus was, whom Seleucus the kynge sent to robbe the treasury. Neuertheles God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples euyll, but afterwarde shall it enioye the welth of them. And lyke as it is now for a season the wrath of almyghty God, so when the greate God is reconcyled, it shall be set vp in hyghe worshyppe agayne.

Now when Antiochus had taken a. M. and. lxii. hundreth talentes out of the temple, he gat hym to Antioche in all the hayll, supposynge in hys pryde, that he myght make lande vpon the drye londe, and to go vpon the see, such an hyghe mynde had he. In the cytyes there to were the people: At Jerusalem left he Philippe a Phrygian, in maner more cruell then hymselfe that set him there. In Garysim he left Andronicus, and moreouer, which were more greuous to the people then other. * Now as he was thus set in malyce agaynst the Jewes, bare Apollonius an hatefull prynce, wyth a. M. commaundynge hym to slaye all tho that were of perfecte age, and to sell the women, maydes and chyldren. When he was come to Jerusalem, he layned peace, and kepte hym styll vntyll the Sabbath day. And then he commaunded hys men to put on their weapens (for the Jewes had holy dayes,) and so he slewe all them, that were gone forth to the open playe, running, here and there thorow the cyte wyth hys men weapened, and murthured a great nombre. * But Judas Machabeus which was the tent, fled in to the wyldernesse, led hys lyfe there wyth hys company amonge the wylde beastes, and vpon the mountaynes: dwellynge there and eatynge grasse, lest they shulde be partakers of the fylthynesse. 1.99 a. 2.8

The. vi. Chapter.

NOt long after thys, sent ꝑ kynge a messaunger of Antioche, for to compell the Jewes to alter the ordinaunces of the fathers and the lawe of God, to defyle the temple ꝑ was at Jerusalē, and to call it ꝑ temple of Jupiter Olympius: that they wyth shulde be in Gazarym, shulde be as thole which dwell at the place of Jupiter the herberous. Thys wycked seduycion of the vngodly was heuy vpon all the people: for the temple was full of voluptuousnes, bedynge, and hollynge of the heythen, of rybaudes and harlottes together. The women wente in to the holy place, and bare in that was vnlaw full. The altare also was ful of vnlawful thynges, wyth ꝑ lawe forbyddeth to laye vpon it. The Sabbathes were not kepte, the other solempne feastes of the lord were not regarded. To be playne, there durst no mā be a kno wne that he was a Jew. 1.99 a. 2. b.

In the daye of the kinges wyth they were compelled perforce to offre: and when the feast of Bacchus was kepte, they were constrained to beare garlandes of yuy, and so to go aboute for the honoure of Bacchus.

Moreouer thorow the counsell of Ptolome, there wente out a commaundement in ꝑ nerre cyties of the heythen, that they shulde intreate the Jewes in lyke maner: namely, to compell them for to do sacrifyce after the lawes of the Gentyles: and who so wolde not, to put them to death. A pituous thynge was it to se. There were. ii. women accused to haue circumcised theyr sonnes, whom when they had led rounde aboute the cyte (the babes hangynge at theyr breastes) they cast them downe headlynges ouer the walles. Some that were crepte in to dennes, and had kepte the Sabbath, were accused vnto Philippe, and brent in the fyre: because that for the feare of God they kepte the commaundement, so stedfastly and wold not defende them selues.

Now I beseke all thole which reade this boke, that they refuse it not for these faules of aduersyte: and iudge the thynges (that

are happened) for no destruccyon, but for a chastenynge of our people. And why? Whē God suffreth not synners longe to folowe theyr own mynde, but shortly punyssheth thē
Pro.3.b. * it is a token of hys greate louynge kyndnes. For thys grace haue we of God more then other people, that he suffreth not vs longe to synne vnpunyshed lyke other nacyons, that when the daye of iudgment commeth, he maye punysh them in the fulnes of theyr synnes. For we synne, he correcteth vs, but he neuer withdraweth hys mercy from vs: and though he punysh wyth aduersyte, yeth doth he neuer forsake hys people. But let thys that we haue spoken now wyth few wordes, be for a warnynge, and exhortacyon of the Heythen. Now will we come to the declarynge of the matter. Eleazar one of the
C principall scrybes, an aged man, and of a welfauoured countenaunce, was constrayned to gape wyth open mouth, * and to eate
2.mac.11.a. swynes flesh. But he desyrynge rather to dye gloriously then to lyue wyth shame, of fred hymself wyllyngly to the martyrdom. Now when he sawe that he must nedes go to it, he toke it patyently: for he was at a poynte wyth hymself, that he wolde consente to no vnlaufull thynge for ony pleasure of lyfe. They that stode by beynge moued wyth pyte (but not a tyght) for the olde frendshyppe
D of the man, toke hym aside prively, and prayed hym that he wolde let such flesh be brought hym as were laufull to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce lyke as the kynge commaunded, for so he myght be delyuered from death: and so for the olde frendshyppe of the man, they shewed hym thys kyndnes. But he beganne to consyder hys dyscrete and honorable age, hys noble and worshypfull stocke, and how that from hys youth vp he had bene of an honest, and good cōuersacion, yee and how constantly he had kepte the ordynaunces, and lawes commaunded by God, wherfore he gaue ths thys answere, and sayde:

yet had I rather fyrst be layed in my gra
2.Esd.5.c ne. * For it becommeth not myne age (sayde he) in ony wyse to dyssemble, wherby many ponge persones myght thynke, ỳ Eleazar beynge. lxxx. yeare olde and ten, were now gone to a straunge lyfe: and so thorow myne pyocrysy (for a litle tyme of a transitory lyfe) they myght be deceaued: by thys meanes also shulde I defyle myne age, and make it abhomynable. For though I were now delyWisd.7.a. uered from the tormētes of men, * yet shuld I not escape the honde of almyghtye God, nether alyue nor dead. Wherfore I will dye manfully, and do as it becommeth myne age: Wherby I maye peraduenture leaue an exaumple of stedfastnesse for such as be ponge, yf I wyth a ready mynde, and manfully dye an honest death, for the moost worthy and holy lawes.

When he had sayde these wordes, immedyatly he was drawen to the torment. Now they that led hym, and were mylder lytle afore, beganne to take displeasure, because of the wordes that he sayde: for they thought he had spoken them of an hyghe mynde. But when he was in hyghe martyrdome, he mourned and sayde: Thou (o LORDE) which hast the holy knowlege, knowest openly: that where as I myght be deliuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them, because I feare the. Thus this man dyed, leauynge, the memoryall of hys death for an exaumple, not onely vnto ponge men, but vnto al the people, to be stedfast and manly.

The.vii.Chapter.

IT happened also ỳ there were
vii. brethren (with theyr mother) taken, and cōpelled by ỳ kyng a
gainst ỳ lawe, to eate swynes flesh
namely wyth scourges & lothsom whyppes. And one of them which was the
chefe, sayde: What seketh thou, and what requyrest thou of vs? As for vs, we are redy
rather to suffre death, then to offende the lawes of God and the fathers. Then was the kyng angrye, & bad heate caudrons and brasen pottes. Which when they were made hote, immedyatly he commaunded the tong
of hym that spake fyrst, to be cut out, to pul the skynne ouer hys heade, to parte of the tippes of his handes and fete: yee and that in the syght of hys mother, and the other of his brethren. Now when he was thus marred, he commaunded a fyre to be made
and so (whyle there was ony breth in him) to be fried in the caudron. And when he had bene longe parboyled, the other brethren with their mother exhorted one
another manfully, saienge: The LORDE God shall regarde the truely, and comforte vs like as Moses testifieth, ỳ declared in his
songe, saienge: * and he will haue compassion on his seruauntes.

So when the fyrst was dead after this

maner, they brought the seconde to haue
hym in derysyon, pulled the skynne wyth
the heere ouer hys heade, and ared hym, yf
he wolde eate swynes flesh, or he were pay-
ned in the other membres also throwow out
hys body. But he answered boldly, and sayd
I wyll not do it. And so was he tormented
lyke as the fyrst. And when he was euen at
the geuynge vp of the goost, he sayde: Thou
moost vngracious persionne puttest vs now
in death, but the kynge of the worlde shall
rayse vs vp (whych dye for hys lawes) in the
resurrecyon of euerlastynge lyke.

After hym, was the thyrde had in dery-
syon: and when he was requyred, he put out
hys tunge, and that ryght soone, holdynge
forth hys hondes manfully, and spake with
a stedfast fayth: These haue I of heauen,
but now for the lawe of God I despyse them
for my trust is, that I shall receaue them of
hym agayne. In so much that the kynge,
and they which were wyth hym, maruayled
at the ponge mans boldnelle, that he no-
thynge regarded the paynes.

Now when he was dead also, they vexed
the fourth wyth tormentes in lyke maner.
So when he was now at hys death, he
lyke: It is better that we beynge put to
death of men, haue oure hope and trust in
God, for he shall rayse vs vp agayne.
As for the, thou shalt haue no resurrec-
yon to lyfe.

And when they had spoken to the fyfth,
they tormẽted hym. Then loked he vnto the
kynge, and sayde: Thou hast power among
men (for thou art a mortall man also thy
self) to do what thou wylt, but thynke not,
that God hath forsaken oure generacyon.
Abyde the, tary styll a whyle, and thou shalt
se the greate power of God, how he wyll pu
nysh the, and thy sede.

After hym they brought the syxte, which
beynge at the poynte of death, sayde: Be not
deceyued (o kynge) for thys we suffre for
oure owne sakes, because we haue offended
oure God, and therfore maruaylous thyn-
gis are shewed vpon vs. But thynke not
thou (which takest in honde to stryue a-
gaynst God) that thou shalt escape vnpu-
nysshed.

This excellent mother (worthy to be wel
remembred of, and had in remembraunce)
when she seuen sonnes dye in one day, and
coulde it patiently, because of the hope that
she had in God: yee she exhorted euery one
of them in especyall, and that boldly, and
manfully, wyth parfyte wysdome, waxynge
vp hyr wyttes thought wyth a manly sto-
macke, and sayde vnto them: I can not tell
how ye came in my wombe, for I nother
gaue you breth nor soule, no nor lyfe. It is
not I that ioyned the membres of youre bo
dyes together, but the maker of the worlde,
which fashyoned the byrth of man, and be-
ganne all thynges. Euen he also of hys own
mercy shall geue you breth, and lyfe agayn
lyke as ye now regarde not youre owne sel-
ues for hys lawes sake.

Now thought Antiochus that she had
despysed him, therfore he let her go with his
reproues, and beganne to exhorte the yon-
gest sonne (which yet was left) not onely in
wordes but swore vnto hym wyth an ooth,
that he shulde make hym a ryche and welthy
man (yf he wolde forsake the lawes of hys
fathers) yee and that he shulde geue hym,
what so euer were necessary for hym. But
when the ponge man wolde not be moued,
for all these thynges, he called hys mo-
ther, and counceled her to saue hyr sonnes
lyfe. And when he had exhorted her wyth
many wordes, she promysed hym, that
she shulde spake vnto hyr sonne. So she turned
her vnto hym (laughynge the cruell tyra-
unte to scorne) and spake wyth a bolde voy-
ce: O my sonne, haue pyte vpon me, that
bare the .ix. monethes in my wombe, that
gaue the sucke, norysshed the and brought
the vp vnto thys age. I beseke the (my
sonne) loke vpon heauen, and earth, and all
that is therin, and consyder, that God made
them, and mans generacyon of naught.
So shalt thou not feare thys hangman,
but suffre death stedfastly, lyke as thy bre-
thren haue done: That I maye receaue
the agayne in the same mercy wyth thy bre-
thren.

Whyle she was yet speakynge these wor
des, the ponge man sayde: Whom loke ye
for? Wherfore do ye tary? I wyll not obeye
the kynges commaundement, but the lawe,
* that God gaue vs by Moses. As for the
that ymagyneth all mysscheefe agaynst the
Iewes, thou shalt not escape the honde of
God: for we suffre these thynges, because of
oure synnes. Leuit.11.d Deu.14.d

And though God be angrie wyth vs a li-
tle whyle (for oure chastenynge and refor-
macion,) yet shall he be at one agayne wyth his
seruauntes. But thou (O shamefull, and
moost abhomynable persionne.) Pryde not
thy self thorow vayne hope, in beynge so ma
licious vpon the seruauntes of God: for
thou hast not yet escaped the iudgmẽt of the

God, which is all myghty, and seyth al thin
ges. My brethren that haue suffred a lytle
payne, are now vnder the conuenaunt of e-
uerlastynge lyfe: but thorow the iudgment
of God, thou shalt be punyshed ryghteously
for thy pryde.

As for me (lyke as my brethren haue
done) I offre my soul, and my body for the
lawes of oure fathers, callynge vpon God,
that he wyll soone be merryfull vnto oure
oure people: yee and wyth payne and punys-
hment * to make the graunte, that he only
2.Ma.9. is God. In me now and in my brethren the
wyath of almyghty God is at an end, which
ryghteously is fallen vpon all oure people.
Then the kynge beynge kyndled in anger,
was more cruel vpon hym then vpon al the
other, & toke indignacion, ꝑ he was so lighty
regarded. So this ponge man dyed vndefy
led, & put his trust stil in ꝑ LORD. Last of all
after the sonnes, was the mother put to
death also. Let thys now be ynough spo-
ken, concernynge the offerynges, and extre-
me crudelnesse.

The.viii. Chapter.

THen Judas Machabeus, & they
that were wyth hym, wente pry
uely in to the townes, called
theyr kynsfolkes, and frendes
together, toke vnto them al such
as contynued yet in the fayth and lawe of
the Jewes, and brought forth, vi. M. men.
So they called vpon the LORDE, that
he wolde haue an eye vnto his people, which
was trodden downe of euery man: to be gra
cyous vnto the temple, that was defyled of
the vngodly: to haue compassion vpon the
destruccyon of the cyte, (which was shortly
lyke to be layed wayst) to heare the voyce of
the bloude that cryed vnto hym: to remem-
bre the moost vnrygh teous deathes of yon-
ge innocent chyldren, the blasphemyes also
done vnto hys name, and to punysh them.
2.Ma.12.a. * Now when Machabeus had gathered
thys multytude together, he was to myghty
for the Heythen (for the wyath of the
LORDE was turned in to mercy) he fell
vpon the townes, and cytyes vnawares,
brent them, toke he moost commodyous pla
ces, and slewe many of the enemyes But
specyally he made such chases by nyght, in
so much that hys manlynesse was spoken of
euery where.

So when Philyppe sawe tha the man
increased by lytle and lytle, and that the mat
ter prospered wyth hym for the moost parte:

he wrote vnto Ptolome (which was a cap-
tayne in Celosyria & Phenyces) to helpe him
in the kynges busynes. * Then sent he Ny 1.Ma.3.
canor Patrocly (a specyall frende of hys) in
al the hayst, and gaue hym of the comune
sorte of the Heythen no lesse then. xx. M. har
nessed men, to rote out the whole generacy-
on of the Jewes, haynge to helpe hym one
Gorgyas a man of warre, which in matters
concernynge battayls had greate experyen-
ce. Nycanor ordened also the trybute (which
the Romaynes shulde haue had) to be gi-
uen vnto the kynge, out of the captyuyte of
the Jewes, namely. ii. M. talentes. And im-
medyatly he sent to the cyttes of the see coast
requyrynge them for to bye Jewes to be
theyr seruauntes, and bonde men, promy-
synge to sell them. lxxx. and ten for one talcte
but he consydered not the wyath of almyg
ty God, that was to come vpon hym.

When Judas knewe of thys, he tolde
the Jewes that were wyth hym, of Nyca-
nors commynge. Now were there some of
them fearfull, not trustynge vnto the ryg-
tuousnes of God, and fled theyr waye. But
the other that remained, came together, and
besought the LORDE, to delyuer them
from that wycked Nycanor, which had sold
them or euer he came nye them: and though
he wolde not do it for theyr sakes, yet for the
conuenaunt that he made wyth theyr fa-
thers, and because they called vpon hys ho-
ly, and glorious name. * And so Macha- 1.Ma.3.
beus called hys men together, namely a-
boute. vi. M. exhortynge them not to agree
vnto theyr enemyes, * nother to be afrayd 1.Ma.3.
for the multytude of theyr aduersaryes com
mynge agaynst them vnrygh teously: but to
fyght manly, consyderynge the reprofe that
they had done to the holy place wythout
cause, how they had defyled, and oppressed
the cyte, yee and destroyed the lawes of the
fathers. * For they (sayde he) trust in theyr 1.Ma.3.
weapens and boldnesse, but our confydence
is in the almyghty LORDE, which in
the twynklynge of an eye maye both des-
troye them that come agaynst vs, and all
the worlde.

He exhorted them also to call to remem- D
braunce the helpe, that God shewed vnto
theyr fathers: * as when there perysshed an 1.Ma.3.
C. and lxxv. M. of Sennacherybs people:
And of the battayll that they had in Baby-
lon agaynst the Galacians: how that all the
Macedonyans that came to helpe the stode
in feare: and how they beynge but onely.
vi. M. slewe an. C. and xx. M. thorow the

hym that was geuen them from heauen, wherby they alle had receaued many benefytes.

Thyrdly these wordes the men toke good herte vnto them, ready to dye for the lawe and the countre. Than he set vpon euery company a captayne, one of hys owne brethren, Ioseph and Jonathas: geuynge vnto eche .lx. handreth men. He caused Esdras to reade the holy boke vnto them, and gaue them a token of hys helpe of God. Then he hymself beynge captayne in the forefront of the battayll, buckled wyth them: And God was theyr helpe, in so much that they slewe aboue .ix.M. men and wounded y more parte of Nycanors hoost, so that they were so wounded and feble. That they toke the money from those that came to spye them, and folowed vpon them a ferr syde. But when the tyme came vpō them, they returned, for it was the sabbath therfore they folowed nomor vpō the. So toke their weapens, and spoyles, and kept the Sabbath, geuynge thankes vnto the LORDE, which had delyuered them that day, and shewed them hys mercy. After the Sabbath, * they dystrybuted the spoyles to the syche, to the fatherlesse, and to wydowes and the residue had they them selues wyth theyrs. When thys was done, and they all had made a generall prayer they besought the mercyfull LORDE to be reconcyled wyth hys seruauntes.

Of those also that were wyth Timotheus and Bachides, which fought agaynst them, they slewe .xx.M. wanne hyghe, and stronge holdes, and deuyded moo spoyles: and geuynge an equall portyon vnto the fatherlesse, to wydowes, and to the aged also. And when they had dylygently gathered theyr weapens together, they layed them all in convenient places, and the remnant of the spoyles brought they to Jerusalem. They slewe Phylarches that wycked persone, which was wyth Timotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brent those gates vp that were on the portes of the temple before Callithenes, which was fled in to a lytle house: and so they gat a worthy rewarde for their wyckednesse. As for that moost vngracious Nycanor, which had brought a thousande marchauntes, to bye the Jewes, was thorow the helpe of the LORDE brought downe, euen of them whom he regarded not: in so much that he put of hys glorious rayment, fled by see, and came alone to Antioche wyth greate shame, and dyshonoure, which he gat thorow the destruccyon of hys hoost. Thus he that promysed the Romaynes to paye them theyr tributes, when he toke Jerusalem: declared openly, that God was the defender of the Jewes, and therfore not possible to wounde them, because they folowed the lawes which God had made.

The.x. Chapter.

AT the same tyme came Antiochus agayne wyth dyshonoure out of Persis. For when he came to Persepolis, and vndertoke to robbe the temple and to subdue the cyte, the people came together, and defended them selues, in so much that he, and hys were fayne to flye wyth shame. And so after that flyght, it happened, that Antiochus came agayne wyth dyshonoure. But when he came to Ecbathana, he gat knowlege what was happened vnto Nycanor, & Timotheus. Now as he was auaūcynge hymself in hys wyth, he thought he was able to auenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready hys charrot, hastynge on hys iourney wythout restynge: the iudgment of God prouokynge hym, because he had spoke so proudly, that he wolde come to Jerusalem, and make it a graue of the Jewes. But the LORDE God of Israell, * that seyth all thynges, smote hym wyth an vnsyble plage, which no man could de heale. 2.Ma.16.h

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowels, and a sore grefe of the entrayles. And y was but ryght: for he had martyred other mens bowels wyth dyuerse and straunge tormentes, how be it he mente in no wyse cessle from hys malyce. yee he was yet the prouder, & more malycyous agaynst the Jewes: But whyle he was commaundynge to make hast in the matter, it happened that he fell downe violently from the charret, so that it bruised hys body, and dyd hym greate payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condityon of man) and to weye the hyghe mountaynes in a payre of scoales, was now brought downe to the grounde, and caryed vpon an horsyeter,

knowlegynge the manyfest power of God
vpon hym: so that the wycked body of hys
Act.12.b. * was full of wormes, which in hys payne
fell quyck out of hys flesh: In so much that
hys hoost was greued wyth the smell, and
vyncke of hym. Thus he that lyte afore
thought he myght reach to ỹ starres of hea
uen, hym myght no man now abyde nor bea
re, for the vnbremenes of vyncke.

C Therfore he begynge brought from hys
greate pryde, beganne for to come to know
lege of hymselfe: for the punyshment of God
warned hym, and hys payne increased euer
more and more. And when he himself might
not abyde hys owne stynche, he sayde these
wordes: It is reason to be obedyent vnto
God, and that a man desyre not to be lyke
vnto hym. Thys wycked personne prayed
also vnto the LORDE, of whom he shulde
haue optayned no mercy. And as for the cyte
that he came vnto so hastely, to brynge it
downe to the grounde, and to make it a gra
ue for dead men: now he desyred to delyuer
it fre. And as towchynge the Jewes, whom
he had iudged not worthy to be buryed, but
wolde haue cast them out for to be deuoured
of the foules, and wylde beastes, sayenge,
that he wolde haue destroyed both olde, and
yõge: Now he promyseth to make them lyke
the cyteyns of Athens. And where as he had
spoyled the holy temple afore, now he ma-
keth promyse to garnysh it wyth greate gyf
tes, to increase the holy ornamentes, and of
hys owne rentes to beare the costes and
charges belongynge to the offerynges: yee
and that he wolde also become a Jewe hym
self, to go thorow euery place of the worlde,
and to preach the power of God.

D But when hys paynes wolde not ceasse,
(for the ryghteous iudgment of God was
come vpon hym) out of a very despayre he
wrote vnto the Jewes a lettre of intercessyo-
on, conteynynge these wordes: The kynge,
and prynce Antiochus wysshet vnto the ver-
tuous cytesyns of the Jewes, much health,
and good prosperyte.

If ye and youre chyldren fare well, and
yf all thynges go after youre mynde: we gi
ue greate thankes. In my sycknesse also do
I remembre you louynglye: for as I came
out of Persya, and was taken wyth sore dys-
ease, I thought it necessary to care for the
comune welthe. Nother despayre I in my
self, but haue a good hope to escape thys
syckenesse.

But consyderynge that my father led an
hoost sometyme in the hyer places, and shew
ed who shulde raygne after hym, that (yf
there happened ony contrauersy, or ony
harde thynge were declared,) they in the
londe myght knowe therof: therfore, that
there shulde be no daunreccyon: Agayne,
when I ponder in my self, how that all the E
myghtye men, and neyghbours rounde a-
bouts, are layenge wayte, and loke but for
opportunyte to do harme: I haue ordeyned
that my sonne Antiochus shall raygne af-
ter me, whom I oft commended to many of
you, when I was in the hyer kyngdomes,
and haue wrytten vnto hym as it folowe-
eth hereafter. Therfore I praye you, and
requyre you, to remembre the benefytes,
that I haue done vnto you generally, and
in especyall. For I hope that he shall be of
sober, and louynge behauoure, and yf he fo-
lowe my deuyce, he shall be indyfferent vn-
to you.

* Thus that murth rer, and blasphemer D
of God was sore smytten: and lyke as he had
intreated other men, so he dyed a vnpytable
death in a straunge countre vpon a moun-
tayne. And hys body dyd Philippe (that
wente wyth hym) carpa waye: which fearing
the sonne of Antiochus, wente in to Egypte
to Ptolome Philometor.

The.x.Chapter.

MAchabeus now and hys compa I
ny (thorow the helpe of the LOR
DE) wanne the temple, and the
cyte agayne, destroyed the aul-
ters, and chappels that the hey-
then had buylded thorow the stretes: clen-
sed the temple, * made another aulter of E
flynte stone, and after .ii. yeares they offe-
red sacrifyces, sette forth the incense, the lyg
htes, and shewbread. When that was done,
they fell downe flat vpon the grounde, and
besought the LORDE, that they myght
come nomore in to such trouble; but yf they
synned ony more agaynst hym, he hymself
to chastē them wyth mercy, and not to com
in the hondes of thos alcauntes, and blas-
phemous men.

Now vpon the same daye that the straun
gers poluted the temple, it happened that
on the very same daye it was clensed agayn
* namely, the .xxv. daye of the moneth cal- F
led Casleu. They kepte .viii. dayes in glad-
nesse, lyke as in the feast of the tabernacles:
remembrynge that not longe afore, they he
lde the feast of the tabernacles vpon ỹ moun
taynes and in dennes lyke beastes. And to
the same token they bare grene bowes,

braunches and palmes before hym that had geuen them good fortune to clense hys place. They agreed also together, and made a statute, that euery yeare those dayes shulde be solempnly kepte of all the people of the Iewes.

Now Antiochus then (that was called the noble) dyed, it is sufficyently tolde. Now will we speake of Nycanor the sonne of that wicked Antiochus, how it happened with hym: and so with few wordes to comprehende the aduersyte that chaunced in the warres. When he had taken in the kyngdome, he made one Lysyas (which had bene captayne of the hoost in Phenyces, and Syria) ruler ouer the matters of the realme.

Ptolome that was called Macron, began a ruler for the Iewes (and especyally, to sye in iudgment for such wronge as was don vnto them) vndertoke to deale peasably with them. For the which cause he was accused of the frendes before Eupator, and when he was suspecte to be a traytoure (because he had left Cypers, that Philome had committed vnto hym: and because he departed from noble Antyochus, that he was come vnto) he poysoned hymselfe, and dyed.

Now when Gorgyas was gouernoure of the same places, he toke straungers, and therfore oftentymes to warre with the Iewes. Moreouer the Idumeans that helde stronge holdes, receaued those that were flowne from Ierusalem, and toke in honde warre also. * But they that were with Machabeus, besought and prayed vnto the LORDE, that he wolde be theyr helper: and so they fell in to the stronge holdes of the Idumeans, and wanne many places by strength: Such as came agaynst them they slewe, and kylled no lesse (of altogether) then twentye thousande. Neuertheles some (no lesse then nyne thousande) were fled in to two stronge towers, hauynge all maner of ordynaunce to wythstande them.

Then Machabeus leauynge Symon, Iosephus, Zacheus, and those that were with them, (which were very many) wente to besege them, and to fyght where moost nede was. Now they that were with Symon beynge led with couetousnesse, were intysed for money, thorow certayne of those that were in the towers: toke .lxx. M. drachmas, and let some of them escape. But when it was tolde Machabeus what had happened, he called the capetaynes of the people to gether, accusinge those personnes, that they had solde the brethren for money, and let theyr enemyes go. So he slewe those traytours, and immedyatly wente in hond with the .ii. towers. And when they had ordred them selues manly with theyr weapes, and hondes, they slewe in the two castels mod then twentye thousande.

* Now Tymotheus: whom the Iewes had ouercome afore, gathered a multytude of straunge people, brought an hoost also of horsmen of the Asyans, to wynne Iewry by strength. But when he drewe nye, Machabeus, and they that were with hym, * fell to theyr prayer, sprencled allhes vpon theyr heades, beynge gyrded with heery cloth aboute theyr loynes, fel downe before the aulter, and besought the LORDE, that he wolde be mercyfull to them, but an enemye vnto theyr enemyes, & to take parte agaynst theyr aduersatyes, * accordynge as it is promysed in the lawe. So after the prayer, they wente on further frō the cyte: and when they came nye the enemyes, they prepared them selues agaynst them.

1. mac. 5. b
2. ma. 8. c
2. ma. 11. b
Deu. 28. c

And by tymes in the morynge at the breake of the daye, both the hoostes buckled together. * The one parte had the LORDE for theyr refuge, which is the geuer of prosperyte, strength and victory. The other had a manely stomack, which is a captayne of warre.

Iere. 17. b
2. pa. 32. b.

The battayl now beynge greate, * there appeared vnto the enemies from heauen .v. men, vpon horsback with brydels of golde, leadynge the Iewes, and two of them haunge Machabeus betwyxte them, that kepte hym safe on euery syde with theyr weapens, but shot dartes, and lyghtenynges vpō ye enemyes, where thorow they were confolded with blyndnesse, and so sore afrayed that they fell downe. There were slayne of fote men twenty thousand, .v. C. .vii. bi. hundreth horsmen. As for Tymotheus hymself, he fled vnto Gazar a very stronge holde, wherin Cereas was captayne. But Machabeus, and hys company layed sege to it cheerfully .iiii. daies. Now they that were within trustynge to the strength of the place, cursed and banned erreadyngly, and made greate crakynge with wycked wordes. Neuertheles vpon the fyfth daye in the morynge .xx. yonge men of Machabeus companye, beynge set on fyre in theyr myndes because of the blasphemye came manfully vnto the wall, and with bolde stomackes they and theyr other companyons clymmed vp

4. Reg. 6
2. mac. 3. b
and. 11. b

vpon the towres, vndertakynge to set fyre vpon the portes, and to burne those blasphemous personnes quycke. Two dayes were they destroyenge the castel, which whē they founde Tymothus (that was crepte in to a corner) they kylled hym, and slewe Cereas hys brother in lyke maner wyth Apollophanes. When thys was done, they sunge Psalmes, wyth prayses and thankesgeuynges vnto the LORDE, which had done so greate thynges for Israel, and geuen them the victory.

The.xi. Chapter.

A NOt longe after thys, Lysyas the kynges stewarde and a kynsma of hys, (which had the gouernaunce of hys matters,) toke sore displeasure for the thynges that had happened: and when he had gathered.lxxx. M. men of fote wyth all the hoost of the horsmen, he came agaynst the Jewes, thynkynge to wynne the cyte, to make it an habitacion for the Heythen, * and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the Heythen are, and to sell the prestes office euery yeare: Not consyderynge the power of God but was wylde in hys mynde, *truskynge in the multytude of fote men, in thousandes of horsmen, and in hys.lxxx. Elephantes.

Joh.2.b.

Esa.36.b

B So he came in to Jewry and then to Bethsura (a castell of defence lyenge in a narow place. v. furlonges from Jerusalem) and wanne it. Now when Machabeus and hys company knew that the stronge holdes were taken, * they fell to theyr prayers vnto weppynge and teares before the LORDE, and all the people in lyke maner besought hym, that he wolde sende a good angell to delyuer Israel. Machabeus hymself was the first that made him ready to the battayl erhortynge the other that were wyth hym, to ioperde them selues, and to helpe theyr brethren. And when they were goynge forth of Jerusalem together wyth a ready, and wyllynge mynde, * there apeared before them vpon horsbacke a man in whyte clothynge wyth harnesse of golde, shakynge hys speare. Then they praysed the LORDE altogether, which had shewed them mercy, and were conforted in theyr mynde: in so much that they were ready, not onely to fyght wyth men, but wyth the moost cruell beastes, yee and to runne thorow walles of yron.

2.Mach.10.c

2.Mach.3.d.

Thus they wente on wyllyngly dauntyng C an helper from heauen, and the LORDE mercyfull vnto them. They fell myghtyly vpon theyr enemyes lyke lions, brought downe.xi.M. fote men. rvi. hundreth horsmen, put all the other to flyght, many of the beynge wounded, and some gat awaye naked. yee Lysyas hymself was fayne to flye shamefully, and so to escape. Neuerthelesse the man was not wythout vnderstondynge but consydered by hymself that hys power was minished, and pondred how the Jewes beynge defended by the helpe of almyghty God, were not able to be ouercome: wherfor he sent them worde, and promysed, that he wolde consente to all thynges which were reasonable, and to make p kinge theyr frend. To the which prayer of Lysias Machabeus agreed, seekynge in all thynges the commune wealth: and what so euer Machabeus wrote vnto Lysyas concernynge the Jewes, the kynge graunted it. For there were letters wrytten vnto the Jewes from Lysyas conteynynge these wordes.

Lysyas sendeth greetynge to the people D of the Jewes. Jhon, and Absalon which were sent from you, delyuered me wrytynges, and requyred me to fulfyll the thynges concernynge theyr earande. Therfore lokt what myght be graunted. I certified the kynge therof: and what so euer was commytted, I agreed therto. yf ye now wyl be faythfull in the matters, I shall endeuer my self herafter also to do you good. As cōcernynge other thinges by euery article therof, I haue commytted them to youre messaungers, and to those whom I sent vnto you, to commune wyth you of the same. fare ye well. In the hundreth and.xlviii. yeare, the.xxiii. daye of the moneth Dioscorinthius.

Now the kynges letre conteyned these wordes: kynge Antiochus sendeth greetynge vnto hys brother Lysyas. For so muche as our father * is now dead, our wyl is, that they which are in oure realme, lyue without ony insurrecyon, and euery man to be diligent in hys owne matters. We vnderstond also, that the Jewes wolde not consent to our father, for to be brought vnto the customme of the Gentyles, but stycke by to theyr owne statutes: for the which cause they requyre of vs also, to let them remayne styl by theyr owne lawes.

2.Mach.9.a

Wherfore oure mynd is, that this people shalbe in rest: we haue concluded, and determined also, to restore the theyr temple again, that they maye lyue according to the fa-

and custume of theyr forefathers. Thou shalt do vs a pleasure therfore, yf thou sende vnto them, and agre wyth them: that when they are certified of youre mynde, they maye be of good cheare, and loke to theyr owne busynes.

And thys was the lettre, that the kynge sente vnto the Jewes: kynge Antiochus sendeth gretynge vnto the councell, and the other people of ỹ Jewes. yf ye fare well, we haue our desyre: as for vs, we are in good helth. Menelaus came and tolde vs, how that youre desyre was to come downe to youre people, which are wyth vs.

Wherfore those that wyll come, we geue safe conduyte, vnto the .xxx. daye of the moneth Xanthicus, that they maye vse the meanes of the Jewes, and theyr owne lawes, lyke as afore: and none of them by ony maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shall comon wyth you at large, fare ye well. In the .C.lviii. yeare, the .xv. daye of the moneth of Xanthicus.

The Romaynes also sent a lettre, conteynyng these wordes: Quintus Mennius, and Tytus Manlius embassatours of the Romaynes, sende gretynge vnto the people of the Jewes. Loke what Lysias the kynnesman, hath graunted you, we graũt you the same also. But as concernynge the thynges which he referred vnto the kynge vnto hym selfe: some wyth spede: and ponder the matter dyligently amonge youre selues, how we maye cast the best to youre profyte, for we must departe now vnto Antioche. And therfore wryte shortly agayne, that we maye knowe youre mynde. Fare well. In the hundreth .xlviii. yeare, the .xv. daye of the moneth of Xanthicus.

The. xii. Chapter.

When these conuenaunces were made, Lysias went vnto the kynge, and the Jewes tylled theyr grounde. But Timotheus, Apollonius the sonne of Genneus, and Hieronymus, and Demophon the proude, ouer the captayne of Cypers, and they wolde not let them lyue in vnite and peace. They of Joppa also dyd suche a shamefull dede: They prayed the Jewes that dwelt amonge them to go with their wyues, and children in to the shyppes which they had prepared, and dyd not thynke as though they had ought them any yll. For so much then as there was gone forth a generall proclamacion throughout the cyte because of peace, they consented therto, and suspected nothynge: but when they were gone forth in to the depe, they drowned no lesse then .ii. hundreth of them.

When Judas knew of this cruelte shewed vnto hys people, he commaunded those that were wyth hym to make them ready, exhortynge them to call vpon God the ryghteous iudge, went forth agaynst those murtherers of hys brethren, set fyre in the hauen by nyght, brent vp the shyppes, and those that escaped from the fyre, he slewe wyth the swearde. And when he had done thys, he departed as though he wolde come agayne, and rote out all them of Joppa. But when he had gotten worde, that the Jamnytes were mynded to do in lyke maner vnto the Jewes which dwelt amonge them, he came vpon the Jamnytes by nyght, and set fyre in the hauen wyth the shyppes: so that the lyght of the fyre was seue at Jerusalem, vpon a .ii. hundreth, and .xl. furlonges.

Now when they were gone from thence .xx. furlonges, in theyr iourney towarde Timotheus: .v. thousande men of fote, and .v. hundreth horsmen of the Arabians fought wyth hym. So when the battayll was earnest, and prospered wyth Judas thorow the helpe of God: the residue of the Arabians beynge ouercome, besought Judas to be at one wyth them, and promysed to geue hym certayne pastures, and to do wyth hym good in other thynges. Judas thynkynge that they shulde in dede be profytable cõcernyng many thynges, promysed them peace: wherupon they shoke hondes, and so they departed to theyr tentes. Judas went also vnto a cyte, which was very fast kepte wyth dyches, fensed rounde about wyth walles, and dyuerse kyndes of people dwellynge therin, called Calsys.

They that were wythin it, put such trust in the strength of the walles, and in theyr store of vytayles: that they were the slacker in theyr doynges, cursynge and reuylynge Judas wyth blasphemyes, and speakynge such wordes as it becommeth not. But Machabeus callynge vpon the greate prynce of the worlde (which wythout ony battayrammes or ordinaunce of warre, * dyd cast downe the walles of Jericho in the tyme of Josue) fel manfully vpon the walles, toke the cyte, and (thorow the helpe of the LORDE) made an exceadynge greate slaughter: In so much that a lake of .ii. furlonges brode which laye therby, semed

to slowe wyth the bloude of the slayne.

Then departed they from thence.viii.hundreth and.L.furlonges.and came to Tarasca vnto the Jewes that are called Cubianey. But as for Tymotheus, they coulde not get hym there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dosytheus ād Sosypater which were captaynes wyth Machabeus, slewe those that Tymotheus had lefte in the house of defence, euen.v.M.men. And Machabeus prepared hym wyth the.vi.M.men that were aboute hym, set them in order by companies and wente forth agaynst Tymotheus, which had wyth hym an hundreth, and.xx.M.men of fote.ii.M.and.v.hundreth horsmen.

D When Tymotheus had knowlege of Judas commynge, he sent the women, chyldren, and the other baggage vnto a castell called Carnyon. (For it coulde not be wonne, and was harde to come vnto, the wayes of the same places were so narow) and when Judas company came fyrst in syght, the enemyes were smytten wyth feare, thorow the presence of God, which seyth all thynges: In so much that they flyenge one here, another there, were rather dyscomfyted of
Judit.7.f. 1.Re.14.f. 2.Pa.20.d
theyr owne people, and * wounded wyth the strokes of theyr owne swerdes. Judas also was very earnest in folowynge vpon them, and punyshynge those vngodly, and slewe.xxx.M.men of them. Tymotheus also hymselfe fell in to the.hondes of Dosytheus, and Sosypater, whom he besought wyth many prayers, to let hym go wyth hys lyfe: because he had many of the Jewes fathers, and brethren in prison, which (yf they put hym to death) myght be dyspoynted. So when he had promysed faythfully to delyuer them agayne accordynge to the condycyon made, they let hym go wythout harme, for the health of the brethren. And when Judas had slayne.xxv.M. he wente from Carnion.

E Now after that he had chased awaye, and slayne hys enemyes, he remoued the
1.Ma.5.f. hoost towarde. * Ephron a stronge cyte, wherin dwelt many dyuerse people of the Heythen, and the stronge yonge men kepte the walles, defendynge them myghtely. In
2.Ma.10.f. thys cyte was much ordynaunce, and prouyson of dartes. * But when Judas, and hys company had called vpon Almyghty God, (which wyth hys power breaketh the strength of the enemyes) they wanne the cyte, and slew.xxv.M. of them that were wythyn. From thence wente they to the cyte of the Scythians, which lyeth.vi.hundreth furlonges from Jerusalem. But when the Jewes which were in the cyte testyfyed, that the cytesyns dealte louyngly wyth them, yee and intreated them kyndly in the tyme of theyr aduersyte, Judas and hys company gaue them thankes, desyrynge them to be frendly styll vnto them: and so they came to Jerusalem, * the hyghe feast of the weekes
2.Ma. beynge at honde. And after the feast they wente forth agaynst Gorgias the gouernoure of Idumea, wyth.iii.M.men of fote and.iiii.hundreth horsmen. Which when they met together, it chaunced a few of the Jewes to be slayne.

And Dosytheus one of the Bachenors ‡ a myghty horsman toke holde of Gorgyas, and wolde haue take hym quycke. But an horsman of Thracya fell vpon hym, and smote of hys arme, so that Gorgyas escaped and fled in to Marysa. When they now that were of Gorgyas syde, had foughten longe and were weery: Judas called vpon the LORDE, that he wolde be theyr helper, and captayne of the felde: and wyth that, he beganne wyth a manly voyce to take vp a songe of prayse, and a rye: In so much that he made the enemyes afrayed, and Gorgyas men of warre to take theyr flyght. So Judas gathered hys hoost, and came vnto the cyte of Odolla. And when the seuenth daye came vpon them, they clensed them selues (as the customes was) and kepte the Sabbath in the same place. And vpon the daye folowynge, Judas and hys company came to take vp the bodyes of them that were slayne, and to bury them in the fathers graues. Now vnder the cotes of certayne Jewes which were slayne, they found Jewels that they had taken out of the temple, and from the Idols of the * Jamnytes: ‡ which thynge is forbydden the
Jewes by the lawe. Then euery man sawe that thys was the cause, wherfore they were slayne.

And so euery man gaue thankes vnto the LORDE for hys righteous iudgmēt, had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and besought God, that the fawte which was made, myght be put out of remembraunce. Besydes that, Judas exhorted the people earnestly, to kepe them selues from synne, for so much as they sawe before theyr eyes, that these men were slayne for the same offence. So he gathered of euery one a

mayne, in so much that he brought toge-
ther .ii. thousãde drachmas of syluer,
which he sent vnto Jerusalē, þ there might
a sacrifice be offred for the myssedede. In the
which place he dyd well and right: for he
had some cõsideracion & pondringe of the
ꝑsone that is after this tyme. For þ he had
not thought that they, which were slayne,
shuld not lyue, it had bene superfluons and
folysshe, to make ony vowe or sacrifice, for the
that were dead. But for so much as he sawe
that they which dye in the fauoure & beleefe
of God, are in good rest & ioye, he thought
it to be good & honorably for a recõpylinge
vnto the same for those which were slayne,
that the offence might be forgeuen.

The.xiii.Chapter.

IN the .cxlix. yeare gat Judas
knowlege, that Antiochus Eu-
pator was cõmynge vñ a greate
power in to Jewry, and Lisias
the stewarde & ruler of his mat-
ters with him: hauynge an C. and x. M. mē
of .M. horsmē, xxii. Elephantes, and
iii. C. charettes. Menelaus also ioyned him
self with them (but with greate decreate) and
came fayre to the kyng, not for ony good of
the coütre, but because he thought to haue
ben made some greate man of auctorite.
But the kyng of kynges moued Antiochus
spede agaynst this vngodly personne, and
Lisias informed þ kynge, * that this Me-
nelaus was þ cause of all myschefe: so þ the
kynge commaunded to take hym, & (as the
maner of them is) to put hym vnto death
in the same place.

There was also in the same place a tower
.l. cubites high, heaped with asshes: but
aboue it was so made, that men might loke
downe on euery syde. Where vnto the kyng
commaunded that shamefull person to be
led amonge the asshes, as one that was
worthy of all vngracyousnesse. And reason it
was, that the vnthryft shulde dye such a
death, and not to be buryed: for he had done
many myschefe vnto þ aulter of God (whose
fyre and asshes were holy) therfore was it
ryght, that he hymself also shulde be destro-
yed with asshes.

But þ kynge was wode in his mynde,
and came to shewe himself more cruell vnto
the Jewes, thē his father was. Which whē
Judas perceaued, * he commaũded the peo
ple to call vpon the LORDE nyght & dayes
that he wolde now helpe them also, lyke as
he had done alwaie: (for they were afrayed
to be put from their lawe, from the naturall
countre and from the holy temple:) and not
to suffre the people (which a lyte whyle a-
fore beganne to recouer) to be subdued a-
gaynst of the blasphemous nacions.

So when they had done this together, & C
and besought the LORDE for mercy, with
weppynge and fastinge thre dayes longe, flat
vpon the grounde: Judas exorted them, to
make them selues redy. But he and the el-
ders together deuysed, to go forth first with
their people, afore the kynge brought hys
hoost in to Jewry, and afore he besieged the
cite, & so to committe the matter vnto God.
Wherfore he ascryued the power of all thyn
ges vnto God the maker of þ worlde, exhor
tinge his people to fight manfully, (yee euē
vnto death) for the lawes, the temple, þ cite,
their owne natyue countre, & to defende the
citesyns: & set his hoost before Modin. He
gaue thē also that were with him, a token
of the victory of God, chosinge out the mānest
yonge men, wente by nyght in to the kinges
pauylion, slewe of the hoost xviii. M. men,
* and the greatest Elephantes, with those 1.Mac.6.f
that sat vpon them.

Thus when they had brought a greate D
feare & rumour amonge þ tentes of their e-
nemies, & al thinges wente prosperously vñ
them, they departed in the breake of þ daye.
God beynge their helper & defender. Now
when the kynge perceaued the manlynesse
of the Jewes, he wente aboute to take the
stronge places by craft, & remoued his hoost
vnto * Bethsura, which was a well kepte 2.Mac.11.a
house of defence of þ Jewes: but they were
chaced & wayte, hurte and discomfited. And
Judas sent vnto them that were in it, such
thynges as were necessary. In the Jewes
hoost also there was one Rhodocus, which
tolde the enemies their secretes: but they
sought him out, and when they had gotten
him, they put him in prison. After this dyd
the kynge commune with thē þ were in Beth-
sura, toke truce with thē, departed, & strodē
a battayll with Judas, which ouer came
him.

But when he vnderstode, that Philippe E
(whom he had left to be ouerseer of his busy-
nesses at Antioche) begāne to rebell agaynst
him, he was astonied in his mynde: so that
he yelded hymself to the Jewes, and made
thē an oth, to do what so euer they thought
ryght. Now when he was reconcyled with
them, he offered, made much of the tem-
ple, gaue greate gyftes vnto it, enbra-
ced Machabeus, makynge hym captayne

and gouernoure from Ptolomays vnto ȳ Gerrenes.

Neuertheleſſe when he came to Ptolomais, the people of the cite were not content with that bonde of frendſhippe: for they were afrayed, that he wolde breake the cõuenaũt Then wente Lyſias vp in to the ſeate, and enkourmed the people, ſhewed thẽ the cauſe why, and pacified thẽ. So he came agayne to Antioche. This is now the matter concernynge ȳ kynges iourney & his returne.

The.xiiii.Chapter

¶ AFter thre yeares was Judas enformed, how that Demetrius the ſonne of Seleucus was come vpon with a greate power and ſhippes, thorow the haven of Tripolis (to take certayne commodious places and countrees) agaynſt Antiochus and hys captayne Lyſias. Now Alcimus (which had bene hygh preſt, and wilfully defyled hymſelf, in the tyme of the myxtinge) ſeynge, that by no meanes he coulde be helped, nor haue ony more entraunce to the altar: he came to kynge Demetrius in the hundreth and one and fyfteth yeare, preſentinge vnto hym a crowne of golde, a palme & an olyue tre: which (as mẽ thought) belonged to the temple, & that daye he helde his tunge.

But when he had gotten oportunite for his madneſſe, Demetrius called hym to counſell, and ared him, what thynges or counſels the Jewes leaned vnto? He answered: The Jewes that be called Aſſidei (whoſe captayne is Judas Machabeus) mayntayne warres, make inſurrection, and wyl not let the realme be in peace.

¶ For I beynge depryued of my fathers honoure (I meane the hygh preſthode) am come hither: partely becauſe I was faythfull vnto the kynge, and partely becauſe I ſought the profit of the citezyns. And whyle all oure people (thorow the wickednelle of them) are not a litle troubled. Wherfore I beſeche ȳ (o kynge) conſidre al theſe thinges diligently, & then make ſome prouiſion for the lõde & the people, accordinge to the kyndnelle ȳ thou haſt offred vnto them. For as longe as Judas hath the vpper honde, it is not poſſible that men can lyue in peace.

When he had ſpoken theſe wordes, other frendes alſo haynge euell will at Judas, ſet the kynge Demetrius on fyre agaynſt him, * Which immediatly ſent Nicanor (ruler of the elephantes) a captayne, in to Jewry: commaũdinge hym, to take Judas hym ſelf alyue, but to ſlaye them that were with him, & to make Alcimus hygh preſt of the temple.

Then the Heythen which fled out of Jewry from Judas, came to Nicanor by flockes thynkynge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge, & the gatheringe together of ȳ Heythe: they ſprenckled thẽ ſelues vp earth, * & belought him (which made them his people, and euer defended his owne portion with euydent tokens) that he wolde preſerue them ſtill. So at the commaundement of the captayne, they remoued from thence, and came to a towne called Deſſalan. And Symon Judas brother fell in honde with Nicanor, but thorow the ſodane commynge of the enmies, he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas, & the bolde ſtomackes that they had to fight for their naturall countre, durſt not preue the matter with bloudſheddinge. Wherfore he ſent Poſſidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduyſement therupon, and the captayne ſhewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appointed a day to ſyt vpon theſe matters quyetly amonge the ſelues, ȳ ſtooles alſo were brought and ſet forth. Neuertheleſſe Judas cõmaunded certayne mẽ of armes to watch in conuenient places, leſt there ſhulde ſodenly aryſe any euell thorow the enemies. And ſo they commoned reſonably together.

Nicanor, whyle he abode at Jeruſalem, ordred hymſelf not vnreaſonably, but ſent awaye the people that were gathered together. He loued Judas euer with his harte, and fauoured hym. He prayed hym also to take a wyfe, and to bringe forth chyldren. So he maried, lyued in reſt, and they led a comune lyfe. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him ȳ Nicanor had take ſtraunge matters in honde, and ordened Judas (an enemy of the realme) to be the kynges ſucceſſoure. Then ȳ kynge was ſore diſpleaſed & thorow the wicked accuſations which Alcimus made of Nicanor, he was ſo prouoked, that he wrote vnto Nicanor, ſayinge: that he was very angrie for the frendſhippe and agreement, which he hadde made with

1.Mac.7.

Machabeus. Neuertheles he cõmaunded him in all ꝑ haist, ꝑ he shulde take Machabeus prisoner, and sende him to Antioche.

Which lettres when Nicanor had sene, he was at his wittes ende, and sore greued, wherin they had agreed: spectally, seynge Machabeus was the man, that neuer dyd hym harme. But because he might not with stande ꝑ kynge he sought oportunite to fulfill his commaundement. Notwithstondinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more rughly then he was wonte, he perceaued ꝑ such vnkindnes came not of good, & therfore he gathered a nũbre of his men, and withdrewe himself frõ Nicanor. Which when he knewe that Machabeus had manfully preuented hym, he came in to the greate and moost holy temple: and commaunded the prestes (which were besyde their vsuall offeringes) to delyuer him the man. And when they sware that they colde no tell, where the man was whõ he sought, he stretched out his honde, * and made an ooth, sayenge: yf ye will not delyuer Judas captyue, I shal remoue this temple of God in to a playne felde, I shall breake downe ꝑ aulter, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hondes towarde heauen, and besought him that was ever the defender of their people, sayenge: Oure LORD of all, which hast nede of nothinge woldest that the temple of thy habitation shulde be amonge vs. Therfore now (o moost holy LORDE) kepe this house euer vndefyled, * which lately was cleused. Now was there accused vnto Nicanor one Razis, an Alderma of Jerusalem, a louer of the whole cite, and a man of good reporte: which for the kynde hart that he bare vnto the people, was called a father of ꝑ Jewes. This man oftymes (when the Jewes were compelled to kepe them selues vndefyled) defended and delyuered them, beynge content manfully to spende his body and his life for his people.

So Nicanor willinge to declare the hate that he bare to the Jewes, sent fyue hũdreth men to take him: for he thought, yf he gat him, he shulde bringe the Jewes in greate bondage. Now when the people beganne to assaile in at his house, to breake the dores, & to set fyre on it: he beynge now taken, wold haue defended himself with his swarde: chosynge rather to dye manfully, then to yelde himself to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstondinge what tyme as he myssed of his stroke for hast, and the multitude fell in violently betwixte the dores: he rãne boldly to the wall, and cast himself downe manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his belly. Neuertheles whyle there was yet breath within him, he was kynded in his mynde: and whyle his bloude gushed out exceadingly (for he was very sore wounded) he ranne thorow ꝑ middest of the people, and gat him to the toppe of a rocke. So whẽ his bloude was now gone, he toke out his one bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of lyfe and spirite, to reward him this agayne, and so he dyed.

The.xv. Chapter

NOw * when Nicanor knewe that Judas was in the countre of Samaria, he thought with all his power to stryke a fride with hym vpon ꝑ Sabbath daye. Neuertheles the Jewes ꝑ were compelled to go with hym, sayed: O do not so cruelly and vnkyndly, but halowe the Sabbath daye, & worshyppe him that seyth all thynges. For all this, yet sayed the vngracious personne: * Is there a mightie one in heauen ꝑ commaunded the Sabbath daye to be kepte: And when they sayde: yee the lyuynge God, the mightie LORDE in heauen * cõmaunded the seuenth daye to be kepte, he sayde: And I am mightie vpon earth, to cõmaunde the for to arme the selues, & to performe the kynges busynesse. Notwithstondinge he might not haue his purpose.

Nicanor had deuysed with greate pryde to ouercome Judas, and to bringe awaye ꝑ victory. But Machabeus had euer a sure confidence & a perfecte hope in God, that he wolde helpe hym, & erhorted his people, not to be afrayed at the commynge of the Heithen but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, ꝑ Almyghtie God wold geue thẽ the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembraunce of the battayle, that they had stricken afore, and made them to be of a good corage.

So when their hartes were pricte vp, he

1 Ma. 7.b

3 Ma. 2.d

Exo. 20.b

shewed them also the deceatfulnesse of the heithen, and how they wolde kepe no cõue naunt no; ooth. Thus he weapened thẽ not with the armoure of shylde and speare, but with wholsome wo;des and exo;taciõs. He shewed them a dreame also, wherthoro;w he made them all glad, whych was thys: He thought that he saw Onias (which had ben hygh p;est, a vertuous & louynge man, sad, and of honest conuersacion, well spoken, & one that had bene exercised in godlynes frõ a childe) holdinge vp his hõdes toward hea uen, and p;ayenge fo; his people. After this there apeared vnto him another mã, which was aged, hono;able & glo;ious, And Onias saide: This is a louer of ỹ bretherẽ, and of the people of Israel. This is he ỹ p;ayeth much fo; the people, & fo; all the holy cyte: Jeremy the p;ophet of God. He thought al so ỹ Jeremy helde out his right hõde, & gaue him (namely vnto Judas) a swearde of golde, sayenge: Take this holy swearde, a gyfte frõ God, wherwith thou shalt smyte downe ỹ enemies of the people of Israel.

And so they were wel confo;ted tho;owe the wo;des of Judas, and toke co;age vnto thẽ, so ỹ the yonge men were determined in their myndes to fight & to byde stylly at it: In so much that in the thinges which they toke in honde; their boldnelle shewed ỹ same, because the holy cite and the temple were in parell: fo; the which they toke mo;e care, then fo; their wyues, childzen, bretheren, and kynfolkes. Agayne, they ỹ were in the cite, were mooste carefull fo; those which were to fight. Now when they were all in a hope ỹ the iugdment of the matter was at honde, and the enemies drew nye, the hooste beinge set in araye, the Elephantes and ho;semen euerypone stondynge in his place: Machabeus consydered the commynge of the mul titude, the o;dinaunce of dyuerse weapens, the crueltie of ỹ beastes, and helde vp his hondes towarde heauen, callinge vpõ the LORDE that doth wonders, * which ge- 2.Ma.14.c Judit.7.b ueth not the victo;y after the multitude of weapens & power of ỹ hooste (but to them ỹ please him) acco;ding to his owne wil. Ther fo;e in his p;ayer he sayde these wo;des.

4.Reg. 19.g Esa.37.f 1.Ma.7.c 2.Ma.8.b O LORDE, * thou ỹ dyddest sende thyne angel in the tyme of Ezechias kynge of Ju da & in the hooste of Sennacherib there were an hundzeth & fyue and foure scoze thousande: sende now also thy good angell befo;e vs (O LORDE of heauens) in the fearfulnesse & dzede of thy mightie arme, that they which come agaynst thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wo;des. Then Nicano; & they that were wt hym, drewe nye with shawmes and songes: but Judas and his company with p;ayer and callinge vpon God,

With their hondes they smote, but with their hartes they p;ayed vnto the LORDE, and slew no lesse then xxxv. M. mẽ: Fo; thro;ow the p;esent helpe of God they were glo;iously comfo;ted.

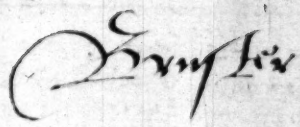
Now wh̃ they left of, and were turnynge agayne with toye, they vnderstode that Nicano; himself was slayne with ỹ other. The they gaue a greate shoute and a crie, p;aysinge the almighty LORDE with a loude voyce. And Judas (which was euer ready to spende his body and life fo; his cities) commaunded to smyte of Nicano;s heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the p;estes at the aul ter with those that were in the castell, & shewed them Nicano;s heade, and his wicked honde, which he had p;esumptuously holde vp agaynst the temple of God. He caused the tunge also of that vngodly Nicano; to be cut in litle peces, and to be cast to ỹ fowles, and the cruel mans honde to be hanged vp before the temple.

So euery man gaue thankes vnto the LORDE, sayenge: blessed be he, that hath kepte his place vndefyled.

As for Nicano;s heade, * he hanged it vp vpon the hygh castell, fo; an euydent & playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely the xiii. daye of the moneth Adar, which in the Syrians language is called ỹ nexte daye before Mardocheus daye.

Thus was Nicano; slayne, and from that tyme fo;th the Iewes had the cite in possession: And here wil I now make an ende.

The ende of the seconde boke of the Machabees.



¶ The new testament.

The Gospell of S. Mathew.
The Gospell of S Marke.
The Gospell of S. Luke.
The Gospell of S. Jhon.
The Actes of the Apostles.

¶ The Epistles of S. Paul.

The Epistle vnto the Romaynes.
The fyrst and seconde Epistle to the Corinthiās.
The Epistle to the Galathians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The fyrst and seconde Epistle to the Tessalonians.
The fyrst and seconde Epistle vnto Tymothy.
The Epistle vnto Tytus.
The Epistle vnto Phylemon.
The fyrst and seconde Epistle of S. Peter.
The thre Epistles of S. Jhon.
The Epistle vnto the Hebrues.
The Epistle of S. James.
The Epistle of saynt Jude.
The Reuelacion of saynt Jhon.

The summaries of S. Mathew.

¶ The gospell of

S. Mathew

What S. Mathew conteyneth.

Chap. i ¶ The genealogy of Chryst / and mariage of hys mother Mary. The angell satisfyeth Josephs mynde.

Chap. ii ¶ The tyme and place of Chrystes byrth. The wyse men offre theyr presentes. Christ flyeth in to Egypte / the ponge chyldre are slayne. Christ turneth in to Galile.

Chap iii ¶ The baptyme / preachynge and office of Jhon / and how Christ was baptysed of hym in Jordan.

Chap. iiii ¶ Christ fasteth and is tempted: he calleth Peter. Andrew / James and Jhon and healeth all the syche.

Chap. v. ¶ In this chapter / & in the two next folowynge is conteyned the moost excellent and loueynge Sermon of Chryst in the moste: which sermon is the very keye that openeth the vnderstondynge in to the lawe. In thys fifth chapter specially he preacheth of the. viii. beatitudes or blessynges / of manslaughter / wrath and anger / of aduoutrie / of swearyng of sufferinge wronge / and loue euen towarde a mans enemyes.

Chap. vi ¶ Of Almes / prayer & fastyng. He forbyddeth þ carefull lokyng of worldly thinges

Chap. vii ¶ He forbyddeth foolish and temerarious iudgment / reproueth hypocrysie / exorteth vnto prayer / warneth to beware of false prophetes / & concludeth hys sermon.

Chap. viii. ¶ Christ clenseth the leper / healeth the captaynes seruaunt & many other diseases: helpeth Peters mother in lawe / stylleth the see: and the wynde: and driueth the deuels out of the possessed in to the swyne.

Chap. ix ¶ He healeth the palsye: calleth Mathew from the custume: answereth for his disciples: healeth the womã of the bloude yssue: helpeth Jayrus doughter: geueth. ii. blynd men theyr syght: maketh a domme man to speake dryueth out a deuell.

Chap. x ¶ Christ sendeth out his. xii. Apostles to preach in Jewry: geueth them a charge: teacheth them: and comforteth them agaynst persecucion and trouble.

Chap. xi ¶ Jhon baptyst sendeth hys disciples vnto Christ: which geueth them theyr answere: rebuketh the vnthankfull cities: and louingly exorteth men to take hys yock vpõ them.

Chap. xii ¶ The disciples pluckе the eares of corne: he excuseth them: healeth the dried hande: helpeth the possessed that was lynde and domme: rebuketh the vnfaythfull that wolde nedes haue tokens: and sheweth who is hys brother / syster and mother.

Chap. xiii ¶ The parable of the sede: of the tares: of the mustarde sede: of the lenen: of the treasure hyd in þ feld: of the pearles: & of þ net

Chap. xiiii Jhon is taken and headed. Christ fedeth fyue thousande men wyth. v. loaues & two fyshes: and appeareth by nyght vnto hys disciples vpon the see.

Chap. xv ¶ Christ excuseth hys disciples: and rebuketh the scrybes and pharises for transgressynge Gods commaundement thorow theyr owne traditiõs. The thing that goeth in to the mouth defyleth not the man. He helpeth the woman of Cananes doughter: healeth the multytude: and wyth. vii. loaues and a fewe lytle fyshes fedeth. iiii. M. men besyde wemen and chyldren.

Chap. xvi ¶ The Pharises requyre a token. Jesus warneth hys disciples of the Pharises doctryn. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

Chap. xvii ¶ The transfiguracõ of Christ in the mount of Thabor. He healeth the lunatyke and payeth tribute..

Chap. xviii ¶ He teacheth hys disciples to be humble: and harmlesse: to auoyde occasyons of euyll and one to forgeue anothers offence.

Chap. xix ¶ Christ geueth answere concernynge mariage: and teacheth not to be carefull and to loue worldly ryches.

Chap. xx ¶ Christ teacheth by a similitude that God is better vnto no man: and how he calleth all waye callynge men to hys labours. He teacheth hys disciples to be lowly: and geueth blynde men theyr syght.

Chap. xxi ¶ He rydeth in to Jerusalem: dryueth the marchaunttes out of the temple: curseth the figge tree: and rebuketh the Pharises by þ similitude of þ. ii. sonnes & of the husbandmen that slewe such as were sent vnto them.

Chap. xxii ¶ The mariage of the kinges sonne. Tribute to be geuen to þ Emperour. Christ confuteth the opiniõ of the Sadduces concernynge the resurrecyon: and answereth to that he vnto hys question.

Chap. xxiii. ¶ Christ crieth wo ouer the Pharises: scrybes and ypocrytes: and prophesyeth the destruccion of Jerusalem.

Chap. xxiiii ¶ Christ sheweth hys disciples the destruccyõ of the temple: the ende of the worlde: the tokens of the latter dayes: and warneth þ to wake: for the world shall sodenly perysh.

Chap. xxv ¶ The. x. virgins: the talentes delyuered to the seruauntes: and of the generall iudgment.

Chap. xxvi ¶ The Magdalene anoynteth Christ. They eate the easter lambe and the lordes supper. The LORDE: Christ prayeth in the garden. Judas betrayeth hym: Peter smyteth off Malchus eare: Christ is accused by false witnesse. Peter denyeth hym.

Chap. xxvii Christ is delyuered vnto Pylate. Judas hangeth hymselfe. Christ is crucified amõge theues: he dyeth & is buried: the watche men kepe the graue.

Chap. xxviii ¶ The resurrection of Christ. The hyghe prestes geue the soudyers large money to saye that Christ was stole out of his graue. Christ appeareth to hys disciples: and sendeth them forth to preach and to baptyse

Mathew, The Gospell of

saynt Mathew.

The fyrst Chapter.

THis is the boke of the generacion of Jesus Christ the sonne of Dauid, the sonne of Abraham.

* Abraham begat Isaac.
* Isaac begat Jacob:
* Jacob begat Judas and his brethre.
* Judas begat Phares & Zarā of Thamar:
* Phares begat Hesrom:
* Hesrom begat Aram:
* Aram begat Aminadab:
* Aminadab begat Naallon.
* Naallon begat Salmon:
* Salmon begat Boos of Rahab:
* Boos begat Obed of Ruth:
* Obed begat Jesse:
* Jesse begat Dauid the kynge:
* Dauid the kynge begat Salomon, of her that was the wyfe of Ury:
* Salomon begat Roboam:
* Roboam begat Abia:
* Abia begat Asa:
* Asa begat Josaphat:
* Josaphat begat Joram:
* Joram begat Osias:
* Osias begat Joatham:
* Joatham begat Achas:
* Achas begat Ezechias:
* Ezechias begat Manasses:
* Manasses begat Amon:
* Amon begat Josias:
* Josias begat Jechonias and his brethre about the tyme of ỹ captiuite of Babylon.

And after the captiuite of Babylon, * Jechonias begat Salathiel:

* Salathiel begat Zorobabel: Egg 1.a. 1.Esd.3.a
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleazar:
Eleazar begat Mathan:
Mathan begat Jacob:
Jacob begat Joseph the husband of Marye, of whom was borne that Jesus, whiche is called Christ.

All the generacions from Abraham to Dauid are fourtene generaciōs. Frō dauid vnto the captiuite of Babylon, are fourtene generacions. Frō the captiuite of Babylon vnto Christ are also fourtene generacions.

* * The byrth of Christe was on this wise C whē his mother Marye was maryed to Joseph & before they cam togither, she was Luc 1.b
foūde wyth chylde by ỹ holy goost. But Joseph hyr husband was a perfecte man, and wold not bringe her to shame, but was mynded to put her awaye secretly. Neuertheles whyle he thus thought, & behold, the angel of the LORDE appeared vnto hym in a dreame, sayenge: Joseph * thou sonne of Luc, 2.a
Dauid, feare not to take vnto ỹ Marye thy wyfe. For that which is conceaued in her, is of the holy goost. She shal bringe forth a Phi. 2.a
sonne, * & thou shalt cal his name Jesus For Act. 4.a
he shall saue his people frō their synnes.

Some rede & before they sat at home togither.

All this was done, that the thynge might be fulfylled, which was spoken of the LORD by the Prophet, sayenge: * Behold a mayde Esa. 7.c
shall be wyth chylde, and shal bringe forth a sonne, & they shal call his name Emanuel, which is by interpretacīō, God with vs.

Now whan Joseph awoke out of slepe he dyd as the angell of the LORDE bade hym and toke his wyfe vnto hym, & knewe her not tyll she hadde * brought forth hyr Luc. 2.a
fyrst borne sonne, & called his name Jesus.

The.ii. Chapter.

WHen Jesus was borne at Bethleem in Jewry, in ỹ tyme of Herode the kyng, Behold there cā wyse men from the east to Jerusalem, sayenge: wher is the newborne kyng of the Jewes? we haue sene his starre i the east, & are come to worshyp hym

When Herode the kynge had herde thys he was troubled, and all Jerusalem wyth hym, and he gathered all the hygh Priestes

& Scrybes of the people, and ared of them, where Chryst shuld be borne? And they sayd vnto hym: at Bethlee in Jeury. For thus it
Mich.5.a. is written by ỳ prophet: * And thou Bethlee in the londe of Jeury, art not ỳ leest amõge the prynces of Juda: * For out of the shall
Jhon.7.d. come vnto me the captayne, that shall gouerne my people Jsraell.

B Then Herode prcuely called the wyse men, and diligẽtly enquyred of them, what tyme ỳ starre appeared, & sent thẽ to Bethlem, sayenge: Go and searche dilygentlye for the chylde. And when ye haue founde hym, bryng me worde agayne, that J may come and worshyppe hym also.

When they had herde the kyng, they departed: and lo, the starre which they sawe in the east, went before thẽ, tyll it came & stode ouer the place where the chylde was. When they sawe ỳ starre, they were marueylously glad: and went into the house, and founde
Psal.71.b the chylde with Mary his mother, * & kneled downe and worshypped hym, and opened theyr treasures, and offered vnto hym
Esa.60.a. gyftes: golde, frankynsence and myrre. And after they were warned of god in a dreame, that they shulde not go agayne to Herode, they retourned into theyr owne countrey another waye. ✠

C ✠ Whan they were departed, beholde, the angell of the LORDE appeared to Joseph in a dreame, sayenge: Aryse, & take the
Exo.4.d. chylde & his mother, and * flye in to Egypt and abyde there tyll J bryng ỳ worde. For Herode wyll seke the chyld, to destroy hym. Then he arose, and toke the chylde and his mother by nyght, & departed into Egypte, and was there vnto the death of Herode, ỳ the thynge myght be fulfylled whiche was spoken of the LORD, by the prophet, which
Ose.11.a. sayeth * out of Egypte haue J called my
Nu.24.c. sonne.

Then Herode perceauynge that he was deceaued of the wyse men, was exceadynge wroth, and sent forth, and slewe all the chyldren that were in Bethleem, and in all the coastes therof, as many as were two yeare olde and vnder, accordynge to the tyme whiche he had dilygently searched out of the wyse men.

Than was that fulfylled, whiche was spoken by the Prophet Jeremye sayenge:
Jere.31.c. * On the hylles was a voyce herde, greate mourninge, weppynge, and lamentacyon: Rachell weppynge for hyr chyldren & wolde not be cõforted, because they were not. ✠

D Whan Herode was dead: beholde, an angell of the LORDE appeared in a dreame to Joseph in Egypte, sayeng: Aryse & take the chylde & his mother, & go into the lande of Jsraell. For they are dead, which sought the chyldes lyfe. And he arose vp, and toke the chylde and his mother, & came into the londe of Jsraell. But whan he herde that Archelaus dyd raygne in Jeury, in ỳ rowm of his father Herode, he was afrayde to go thether. Notwithstandynge after he was warned of god in a dreame, he turned asyde into the partyes of Galile, and went and dwelt in a cytie called Nazareth, to fulfyll that whiche was spoken by the prophetes, * he shalbe called a Nazarite. ✠

The iii. Chapter. ✠

IN those dayes came Jhon the * Baptist & preached in the wyldernis of Jeury, sayenge: & Amende your selues, the kyngdome of heauen is at hõde. * This * Jsa. is he, of whome it is spoken by the prophet * Esay, which sayeth: The voyce of a cryer in the wildernes, prepare the LORDES way, and make his pathes strayght.

* This Jhon had his garmẽt of camels heer, & a lethren gyrdell aboute his lopnes. & His meate was locustes and wylde hony. Then went out to hym Jerusalem, and all Jeury, & al the regyon rounde about Jordan and were baptysed of hym in Jordan, confessynge theyr synnes. ✠

✠✠ Nowe whã he sawe many of ỳ Pharises & of ỳ Saduces come to his baptyme, he sayd vnto thẽ, ye generacyon of vipers, who hath certifyed you, ỳ ye shall escape ỳ vengeaunce to come? Beware, bryng forth due frutes of penaũce. Thynke not now to say in youre selues, we haue Abrahã to our father. For J say vnto you, ỳ God is able of these stones to rayse vp chyldrẽ vnto Abraham. Euen nowe is the axe put vnto ỳ rote of the trees: therfore * euery tree which bryngeth not forthe good frute, shall be hewen downe, and cast into the fyre.

* J baptyse you w̃ water to repẽtaunce, but he ỳ cõmeth after me, is myghtyer than J, whose shues J am not worthy to bere. He shall baptyse you with the holy goost & w̃ fyre. * He hath also his fan in his hande, and wyll pourge his flore, and gather the wheate into his garner, & wyll burne the chaffe with vnquencheable fyre. ✠

✠✠ Then cã Jesus frõ Galile to Jordan vnto Jhõ, to be baptised of hym. But Jhon

sayenge: * I haue nede to be
and commest thou to me?
and sayde vnto hym: Let
it becommeth vs to
. Then he suffred
Jesus alone as he was bap-
came straight out of the water. And
was open ouer hym: and Jhon
the spirite of God descende lyke a doue
lyght vpon hym. And lo, there came a
from heauen sayenge: * This is my
sonne, in whom is my delyte. ✣

The. iiii. Chapter. ✣

Then * was Jesus led away of
the spirite into wyldernes, to
be tempted of the deuyll. And
when he had fasted foure days
& foure nyghtes, he was after
ward ahungered. And the tempter came to
and sayd: yf thou be the sonne of God,
commande, that these stones be made bread.
answered & sayd: it is wrytten: * Man
not lyue by bread onely, but by euery
that procedeth out of the mouth of God.
Then the deuyll toke hym vp into ỹ holy
and set hym on a pynacle of the Tem-
and sayd vnto hym: yf thou be the sonne
of God, cast thy selfe downe. For it is wrytte
he shall gyue his angels charge ouer the
and with their handes shall they holde the
lest thou dasshe not thy fote agaynst a
Jesus sayd vnto hym: it is wryt-
also, * thou shalt not tempte thy LORDE
God.

Agayne the deuyll toke hym vp and led
him an exceadyng hye mountayne, and
shewed hym all the kyngdomes of ỹ worlde,
and all the glory of them, & sayd vnto hym:
all this will I gyue the yf thou wylte fall
down & worshippe me. Then sayd Jesus
vnto him: Auoyde Sathan. For it is wryt-
ten: Thou shalt worshippe the LORDE thy
God, him onely shalt thou serue.
Then the deuyll left hym, & beholde, * the
angels came & ministred vnto hym. ✣
When Jesus had herde that Jhon
was cast in, he departed into Galile, & and
came downe, and went and dwelt in Ca-
pernaum which is a cytie vpō the see, in the
coastes of Zabulon and Nephtalim, that the
scripture might be fulfylled whiche was spo-
ken by the prophete, sayenge: * The
londe of Zabulon and Nephtalim, the waye
of the see beyonde Jordan, and Galile of
the gentyles, the people whiche sat in darke-
nesse, saw a great lyght, and to them whiche
sat in the regyon & shadowe of death, lyght
is begonne to shyne. ✣

* From ỹ tyme forthe beganne Jesus
to preache, and to say: & Amende your selues
the kyngdome of heauen is at hande. C

✣ * As Jesus walked by the see of Ga-
lile, he sawe two bretheren: Simon whiche
was called Peter, & Andrewe his brother,
castynge a net into the see (for they were fyl-
shers), and he sayde vnto them: folowe me,
and I wyll make you * fyllshers of me. And
they streyght way lefte their nettes, and fo-
lowed hym.

And whan he went forth from thence,
he sawe other two bretheren, James the
sonne of zebede, and Jhon his brother, in
the shyppe with zebede their father, men-
dyng their nettes, and he called them * And
they without tarryenge, lefte the shyppe and
their father, and folowed hym. ✣

✣ * And Jesus went about all Galile,
teachynge in their synagoges, and preach-
ynge the gospell of the kyngdome, and
healed all maner of sickenes, and all maner
diseases amonge the people. And his fame
spredde abrode through out all Syria. And
they brought vnto hym all sycke people, ỹ
were taken with dyuers diseases and gry-
pynges, and them that were possessed with
deuyls, and those which were lunatyke, and
those that had the palsie: & he healed them.
* And there folowed hym a great nombre of
people, from Galile ✣ & from the ten cityes,
and from Jerusalem, and from the regyons
that lye beyonde Jordan.

The. v. Chapter. ✣

When he sawe the people, he went
vp into a mountayne: & when he
was set, his disciples came to
hym, and he opened his mouth,
and taught the, sayeng: * Blef-
sed are the poore in spirite: for theirs is the
kyngdome of heauen. * Blessed are they ỹ
mourne: for they shalbe comforted. Blessed
are the meke: for they shall inherete ỹ earth.
* Blessed are they which honger and thyrst
for ryghtwesnesse: for they shall be fylled.
Blessed are ỹ mercyful: for they shall optayne
mercy. Blessed are ỹ pure in hart: for they
shall se God. Blessed are ỹ peace makers &
for they shalbe called the chyldren of God.
Blessed are they whiche suffre persecucyon
for ryghtwesnesse sake: for theirs is ỹ kyng
dome of heauen. * Blessed are ye when men
reuyle you, & persecute you, and falsly saye

al maner of euyll sayenges agaīst you for my
Act.5.c. sake.* Reioyce & be glad: for great is youre
rewarde in heauen. For so persecuted they
the prophetes which were before your dayes.

B ✠ * ye are the salt of the earth, but and yf
Mar.9.c. the salt haue lost his saltnes, what can be salted
Luc.14.b therwith. It is thencefoorth good for nothynge, but to be cast out & to be troden vnder fote of men, ye are the lyght of the worlde. A citye that is set on an hyll, can not be hyd,
Mat.4.b. *neyther do men lyght a candell, and put it
Luce.8.b. vnder a busshell, but on a candelstycke, and
f.10.11.c it lyghteth all that are in the house *Let your
Mar.6.a lyght so shyne before men, that they maye se
1.Pet.2.b your good workes, & glorifye youre father whiche is in heauen.

Thynke not, that I am come to destroye the lawe, or the prophetes: no, I am not come
Math.7.c to destroye them, * but to fulfyll them. For
and.22.b. & Luc.16.c truely I say vnto you: * tyll heauen & earth perysshe, one tote or one tytle of the lawe shall not escape, tyll all be fulfylled.

* Who soeuer breaketh one of these least cōmaundementes, and teacheth men so, he
Esay 40.a shalbe called the leest in the kyngdome of hea
and.34.c. uen. But who soeuer obserueth & teacheth
Jere.31. the same, shall be called great in the kyng-
Ezec.18.b dome of heauen. ✠

✠ For I say vnto you: except youre tyght welnes excede the tyghtwelnes of the Scrybes and Pharises, ye can not entre in to the kyngdome of heauen.

C Ye haue herde, howe it was sayd to them of the olde tyme: * Thou shalt not kyll. For
Exo.20.c. who soeuer kylleth, shall be in daunger of
and.21.b. iudgemēt. But I say vnto you: who soeuer
Leui.24.d is angrye with his brother, is in daūger of
Deut.5.c. iudgment. Whosoeuer sayeth vnto his brother, Racha: is in daunger of the coūsel. But whosoeuer sayeth thou foole is in daunger of hell fyre.

Job.42.b * Therfore when thou offrest thy gyfte
Wala.2.b at the altare, and there remembrest that thy brother hath ought agaynst the: leaue there thyne offrynge before the altare, and go thy waye fyrst, & reconcyle thy selfe to thy brother, and then come and offre thy gyfte. ✠

Luc.12.f ✠* Agre with thyne aduersary quickelye,
Pro.25.b. whyle thou arte in the waye with hym, lest that aduersary delyuer the to the iudge, and the iudge delyuer the to the mynyster, and then thou be cast in to prison. I say vnto the verely: thou shalt not come out thence, tyll thou haue payed the vtmost farthynge.

Ye haue herde, how it was sayd to them
Exo.20.c of olde tyme: * Thou shalt not cōmytte ad-
& Le.18.c uoutrye. But I saye vnto you, that & who
Job.31.a.

soeuer loketh on a wyfe lustynge after her, hathe cōmytted aduoutry with her alredy in his hart.

* Wherfore yf thy tyght eye offende the, D
plucke hym out, & cast hym from the. Better
it is for the, that one of thy mēbres perysshe, then that thy whole body shulde be cast in to hell. Also yf thy tyght hande offende the, cut hym of, and cast hym from the. Better it is that one of thy membres perysshe, then that all thy body shulde be caste in to hell. ✠

It is sayd: * who soeuer putteth awaye De
his wyfe, let hym geue her a testimonyall of
the deuorcement. But * I saye vnto you:
who soeuer putteth awaye his wyfe (except
it be for fornicacyon) causeth her to breake
matrymonye. And whosoeuer maryeth her
that is deuorced, breaketh wedlocke.

Agayne, ye haue herde, howe it was sayd to them of olde tyme: * Thou shalt not for-
swere thy selfe & but shalte performe thyne
oth to God. But I say vnto you * sweare
not at all: nether by heauen, & for it is Goddes seate: nor yet by the earth, for it is hys
fote stole: nother by Jerusalem, for it is the
cyte of the greate kynge: nother shalt thou
sweare by thy head, because thou canst not
make one heere whyte or blacke: * But youre
cōmunication shalbe yee, yee: nay, nay. For
what soeuer is more thē yf, cōmeth of euel.

Ye haue herde howe it is sayde: * An C
eye for an eye a toth for a toth. * But I saye
vnto you: that ye resist not euell, But whosoeuer geueth the a blowe on the right cheke,
turne to him the other also. And yf ony mā
wyll sue the at the lawe, and take awaye thy
coat, let him haue thy cloake also. And who
so compelleth to go a myle, go wyth him
twayne. Geue to hym that axeth: and from
him that wolde borowe, turne not awaye.

✠ Ye haue herde, how it is sayde *: thou
shalt loue thyne neyghboure, and hate thine
enemy. But I sawe vnto you: loue youre
enemies: * Blesse them that curse you: Do
good to them that hate you: Praye for the
which do you wronge and persecute you, that
ye maye be the chyldren of your father which
is in heauen: * for he maketh his Sonne to
aryse on the euell and on the good, and sendeth his rayne on the iust and vniuste, * For
yf ye loue the which loue you, what reward
shall ye haue? Do not the Publicās euē so
and yf ye be frēdly to your brethē only: what
singuler thing do ye? Do not the Publicās
also lyke wyse? * ye shall therfore be perfect
euen as our father in heauen is perfect. ✠

Take hede to youre * almes that ye geue it not in the syght of me to the intent that ye wolde be sene of them: oȝels, ye get no reward of youre father which is in heauen. When soeuer therfoȝe thou geuest thyne almes, thou shalt not make a trō pet to be blowen befoȝe the, as the ypocrytes doo in synagoges and in the stretes, foȝ to be praysed of men. Uerely I say vnto you, they haue theyr rewarde. But when thou doest almes, let not thy left hande knowe, what thy ryght hande doth, that thyne almes may be secrete: & thy father whych seyth in secrete, shall rewarde the openly.

* And when thou prayest, thou shalt not be as the ypocrytes are. Foȝ they loue to stande and praye in the synagoges, and in the cornners of the stretes to be sene of men. Uerely I say vnto you: they haue theyr rewarde. But when thou prayest * entre in to thy chamber, and shut thy doȝe to the and praye to thy father which is in secrete: and thy father which seyth in secrete, shall rewarde the openly. ✠

* And when ye praye, bable not much, as the heythen doȝ: foȝ they thinke that they shall be herde foȝ theyre muche bablynges sake. Be not ye lyke them therfoȝe. * Foȝ youre father knoweth where of ye haue nede before ye aske hym. After thys maner therfoȝe shall ye praye:

* Oure father whiche art in heauē, halowed be thy name. Thy kingdō come. Thy will be fulfilled vpō earth, as it is in heauē. Gyue vs thys daye oure daylye bread. And forgeue vs oure dettes, as we also forgeue oure detters. And lede not vs in to temptacion: but delyuer vs from euell. Foȝ thyne is the kyngdome, and the power and the glory foȝ euer. Amen. Foȝ yf ye forgeue men theyr trespasses, youre heauenly father shall also forgeue you. * But and ye will not forgeue men theyr trespasses, no more shall youre father forgeue you youre trespasses.

* * Moȝouer when ye fast, be not sad as the ypocrytes are. Foȝ they dysfygure theyr faces, that they myght be sene of men to fast. Uerely I saye vnto you: they haue theyr rewarde. But thou, when thou fastest anoynt thyne head, and wash thy face, ✠ appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shall rewarde the openly.

* Se that ye gather you not treasure vpon the earth, where rust and mothes coȝrupt, and where theues breake thoȝow, and steale. But gather you treasure together in heauen, where nother rust noȝ mothes coȝrupte, and where theues nother breake vp noȝ yet steale. Foȝ where youre treasure is, there is youre harte also. ✠ Eccli. 29. b Jere. 17. a. Pso. 23. a.

* The eye is the lyght of the body. yf thyne eye then be syngle, all thy body shall be full of lyght: But and yf thyn eye be wycked, all thy body shalbe full of darcknes: wherfoȝe yf that lyght that is in the, be darknes, how great the shal ỹ darcknes be? Luc. 11. a.

✠ * No man can serue two masters. Foȝ other he shall hate ỹ one and loue the other oȝ els he shall leane to the one, and despyse the other: ye can not serue God and mammon. Therfoȝe I saye vnto you: * be not ye carefull: foȝ youre lyfe, what ye shall eate, oȝ what ye shall drynke: noȝ yet foȝ youre body what ye shall put on. Is not the lyfe moȝe worth then meate? and the body moȝe of value than rayment? Beholde the foules of the ayer: foȝ they sowe not, nother reape, noȝ yet cary in to the barnes: and yet youre heauenly father fedeth the. Are ye not much better then they? Luc. 12. c Psa. 54. c 1. Pet. 5. a

* Which of you (though he take thought therfoȝe) could put one cubyte vnto hys stature? why care ye then foȝ rayment? Consyder the lylyes of the felde, how they growe. They labour not nother spynne. And yet foȝ all that I saye vnto you, that euen Salomon in all hys royalte was not arayed lyke vnto one of these. Wherfoȝe yf God so clothe the grasse, which is to daye in ỹ felde and to moȝowe shalbe cast into the foȝnace: shall he not much moȝ do the same vnto you o ye of lytle fayth? D Luc. 12. a.

Therfoȝe take no thought, sayeng: what shall we eate, oȝ what shall we drynke? oȝ where wyth shall we be clothed? After all suche thynges do the heythē seke. Foȝ youre heauenly father knoweth, that ye haue nede of all these thynges. * Seke ye fyrst the kyngdome of God, and the ryghteousnes therof, so shall all these thynges be mynystred vnto you. ✠ 3. Re. 3. b.

Care not then foȝ the moȝow, foȝ the moȝow shall care foȝ it selfe: Euery daye hath ynough of hys owne trauayll.

The. vij. Chapter.

Iudge not * that ye be not iudged: Foȝ as ye iudge, so shall ye be iudged. And wt whatmeasure ye mete, wt the same shall Luc. 6. b Rom. 2. a 3 mar. 4. a

Luc. 6. d. it be measured to you agayne. * Why seist thou a moate in thy brothers eye, and perceaueſt not the beame that is in thyne owne eye: Or why sayest thou to thy brother: hold I wyll plucke the moate out of thyne eye, and beholde, a beame is in thyne owne eye.

Pro. 18. c. * Thou ypocryte, fyrst cast out the beame out of thyne owne eye, and then shalt thou se clerely, to plucke out the moate out of thy brothers eye.

Ps. 136. b. * Geue not that which is holy, to dogges: nother cast ye your parles before swyne lest they treade them vnder theyr fete, & the other turne agayne and all to rente you.

Jere. 29. d. Joh. 16. c. * Aske and it shalbe geuē you: Seke, and ye shall fynde: knocke, and it shalbe opened to you. For who soeuer asketh, receaueth: ād he that seketh, fyndeth, and to hym ꝑ knocketh, it shalbe opened. * Is there ony man amonge you, whiche yf hys sonne ared him bread, wolde offer a stone? Or yf he ared fyshe, wold he proffer hym a serpente? yf ye then, * whiche are euell, can geue youre chyldren good giftes: how muche more shal youre father which is in heauen, geue good thynges to them that are hym.

Luc. 11. b. Gen. 6. b.

Eccli. 31. b. Tobi. 4. c. Lu. 6. c. * Therfore what so euer ye wolde that men shulde do to you, euen so do ye to them. Thys is the lawe and the prophetes.

B * Enter in at the strayte gate: for wyde is the gate, & brode is the waye, that leadeth to destruccīō, and many there be, which go in therat. But strayte is the gate, and narowe is the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

Luc. 13. c.

Deu. 13. a. 1. Joh. 4. a. * * Beware of false Prophetes whiche come to you in shepes clothynge, but inwardlye they are rauenyng wolues, ye shal knowe them by theyr frutes.

Luc. 6. c. * Do men gather grapes of thornes? or fygges of thystles? Euen so euery good tre bryngeth forth good frute. But a corrupte tre, bryngeth forth euell frute. * A good tre can not bryng forth bad frute: nother can a rotten tre bryng forth good frute,

Mat. 12. d. Jere. 11. e. Mat. 3. a Luc. 3. b * Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast in to the fyre. Wherfore by theyr frutes ye shall knowe them.

Mat. 25. a Luc. 6. c. and. 13. a * Not al they that say vnto me, LORDE LORDE, shall enter in to the kyngdom of heauen: but he that doth the wyll of my father which is in heauen. ꝶ

Many shall say to me in that daye: LORDE, LORDE haue we not prophecyed in thy name? * Haue we not cast out deuels in thy name? Haue we not done many greate deJer. 19. b. des in thy name? And then wyl I knowlege vnto them: I neuer knew you, * departe fro me, ye workers of iniquite.

Psa. 6. Mat. C

* Whosoeuer therfore heareth of me these sayenges, and doeth the same, I wyl lyke hym vnto a wyse man, which buylt his house vpon a rocke: Now whan abundaunce of raine descended, and the wyndes blewe, and bet vpon that same house, it fell not, because it was grounded on the rocke. And who so euer heareth of me these sayenges, and * doth them not, shalbe lykened vnto a folysh man, which buylt hys house vpon the sonde. * Now whan abundaunce of rayne descended, and the wyndes blewe, and bet vpon that house, it fell, and greate was the fall of it.

Luc. 6. Jam. 2. Ga. 3. Mat. 7. Luc. 6.

And it came to passe, that * when Jesus had ended these sayenges, the people were astonyed at hys doctryne. For he taught them as one hauynge power, and not as the Scrybes.

The. viii. Chapter.

When he was come downe from the mountayne, much people folowed hi. And lo, there came a leper, and worshypped hym, sayenge: LORDE, yf thou wylt thou canste make me cleane: And Jesus put forth hys hande, and touched hym: sayenge: I wyll, be thou cleane: and immediatly his leprosye was clensed. And Jesus sayd vnto hym: See thou tell no man, * But go and shewe thy selfe to the preste: and offer the gyfte that Moses commaunded, in wytnes to them. ꝶ

Mat. 9. Luc. 5. Mar. 1. Luc. 4. Luc. 17.

* * When Jesus was entred in to Capernaum, there came vnto hym a captayne and besought hym, sayenge: Syr, my seruaunt lyeth sycke at home of the palsye, and is greuously payned. Jesus sayd vnto him I wyll come and heale hym. The captayne answered and sayde: Syr, I am not worthye, that thou shuldest come vnder my rofe * but speake the worde onely, and my seruaunt shalbe healed. For I my selfe also am a man subiecte to the auctorite of another, and haue souldiers vnder me. yet whan I saye to one: go, he goeth, and to another: come, he commeth: and to my seruaunt: do thys, he doeth it. When Jesus herde that, he maruayled, and sayde to them that folowed hym: Verely I say vnto you: I haue not foūde so greate fayth, no not in Israell. But I say vnto you: * Many shall come from the east, and west, and shal rest wyth

Abraham, Isaac, and Jacob in the kyng-
dome of heauen, and the chyldren of ꝑ kyng-
dome shalbe cast out in to vtter darknes:
there shalbe weppynge, and gnasshyng of teth
And Jesus sayde vnto the Captayne: Go
thy waye, and as thou beleuest, so be it vnto
the. And hys seruaunt was healed the same
houre. ✠

* And Jesus wente in to Peters hou-
se, and sawe his wyues mother lyenge sycke
of a feuer: so he touched hyr hande, and the
feuer left her: and she arose, and mynystred
vnto them.

* Whan ꝑ euen was come, they brought
vnto hym many that were possessed wyth
deuyls. And he caste out the sprytes wyth
a worde, and healed all that were sycke, that
it myght be fulfylled, whiche was spoken by Esay the Prophet, sayenge:
He toke on hym our infyrmytyes, and ba-
re our sycknesses.

* Whan Jesus sawe much people about
hym, he commaunded to go ouer the water.
* And there came a scrybe, and sayde vnto
him, master, I wyl folowe the, whyther so
euer thou goest. And Jesus sayde vnto him:
The foxes haue holes and the bydes of the
ayre haue nestes, but the sonne of man
hath not wheron to reste hys heade. * Ano-
ther that was one of hys disciples: sayde vn-
to him. Syr, geue me leue fyrst, to go and
burye my father. But Jesus sayde vnto
him, folowe thou me, and let the dead bury
their deade.

✠ * And he entred in to a shyppe, and
his disciples folowed hym. And beholde,
there arose a greate tempest in the see in so
muche that the shyppe was couered wyth
waues, and he was a slepe. And hys
disciples came vnto hym, and awoke hym
sayenge: LORDE, saue vs we perysshe. And
he sayde vnto them: why are ye fearefull, o
ye of lytell fayth? Then he arose, * and re-
buked the wyndes and the see, and there fo-
lowed a greate calme. And the men maruay-
led and sayde: what man is this, that both
the wyndes and see obeye hym. ✠

* And whan he was come to the other
syde, in to the countre of the Gergesytes,
there met hym two possessed of deuyls, which
came out of the graues, and were out of
measure fearce, so that no man might go by
that waye. And beholde, they cryed out say-
enge: O Jesu the sonne of God * what
haue we to do wyth the? Art thou come hy-
ther to torment vs before the tyme be come.
* And there was a good waye of from them
a greate hearde of swyne feedynge. Then
deuyls besought hym sayenge: yf thou cast
vs out, suffre vs to go oure waye in to the
heardе of swyne. And he sayde vnto them:
go youre wayes. Then wente they out, and
departed in to the heardе of swyne. And be-
holde, the whole heardе of swyne was cary-
ed wyth violence headlyng in to the see, and
perysshed in the water. Then the heardmē
fled, and wente theyr wayes in to the cyte,
and tolde euery thynge, and what had for-tu-
ned vnto the possessed of the deuyls. And be-
holde all the cyte came out and met Jesus,
and whan they sawe hym, * besought hym Iere. 16. i.
for to departe out of theyr coastes.

The.ix.Chapter.

THen entred he in to a shyppe, and
passed ouer, and came in to
hys owne cyte. * And lo, they
brought vnto hym a man sycke
of the palsye, lyenge in hys bed.
And whan Jesus sawe the fayth of them,
he sayde to the sycke of the palsye: my sonne
be of good cheare, thy synnes are forgeuen
the. And beholde, certayne of the Scrybes
sayde in themselues: thys mā blasphemeth.
But whan Jesus saw theyr thoughtes, he
sayde, wherfore thynke ye euell in youre
hartes? Whether is it easyer to saye: thy syn-
nes be forgeuen the, or to say, aryse and wal
ke. But that ye maye knowe, that the sonne
of man hath power to forgeue synnes in
earth then sayde he vnto the sycke of the pal
sye: aryse, take vp thy bedde, and go home.
* And he arose and wente home. Whan
the people sawe it, they maruayled and glo
rifyed God, which had geuen suche power
vnto men. ✠

✠ * And as Jesus passed forth from
thence, he sawe a man syt a receauynge of co
stume, named Mathew, and sayde vnto him
folowe me, and he arose and folowed hym.
And it came to passe as he sat at meat in the
house, behold, many publicans and synners
came and sat downe also wyth Jesus, and
hys disciples.

Whan the Pharises sawe that, they sayd
to hys disciples: Why eateth youre master
wyth publycans and synners? Whā Jesus
herde that, he sayde vnto them: The whole
nede not the phisician, but they that are sick.
Go and learn what that meaneth: * I haue
pleasure in mercy, and not in offerynge. For
I am not come to cal the ryghteous, but the
synners to repentaunce.

Mar. 2. a. Luc. 5. c. Joh. 5. a

Iere. 9. k. and. 3. a.

Mar. 2. b. Luc. 5. b. and. 15. a.

Ose. 6. b. Mat. 12. a

Mar.2.b. Luce.5.d. ✣✣ Then came the disciples of Jhon to hym sayenge: why do we & the Pharisees faste so oft: and thy disciples faste not? And Jesus sayd vnto them: Can the weddyng-childzen mourne, as long as ỹ bzydegrome is with the? The tyme wyll come, when the bzydegrome shalbe taken from them, & then shall they fast. No mā patcheth an olde garment with a pece of newe cloth. Fo; then taketh he awaye the pece agayne from ỹ garment, and the rent is made greater. Nether do men put newe wyne into olde vessels, fo; then the vessels bzeake, & the wyne runneth out, and the vessels perysshe. But they poure newe wyne in to newe vessels, & so are both saued together. ✣

C ✣✣ Whyle he thus spake vnto them, Mar. 5.c. Luce.8.c. beholde there came a certayne ruler, & wo;shipped hym, sayeng: My doughter is euen nowe deceassed, but come & laye thy hande on her, and she shall lyue. Jesus arose and folowed hym with his disciples. ✣ And beMat.9.c. Luce. 8.c. Leui.15.d. holde, a woman whiche was diseased with an yssue of bloude. xii. yeares, came behynd hym, & touched the hem of his vesture. Fo; she sayd in her selfe: yf I maye touche but euen his vesture onely, I shalbe safe. Then Jesus tourned hym about, and behelde her sayenge: Doughter be of good confo;t, thy fayth hath made ỹ safe. And she was made whole, euen that same houre.

Mar.5.d. Luce.8.f. ✣ And whan Jesus came into the rulers house, and sawe the minstrels and the people ragynge, he sayd vnto them: Get you hence, fo; the maydē is not deade ✣ but sleJoh.11.b. peth. And they laughed hym to scozne. But whan the people were put fo;th, he went in, and toke her by the hande, and the maydē aro;se. And this was noysed th;oughe out all the londe. ✣

And as Jesus depted thence, two blynde men folowed hym, cryenge and sayenge. O thou sonne of Dauid, haue mercy vpon vs. D And whan he was come home, the blynde came to hym. And Jesu sayd vnto thē. Beleue ye, that I am able to do this. And they sayd vnto hym: yee, LORDE. Than touMat.9.b ched he they; eyes, sayenge: ✣ acco;dynge to your fayth: be it vnto you. And they; eyes were opened. And Jesus charged them: sayenge. Se that no mā knowe of it. But they departed, & spzed abzode his name th;ough out all that lande.

Mat.7.d Lu.11.b. ✣ Whan these were gone out, beholde they b;ought to hym a domme man possessed of a deuyll. And whā the deuyll was cast out, the domme spake. And the people maruayled sayeng: it was neuer so sene i Jsrael. But ✣ the Pharisies sayd: he casteth out deMat. Mar. uyls th;ough the cheefe deuyll.

✣ And Jesus wente about in all cyties & Mat. townes, teachynge in they; synagoges, and Luce. pzeachynge the gospell of the kyngdome, & healyng all maner sycknes, and all maner disease amonge the people. ✣ And whan he sawe the people, he had compassyon on thē, Mat. because they were pyned awaye, & scattered abzode, euen as shepe hauyng no shepherde.

✣ Than sayd he to his disciples: the haruest is great, but ỹ labozers are fewe. Wher- Luce. fo;e ✣ pzaye the Lo;de of the haruest, to sende fo;th labozers into his haruest. 2.C

The. x. Chapter.

AND he ✣ called his. xii. disciples I vnto hym, & gaue them power Mat. Luce. 9.a. ouer vncleane spzytes to caste them out, & to heale al maner of sycknesses, and all maner of diseases.

The names of the. xii. Apostles are these. The fyzst, Symon called Peter: & Andzewe his bzother. James the sonne of zebede, and Jhon his bzother. Philyppe & Bartelomew Thomas, and Mathewe the Publican. James the sone of Alphe, and Lebbeus otherwyse called Taddeus. Symon of Cana, & Judas Jscarioth, which also betrayed him.

These twelue sent Jesus, and cōmaunmaunded them, sayenge: Go not into the wayes that leade to the Heythen, & in to the cityes of the Samarittans entre ye not. But go ye rather to the loste shepe of the house of Jsraell. ✣ Go and pzeache, sayenge. The kyngdome of heauen is at hande. Heale the sycke, clense the lepers, rayse the deade, caste out ỹ deuyls. ✣ Frely ye haue receaued, freMat. ly gyue agayne: & possesse not golde, no; syluer, no; bzalle in your gurdels, no; yet no scrippe towardes your iourney: neyther two cotes, nether shues, no; yet a staffe. ✣ Fo; ỹ wo;kemaman is wo;thy of his meate. In to what soeuer citye o; towne ye shall come, enquyze in it, who is mete fo; you, & there abyde, tyll ye go thence.

B ✣ And whan ye come in to an house, salute the same. And yf the house be mete fo; you, your peace shall come vpon it. But yf it be not mete fo; you, your peace shall turne to you agayne. And yf no man wyll receaue you, no; heare your pzeachyng, departe out of that house o; ỹ citye and ✣ shake the duste of your fete. Truely I say vnto you: it shall be easyer fo; the lande of Sodoma & Go-

man in the daye of iudgemente, then for that cyte.

* Beholde, I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and innocent as doues.

* Beware of men, for they shall delyuer you vp to the counsels, and shall scourge you in their synagoges. And ye shall be brought before prynces and kynges for my sake, in witnes to them and to the gentyls.

* But when they delyuer you vp, take no thought howe or what ye shall speake, for it shall be geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the spyrete of youre father which speaketh in you.

* The brother shall delyuer the brother to death, and the father the sonne. And the children shall aryse agaynste their fathers and mothers, and shall helpe them to death: and ye shall be hated of all men for my names sake. But * he that endureth to the ende, shalbe saued.

* When they persecute you in one cyte, flye ye into another. I tell you for a trueth, ye shall not fynyshe all the cyties of Israell, tyll the sonne of man come. * The disciple is not aboute the mayster, nether the seruaunt aboue the lorde. It is ynoughe for the disciple to be as his maister, and the seruaunt as his lorde. * If they haue called the good man of the house Belzebub, howe muche more shall they call them of his housholde? Feare them not therfore.

* There is nothynge hyd, that shall not openly shewed: and nothyng secrete, that shall not be knowen. What I tell you in darkenes, that speake ye in lyghte: & what ye heare in the eare, that preache ye vpō the house toppes.

* And feare ye not them ỹ kyll the body, and be not able to kyll the soule. But rather feare hym whiche is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthyng? yet doth there none of thē lyght vpon the groūde without your father. And nowe are all the heeres of your heade tolde. Feare ye not therfore, ye are of more value then many sparowes.

* Therfore who soeuer knowlegeth me before men, hym wyll I knowlege also before my father which is in heauen. But who soeuer denyeth me before men, hym wyll I also denye before my father whiche is in heauen.

* Thynke not that I am come to sende peace vpon earth. I came not to sende peace but a swearde. For I am come to set a man at variaunce * agaynst his father, and the doughter agaynst hyr mother, and the doughter in lawe agaynst hyr mother in lawe: and a mans foes shalbe they of his owne housholde. Mich.7.

* Who so loueth father & mother more then me, is not mete for me. And he that taketh not his crosse and followeth me, is not mete for me. * Who so fyndeth his lyfe, shall lose it: & he that loseth his lyfe for my sake, shall fynde it Luce.14.b Luce.17.b Mat.16.b Mat.8.c. Joh.12.c.

* He that receaueth you, receaueth me: and who so receaueth me, receaueth hym that sent me. * He that receaueth a prophete in the name of a prophet shall receaue a prophetes rewarde. He that receaueth a ryghteous man in the name of a ryghteous man, shall receaue a ryghteous mans rewarde: * And who soeuer geueth vnto one of the least of these a cuppe of colde water onely to drynke, in the name of a disciple, verely I saye vnto you: he shall not lose his rewarde. Luce.9.c. and.10.b. Joh.13.c. 1.Cor.13.a. Mar.9.c.

The.xi. Chapter.

AND it came to passe, whan IESVS had made an ende of commaundynge his twolue disciples, he departed thence, to teach and to preach in their cyties.

** Whan Jhon beyng in prison herde of the workes of Christ, he sente two of his disciples, and sayd vnto hym: Arte thou he that shall come, or shal we loke for another? IESVS answered and sayde vnto them: Go your waye and tell Jhon agayne, what ye se and heare. * The blynde se, & the lame go: the lepers are clensed, and the deafe heare, the dead aryse agayne * and the Gospell is preached to the poore: and blessed is he that is not offended at me. Luce.7.c. Esa.35.a. Esa.61.a.

* When they wente their waye, IESVS beganne to speake vnto the people, concernynge Jhon: What are ye gone out for to se in the wyldernesse? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in softe rayment? Beholde, they that weare softe clothing, are in kynges houses. But what are ye gone out for to se? A Prophet? yee I saye vnto you, and more then a Prophet. For this is he of whome it is wrytten: * Beholde, I sende my messaūger before thy face, which shal prepare thy waye before the. Luce.7.c. Mala.3.a Mar.1.a.

13 ✠ Uerely I saye vnto you: Amonge the
childzen of wemen arose there not a greater
then Jhon the Baptyst. Notwithstandyng
Some rea de: least. he ỳ is ☞ lesse in ỳ kyngdome of heauen,
is greater then he. From the tyme of Jhon
baptiste hyther to, the kyngdome of heauen
suffreth violence, and the violent plucke it
Luce. 16. c vnto them. *For all the prophetes and the
lawe prophecied vnto Jhon. Also yf ye wyll
Luce 1. a. receaue it, this is *Helias, which shuld com.
Mala. 3. b Who so hath eares to heare, let him heare. ✠
Joh̃ 1. b.
Luce. 7. d. * But where vnto shall I lycken this ge-
neracyon? It is lyke vnto chyldzen whiche
syt in the market, & call vnto they? felowes,
& saye: we haue pyped vnto you, & ye wolde
not daunse: We haue moned vnto you, &
ye wolde not wepe. For Jhon came nether
eatynge nor drynkynge, and they saye: he
hath the deuell. The sonne of man came ea-
tynge and drynkyng, and they saye: lo what
a glutton and wyne bebber this man is, & a
cõpanyon of publicans and synners? And
wysdome is iustifyed of hir chyldzen.
Luce. 10. b. * Then began he to vpbrade the cyties,
in the whiche most of his miracles were
done, because they amended not. Wo vnto
the Chorazin. Wo vnto the bethsayda: for
yf the miracles whiche haue bene shewed a-
monge you, had bene done in Tyre & Sy-
don, they had repẽted lõge agoo in sackcloth
and asshes. Neuertheles I say vnto you: It
shalbe easyer for Tyre & Sydon in the daye
of iudgemente, then for you. And thou Ca-
pharnaum whiche art lyft vp vnto heauen,
shalt be brought downe vnto hell. For yf ỳ
miracles whiche haue ben done in the, had
ben shewed in Sodom, they had remayned
vnto this day. Neuertheles I say vnto you:
It shalbe easyer for the londe of Sodome
in the day of iudgement, then for the. ✠
Luce. 10. c. ✠ At the same tyme IESVS answered, and
Joh. 11. a. sayd. *I prayse the (O father and LORDE
of heauen & earth) that thou haste hyd these
thynges from the wyse and prudent, & ope-
ned them vnto babes. Euen so father, for so
Mat. 28. e it pleased the. * All thinges are geuen ouer
Luce. 10. c. vnto me of my father: ✠ & no man knoweth
Joh. 3. c. the sonne, but ỳ father: nether knoweth ony
1 Joh. 7. c. man the father, saue ỳ sonne, & he to whome
8. b. 10. b. the sonne wyll open it. Come vnto me all ye
that laboure and are laden, and I wyll ease
you. *Take my yocke vpon you, and learne
Eccle. 6. d. of me, for I am meke and lowly of hart, and
Jere. 6. c. ye shall fynde reste vnto youre soules * for
1. Joh. 5. a. my yocke is easy, and my burden is lyght. ✠

The. xii. Chapter. ✠

AT the same tyme *went IESVS
thorowe the corne vpon ỳ Sab- Mar.
bath, & his disciples were hon- Luce.
grie and beganne to plucke of
the eares of the corne, & to eate.
When ỳ Pharises sawe that, they sayd vn-
to hym: Beholde, thy disciples do ỳ, which
is not lawfull to do vpon the Sabbath. Be
sayd vnto them: haue ye not red what Da-
uid dyd, whan he was hongrie, & they also
that were with hym? *Howe he entred in Mar.
to the house of God, and dyd eate the shew
breades whiche were not lawfull for hym to
eate. Nether for them that were with hym,
but onely for the prestes? Or haue ye not red
in the lawe, how that the prestes in the tem-
ple breake the Sabbath, and yet are blame-
lesse? But I saye vnto you: that here is one
greater then the tẽple. But yf ye wyst what
this were, *(I haue pleasure in mercye, and Ose. 6. a
not in offrynge) ye wolde not haue condem-
ned innocentes: For the sonne of man is
LORDE euen ouer the Sabbath.
* And he departed thence, and wente in- Mar.
to they? synagoge: and beholde, there was Luce.
a man which had his hande dryed vp. And
they ared hym, sayenge: * Is it lawfull to Luce.
heale vpon the Sabbath? because they
myght accuse hym. But he sayd vnto them:
Which of you is it, yf he had a shepe fallen
into a pytte vpon ỳ Sabbath, * that wolde not
not take hym, and lyft hym out? And howe
moche is a man better then a shepe? Ther-
fore is it leafull to do good vpon the Sab-
bath. Then sayde he to the man: Stretche
forthe thyne hande. And he stretched it
forth: and it was whole agayne lyke vnto
the other. ✠
✠* Then went the Pharises out, & helde Mar.
a councell agaynst hym, howe they myght Luce.
destroye hym. But whan IESVS knewe
therof, he departed thence, and moche peo-
ple folowed hym: and he healed them all,
& charged them, that they shulde not make
hym knowen: that the thynge myghte be
fulfylled, whiche was spoken by Esaye the
prophet, which sayeth: *Beholde, this is my Esa. 42. a
seruaunt, whom I haue chosen: and my be-
loued in whome my soule delyteth: I wyll
put my spryte vpõ hym, And he shall shewe
iudgement vnto the Heythen. He shall not
strywe, nor crye, nether shall ony man heare
his voyce in the stretes. A bruised rede shall
he not breake, and flaxe that begynneth to
burne shall he not quẽche, tyll he sende forth
iudgement vnto victorye. And in his name
shall the Heythen truste. ✠

C Then was there brought vnto hym one possessed (of a deuell) the whiche was blynd and domme, and he healed hym: in so much that the blynde and domme both spake, and sawe. And all the people wer amased, & sayd Is not thys the sonne of Dauid? * But when the Pharises herde that, they sayde: He dryueth the deuyls out none other wyse, but thorow Belzebub the chefe of the deuyls. Neuertheles IESVS knewe theyr thoughtes, and sayde vnto thē: Euery kyngdome deuyded wythyn it selfe, shalbe desolate: & euery cyte or house deuyded in it selfe may not continue. So yf one Sathan cast out another, than is he at variaunce within hymselfe: how may then his kyngdome endure? But yf I cast out deuyls thorow Belzebub, thorow whome do youre chyldrē cast them out? Therfore shall they be youre iudges. But yf I cast out the deuyls by ꝑ spyrete of God, then is the kyngdome of God, come vpon you. * Or how can a man entre into a stronge mans house, & violently take away his goodes, excepte the fyrst bynde the strōg man, and then spoyle hys house? He that is not with me, is agaynst me: and he that gathereth not with me, scatereth abrode. Therfore I saye vnto you: * All synne and blasphemy shalbe forgeuen vnto men, but the blasphemy agaynst the spirite shall not be forgeuen vnto men: * and who so euer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym. But who so euer speaketh agaynst the holygoost, it shal not be forgeuen hym, nother in this worlde, nor in the worlde to come.

D * Either make the tre good and hys frute good also, or els make the tre euel and hys frute euell also. For the tre is knowen by the frute. O ye generacyon of vypers, how can ye speake good, whan ye youre selues are euell? * For of the abundaunce of the harte the mouth speaketh. A good man out of the good treasure of hys harte, bryngeth forth good thynges: and an euell man out of hys euel treasure, bryngeth forth euel thynges. But I saye vnto you, that of euery idel worde that men haue spoken, they shall gyue accomptes at the daye of iudgement. * Out of thy wordes thou shalt be iustyfyed, and out of thy wordes thou shalt be condemned.

* Then answered certayne of the Scrybes, and Pharises, and sayde: Master, we wolde fayne se a token of the. And he answered and sayde vnto them: * This euell and aduouterous generacion seketh a token: and there shall no token be geuen them, but the token of the prophete Jonas. * For as Jonas was thre dayes, and thre nyghtes in the Whalles belly, so shall the sonne of man be thre dayes, and thre nyghtes in the harte of the earth. The men of Nynyue shall ryse in the last iudgment with this generacion, and shall condemne it: * for they dyd penaunce at the preachynge of Jonas. And beholde, here is one greater then Jonas. The quene of the South shall aryse in the last iudgmēt with this generacyon, and shal condemne it: * for she came from the vttermost partes of the earth, to heare the wysedom of Salomō and lo, here is one greater then Salomon. Jonæ. 2.d. Jonæ. 3.d. 3. Reg. 10.d. 2. Par. 9.d.

E * Whan the vncleane spyrete is gone out of a man, he walketh thorow dry places, seke rest, and fyndeth none. Then sayeth he: I wyll turne agayn in to my house from whence I went out. And when he commeth he fyndeth it emptie, swept and garnyshed. Then goeth he his waye, and taketh vnto hym seuen other spyretes worse then hymself and when they are entred in, they dwel ther * And the ende of that man is worse thē the begynnynge. Euen so shall it go with this euell generacion. * Whyle he yet talked vnto the people, behold, his mother and hisbre thren stode without, desyryng to speak with him. Then sayd one vnto him: Behold, thy mother & thy brethre stonde without, & wold speak with the. Neuertheles he answered, & sayde vnto him ꝑ told him: Who is my mother? & who are my brethre? And he stretched forth his hād ouer his disciples, & sayd: Behold my mother & my brethre. * For who so euer doth ꝑ wil of my father which is in heauen, ꝑ same is my brother, syster & mother. 2. Pet. 2.b. Pet. 3.b. & mar. 3.c. Luc. 8.b. Joh. 15.d.

The.xiij. Chapter.

THe * same daye went Jesus out of the house, & sat by the see syde and muche people resorted vnto hym: so that he went into a shyppe and sat him downe, and all the people stode vpon the shore. And he spake many thinges vnto them in symilitudes sayenge: Behold, The sower went forth to sowe: and as he sowed, some fel by ꝑ way syde. Then came the foules, and dyd eate it vp. Some fell vpon stony ground, & anone it sprōg vp, because it had no depth of earth But when the sonne arose, it caught heat: & for so much as it had no roote, it withred away. Some fell amonge the thornes, & the thornes grew vp, & choked it. Som fel vpō good grounde, and gaue frute: some an. C. Act. 4.d. Luc. 8.a.

folde, some syrtie folde, some thyrtie folde.
Who so hath eares to heare, let hym heare.
B * And the disciples came vnto him, and
Mar.4.a. Luc.8.a. sayd: why speakest thou to thē by parables?
He answered and sayd vnto thē: Vnto you
it is geuen to knowe the mystery of ꝑ kyng-
2.Cor.3.c. dome of heauē * but vnto them it is not ge-
1.mat.25.c. Mar.4.b. uen. For ꝙ who so hath, vnto hym shalbe ge
Luc.8.b. uen, ꝙ he shall haue abundaunce. But who
and.19.c. so hath not, from hym shalbe taken awaye,
euen ꝑ he hath. Therfor speake I vnto them
by parables, for with seynge eyes they se not
ꝙ with hearing eares they heare not, for they
vnderstande it not. And in them is fulfylled
Esay.6.b. the prophecye of Esay, whiche sayeth: * ye
Mar.4.a shall heare in dede, and shall not vnderstond
Luc.8.b. ꝙ with seyng eyes shall ye se, ꝙ not perceā-
Job 12.c Jerm.28.b. ue. For ꝑ harte of this people is waxed gros-
Rom.11.b se, and theyr eares are thycke of hearynge,
ꝙ theyr eyes haue they closed, lest they shuld
once se with theyr eyes, ꝙ heare with the ea-
res, and vnderstonde with the harte, ꝙ turne
C ꝑ I myght heale thē. * But blessed are your
Luc.10.c. eyes, for they se: ꝙ your eares, for they heare.
1.Pet.1.b Verely I saye vnto you: * many prophetes
ꝙ ryghteous men haue desyred to se the thin
ges ꝑ ye se, ꝙ haue not sene thē: ꝙ to heare the
thynges ꝑ ye heare, ꝙ haue not herde them.
Marc.4.b * Heare ye therfore the parable of the sower
Luc.8.b When one heareth the worde of the kyngdō
ꝙ vnderstondeth it not, the euel man cōmeth
ꝙ plucketh it awaye ꝑ is sowen in his harte:
ꝙ this is he ꝑ is sowen by the way syde. But
he ꝑ is sowen in the stonye grounde is this:
whan one heareth the worde, ꝙ anone w̄ toy
receaueth it: neuertheles he hath no rote in
hym, but endureth for a season: whā trouble
ꝙ persecucion aryseth because of the worde,
immediatly he is offended. As for hym ꝑ is
sowen amonge the thornes, this is he: Whā
one heareth the worde, ād the carefulnes of
this worlde, and the deceatfulnes of ryches
choke the worde, ꝙ so he becommeth vnfru-
tefull. But he ꝑ is sowen in the good groūd
is this: whā one heareth ꝑ worde, ꝙ vnderstō
deth it, and bryngeth forth frute: and some
geueth an hundreth folde, some syxtie folde,
and some thyrty folde.
D * Another parable put he forth vnto thē
Marc.4.c and sayde: ✣ The kyngdome of heauen is
lyke vnto a mā, that sowed good sede in his
felde. But whyle men slepte, there came an
enemye, and sowed tares amonge the whea
te, and went his way. Now whan the blade
was spronge vp, and brought forth frute,
than the tares appeared also. Thē came the
seruauntes to the housholder, and sayde
vnto him, Syr, sowedest thou not good sede
in thy felde? From whence then hath it tares
He sayde vnto them: that hath the enemye
done. Than sayde the seruauntes: wylt thou
thē that we go and wede them out? He sayd:
No, lest whyle ye wede out ꝑ tares, ye pluck
vp the wheat also with them. Let them both
growe together tyl the haruest, and in tyme
of haruest, I wyl saye vnto the reapers: Ga
ther ꝑ tares fyrst, ꝙ bynd thē in sheeues to be
brent: but gather ꝑ wheate into my barne. ✣
✣ Another parable put he forth vnto them
ꝙ sayde: * The kyngdome of heauen is lyke
vnto a grane of mustarde sede, which a man
Luc. toke, and sowed it in his felde. Which is ꝑ
leest among all sedes. But when it is growē
it is the greatest amonge herbes, and is a
tre: so that the byrdes vnder the heauen com
and dwell in the braunches of it.
Another parable spake he vnto thē: * The
Luc. kyngdome of heauen is lyke vnto Leuen,
which a woman toke, and myxte it amonge
thre peckes of meele, tyll all was leuended.
C * All such thynges spake IESVS vnto the
people by parables, and wythout parables
spake he nothyng vnto them: that the thing
might be fulfilled, which was spoken by the
prophet sayenge: * I wyll open my mouth
in parables, and wyll speake out the secre-
tes from the begynnynge of the worlde. ✣
✣ Then sent IESVS the people awaye, ꝙ
came home. * And his disciples came vnto
hym, and sayde, Declare vnto vs the para-
ble of the tares of the felde. Jesus answered
and sayd vnto them: He ꝑ soweth the good
sede is the sonne of man: the felde is ꝑ world
the good sede are the chyldren of the kyng-
dome: The tares are the chyldren of wicked
nes: the enemye that soweth them is the de-
uell: * the haruest is the ende of the worlde:
the reapers are ꝑ angels. For lyke as the ta
res are weded out, and brent in the fyre, euen
so shall it go in the ende of this world. The
sonne of mā shal send forth his angels, and
they shall gather out of his kyngdome all
thynges that offende, and them that do in-
quite, and shall cast them into a fornace of
fyre, there shalbe waylynge and gnashynge
of teth, * Then shal the ryghteous shyne as
the Sonne, in the kyngdom of theyr father.
Who so hath eares to heare, let hym hear. ✣
✣ Agayne the kyngdom of heauen is lyke
vnto a treasure hyd in the felde, which a mā
founde and hid it, ꝙ for ioye therof he wente
ꝙ sold al that he had, and bought that felde.
Agayne, the kyngdome of heauē is lyke
vnto a marchaūt, that sought good pearles

ye whan he had foūde a precious pearle, he
went and solde all that he had, & bought it.
Agayne the kyngdome of heauen is lyke
vnto a net cast in to the see, wherwyth are
taken al maner of fyshes, and whan it is ful
men drawe it out vnto the shore, and syt and
gather the good in to the vessels, but cast
the bad away. * So shall it be in the ende of
the worlde. The angels shall go out, and se-
uer the bad from the ryghteous, and shall
cast them in to a fornace of fyre, * there shal
be dasynge and gnashynge of teth.
And Jesus sayde vnto them: Haue ye
understonde all these thynges? They sayde:
yea LORDE. Then sayd he vnto the: Ther
fore euery scrybe taught vnto ỹ kyngdome
of heauen, is like an housholder, which bry-
geth out of hys treasure thiges new & old.
And it came to passe whan Jesus had
ended these parables, he departed thence, &
came in to his owne countre, & taught them
in theyr synagoges: in so muche, that they
were astoyned and sayde: Whēce commeth
suche wysdome and power vnto hym? * Is
not this the carpenters sonne. Is not hys
mother called Mary? and hys brethren Ja-
mes and Joses, and Symon, and Jude?
And are not all hys systers here wyth vs?
Whence hath he then al these thynges? And
they were offended at hym. But Jesus sayd
vnto them: * A prophet is no where lesse
set by, then at home and amonge hys owne.
And he dyd not many myracles there, be
cause of theyr vnbeleefe.

The.xiiii. Chapter

AT * that tyme Herode the Te-
trarcha herde of the fame of Je
su and sayde vnto hys seruaun
tes: this is Jhon the baptyst.
He is rysen agayn from the dead
and therfore are hys dedes so myghtie. * For
Herode had taken Jhon, bounde hym, and put
hym in prison for Herodias sake his bro-
thers Philips wyfe. For Jhon sayde vnto
hym: * It is not lawfull for the to haue her.
And fayne wolde he haue put hym to death,
but he feared ỹ people * because they helde
hym for a prophet.
But whan Herode helde his * byrth day
the daughter of Herodias daunced before
them, and * that pleased Herode wel, wher
fore he promysed her with an oth: that he
wolde geue her, what so euer she wolde are.
And she (beyng instructe of hyr mother afor)
sayde: geue me Jhon baptystes heade in a
platter. And the kynge was sorry. Neuerthe
les for the othes sake, and them that sat wt
hym at the table, he commaunded it to be
geuen her, and sent, and beheaded Jhon in
the prison, And his head was brought in a
platter, and geuen to the damsell, and she
brought it vnto hyr mother. Then came his
disciples, and toke hys body, and buryed
it, and wente and tolde Jesus.
* Whan Jesus herde that, he departed
thence by shyppe in to a desert place alone.
* And whan the people herde therof, they fo
lowed hym on fote out of the cyties. And Je
sus went forth, and sawe much people, and
had pitie vpon them, and healed theyr sycke.
But at euen came his disciples vnto hym,
and sayde: This is a desert place, and the
nyght falleth on: let the people depart from
the, that they maye go in to the townes, and
bye them vytayles. But Jesus sayde vnto
them: They nede not go awaye, geue ye the
to eate. Thē sayde they vnto him: We haue
here but fyue loaues & two fyshes. And he
sayde: bryng them hyther. And he comman
ded the people to syt downe vpon the grasse,
and toke the fyue loaues and two fyshes, &
loked vp towarde heauen, and gaue than-
kes, and brake, and gaue the loues vnto the
disciples, and the disciples gaue them to the
people. And they all dyd eate, and were suf-
fised. And they gathered vp of the broken
meate ỹ remayned ouer twolue basketfes
ful. And they ỹ dyd eate, were about a fyue
thousande men, beside wemen & chyldren.
* And strayght waye Jesus made his dis
ciples to entre in to a shyppe, and to go ouer
before hym, tyl he had sent the people away.
And whan he had sent ỹ people awaye, * he
went vp in to a mountayne alone, to make
hys prayer. And at euen was he there hym-
selfe alone. And the shyppe was already in
the myddest of the see, & was tost wt waues,
for the wynd was contrary. But in ỹ fourth
watch of the nyght Jesus came vnto them,
walkynge vpon the see. And whan his disci
ples sawe hym goyng vpō the see, they were
afrayed, sayenge: It is some spyrite, & cryed
out for feare. But strayght way spake Jesus
vnto them, and sayde: Be of good cheare, it
is I, be not afrayed. Peter answered hym,
and sayde: LORDE, yf it be thou, byd me come
vnto the vpō the water. And he sayd: Come
on thy way. And Peter stept out of ỹ shippe,
and wente vpon the water, to come vnto Je
sus. But whan he sawe a myghtie wynd, he
was afrayed, and beganne to synke, & cried,
sayenge: LORDE, helpe me. And immediat
ly Jesus stretched forth his hande, & caught

Mar.6.b. Luce.9.b.
Joh.6.a
Mat.6.d Joh.6.b.
Luc.6.b.

hym, and sayde vnto hym: O thou of lytle
Mar.6.f faythe, wherfore doutest thou. * And they
went in to the shyppe, and the wynd ceassed
Then they that were in the shyppe, cam and
fell downe before hym, & sayde: Of a treuth
thou art the sonne of God. And they shyp-
ped ouer, and cam in to the londe of Gena-
zereth. And whan the men of that place had
knowlege of hym, they sent out in all that
countre rounde aboute, and brought vnto
hym all that were sycke, and besought hym,
ỳ they might but touch ỳ hem of his vesture
only. And as many as touched it were ma-
de whole.

The.xv.Chapter. ✣

Mart.7.a THen came vnto him the scribes
and pharises from Jerusalem,
sayenge: Why do thy disciples
transgresse the tradicions of ỳ
elders? for they washe not theyr
handes whan they eate bread. He answe-
red and sayde vnto them: Why do ye trans-
gresse the commaundement of God, because
of youre owne tradicions? For God com-
Exo.20.b maunded, sayenge: * Honoure father, and
Deut. 5.c. and 27.c, mother. and he that curseth father and mo-
& Pro.20.b ther, shall dye the death. But ye saye: & Eue
ry man shall saye to father or mother. The
thynge that I shulde helpe the withall, is
geuen vnto God. By this is it come to passe
that no mã honoureth his father or his mo
ther ony more. And thus haue ye made the
commaundement of God of none effecte,
for youre owne tradicions. Ye ypocrytes,
full well hath Esay prophecied of you, and
Esay.29.c sayde: * This people draweth nye vnto me
Ezech.33.f with theyr mouth, and honoureth me wyth
theyr lyppes, how be it theyr hart is farre
fro me. But in vayn do they serue me, whyle
they teache such doctrines as are nothynge
but the commaundementes of men.

And he called the people to hym, & sayde
vnto them: Heare and vnderstonde. That
which goeth in to the mouth defyleth not ỳ
man: but that which commeth out of the
mouth, defyleth the man.

B Then came hys disciples, and sayde vn
C to hym: knowest thou ỳ the Pharises were
offended, whan they herde thys sayeng? He
Deut.5.c. answered, and sayde. * All plantes whiche
my heauenly father hath not planted, shalbe
plucked vp by the rotes. Let them go, they
are the blynde leaders of the blynde. Whan
one blynde leadeth another, they fall both
in the dych.

Mart.7.b * Then answered Peter and sayde vnto
hym: Declare vnto vs this parable. And
Jesus sayde vnto them: Are ye yet then wy
thout vnderstonding? Perceaue ye not, that
what soeuer goeth in the mouth, descendeth
downe in to the bely, and is cast out in to ỳ
draught? But the thynge that proceedeth out
of the mouth, commeth from the hart, and
that defyleth the man. For out of the hart
comme euell thoughtes: murther breakyng
of wedlocke, whordome, theft, false wytnes,
blasphemy. These are the thynges that de-
fyle a man. But to eate with vnwashen han
des, defyleth not a man. ✣

✣ ✣ And Jesus went out from thence, & C
departed in to the coastes of Tyre and Sy- Mar.
don. And beholde, a woman of Canaan
went out of the same coastes, and cried af-
ter hym, sayenge. O LORDE thou sonne of
Dauid, haue mercy vpon me. My dough-
ter is sore vexed with a deuell. And he an-
swered her neuer a worde. Then came hys
disciples vnto hym, and besought hym say
enge. Sende her awaye, for she crieth after
vs. But he answered, and sayde: * I am not Luc.
sent, but vnto the lost shepe of the houle of
Jsraell. Not withstondynge she came, and
fell downe before hym, and sayde, LORDE
helpe me. He answered and sayde: It is not
good, to take chyldrens bread, and to cast it
vnto dogges. It is treuth LORDE, (sayde
she) Neuertheles the whelpes eate of the
crommes, that fall from theyr lordes ta-
ble. Then answered IESVS, and sayde vn-
to her: O woman, greate is thy fayth, be it
vnto the, euen as thou desyrest. And hyr
doughter was made whole at the same
houre. ✣

✣ And Jesus departed thence, and came
nye vnto the see of Galile, and went vp in
to a mountayne, and sat downe there. And
there cam vnto hym much people hauynge
with them, lame, blinde, domme, crepel, and
other many, and cast them downe at IESVS
fete. * And he healed the, in so muche that ỳ
people wondred, to se the domme speake, ỳ
crepell whole, the halte to go, and the blind
to se. And they praysed the God of Jsraell.

* And IESVS called his disciples vnto
hym, and sayde: I haue compassion vpon
the people, for they haue continued with me
now thre dayes, and haue nothinge to eate,
and I wyll not let them departe fastynge,
lest they perysshe in the waye. And hys dis-
ciples sayde vnto hym: Whence shulde we
get so much bread in the wyldernesse, that
we myght satisfie so much people? & IESVS
sayde vnto the: How many loaues haue ye

They sayde: seuen loaues, and a few lytle fyshes. And he cõmaunded the people to syt downe vpon the grounde, and toke the seuen loaues, and the fyshes, and gaue thanks, and brake them, and gaue them to hys disciples, and hys disciples gaue them to ỹ people. And they all dyd eate, and were satisfyed. And they toke vp the broken meate that was lefte, seuen baskettes ful. And they that dyd eate, were foure thousand mẽ beyde wemen, and chyldren. ¶ And whã he had sent awaye the people, he went in to a shyp, & came in to ỹ parties of Magdala.

The.xvi.Chapter.

THen came the Pharises, and Saduces vnto hym, and tempted hym, requiring him to shew them a token from heauen.

* But he answered, and sayde: At euen ye saye it wyll be fayre wedder, for the skye is reed. And in the morynge, ye speake wyll be foule wedder to daye, for the skye is reed, and gloometh. O ye ypocrytes, ye can discerne the fashyon of ỹ skye: can ye not then discerne the tokens of these tymes also? * This euell and aduouterous generacyon seketh a token, and there shall no token be geuen them, but the token of the prophete * Jonas. So he lefte them, and departed.

¶ And when hys disciples were come to the other syde of the water, they had forgotten to take bread wyth them: Jesus sayd vnto thẽ * Take hyde and beware of the leuen of the Pharises, and of the Saduces. Then thought they in thẽselues, sayenge: We haue take no bread wt vs. Whã Jesus perceaued ỹ: he sayde vnto thẽ: O ye of lytle fayth why are ye cõbred (in your myndes) because ye haue take no bread wt you? Do ye not yet perceaue? Remẽbre ye not those fiue loaues * when there were fyue thousande men, and how many baskettes toke ye vp? * No nor the seuen loaues when there were foure thousande men, and how many baskettes toke ye vp? Why perceaue ye not then, that I spake not to you of bread, when I sayde: beware of the leuen of the Pharises, and of the Saduces? Then vnderstode they, how that he bad not them beware of the leuen of bread, but of the doctryne of the Pharises, and of the Saduces.

¶ Then came Jesus in to the coastes of the cyte Cesarea Philippi, and axed hys disciples, & sayde: Whom do men saye that the sonne of man is? They sayde: Some saye that thou art Jhon the Baptist. Some, that thou art Elyas. Some, that thou art Jeremy, or one of the prophetes. He sayd to them But whom saye ye that I am? Then answered Symon Peter, and sayde: * Thou art Christ the sonne of the lyuynge God. And Jesus answered, and sayde vnto hym: Blessed art thou Symon the sonne of Jonas, for flesh and bloud hath not opened that vnto the, * but my father that is in heauen. And I saye to the: Thou art Peter, & vpon thys * rocke wyll I buylde my congregacion, and the gates of hell shall not preuayle agaynst it. And the keyes of heauen wyll I geue vnto the: * What soeuer thou shalt bynde vpon earth, shall be bounde also in heauen: And what soeuer thou shalt louse vpon earth, shalbe louse also in heauen. ¶ Then charged he hys disciples, that they shulde tell no man that he was IESVS CHRIST.

* From that tyme forth began Jesus to shewe vnto hys disciples, how that he must go vnto Jerusalem, and suffre many thynges of the elders, and of the hyghe prestes, and of the Scrybes, and be put to death, and ryse agayne the thyrd daye. But Peter toke hym aside, and began to rebuke hym, sayenge: LORDE, fauer thy self, let not thys happen vnto the. Neuertheles he turned hym aboute, and sayde vnto Peter: * Auoyd fro me Sathan, thou hyndrest me, for thou sauoureste not the thynges that be of God, but of men.

* Then sayde Jesus vnto hys disciples: yf ony man wyll folowe me: let him forsake hymselfe, and take vp hys crosse, and folow me. For who so will saue his lyfe, shall lose it, but who so loseth hys lyfe for my sake, shall fynde it. What helpeth it a mã though he wanne the whole worlde, and pet suffred harme in his soule? Or what cã a mã geue to redeme his soule withall? For it will come to passe, that the sonne of man shall come in the glory of his father with his angels, * & then shall he rewarde euery one accordinge to his dedes. Verely, I saye vnto you: * there stonde here some, which shall not tayst of death, till they se the sonne of man come in his kingdome.

The.xvii.Chapter. *

AND after sixe daies Jesus toke Peter, James, and Jhon his brother, and brought them vp, in to an highe mountaine out of the waye, and was transfigured before them: * and his face shone as the

sonne, & his clothes wer as whyte as ỹ lyght, & behold, ther appeared vnto thẽ Moses & Elias talking wt him. Thẽ answered Peter, & sayde vnto IESVS: LORD, here is good beinge for vs. yf thou wilt, let vs make here thre tabernacles one for ỹ, one for Moses, & one for Elias: while he yet spake, behold, a bright cloude ouershadowed thẽ: & lo, ther cam a voice out of ỹ cloud
Esa.42.a. Matth.3.b Mark.1.a. sayeng: * This is my deare sonne, in whom I delyte heare him. Whã ỹ disciples herd ỹ, they fel vpõ their faces, & were sore afraied. But Iesus came & touched thẽ, & sayd: Aryse, & be not afrayed. And whan they loked vp they sawe no man, but IESVS onely.

B Mat.9.a. * And whã they came down frõ ỹ mountayn IESVS charged thẽ, & sayd: Tel no mã of this vision til ỹ sõne of mã be ryse agayn frõ ỹ dead. ✠ And his disciples ared him, & sayd: why say ỹ scribes thẽ, ỹ * Elias must fyrst come? IESVS
Mala.3.d answered & sayd vnto thẽ: Elias shal com first in dede: & bringe al thynges to ryght agayne. But I say vnto you: Elias is come already, & they knew him not, but haue don vnto hi, what they wold. Euẽ so shal also ỹ sonne of mã suffre of thẽ. Then perceaued ỹ disciples, that he spake vnto them of Jhon the baptist. ✠

Mar. 9.b. Luce. 9.d. ✠ And whã they were com to ỹ people, ther came vnto him a certayne man, & kneled vnto him & sayd: LORD haue mercy vpon my sonne for he is lunatyke, & sore vexed. He falleth oft times i to ỹ fyr, & oft i to ỹ water: & I brought him vnto thy disciples, & they could not heale him: & IESVS answered, & sayd: O thou faithles & froward generatiõ, how lõg shal I be wt you? How long shal I suffre you? Bring him hither to me, & IESVS rebuked him & ỹ deuil went out of hi, & ỹ chyld was healed euẽ ỹ same hour. ✠

Mar. 9.f. * Thẽ came ỹ disciples vnto IESVS secretely & sayd: why could not we cast him out? IESVS
Mat.21.f. Luce.17.a sayd vnto thẽ: Because of your vnbelefe. For I say verely vnto you: * yf ye haue fayth as a grane of mustard sede: ye may say to this moũtayn: remoue hence to ponder place, & he shall remoue nother shal ony thing be impossible vnto you. How beyt this kind goeth not out, but

D Mat. 8.d. 9.d.e.16d. Luce.9.f. Mat.16.d and. 20. b. by prayer, & fastyng. * Whyle they occupied in Galile, IESVS sayd vnto thẽ: It will come to passe ỹ the son of man shalbe delyuered in to ỹ hãdes of mẽ, & they shal kyl him, & ỹ thyrd day shal he ryse agayne: And they were very sory. ✠ Now whã they were com in Capernaũ, they ỹ receaued ỹ tribute money, came to Peter, ãd sayd: Doth your master paye tribute? He sayd yea. And whã he was come home, IESVS preuented him, & sayd: what thynkest thou Symõ of whom do ỹ kinges of ỹ earth take tol or tribut Of their childrẽ, or of straũgers? Thẽ sayd Peter to him: Of straũgers. IESVS sayd vnto him

Thẽ are ỹ childrẽ free. * Neuertheles lest we offend thẽ, go thy way to ỹ see, & cast thyn angle & take ỹ fyrst fyshe that cõmeth vp, & whã thou hast opened his mouth thou shalt fynd a piece of twẽty pẽs, take ỹ & geue it thẽ for me & the.

The.xviii.Chapter. ✠

AT the same tyme came ỹ disciples vnto IESVS, & sayd: who is ỹ greatest in ỹ kingdome of heauẽ? And IESVS called a child vnto him, & set him in ỹ middest among thẽ, and sayd: Verely I say vnto you: Except ye turne & become * as childrẽ, ye shall not entre in to ỹ kingdom of heauẽ: whosoeuer therfor hũbleth himself as this child, ỹ same is the greatest in the kingdom of heauẽ. And who so receaueth such a chylde in my name, receaueth me. * But who so offendeth one of these lytel ones which beleue in me, it were better for him, ỹ a mylstone were hanged about his necke, & he drowned in a depth of ỹ see. Wo vnto ỹ world because of sklaunders. * yee ther must sklaunders come: but wo vnto ỹ mã, by whom sklaunder cõmeth * But yf thy hãde or thy fote offend ỹ, cut him of, & cast him frõ ỹ: It is better for ỹ to entre in vnto lyfe, lame or crepel, than that thou shuldest haue two handes or two fete, & be cast in to euerlasting fyre. And yf thyne eye offende ỹ, pluck it out, & cast it frõ ỹ. Better it is for ỹ to entre in vnto lyfe wt one eye, then to haue two eyes, and to be cast into hell fyre.

B Take hede, that ye despyse not one of these lytle ones. For I saye vnto you: their angels do alway behold ỹ face of my father which is in heauẽ: ✠ for ỹ son of mã is com to saue that which is lost. How thynke ye? * yf a mã haue an. C. shepe, & one of thẽ be gone astraye, doth not he leaue ỹ nyẽtie & nyene in ỹ mountaines and goeth & seketh ỹ one which is gon astraye? And yf it happen that he fynd it, verely I say vnto you: he reioyceth more ouer it, then ouer nyentye and nyene which wente not astraye. Euen so is it not the wyl before your father in heauen ỹ one of these lytle ones should perysh.

✠ yf thy brother trespase against ỹ, go & tel him his fautt betwene ỹ & him alone. yf he heare ỹ thou hast wõne thy brother. But yf he heare thy not, thẽ take yet wt the one or two, * that in ỹ mouth of two or thre wytnesses, euery matter may be stablished. yf he heare not thẽ, tel it vnto ỹ cõgregaciõ. yf he heare not ỹ cõgregaciõ, hold him as an Heythẽ & Publican. Verely I say vnto you: * Whatsoeuer ye shal bynd vpõ earth, shalbe bound also in heauẽ: & what so euer ye lowse vpõ earth, shalbe lowsed also in heauẽ. Agayne, I say vnto you: yf two of C you shal agre vpõ earth (for what thig so euer

the that they wold desyre) they shal haue it of my father which is in heauen. * For where two or three are gathered together in my name there am I in the myddest amonge them.

Then came Peter vnto him, & sayd: LORD how oft shal I forgeue my brother, yͭ trespasseth against me? Seuē tymes? IESVS sayd vnto him: I say not vnto yͭ seuē tymes, but seuenty tymes seuē tymes. ✠. Therfor is yͭ kingdō of heauē lykened vnto a kyng, which wold reken with his seruaūtes. And whan he begā to reken there was brought vnto hi which ought hym tē thousand pound. Now whan he had nothing to pay, his lorde cōmaunded hym to be sold, & his wyfe & children, & all yͭ he had, & payment to be made. Thē yͭ seruaūt fell down, & besought him sayeng: Syr, haue pacience with me & I will paye the al. Then had the lorde pytie on yͭ seruaūt, & discharged him, & forgaue him yͭ dette.

And the same seruaūt went out, & found one of his felowes which ought him an. C. penis, & layde hand vpō him, & toke him by yͭ throte, & sayde: pay me yͭ thou owest. Thē his felow fell down, & besought him, sayeng: haue pacience with me, & I wil paye yͭ al. Neuertheles, he wold not, but went & cast him in to preſō, til he shuld pay yͭ dette. Whā his felowes sawe what was done, they were very sory, & cā & told their lord all yͭ had happened: thē his Lord called for him & sayd vnto him: * O thou wicked seruaūt, I forgaue yͭ al this dette, because thou prayedest me: shuldest thou thā not haue had cōpassiō on thy felow, euē as I had pitie vpon yͭ? And his lord was wroth, & deliuered him vnto yͭ iayler, till he payed al yͭ he ought. * So shal my heauenly father do also to you, yͭ ye euery one from your hartes, forgeue not his brother his trespasses. ✠ The. xix. Chapter.

AND it cam to passe, whē IESVS had ended these sayenges, he gat him frō Galile, & cā into the coastes of Iewry be yōd Iordan, & much people folowed hi & he healed thē ther. Then came vnto him yͭ Pharises & tempted him, & sayd vnto him: Is it lawfull for a man to put away his wyfe for ony maner of cause? He answered & sayd vnto thē: haue ye not red, how yͭ he which made (mā) at yͭ begining, made them male & woman & sayd: * For this cause shal a man leaue father & mother, & cleue vnto his wyfe, & they two shalbe one flesh? now are they not twayn thē but one flesh. Let no mā therfor put asunder, that which god hath coupled together. Then sayd they: * why dyd Moses then com maunde to geue a testimonial of diuorcement & put her away? He sayd vnto thē: Moses (because of yͭ hardenes of your hartes) suffred you to put away your wiues: neuertheles frō the beginning it hath not ben so. But I saye vn to you: * whosoeuer putteth away hys wyfe (except it be fornication) & marieth another breaketh wedlocke. And who so marieth her that is deuorced, committeth aduoutrye.

Then sayd his disciples vnto him. yͭ the matter be so betwene mā & wyfe thē is it not good to mary. But he sayd vnto thē: Al men can not cōprehend yͭ sayenge, * saue they to whom it is geuen. For ther be some gelded, which are so born frō their mothers wōbe: & ther be some gelded, which are gelded of mē & there be some gelded, which haue gelded thē selues for yͭ kingdome of heauens sake. He yͭ can cōprehende it, let him cōprehend it.

* Thē were brought vnto him yong chyldren, yͭ he shuld put his handes vpon them, & pray. And yͭ disciples rebuked thē. But IESVS sayd: Suffre the chyldren, & forbyd them not to come vnto me, for vnto such belōgeth yͭ kingdō of heauē. And whan he had layed his handes vpon them, he departed thence.

* And beholde, one came vnto him & sayd: Good master, what good shall I do, that I haue the euerlasting lyfe? He sayd vnto him Why callest thou me good? * there is none good, but God onely. Neuertheles yͭ thou wylt entre in to lyfe, kepe the * cōmaūdemētes. Then sayd he vnto him: Which? IESVS sayde. Thou shalt not kyl: thou shalt not breake wedlock: thou shalt not steal: thou shalt beare no false wytnesse: Honoure father and mother: * and thou shalt loue thy neghbour as thy selfe. Then sayd the ponge man vnto him: Al these haue I kept frō my youth vp: what lack I yet? IESVS sayd vnto hym. * yͭ thou wilt be pfecte, go thy waye & sell yͭ thou hast, & geue it vnto yͭ poor & thou shalt haue a * treasure in heauē, & come & folowe me. When the yong man herd yͭ worde, he went awaye sory, for he had greate possessyons.

* Iesus sayd vnto his disciples: Verely I say vnto you: it shalbe harde for a rych mā to entre in to the kingdō of heauē. And more ouer I saye vnto you: It is easyer for a Camell to go thorow the eye of a nedle, thē for a rych man to entre in to the kyngdome of heauen: whan his disciples herde that, they were exceadyngly amased, & sayd: who can then be saued? Neuertheles IESVS beheldes them, & sayd vnto them: w̄ men is it vnpossyble, but * w̄ God all thynges are possible. * Then answered Peter, & sayd vnto hym: Behold, * we haue forsaken all, & folowed yͭ what shal we haue therfor? Iesus sayd vnto thē: Verely I saye vnto you: yͭ ye yͤ which sonne

of man shall syt in the seate of his maiestye,
ye which haue folowed me in ỹ newe byrth,
Dap. 5. a. shall syt also vpon the twelfe seates, * and
Deu 33. b iudge ỹ twelfe trybes of Israell. ¶ And who
soeuer forsaketh houses or brethren, or sy-
sters, or father, or mother, or wyfe, or chyl-
Job. 42. b. dren, or londes, for my names sake, * ỹ same
Mat. 20. b shall receaue an hundreth folde, ¶ enherete
Luce. 13. a. euerlastynge lyfe. ✠ But * many that be
the fyrst, shalbe the last: and the laste shalbe
the fyrst.

The.xx. Chapter.

A THe kyngdome of heauen is like
vnto an housholder, which wet
out early in the mornynge, to
hyre labourers in to hys vynyarde, and whan he had agreed
with the labourers for a peny a day, he sent
them into his vynyarde. And about ỹ thyrd
houre he went out, ¶ sawe other stondynge
ydle in the market place and sayd vnto the:
go ye also into my vynyarde ¶ what soeuer
is ryght, I wyll geue it you. And they went
they waye. Agayne he went out about the
sixte and nynth houre, ¶ dyd lykewyse. And
about the eleuenth houre he went out, and
founde other standynge ydle, and sayd vnto
them. Why stonde ye here all the day ydle?
They sayd vnto hym: because no man hath
hyred vs. He sayde vnto them: Go ye also in
to my vynyarde, and loke what is ryght ye
shall haue it. Now whan ỹ euen was come,
the lorde of the vynyarde sayde vnto hys
stewarde: Call the labourers and geue them
their hyre, begynnynge from the last vnto
B the fyrst. Then they that were hyred aboute
the eleuenth houre, came ¶ receaued euery
man a peny. But whan the fyrst came, they
supposed that they shulde receaue more, and
they also receaued euery man a peny. And
whan they had receaued it, they murmured
agaynst the housholder, and said: These last
haue wrought but one houre and thou hast
made the equall vnto vs, which haue borne
the burthen and heate of the day. He answe-
red and said vnto one of them: Frende, I do
the no wronge: dyddest not thou agre with
me for a peny? Take that thyne is, and go
thy waye I wyll geue vnto this laste also,
Rom. 11. c. lyke as vnto the. * Or haue I not power to
do as me lysteth with myne owne? Is thyne
Mat. 19. b eye euell, because I am good? * So the last
Mar. 10. c shall be the fyrst, and the fyrst the laste. ¶ For
Luce 13. c. many are called, but fewe are chosen. ✠
Mat. 22. b
* mar. 10. d
Luc. 18. b. ✠ ¶ And Jesus went vp to Jerusalem,
and toke the twelfe disciples aside in the
waye, and sayde vnto them: Beholde, we
go vp to Jerusalem, and the sonne of man
shalbe delyuered vnto the hye priestes and
scribes: ¶ they shall condemne hym to death,
and shall delyuer hym vnto the Heythen to
be mocked, to be scourged, ¶ to be crucifyed.
And the thyrde day he shall ryse agayne. ✠ C

¶ ¶ Then came vnto hym the mother
of zebedes children wt hyr sones, fell downe
before hym, and desyred a certayne thynge
of hym. And he sayd vnto her: What wylte
thou? She sayde vnto hym: Let these two
sonnes of myne syt in thy kyngdome: the
one vpon thy ryght hande, ¶ the other vpon
thy lyfte hande. But Jesus answered, and
sayd: ye wote not what ye are. Maye ye
drynke the cuppe that I shall drynke? And
to be baptysed with ỹ baptyme that I shall
be baptysed with all? They sayd vnto hym:
yee that we maye. And he sayd vnto them:
My cuppe truely shall ye drynke, and with
ỹ baptyme that I shalbe baptysed with all,
shall ye be baptysed: Neuertheles to syt vp-
on my ryght honde and on my lefte, is not
myne to geue, but vnto them for whome it
is * prepared of my father. ✠ Mat.

Whan the ten herde that, they disdayned D
at the two brethren. But Jesus called them
vnto hym, and sayde: * ye knowe that the Mat.
princes of the worlde haue dompnacyon of
the people, ¶ the greatest exercyse power
amonge them, It shal not be so among you.
But who soeuer wyll be great among you,
let hym be youre mynister: and who soeuer
wyll be chefe, let hym be your seruaũt. Euen
as the sonne of man came not to be serued,
but to do seruice, and to geue hys lyfe to a
redempcyon for many.

¶ ¶ And whan they departed from Je- Mar.
richo, muche people folowed hym: and be- Luce.
holde, two blyndmen sat by the waye syde:
And whan they herde that Jesus passed
by, they cryed and sayde: O LORDE thou
sonne of Dauid, haue mercye vpon vs.
But the people rebuked them, that they
shulde holde their peace. Neuertheles
they cryed the more, and sayd: O LORDE,
thou sonne of Dauid haue mercye vpon
vs. And Jesus stode styll, and called them,
and sayde: What wyll ye, that I shall do
vnto you? They sayde vnto hym: LOR-
DE, that oure eyes maye be opened. And
Jesus had compassyon vpon them, and
touched their eyes. And immedyately
their eyes receaued sight. And they folowed
hym. ✠

The.xxi.Chapter.

WHan they drewe nye vnto Jerusalem, & were come to Bethphage vnto mounte Oliuete, IESVS sent two of his disciples, and sayde vnto them. Go in to the towne that lyeth before you, and anone ye shall fynde an asse bounde and hyr foale with her: lowse them, and bryng them vnto me. And yf ony man saye ought vnto you, saye ye: the LORDE, hathe nede of them. And streyght waye he wyll let them go. But all this was done, that the thynge might be fulfylled whiche was spoken by the prophet, sayenge: * Tell the doughter of Syon: beholde, thy kynge commeth vnto the, meke, syttynge vpon an Asse and a foale of the Asse vsed to the yocke. The disciples wente, and dyd as IESVS commaunded them, and broughte the Asse and the foale, and layed theyr clothes vpon them, and set hym theron.

* But many of the people spred theyr garmentes in the waye: other cut downe braūches from the trees, and strowed them in the way. As for the people that went before and that came after, they cryed & sayde: Hosanna vnto the sonne of Dauid, * Blessed is he that commeth in the name of the LORDE. Osanna in the heyght.

* And whan he was come in to Jerusalem all the cyte was moued, and sayd: Who is this? And the people sayd: * This is IESVS the prophet of Nazareth out of Galile. And IESVS went in to the temple of God, and cast out all them that bought and solde in the temple, and ouerthrewe the tables of the money chaungers, & the seates of them that solde doues, and sayd vnto them: It is written: * My house shalbe called the house of prayer, but ye haue made it a denne of murtherers. The blynde also and the lame came vnto hym in the temple, and he healed them.

But whan the hye prestes and the scrybes sawe the wonders that he dyd, and the chyldren crienge in the temple and sayenge Hosanna vnto the sonne of Dauid, they displeased, and sayde vnto hym: Hearest thou what these saye? IESVS sayd vnto them, yee, have ye neuer redde: * Out of the mouth of yonge babes and sucklynges thou hast ordeyned prayse? And he lefte them there, * and went out of the cyte vnto Bethania, and there abode ouer nyght.

* But in the morynge as he returned in to the cyte, he hungred. And in the waye he sawe * a fygge tre, and came vnto it, and founde nothynge theron, but leaues onely, and sayd vnto it: Neuer frute growe on the from hence forth. And immediatly ỹ fygge tre wythered awaye. And whan his disciples sawe that, they marueyled and sayde: How is ỹ fygge tre wythred away so soone? IESVS answered and sayd vnto them: Verely I saye vnto you: * yf ye haue fayth and doute not, ye shal not onely do this with the fygge tre, but yf ye shall say vnto this mountayne: Auoyde, and caste thy selfe in to the see, it shall be done: * And what soeuer ye aske in prayer, yf ye beleue, ye shal receaue it.

✣ * And whan he was come in to the temple, the chefe prestes and the elders of the people came vnto hym (as he was teachynge) and sayde: * By what authorite doest thou these thynges? and who gaue the thys auctorite? IESVS answered and sayd vnto them: I wyll axe a worde of you also: whiche yf ye tell me, I in lykewyse wyll tell you, by what authorite I do these thynges: The baptyme of Jhon, whence was it? from heauen, or of men? Then thoughte they amonge them selues, and sayde: yf we saye it was from heauen, then shall he saye vnto vs: Why dyd ye not then beleue hym? But yf we saye it was of men, then feare we the people, * for euery man holde Jhon for a prophet. And they answered IESVS, and sayde: We can not tell. Then sayde he vnto them: Neyther tell I you, by what auctorite I do these thynges. ✣ But what thynke ye? ✣ A certayne man had two sonnes, and came to the fyrst, and sayde: Go thy waye my sonne, and worke to daye in my vynyarde. He answered and sayde: I wyll not, but afterwarde he repented, and wente. He came also vnto the seconde, and sayde lykewyse. And he answered and sayd: I wyll syr, And wente not. Whether of them twayne dyd the wyll of the father? They sayd vnto hym: the fyrste. IESVS sayde vnto them: Verely I saye vnto you. The publicans and harlottes shall come in the kyngdome of God before you. * For Jhon came vnto you, and taught you the ryghte waye, and ye beleued hym not: but the publicans and harlottes beleued hym. As for you, though ye sawe it, yet were ye not moued with repentaunce, that ye myght afterwarde haue beleued hym.

✠ Heare another parable. There was a
Gene.9.d. Esa.5.a. Jere.12.b. Mar.12.a Luce.20.a certayne housholder which * plãted a vyn-
yarde, and hedged it rounde aboute, and
dygged a wyne pressle in it, and buylded a
tower, and let it out vnto husbandmen, and
went in to a straunge countre. Nowe whan
the tyme of the frute drewe neare, he sent his
seruauntes to the husbandmen, to receaue
ꝑ frutes of it. Then the husbãdmen caught
his seruauntes: one they bet, another they
kylled, the thyrde they stoned. Agayne, he
sent other seruaũtes, mo then the fyrste, and
they dyd vnto them in lyke maner. At the
laste he sent his owne sonne vnto them, and
sayd: they wyll stonde in awe of my sonne.
But when the husbandmen sawe the sonne,
they sayd amonge them selues: This is the
Gen.37.b. eyre * come, let vs kyll hym, & take his in-
herytaũce vnto our selues. And they caught
hym: and thrust hym out of the vynyarde,
and slewe hym. Nowe when the LORDE of
the vynyarde commeth, what wyll he do vñ
those husbandmen? They sayde vnto hym:
He wyll cruelly destroye those euell persõs,
& let out his vynyarde vnto other husband-
men, whiche shall delyuer hym the frute at
tymes conuenyent.

Iesus sayd vnto thẽ: Dyd ye neuer reade
Psa.117.c Actu.4.a. 1.Pe.2.a. in the scriptures: * The same stone which ꝑ
buylders refused, is becom ꝑ heade stone in
ꝑ corner. This was the LORDES doynge,
it is maruaylous in our eyes. Therfore I
say vnto you: The kyngdome of God shal
be taken from you, and shalbe geuen vnto
the Heythen, whiche shall bryngе forth the
Zacha.12.a frutes of it. * And who so falleth vpon this
Dani.2.c. stone, shalbe broken in peces: & vpõ
whom it falleth, it shal grynde hym to poul-
der. And when the hye prestes and Phary-
ses herde his parables, they perceaued, that
Mar.11.c. Luc.19.b. and.10.b. ✠Joh.7.b he spake of them. * And they went about to
take hym, but they feared ꝑ people, because
✠ they helde hym for a Prophete. ✠

The.xxii.Chapter. ✠

AND Iesus answered, and spake
Luc.14.b. vnto thẽ agayne by parables, & sayd: The kyngdome of heauen
is lyke vnto a kyng, which ma-
Apo.19.b. ryed his sonne. * And sent forth
his seruauntes, to call the gestes vnto the
maryage, & they wolde not come. Agayne,
he sent forthe other seruauntes, and sayde:
Tell the gestes: Beholde, I haue pre-
pared my dynner, my oxen and my fedde
cattell are kylled, and all thynges are ready
come to the maryage. But they made lyght
of it, and went they rr wayes: one to his hus-
bandrye a nother to his marchaundyse. As
for the remnaunt they toke his seruauntes,
and intreated them shamefully, & slewe thẽ.
When the kynge herde that, he was wroth,
and sent forth his warryers, and destroyed
those murtherers, & set fyre vpon they rr cyte.
Then sayde he vnto his seruauntes: The
maryage in dede is prepared, but the
gestes were not worthye. Go youre wayes
out therfore in to the hye wayes, and as
many as ye fynde, byd them to the ma-
ryage. And the seruaũtes went out in to the
hye wayes, and gathered together as many
as they coulde fynde, bothe good and bad,
and the tables were all full. Then the kyng
went in, to se the gestes, & spyed there a man
that had not on a weddynge garment, and
sayde vnto hym: Frende, howe cõmest thou
in hyther, and hast not on a weddynge gar-
ment? And he was euen specheles. * Then
sayd the kynge vnto his seruauntes: Take
and bynde hym hande and fote, & caste hym
in to the vtter darkenes: there shall be wai-
lynge & gnashynge of teth. * For many be
called, but fewe are chosen. ✠

✠ Then went the Pharyses, and toke
counsell, how they myghte tangle hym in
his wordes, and sent vnto hym they rr disci-
ples wt Herodes officers, & sayde: Master,
we knowe that thou arte true, and teachest
the waye of god truely, & carest for no man:
for thou regardest not the outwarde appea-
raunce of men. Tell vs therfore, howe thin-
kest thou: Is it lawfull to geue trybute vnto
the Emperour, or not? Nowe whan Iesus
perceaued they rr wyckednes, he sayde: O ye
ypocrytes, why tempte ye me? Shewe me
ꝑ trybute money. And they toke him a peny.
And he sayd vnto thẽ: whose is this ymage
and superscripcyon? They sayd vnto hym:
The emperours. Then sayd he vnto them:
* Geue therfore vnto the Emperoure, that
whiche is the Emperours: and geue vnto
God, that which is Gods. Whẽ they herde
that, they maruayled, and lefte hym, & went
they rr waye. ✠

* The same daye there came vnto hym
the Saduces (whiche holde that there is no
resurrecyon) & axed hym, & sayd: Master,
Moses sayd: * yf a man dye, hauynge no
chyldren, his brother shall mary his wyfe, &
rayse vp sede vnto his brother. Nowe were
there with vs seuen brethren. The fyrst ma-
ryed a wyfe, and dyed: and for as muche as
he had no sede, he lefte his wyfe vnto his

brother. Lykewyse the seconde, and thyrde, vnto the seuenth. Last of all ꝑ woman dyed also. Nowe in the resurrecyon, whose wyfe shall she be of ꝑ seuen? For they all had her. IESVS answered and sayde vnto them: ye erre, and vnderstōde not the scryptures, nor the power of God. In the resurrecyō, they shall nother mary, nor be maryed, but are as the angels of God in heauen.

As touching the resurrecyon of ꝑ dead, haue ye not redde, what is spoken vnto you of God, whiche sayeth, * I am the god of Abraham, & the God of Isaac, & the God of Jacob, yet is not God a God of ꝑ dead, but of the lyuyng. And whan ꝑ people herde ꝑ, they were astonyed at his doctryne.

** When the Pharises herde, that he had stopped ꝑ mouth of the Saduces, they gathered them selues together. And one of them (a Scrybe) tempted hym and sayde: Master, which is the chefest cōmaundemēt in the lawe? IESVS sayd vnto the: * Thou shalt loue the LORDE thy God with al thy hart, with all thy soule, & with al thy mynde: this is the pyncipall and greatest cōmaūdement. As for the seconde, it is lyke vnto it. * Thou shalte loue thy neyghboure as thy selfe. In these two cōmaundementes hange all the lawe and the Prophetes.

Nowe whyle the Pharises were gathered together, IESVS ared them, & sayd: What thynke ye of CHRIST? Whose sonne is he. They sayde Dauids. He sayde vnto them: howe then dothe Dauid in spyrite, call hym LORDE, sayeng: * The LORDE sayd vnto my LORDE: Syt thou on my ryght hāde, vntil I make thyne enemyes thy fote stole. If Dauid nowe call hym LORDE, howe is he then his sonne? And no man coulde answere hym one worde, neyther durst ony man are hym ony mo questiōs, frō that day forth. ✠

The.xxiii.Chapter. ✠

Then spake IESVS vnto the people and to his disciples, & sayd: The scrybes and Pharises are set downe vpon Moses seate. Therfore * what soeuer they byd you obserue, that obserue and do, but after their workes shal ye not do, for they say and do not. * For they bynde heuy and intollerable burthens, and laye them vpon mens shulders: But they them selues wyll not moue at them with one of their fyngers. All their workes do they to be sene of men. They set abrode their ☞ Phylacteries, & make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chefe seates in the synagoges, and loue to be saluted in the markette, and to be called of men Rabbi.

ries were wrytten: where in the commaundmentes were wrytten.

* But ye shall not suffre youre selues to be called Rabbi, for one is youre mayster: euen CHRIST, and all ye are brethren. And call no man father vpon earth, for one is your father which is in heauen. And ye shal not suffre your selues to be called maysters, for one is your mayster, namely CHRIST. He that is greatest among you, shalbe your seruaunte. * For who so exalteth hym selfe, shalbe brought lowe: and he that humbleth hym selfe, shalbe exalted. ✠ Jaco.3. B

Luc.14. b. ano. 18. b.

* Wo vnto you Scrybes and Pharises, ye ypocrytes, that shutte vp the kyngdome of heauen before men: ye come not in youre selues, nether suffre ye them to entre, that wolde be in. Luc.11.c.

* Wo vnto you scrybes and Pharyses: ye ypocrytes, that deuoure wedowes houses: and that vnder the colour of prayenge longe prayers, therfore shall ye receaue the greater dampnacyon. Luc.20.d

Wo vnto you Scrybes and Pharyses, ye ypocrytes, whiche compasse see and lōde to make one ☞ Proselyte: & whā he is become one, ye make of hym a chyld of hell, two folde more then ye youre selues are.

Proselyte a nouyce or scholer turned frō the sede of the Heythen vnto the Jewes

Wo vnto you blynde gydes, which say: Who soeuer sweareth by the temple that is nothynge, but who soeuer sweareth by the golde of the temple, he is gylte. Ye fooles and blynde, whether is greater? the golde, or the temple that sanctifyeth the golde. And who soeuer sweareth by the altare, that is nothynge: but who soeuer sweareth by the offerynge that is vpon it, he is gylte. Ye fooles and blynde, whether is it greater? the offerynge, or the altare that sanctifyeth the offerynge? Therfore who so sweareth by the altare, sweareth by the same, and by all that is theron, & who so sweareth by the temple, sweareth by the same, & by hym that dwelleth therin. * And who so sweareth by heauen, sweareth by the seate of God, & by hym that sytteth theron. ☞ Math.5.b

* Wo vnto you Scrybes and Pharyses, ye ypocrytes, which tyth mynte, anyse & comyn, and leaue the wayghtier matters of the lawe behynde: namely, iudgement, mercye, and fayethe. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, whiche strayne out a gnat, but swalowe vp a Camell. Luca.11.b

Luce.11.d. * Wo vnto you Scrybes and Pharises, ye ypocrytes, whiche make cleane the vtterlyde of the cuppe & platter, but within are ye full of robbery and ☞ excesse. Thou blynde Pharise, clense fyrste the inlyde of the cuppe and platter, that the outlyde may be cleane also.

Some rede de vncleanes.

D Wo vnto you scrybes and Pharises, ye ypocrytes, which be lyke vnto paynted Sepulchres, ꝑ appeare beawtyfull outwarde, but within they are full of dead mens bones and all fylthynes. Euen so are ye also: Outwarde ye appeare ryghteous vnto men, but within ye are full of ypocrisye & iniquite.

Luce.11.e. * Wo vnto you Scrybes and Pharyses, ye ypocrytes, whiche buylde the tombes of the prophetes, & garnysshe the sepulchres of the ryghteous, and saye: ꝑ we had bene in our fathers tyme, we wolde not haue ben partakers wt them in the bloude of the prophetes. * Therfore ye be witnesses vnto your selues, that ye are the chyldren of them, which slewe the prophetes. Go to, fulfyll ye also the measure of your fathers. O ye serpentes. O ye generacyon of vypers, howe wyll ye escape the dampnacyon of hell?

1. Thes. 2. c.

E ✠ * Therfore beholde, I sende vnto you prophetes and wyse men, and scrybes, and some of them shall ye kyll and crucifye, and some of them shall ye scourge in your synagoges, and persecute them frō cyte to cyte: that vpon you may come all the ryghteous bloude whiche hath ben shed vpon earthe, from the bloude of ryghteous * Abell, vnto the bloude of zachary the sonne of Barachias, & whom ye slewe betwene the temple and the altare. Verely I say vnto you All these thynges shall lyghte vpon this generacyon

Mat. 10 b Luce. 11. c. Ioh. 16. a. Act. 5. c. and. 7 g. Gene. 4. b Zacha. 1. a. 2. par. 24 b

Luce. 13. d. O * Ierusalem Ierusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: Howe ofte wolde I haue gathered thy chyldren together * euen as ꝑ henne gathereth hyr chekens vnder hyr wynges, & ye wolde not. Beholde, * your habitacyon shalbe left vnto you desolate. For I say vnto you: ye shall not se me hence forth, tyll ye saye * Blessed be he that cōmeth in the name of the LORDE. ✠

4. esd. 1. c. Psa. 68. d. Psa. 117. c.

The. xxiiii. Chapter.

A Mar. 13 a Luce. 21. a.

AND IESVS went out, and departed from ꝑ temple, and his disciples came vnto hym, to shewe hym the buyldyng of the temple. But IESVS sayde to them: Se ye not all these thynges? Verely I saye vnto you: * there shall not be left here one stone vpon another, that shall not be cast downe. And as he sate vpon ꝑ mount Oliuete, his disciples came vnto hym secretely, and sayde: Tell vs, whā shall these thynges come to passe? and whiche shall be the token of thy cōmynge and of the ende of the worlde? IESVS answered and sayd vnto them: * Take hede, that no man deceaue you. For there shall manye come in my name, and say. I am CHRIST, and shall deceaue many.

Luce.

Ye shall heare of warres, and of the noyse of warres, take hede, and be not ye troubled. All these thynges must fyrste come to passe, but the ende is not yet. * For one people shal ryse vp agaynst another, and one realme agaynst another: and there shalbe pestilence, and honger, and earthquakes here & there. All these are the begynnynge of sorowes.

4. d.

* Then shall they put you to trouble, & shall kyll you, & ye shalbe hated of all people for my names sake. Then shall many be offended, and shall betraye one another, and shall hate one ꝑ other. And many false prophetes shall aryse, and shall deceaue many: * because iniquyte shal haue ꝑ vpperhāde, ꝑ loue of many shal abate. * But who so endureth vnto the ende, the same shall be saued. * And this gospell of the kyngdome shalbe preached in all the worlde for a wytnes vnto all people, & then shall the ende come.

Mat. Luce. Ioh.

* When ye therfore shall se the abhomynacyon of desolacyon & (wherof it is spoken by Daniell the prophete) stonde in the holy place (who so readeth it, let hym marke it well) then let them whiche be in Iewry, flye vnto the mountaynes: and let hym which is on the house toppe, not come downe to fet ony thynge out of his house: and let hym whiche is in the felde, not turne backe to fetch his clothes, but wo vnto them that are with chylde, and to them that gene sucke in those dayes. But praye ye, that your flyght be not in the wynter, nor on the Sabbath. * For then shall there be great trouble, such as was not frō the begynnyng of the world vnto this tyme nor shalbe. yee except those dayes shulde be shortened there shulde no fleshe be saued: but for ꝑ chosens sake those dayes shalbe shortened.

Dan. 9. d. Luce. 21. c.

* Then yf ony man shall saye vnto you: lo, here is CHRIST, or there, beleue it not. For there shall aryse false Christes & false prophetes, and shall do great * tokens and wonders: In so muche that (yf it were possyble) the very chosen shuld be brought into

2. Thes. 2. c. Deu. 13. a.

mourne also. Beholde, I haue tolde you before: wherefore yf they shal say vnto you: Beholde, he is in the wyldernes, go not ye forth: beholde, he is in ỹ chãber, beleue it not. For lyke as ỹ lyghtenyng goeth out frõ ỹ East, & shyneth vnto the west, so shall the cõmyng of the sonne of man be. * For where soeuer a dead carcase is, there wyll the Aegles be gathered together.

* Immediatlye after the trouble of the same tyme, shall the Sonne & Moone lose their lyght, & the starres shall fall from heauen, & the powers of heauen shal moue, and then shall appeare the token of the sonne of man in heauen: & then shal all the kynredes of the earth mourne, * And they shall se the sonne of man come in the cloudes of heauen with great power and glory. And * he shall sende his angels with the great voyce of a trompe, and they shall gather together his electe frõ the foure wyndes, from one ende of the heauen to the other.

* Learne a similitude of ỹ fygge tre, when his braunche is yet tender, and his leaues begynne to knowe ỹ Sommer is nye. So likewyse ye when ye se all these thynges, be sure ỹ it is nye euen at the dores. Verely I saye vnto you: This generacyon shal not passe, tyll all these be fulfylled. * Heauen & earth shall passe, but my wordes shall not passe. Neuertheles of ỹ day & houre * knoweth no mã, no not ỹ angels of heauen, but my father onely. Euen as it was in ỹ tyme of Noe, so shal ỹ cõmyng of the sonne of mã be also. * For as they were in ỹ dayes before the flode (they dyd eate & drynke, they maried, & were maryed, euen vnto the day that Noe entred into ỹ shyppe, & they regarded not, tyll the floude came & toke them all away) so shall also the cõmynge of ỹ sonne of man be. * Then shall two be in the felde: ỹ one shalbe receaued, & the other refused. Two shalbe grynding at the mylle, the one shalbe receaued, & the other shalbe refused. Two in the bed, the one shalbe receaued and the other refused.

a Watche ye therfore, for ye knowe not what houre your LORDE wyll come. But vnderstande of this, ỹ yf the good man of ỹ house knewe what houre the * theefe wolde come, he would surely watch, & not suffre his house to be broken vp. Therfore be ye ready also, for in the houre that ye thynke not, shall the sonne of mã come. * Who is nowe a faythfull and wyse seruaunte, whome his lorde hath made ruler ouer his housholde, that he may geue them meate in due season? * Blessed is that seruaunt, whom his lorde (whan he commeth) shall fynde so doynge. Verely I saye vnto you: he shall sette hym ouer all his goodes. But and yf that euell seruaunte shall saye in his hart: Tush, it wyll be longe or my lorde come, and begynne to smyte his fellowes, yet & to eate and drynke with the dronkardes. The same seruautes lorde shal come in a daye, whan he loketh not for hym and in an houre that he is not ware of, and shall hewe hym in peces, and geue hym his rewarde with the ypocrytes: there shall be waylynge and gnasshynge of teth.

The.xxv.Chapter.

Then shal the kyngdome of heauen be lyke vnto ten virgins, whiche toke their lampes, and wente forth to mete the bridegrome. But fyue of them were foolysh, and fyue were wyse. The foolysshe toke their lampes, neuertheles they toke none oyle with thẽ. But the wyse toke oyle in their vessels with their lampes. Nowe whyle ỹ bridegrome tarved, they slombred all & slepte. But at mydnyght there was a crye made: behold, ỹ bridgrome cõmeth, go your waye out for to mete him. Then arose all those virgins, & prepared their lampes. But the foolysh sayde vnto ỹ wyse: geue vs of youre oyle, for our lampes are gone out. Then answered the wyse, and sayd: Not so, lest there be not ynoughe for vs & you, but go rather vnto them ỹ sell, and bye for your selues. And whyle they went to bye, ỹ bridegrome came: & they that were ready, went in with him vnto the mariage, & the gate was shut vp. At the laste came the other virgins also, & sayd: * LORDE LORDE, open vnto vs. But he answered, & said: Verely I say vnto you: I knowe you not * Watch ye therfore for ye knowe nether the day nor yet the houre, whan the sonne of man shall come. ỹ

Mat.7.b. Luc.6.f.

Mat.24.b Mar.13.b Luc.12.b. and. 21.b.

* Lykewyse as a certayne man ready to take his iourney in to a straunge countre, called his seruautes, & delyuered his goodes vnto them. And vnto one he gaue fyue talentes, to another two, & to another one: vnto euery man after his abylite, and strayght waye departed. Then he that had receaued the fyue talentes, went & occupyed with the same, and wanne other fyue talentes. Lykewyse he that receaued two talentes, wanne other two also. But he that receaued ỹ one, went and dygged a pyt in the earth, & hydde his lordes money. After a lõge season came the lorde of those seruauntes, and rekened

Mar.13.b. Luc.19.d. B

wyth them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou deliueredest vnto me fyue talentes: Beholde, wyth them haue I wonne fyue talentes mo. Then sayd
Mat.24.d hys lorde vnto hym: * well thou good, and faythfull seruaunt, thou haste bene faythful ouer lytle, I wil set ȳ ouer muche: entre thou into the ioye of thy lorde. Then came he also that had receaued two talentes, and sayde, Syr thou deliueredest vnto me two talētes: Beholde, I haue wonne two other talentes wyth them. Hys lorde sayde vnto hym. Well thou good, and faythfull seruaunt, thou hast bene faythfull ouer lytle, I wyll set the ouer muche: entre thou in to the ioye of thy lorde.

C Then he that had receaued the one talēt came and sayde: Syr, I knewe that thou art an harde man: thou reapest where thou hast not sowē, and gatherest where thou hast not strowed, and so I was afraied, and went and hyd thy talent in the earth: lo, ther thou haste thyne owne. But hys lorde answered, and sayde vnto hym: Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strowed not? Thou shuldest therfore haue had my money to the exchaungers, and then at my commynge shulde I haue receaued myne owne wyth vauntage. Therfore take the talent from hym, and geue it vnto hym. that hath ten talentes.

Mat.13.b * For who so hath, to hym shalbe geuen, and
Mar.4.c. he shall haue abundaunce. But who so hath
Luce.8.b not, from hym shalbe taken awaye euen that
and.19.c. he hath. And cast the vnprofitable seruaunt
Mat.13.c. in to the vtter darcknes: * there shalbe waylynge and gnasshynge of teth.

Luce.13.c ✝ * But whan the sonne of man shall co-
2.Thes.1.b me in hys glory, and all holy angels wt hym then shall he syt vpon the seate of hys glory And all people shalbe gathered before hym:
Ezec.34.c. * And he shall separate them, one from another, as a shepherde deuydeth the shepe from the goates. And he shall set the shepe on hys ryghthand, and the goates on the lefte. Then shall the kynge saye vnto them that shall be on hys ryghte hande: Come hyther ye blessed of my father, inheret ye the kyngdome,
Mat.20.c. which is * prepared for you from the be-
2 Esa.58.b gynnynge of the worlde. * For I was hon-
Ezec.18.a gtye, and ye gaue me meate: I was thyrstye and ye gaue me drynke: I was harbourlesse, and ye lodged me: I was naked, and ye clothed me: * I was sycke, and ye vysyted me: * I was in prison, and ye came vnto me. Ezec.33.c D

Then shall the ryghteous answere hym, and saye, LORDE, when sawe we the hongry and fed the? Or thyrstye, & gaue the drynke? When sawe we the harbourlesse, and lodged the? Or naked, and clothed the? Or whē sawe we the sycke, or in prison, and came vnto the? And the kynge shall answere and say vnto them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shall he saye also vnto them that shalbe on the left hande. * Departe fro me ye cursed in to the * euerlastynge fyre, which is prepared for the deuell and hys angels. For I was hongrye, & ye gaue me no meate I was thyrstye, and ye gaue me no drynke: I was harbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sycke, and in prison, and ye vysyted me not.

Then shall they also answere, hym and saye: LORDE, when sawe we the hongrye, or thyrstye, or harbourlesse, or naked, or sycke, or in prison, and haue not mynistred vnto the? Then shall he answere vnto them, and saye: * Verely I saye vnto you: Loke what ye haue not done vnto one of the leaste of these, that same haue ye not done vnto me *. And these shall go in to euerlastynge payne, but the ryghteous in to euerlastynge lyfe. ✝

The.xxvi.Chapter.

AND it came to passe whan IESVS had fynyshed all these wordes, he sayde vnto hys disciples: ✝ * ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe delyuered to be crucyfyed.

* Then assembled together the hyghe Prestes, and the Scrybes, and the elders of the people in to the palace of the hyghe Prest which was called Cayphas, & helde a councell, how they myght take IESVS by decease, and kyll hym. But they sayde: Not on the holy daye, lest there be an vproure in the people.

* Now when IESVS was at Bethany in ȳ house of Symō ȳ leper, ther cam vnto him

a woman, which had a boxe of pretyous
ointment, & poured it vpon his heade, as he
sat at the table. Whā his disciples sawe it,
they disdayned, & said: where to serueth this
waste? This oyntment might haue ben wel
solde, & geuen to the poore. Whan IESVS
perceyued it, he sayd vnto thē: why trouble ye
this woma? She hath wrought a good worke
vpon me * for ye haue alwaye the poore wt
you, but me shall ye not haue alwayes.
Where as she hathe poured this oyntment
vpon my body, she dyd it to bury me. Vere-
ly I say vnto you: where soeuer this gospel
shall be preached throwout all the world,
there shall this also that she hathe done, be
shewed for a memoryall of her.

Then one of the twolue (called Judas
Iscariothe) * went vnto the hye prestes & sayd:
What will ye geue me, and I shall delyuer
him vnto you? And they offred hym thirtye
syluer pens. And from that tyme forth, he
sought opportunyte to betraye hym.

* The fyrst day of swete breade came the
disciples to IESVS, & sayd vnto hym: Where
wilt thou yt we prepare for the, to eate the
Easterlābe? He sayd: Go in to ye cyte to such
a man, & say vnto hym: The mayster sendeth
worde: My tyme is at hande, I will kepe
my Easter by the with my disciples. And
the disciples dyd as IESVS had appoynted
them, and made ready the Easter lambe.

* And when euen he sat downe at the table
with the twolue. And as they dyd eate, he
sayde: Verely I saye vnto you: & One of
you shall betraye me. And they were exceā-
dyngly sorowfull, and beganne euery one of
them to say vnto hym: Syr, is it I? & He an-
swered & sayde: He that dyppeth his hande
with me in the dysshe, the same shall betraye
me. The sonne of man goeth forth, as it is
written of hym. But wo vnto that man, by
whome the sonne of man shalbe betrayed:
It had bene better for that man, yf he had
neuer ben borne. Then Judas yt betrayed
him, answered & sayde: Master is it I? & He
sayd vnto hym: Thou hast sayd it.

* And as they dyd eate, IESVS toke the
breade, gaue thankes, & brake it, & gaue it to
his disciples, & sayd: Take, eate, this is my
body. And he toke the cuppe, & thanked, and
gaue it them, & sayd: Drynke ye all therof,
for this is my bloude of the newe testamente, yt
is shedde for many for the remissyon of
synnes. I say vnto you: I will not drynke
henceforth of this frute of the vyne tre, vn-
tyll that daye that I shall drynke it newe wt
you in my fathers kyngdome.

* And whan they hadde sayde grace, they
went forth vnto mount Olyuete. Then sayd
IESVS vnto them: This nyght shall ye all
be offended in me. For it is wrytten: * I will
smyte the shepherde: & and the shepe of the
flocke shal be scatred abrode. But after that
I ryse agayne, * I will go before you in to
Galile. Peter answered & sayde, vnto hym.
* Though all men shuld be offended in the,
yet will I not be offended. IESVS sayd vn-
to hym: Verely I saye vnto the. This same
nyght before ye cocke crowe shalt thou denye
me thryse. Peter sayd vnto hi: And though
I shulde dye with the, yet will I not denye
the. Lykewyse also sayd all the disciples.

* Then came IESVS with them in to a felde
which is called Gethsemane, & sayd vnto the
disciples: Syt ye here, whyle I go ponder
& praye. And he toke with hym Peter, & the
two sonnes of zebede, & beganne to wexe so-
rowfull, & to be in an agonie. Then sayd IE-
SVS vnto thē: * My soule is heuy euen vnto
the death. Tary ye here, & watche with me.
* And he went forth a litle, & fell flat vpō his
face & prayed sayenge: O my father, yf it be
possible, let this cup passe fro me: Neuerthe-
lesse not as I wyl but as thou wylt. And he
cam to his disciples, & found thē a slepe & said
vnto Peter: What? coulde ye not watche
with me one houre? watche and praye, that
ye fall not in temptacyon. * The spryte is
wyllynge, but the flesshe is weake.

* Agayne he wēt yt secōde tyme & prayed,
sayeng: O my father, yf this cuppe can not
passe awaye fro me (excepte I drynke of it)
thy will be fulfylled. And he came, & founde
them a slepe agayne, & theyr eyes were heuy.
And he left thē, & wēt forth agayne & prayed
the thyrde tyme, sayenge the same wordes.
Then came he to his disciples & sayd vnto
them: Slepe on nowe: and take your reste.
Beholde, the houre is come, that the sonne
of man shalbe delyuered in to the hondes of
synners: Aryse, let vs be goyng. Beholde, he
is at honde, that betrayeth me.

* Whyle he yet spake, lo, Judas one of
the twolue came, & with hym a great mul-
tytude with swerdes and staues, sent from
the hye prestes & elders of the people. And
he that betrayed hym, had geuen them a to-
ken sayenge: whome so euer I kysse, that
same is he, lay handes vpon hym. And forth
withall he came vnto IESVS, & sayd: Hayle
Mayster, and kyssed hym. And IESVS
sayde vnto hym: Frende, wherfore arte
thou come: Then came they, and layed
handes vpon IESVS, and toke hym. And

Mar.14.d
Luce.22.c.
Joh.18.a.
Zach.13.b.
& mat.26.f
Mar.14.b
Joh.16.b.
Actu.1.a
mar.14.c.
Luce 22.c.
Joh.13.b.
Mar.14.b
Joh.12.c.
Luce.22.c.
Gala.5.c.
Mar.14.c
Mar.14.c
Luce.22.b.
Joh.18.a.

beholde, one of thē that were with IESVS, stretched out his hāde, & drue his swearde & stroke a seruaunt of the hye prestes, & smote of his eare. Then sayde IESVS vnto hym:
Gene.9.a. Apo.13.b. Exer.11.b. But vp thy swearde in to his place. * For al that take the swearde, shall perysshe with the swearde. Or thynkest thou that I can not praye my father now to sende me more then
Luce.24.b twolue legions of angels? * But howe then
2 mat.14.f shuld the scriptures be fulfylled? * For thus must it be.

F * In the same houre sayd IESVS vnto ỹ
Luce.22.b multitude: Ye are come out as it were to a murtherer, with swardes and staues for to take me. I sat dayly teaching in ỹ temple a-
Esa.53.b. Psal.21. and.69. mōge you & ye toke me not. * But all this is done ỹ the scriptures of ỹ prophetes myght
2 mat.26.f * mar.14.f be fulfylled * Then all ỹ disciples left hym, & fled. * But they ỹ toke IESVS, led hym to Cayphas ỹ hye preste, where ỹ scrybes and
Joh.18.b. elders were gathered together. * As for Peter, he folowed hym farre of vnto the hye prestes palace, & went in and sat with the ser uauntes, that he myght se the ende.

Mar.14.f Iern.6.b. * But the hye prestes and the elders, and the whole counsell sought false wytnesse a-gaynst IESVS, that they myghte put hym to death, & founde none, and though manye false wytnesses, stepte forth, yet founde they none. At the laste there stepte forth two false
Joh.2.f. wytnesses, & spake: He sayd, * I can breake downe the temple of God and buylde it a-gayne in thre dayes.

Mar.14.g * And the hye preste stode vp & sayd vnto hym: Answerest thou nothyng, vnto it, that
Luce.22.f. these testifye agaynst the? Neuertheles IESVS helde his tunge. * And the hye preste answered, and sayd vnto hym: I charge the by ỹ lyuyng God, that thou tell vs yf thou be CHRIST the sonne of God. IESVS spake: Thou hast sayd it. Neuertheles I say vnto
Joh8.6.g. Dcu.1.b. and.7.g. you: * From this tyme forth ye shall come to passe, that ye shall se the sonne of man syt-tynge vpon the ryghte hande of the power (of god) and comynge in the cloudes of the heauen.

Mar.14.g Luce.22.c. * Then the hye preste rente his clothes, and sayde: He hathe blasphemed, what nede we ony mo wytnesses? Lo, nowe haue ye herde his blasphemye: What thynke ye?
Leui.24.c. Esa.50.b Joh.18.c. They answered, and sayd: * He is gyltie of death. Then * spytted they in his face, and smote hym with fystes. Some smote hym vpon the face, and said: Prophecye vnto vs thou CHRIST who is it, that smote the?

Mar.14.g Luce.22.b Joh.18.b * As for Peter, he sat without in the palace, And there came vnto hym a damsell, and sayde. And thou wast with IESVS of Galile also. Neuertheless he denyed before them all, and sayd: I can not tell what thou sayest. But whan he wente out at the dore, another damsell sawe hym, and sayde vnto them that were there: This was also with IESVS of Nazareth. And he denyed agayne and sware also: I knowe not the man. And after a lytle whyle, they that stode there stepte forth, and sayde vnto Peter: Of a trueth thou arte one of them also, for thy speache bewrayeth the. Then beganne he to curse and to sweare: I knowe not the man. And immediatly ỹ cocke crewe. Then thought Peter vpon the wordes of IESVS, whiche sayd vnto hym: * before the cocke crowe, thou shalte denye me thryse. And he went out, and wept bytterly.

The.xxvij.Chapter.

VPon the morowe, all the hye prestes and elders of the people helde a cōsell agaynst IESVS, ỹ they myght put him to death, and bounde hym, and led hym forth, and * delyuered hym vnto Pontius Pylate the debyte.

When Judas which betrayed him, sawe this that he was condempned vnto deathe, it repented hym, and broughte agayne the thyrtye syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in ỹ I haue betrayed innocente bloude. They sayd: What haue we to do wt that? See thou therto. And he dyd caste the syluer pens in the temple, and gat hym awaye, * and went and hanged hym selfe.

The hye prestes toke the syluer pens, and sayd: It is not lawfull to put them in-to ỹ gods chest, for it is bloude money. Neuertheles they helde a counsell, and bought with thē a potters felde, for to burye straū-gers in. Wherfore the same felde is called ỹ bloude feld vnto this day. Then was ỹ ful-fylled, which was spoken by Jeremi ỹ pro-phete, sayeng: * And they toke thyrtye syluer pens, the pryce of hym ỹ was solde, whome they bought of the chyldren of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

* As for IESVS, he stode before ỹ debyte & ỹ debite ared him, & said: Art thou ỹ kyng of ỹ Jewes? And IESVS sayd vnto him: Thou sayest it. And when he was accused of ỹ hye prestes & elders, he answered nothyng. Then said Pylat vnto him: Hearest thou not how sore they accuse the? And * he answered hym

ant one worde: in so muche that the debyte marueyled exceedynglye.

¶ At that feast, ỹ debyte was wonte to delyuer a prysoner free vnto ỹ people, whom they wolde. And at ỹ same tyme he had a notable prysoner called Barrabas. And when they were gathered together, Pylate sayde vnto them: Whether wyll ye, that I geue lowse vnto you? Barrabas, or IESVS whiche is called CHRIST? For he knewe well, that they had delyuered hym of enuye. And whā he sate vpon the iudgement seate, his wyfe sent vnto hym, sayeng: Haue thou nothyng to do with that ryghteous man, for I haue suffred many thynges this day in a dreame because of hym.

* But the hye prestes and the elders persuaded ỹ people, that they shulde aske Barrabas, & destroy IESVS. * Then answered the debyte, & sayd vnto them. Whether of these two wyll ye that I geue louse vnto you? ¶ They sayd Barrabas. ¶ Pylate sayd vnto them: What shal I do than wt IESVS, which is called CHRIST? They sayde all: let hym be crucyfyed. The debyte sayd: What euell hath he done then. Neuertheles they cryed yet more, & sayde: let hym be crucifyed. So whā Pylate sawe, ỹ he coulde not helpe, but ỹ there was a greater vproure, he toke water, & washed his hādes before ỹ people, and sayde: I am vngylte of the bloude of this ryghteous mā, se ye therto. Then answered all ỹ people, & sayde: * His bloude come vpō vs, & vpon our childre. * Then gaue he Barrabas louse vnto thē, but caused IESVS be scourged, & delyuered him to be crucified

* Then the debytes souldyours toke IESVS in to ỹ comune hall, and gathered the whole multytude ouer hi, & stripped him out of his clothes, and put a purpell robe vpon hym, & plated a crowne of thorne, and set it vpon his heade, & a rede in his hande, & kneled before hym & mocked hym, and sayde: Hayle kynge of the Jewes. And spytted vpon hym, & toke the rede, & smote hym vpon the heade. And whan they had mocked hym they toke the robe of hym, and put his owne clothes vpon hym, and led hym forthe, that they myght crucyfye hym. * And as they were goynge out, they founde a man of Cyren called Symon: hym they compelled to beare his crosse.

* And whā they came vnto the place called Golgatha (ỹ is to say by interpretacyon, a place of dead mēs skulles) they gaue hym to drynke vyneger myxte wt gall. And when he had tasted therof, he wolde not drynke.

* So whan they had crucyfyed hym they parted his garmētes, & cast lottes therfore: ỹ the thynge myght be fulfylled, which was spoken by ỹ prophete: * They haue parted my garmētes amōge them, & cast lottes vpon my vesture. And there they sat, and watched hym. * And aboue ouer his heade, they put vp the cause of his death in wrytynge, namely: This is the kyng of the Jewes. Mar.15.c. Joh.19.c. Psa.22.b. Luce.23.b Joh.19.b.

E

* Then were there two murtherers crucifyed with hym: the one on ỹ ryght hande, & the other on the lyft. * They that went by, reuyled him, & wagged theyr heades & sayd. Thou that breakest downe the temple of God, & buyldest it in thre dayes, helpe thy selfe. yf thou be the sonne of God, come downe from the crosse. The hye prestes also in lyke maner with the scrybes and elders laughed hym to scorne, & sayde: he hath helped other, & can not helpe hym selfe: * yf he be the kyng of Jsraell, let hym come downe from the crosse, & we wyll beleue hym. * He trusted in God, let hym delyuer hym nowe, yf he wyll haue hym. For he hath sayd: I am ỹ sōne of God. The murthurers also ỹ were crucifyed with hym, cast ỹ same in his teth. Esa.53.g.h Mar.15.e. Luce.22.b Sapi.2.d. Psa.21.a. and.38.69 Mar.15.d Luce.23.b

* And from ỹ sixte houre, there was darkenes ouer ỹ whole earth vnto the nynth houre. And aboute the nynth houre, IESVS cryed with a loude voyce, and sayde: Eli, Eli, Lamma asabthani? that is. * My God, my God, why hast thou forsaken me? But some of them ỹ stode there, when they herde that, sayd: He calleth Elias. * And immedyatly one of thē ranne, & toke a sponge, & fylled it with vynegre, & put it vpō a rede, & gaue hym to drynke. But the other sayde: Holde, let se whether Elias wyll come, and delyuer hym. IESVS cryed agayne with a loude voyce, and gaue vp the goost. Psal.21.a Mar.15.d Joh.19.d.

F

And beholde, the vale of the temple was rent in two peces, from aboue tyll beneth, & the earth quaked, & the stones rent, and the graues opened, & many bodyes of ỹ sayntes that slept, arose, & went out of ỹ graues after his resurrecyon: & came in to the holy cyte, and appeared vnto many.

* But the Captayne & they ỹ were with hym, & kept IESVS, whā they sawe the earthquake & the thynges ỹ were done, they were sore afrayed, & sayd: Verely this was Gods sonne. * And there were many women there lokyng to after of, which had folowed IESVS frō Galile, & had ministred vnto hym: amonge whome was Mary Magdalene, & Mary the mother of James and Joses, & the mother of the chyldren of zebede. Mar.15.b Luce.23.c Mar.15.e.

G * At euen there came a ryche man of Arimathia, called Joseph, whiche was also a
Mar.15.c. Luce.23.c. Joh.19.c. disciple of IESVS. He went vnto Pylate, and ared the bodye of IESVS. Then commaunded Pylate, that the body shulde be geue vnto hym. And Joseph toke ỳ body, & wrapped it in a cleane lynnen clothe, & layed it in his owne newe sepulcre, whiche he had hewen out in a rocke, & rolled a great stone to the doze of the sepulcre, & went his waye.

Mat.15.a * And there was Mary Magdalene and the other Mary, syttynge ouer agaynste the sepulcre.

The nexte day that folowed ỳ day of preparynge, the hye prestes and Pharises came togethet vnto Pylate, and sayde: Syr, we haue called to remembraunce, that this deMat.16.b and.17.b. Mar.9.b. Luce.18.b. ceaver sayd whyle he was yet alyue: * After thze dayes I wyll ryse agayne. Commaũde therfoze that the Sepulcre be kept vnto the thyrde daye, lest peraduenture his disciples come and steale hym awaye, and saye vnto the people: He is rysen from the dead, and so shall the laste errour be woꝛse then ỳ fyrst. Pylate sayd vnto thẽ: There haue ye watchemen, go your way and kepe it as ye can. They went & kept the sepulcre with watchmen, and sealed the stone. ✠

The.xxviii. Chapter. ✠

A VPon * the euenynge of ỳ Sabbath holy day, whiche dawneth the mozowe of the fyrste daye of the Sabbathes came Marye Magdalene & the other Mary, to se the sepulcre. And beholde, there was made a great earthquake: foꝛ the angell of the LORDE descended from heauen, & came and rolled backe the stone from the doze, & sat vpon it. And his countenaunce was as the lyghtenyng, and his clothyng whyte as snowe. But the watchemen were troubled foꝛ feare of hym, & became as thoughe they were dead.

Mar.16.a Luce.24.a * The angell answered, and sayde vnto the wemen: Be not ye afrayed. I knowe ỳ ye seke IESVS that was crucified. He is not here. He is rysen, as he sayde. Come, and se the place, where the LORDE was layed, & go your waye soone, and tell his disciples, that he is rysen from the dead. And beholde, he wyll go befoze you into Galile, there shal ye se hym. Lo, I haue tolde you. ✠

B ✠ * And they departed from the graue
Mar.16.a Luc.24.a. in all the hayst with feare and great ioye, & ranne to bꝛynge his disciples woꝛde. And as they were goynge to tell his disciples. Beholde, IESVS met them and sayde: God spede you. And they went vnto hym, & helde his fete, and fell downe befoze hym. Then sayd IESVS vnto them: be not afrayed go your way and tell my bꝛethꝛen that they go in to Galile, * there shall they se me. Jam.1

And whan they were gone, Beholde certayne of the watchemen came in to the cyte, and tolde the hye pꝛestes euery thynge that had happened. And they came together with the elders, and helde a counsell, & gaue the souldyers money ynough, & sayd: Saye ye, his disciples came by nyght, and dyd steale hym awaye, whyle we were a slepe. And yf this come to the debytes eares, we wyll styll hym, and bꝛynge it so to passe, that ye shall be sase. And they toke the money, and dyd as they were taught. And this sayeng is noysed amonge the Jewes vnto this daye. ✠

✠ The eleuen disciples wente vnto Galile in to a mountayne, where IESVS had appoynted them. And whã they sawe him, they fell downe befoze hym: but some of them douted. And IESVS came vnto them, talked with them, and sayde * Vnto me is geuen all powꝛ in heauen and in earth. & Go ye your way therfoze, & teache all nacyõs, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teache them to kepe all thynges: what soeuer I haue commaunded you. * And lo, I am with you Mat.1 Joh.1 Luc.1 euery day vnto the ende of the woꝛlde. ✠

¶ The ende of the Gospell of saynt Mathewe.

¶ The Gospell of

Saynt Marke.

What Saynt Marke contayneth.

¶ The gospell of

S. Marke.

The fyrst Chapter. ✠

THis is the begynnyng of the Gospell of IESVS Christ the sonne of God, as it is wrytten in the prophetes. * Behold, I sende my messaunger before thy face, which shall prepare thy waye before the. Mala. 3.a Mat.11.b. Luce.7.c.

* The voyce of a cryer in the wyldernes: Prepare ỹ waye of the LORD, make his pathes straycht. Esa.40.a Mat.3.a. Luce.3.a. Joha.1.b.

* Jhon was in the wyldernesse, and baptysed, and preached the baptyme of amendement. For the remyssyon of synnes. And there wente out vnto hym the whole londe of Jewry, and they of Jerusalem, and were all baptysed of hym in Jordane, and knowleged theyr synnes. Joha.3.b.

* Jhon was clothed wyth camels heer, and wyth a lethren gyrdell about hys loynes, and dyd eate locustes, and wylde hony, and preached, and sayde: * There commeth one after me, whiche is stronger then I: Before whom I am not worthy to stoupe downe, and to lowse the lachet of hys shue. I baptyse you wyth water, but he shall baptyse you wyth the holy goost. ✠ Mat.3.a

* And it happened at the same tyme that IESVS came out of Galyle from Nazareth, and was baptised of Jhon in Jordane And as soone as he was com out of ỹ water he sawe that ỹ heaues opened, and the holy goost as a doue commyng down vpō hym. Mat.3.b Luce.3.c. Joha.1.b.

Marke.

Chap. i. The office of Jhon the baptyst/The baptyme of Christ/hys fastynge/hys preachynge/and the callynge of Peter/Andrew James/and Jhon. Christ healeth the man wyth the vncleane spryte/helpeth Peters mother in law/and cleanseth the leper.

Chap. ii. He healeth the man of the palsye calleth Leui the customer/eateth wyth open synners/and excuseth hys disciples.

Chap. iii He helpeth the man wyth the dryed hande/choseth hys apostles/and casteth out the vncleane spyrit/which the Pharises ascribe vnto the deuell. The brother/sister/and mother of Christ.

Chap. iiii The parable of the sower. Christ stilleth the tempest of the see/which obeyeth him

Chap. v. He deliuereth the possessed from the vncleane spryte/the womā from the bloudye yssue/& rayseth the captaynes doughter.

Chap. vi. Christ preacheth at hom and is not regarded. He sendeth out hys disciples. Jhon baptyst is taken/& beheaded. Christe fedeth fyue thoulande men wyth fyue loaues/and two fyshes. He walketh vpon the see.

Chap. vii. The Pharises are not cōtent/that the disciples eate with onwashen handes: but Christ rebuketh thē selues for breakynge the cōmaūdemētes of god/healeth ỹ womā of Canaās doughter/& maketh the dōme to speake.

Chap. viii He fedeth iiii. thousand men wyth. vii loaues/reproueth the Pharises that are so desyrous of tokens/warneth hys disciples to beware of theyr leuen/maketh a blinde man to see/axeth hys disciples what men holde of him/reproueth Peter/telleth his disciples of hys passyon/and exorteth thē to folowe hym.

Chap. ix. The transfyguracion of Christ/which healeth the chyld that was possessed of a dōme spryte/teacheth his disciples to be lowly/and to auoyde occasyons of euell.

Chap. x Christ geueth hys answere cōcerning mariage/and that it is harde for the ryche to come in to heauē: reproueth ỹ pryde yne of hys disciples/learneth them to be meke/and restoreth blynde Barthymeus to hys syght.

Chap. xi Christ rydeth in to Jerusalem/dryueth the marchaunces out of the temple/cursseth ỹ frygge tre/and confoundeth the pharyses

Chap. xii He rebuketh the synne/and vnthankfulnesse of the Jewes wyth a goodly symylitude/taketh thē in their own deceatful questiōs exorteth to beware of their doctryne & lyuing. & commendeth ỹ good wyl of the poore wydow

Chap. xiii. He warneth hys disciples to beware of false teachers and deceauers/comforteth them agaynst the trouble for to come tellyng them of the horryble destruccyon of Jerusalem of hys commynge/and ende of the worlde.

Chap. xiiii The magdalene anoynteth Christ. They eate the easter lambe/and the supper of the LORDE. Christ is taken and brought in to Cayphas house. Peter denyeth hym.

Chap. xv. The crucifyeng of christ & how he was buried

Chap. xvi The resurrecciō of Christ/which appeareth vnto Mary Magdalene and to hys disciples/whom he sendeth forth in to ỹ world to preach the gospell/and ascendeth vp in to heauen hymself.

Some rea de, * In whō I am pacified.

And there came a voyce from heuen: Thou art my dear sonne: ☞ in whom I delyte.

Mat.4.a. Luce.4.a.

* And immediatly the spyrete droue hym in to the wyldernes: and he was in the wyldernes foxty dayes, and was tempted of Sathan, and was with the wylde beastes. And the angels mynistred vnto hym.

Mat.4.b. Luce.4.b. Marc.6.b

* But after that Jhon was † taken IESVS came in to Galile, and preached the gospell of the kyngdome of God, and sayde. The tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the Gospell.

Math.4.c Luc.5.a.

* So as he walked by the see of Galyle, he sawe Symon and Andrew his brother, castynge theyr nettes in the see: for they were fyshers. And Jesus sayde vnto them, Followe me, and I wyll make you * fyshers of men. And immediatly they left theyr nettes, and folowed hym.

Jere.16.c. Ezec.47.b

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Jhon hys brother, as they were in the shyppe, mendynge theyr nettes. And anone he called them. And they lefte theyr father Zebede in the shyppe wyth the hyred seruauntes, and folowed hym.

Mat.4.b. Luce.4.b. Joha.2.b. Mat.7.c.

* And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. * And they were astonnied at his doctryn: for he taught them as one haupnge power, and not as the Scrybes.

Luce.4.b.

* And in theyr synagoge there was a mā possessed with a foule spyrete, whiche cried, & sayde: O what haue we to do with the, thou Jesus of Nazareth? Art thou come to destroye vs? I knowe that thou art that holy one of God. And Jesus reproued hym, and sayde: holde thy tunge & departe out of hym. And the foule spyrete tare hym, and cried wt a loude voyce, and departed out of hym. And they were all astonnyed, in so muche yᵗ they ared one another amonge them selues, and sayde: What is this? what new learnynge is this? For he commadūeth the foul spyretes with power, and they are obedyent vnto hym. And immediatly the fame of hym was noysed rounde aboute in the coastes, & borders of Galyle.

Mat.8.b. Luce.4.b.

* And forth wyth they wente out of the synagoge, and came in to the house of Symon and Andrew, wyth James, and Jhon And Symons mother in lawe laye and had the feuers, and anone they told hym of her. And he came to her, and set her vp, and toke her by the hande, and the feuer lefte her immediatly. And she mynistred vnto them.

Mark. Luce.

* At euen whan ỹ sonne was gone down they brought vnto hym all that were sycke, and possessed, and the whole cyte was gathered together at the doxe, and he healed many that were diseased wyth dyuerse sycknes and cast out many deuels, and suffred not ỹ deuels to speake, because they knewe hym.

D

And in the moxnynge before daye, he arose, and went out. And IESVS departed in to a desert place, and prayed there: Peter also, and they that were wyth hym folowed after hym. And whan they had founde hym, they sayde vnto hym: Euery man seketh the. And he sayde vnto them: Let vs go in to the nexte townes, that I maye preache there also, for therto am I come. And he preached in theyr synagoges, in all Galile, and droue out the deuels.

Mark. Luce.

* And ther came vnto him a leper, which besought hym, and kneled before hym, and sayde vnto hym: yf thou wylt, thou canst make me cleane. And it pitied IESVS, and he stretched forth hys hande, and touched hym and sayde: I wyl, be thou cleane. And whan he had spoken, immediatly the lepxosy departed from hym, and he was clensed. * And IESVS forbad hym strately, and forth wyth sent hym awaye, and sayde vnto hym: Take hede, that thou saye nothynge to ony man, * but go thy waye, and shewe thy selfe vnto the preest, and offre for thy clensynge what Moses commaunded, for a wytnesse vnto them. But he whan he was departed, began to speake muche of it, and made the dede knowen: in so muche that IESVS coulde no moxe go in to the cyte openly, but was wythout in deserte places, and they came vnto hym from all quarters.

Mark. and. Luc.

The.ii.Chapter.

Mat.

AND after certayne dayes * he went agayne vnto Capernaum and it was noysed that he was in the house. And immediatly there was gathered a great multytude, in so much that they had no rowme no not wythout the doxe. And he spake the woxde vnto them. And there came vnto him certaine, which broughte one sycke of the palsye boxne of foure. And when they could not come nye hym for the people, they vncouered the rofe of the house where he was. And whan they had made a hole, they let downe the bed (by coardes) wherin the sycke of ỹ palsy laye. But when IESVS sawe theyr fayth: he sayde vnto the sycke of ỹ pal-

fye. Thy sonne thy synnes are forgeuen the.
Neuertheles there were certayne scrybes
which sat ther, and thought in theyr hartes
how speaketh this man suche blasphemy-
es? Who can forgeue synnes, but onely God?
And immedyatly IESVS knewe in hys spyrete
that they thought so in them selues, & sayde
vnto them: Why thynke ye such thynges in
your hartes? Whether is easyer to saye to
the sycke of the palsye: Thy synnes are forge
uen the, or to saye: arise, take vp thy bed, and
walke? But that ye maye knowe, that the
sonne of man hath power to forgeue synnes
vpon earth, he sayde vnto the sycke of ỹ pal
sye: I saye vnto the. Aryse take vp thy bedde
and go home. * And immediatly he arose,
toke hys bedde, and wente forth before them
all: in so much that they all were astonnyed,
& praysed God, and sayde: We neuer sawe
lyke.

* And he wente forth agayne vnto the
see, and all the people came vnto hym, and
he taught them. And as IESVS passed by, he
sawe Leui the sonne of Alpheus, syttynge
at the receate of custome, and sayde vnto
hym: folowe me. And he arose, and folowed
hym. And it came to passe as he sat at the ta-
ble in hys house, there sat many publicans
and synners at the table wyth IESVS and his
disciples: for ther were many that folowed
hym. And whan the scrybes, and Pharises
sawe that he dyd eate wyth the publycans
and synners, they sayd vnto hys disciples:
Why doth he eate and drynke wyth the pub
licans, and synners? Whã IESVS herde that
he sayde vnto them: The whole nede not the
physycyan, but they that are sycke. * I am
not come to call the ryghteous, but the syn-
ners to repentaunce.

* And the disciples of Jhon, and of the
Pharises fasted. And there came certayne
which sayde vnto hym: why fast the disci-
ples of Jhon, and of the Pharises, and thy
disciples fast not? And IESVS sayde vnto
them: How can the weddynge chyldren fast
while the brydegrome is with them, so long
as the brydegrome is wyth them, they can
not fast. But the tyme wyll come that the
brydegrome shalbe taken from them, and
then shall they fast.

No man seweth a pece of new cloth vnto
an olde garment, for els he taketh away the
new pece from the olde, and so is the rent
made. And no man putteth new wyne in to
olde vessels, els the new wyne breaketh
the vessels, and the wyne is spylt, and the
vessels perysshe: but new wyne must be put
in to newe vessels.

* And it chaunced that vpon the Sab- Mat.12.d
bath he wente thorow the corne feldes, and Luce. 6.d.
hys disciples beganne to make a waye tho-
row, and to plucke the eares of the corne.
And the Pharises sayde vnto hym: Be-
holde what thy disciples do, whiche is not
lawfull vpon the Sabbath. And he sayde
vnto them: haue ye neuer redde what Da-
uid dyd, whan he had nede, and was anhon
gered, both he, and they, that were wyth
hym: * How he wente in to the house of 1.Re.21.b.
God in ỹ tyme of Abyathar the Prest, & dyd
eate the shewbreades (which was lawfull for
no man to eate but for the Prestes) and he
gaue them vnto hym, and to them that
were wyth hym. And he sayde vnto them:
The Sabbath was made for mans sake,
and not man for the Sabbathes sake. Ther
fore is the sonne of man LORDE euen
ouer the Sabbath.

The.iii. Chapter.

AND he wente agayne also * in to Mat.12.d
the synagoge, and there was a Luce.6.d
man that had a wythered han-
de. And they marked hym whe-
ther he wolde heale hym on the
Sabbath, that they myght accuse hym. And
he sayde vnto the man wyth the wythered
hande: Steppe forth here. And he sayde vn-
to them: is it lawfull to do good on the Sab
bath? Or is it lawfull to do euell? to saue
lyfe, or to kyll? But they helde their tunge.
And he loked rounde aboute vpon them
wyth wrath, and was sory for the harde har-
tes of them, and sayde vnto the man:
Stretch out thyne hande, and he stretched
it out, and * hys hande was made whole Mat.12.b
lyke as the other.

* And the Pharises wente out, and Mat.12.b
straycht waye they held a councell wyth the Joh.10.b
rodes officers, agaynst hym, how they
myght destroye hym. But IESVS de-
parted awaye wyth hys disciples vnto the
see. * And there folowed hym muche peo- Luce.6.d
ple out of Galyle, and from Jewry, and
from Jerusalem, and out of Idumea, and
from beyonde Jordane, and they that dwell
aboute Tyre and Sydon, a greate multytu
de which had herde of hys noble actes, and
came vnto hym.

And he spake vnto hys disciples, that
they shuld kepe a shyppe for hym, because of
the people, lest they shulde thrunge him, for
he healed many of them, in so much, that all

they wyth were plaged, preassed vpon hym,
Luce.4.c. that they myght touch hym. * And whā the foule spyrites sawe hym, they fell downe before hym, & cryed, & sayd: Thou art ỹ sonne of God And he charged them strately, that they shulde not make hym knowen.

Mat.10.a Luce.6.b. and.9.a. Actu.1.a. * And he wente vp in to a mountayne, & called vnto hym whom he wolde, and they came vnto him. And he ordeined the twolue that they shulde be wyth hym, and that he myght sende them out to preache, and that they myght haue power to heale sycknesses, and to cast out deuels. And vnto Symon he gaue the name Peter, and James the sonne of zebede, and Jhon the brother of James and gaue them the name Bonarges that is to saye, the chyldrē of thonder: and Andrew and Philippe, and Bartholomew, and Mathew, and Thomas, and James, the sonne of Alpheus, and Taddeus, and Symon of Cana, and Judas Iscarioth, which betrayed hym.

And they came to the house. Then assembled the people together agayne, in so much that they had no leasure to eate. And whan they that were aboute hym herd of it, they wente out and helde hym. For they sayde: Some dea le: he wyl go out of hys wytte. & he taketh to much vpon hym. But ỹ scrybes that were come downe from Jerusalem sayde: & He hath Belzebub, and thorow the chefe deuell casteth he out deuyls, and he called them together, and spake vnto them in symplytudes.

Mat.12.a Luce.11.b

How, can one Sathan dryue out another? And yf a realme be deuyded in it selfe, how can it endure? And yf a house be deuyded agaynst it selfe, it can not contynue. & Sathan now ryse agaynst hymselfe, and be at variaunce wyth hymselfe, he can not endure, but is at an ende. Noman can entre in to a stronge mans house, and take away his goodes, excepte he fyrst bynde the stronge man, and then spoyle his house.

Mat.12.a Luce.12.a Joh.5.d

Verely I say vnto you: All synne shalbe forgeuen the chyldren of mē, and the blasphemy also wherwith they blaspheme. * But who so blasphemeth the holy goost, hath neuer forgeuenes, but is gylty of the euerlastynge iudgement. For they sayde: He hath an vncleane spyrete.

Mat.12.c Luce.8.c. * And there came hys mother, and his brethren, and stode wythout, and sent vnto hym, and called hym. And the people sat aboute hym, and sayde vnto him: Behold, thy mother, and thy brethren are after the wythout. And he answered, and sayde: Who is my mother, and my brethren? And he loked rounde aboute hym vpon hys disciples, whiche sat rounde in compasse aboute hym, and sayde: Beholde, my mother and my brethren. For who so euer doth the will of God the same is my brother, and my syster, and my mother.

The.iiij. Chapter.

AND * he beganne agayne to teach by the see syde: & there gathered much people vnto hym, so that he wente in to a shyppe, and sat vpon the water. And all the people stode vpon the londe by the see syde. And he preached longe vnto them by parables, and sayde vnto them in hys doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowyng, that some fell by the way syde. The came the foules vnder the heauen, and dyd eate it vp. Some fell vpon the stonye ground where it had not much earth: and anone it cam vp, because it had not depe earth. Now whan the sonne arose, it caught heate: and in so much as it had no rote, it wythered awaye. And some fell among the thornes and the thornes grewe vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp, & grewe, And some bare thyrty folde, and some syxtie folde, and some an hundreth fold, and he sayde vnto them: Who so euer hath eares to heare, let hym heare.

Mat.13.a

* And whā he was alone, they that were aboute hym wyth the twelf, axed hym concernynge this parable. And he sayde vnto them: Vnto you it is geuē, to knowe the mystery of the kyngdome of God: but vnto thē that are wythout, all thynges happen by parables, * that wyth seynge eyes they maye se, and not dyscerne: and that wyth hearinge eares they maye heare, and not vnderstonde lest at ony tyme they turne, and their synnes be forgeuen them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

* The sower soweth the worde. These be they that are by the waye syde where ỹ word is sowē, and as soone as they haue herde it, immediatly commeth Sathan, and taketh awaye the worde that was sowen in their hartes. And lykewyse are they that are sowē on the stony grounde: whiche whan they haue herde the worde, receaue it wyth ioye, and haue no rote in them: but endure for a tyme. Whan trouble and persecucyon aryseth for the wordes sake, immediatly they

are offended. And these are they ỳ are sowen amonge the thornes: whiche heare the worde and the carefulnes of this worlde, and the deceitfulnes of ryches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they that are sowen vpon a good grounde: Which heare the worde, and receaue it, and bringe forth frute: some thyrty folde, and some syxty folde, and some and hundreth folde.

* And he sayde vnto them: Is a candell lighted to be put vnder a bushell, or vnder a table? Is it not lighted, to be set vpon a candelsticke? * For there is nothynge hyd, but shall not be openly shewed: and ther is nothynge secrete, that shall not be knowen. Who so hath eares to heare, let hym heare. And he sayd vnto them: Take hede what ye heare, * wyth what measure ye mete, wyth the same shall it be measured vnto you again. And vnto you that heare thys, shall more be geuen. * For who so hath, vnto hym shalbe geuen: and who so hath not, frō hym shalbe taken awaye, euen that he hath.

And he sayde: The kyngdome of God is after thys maner, as whan a man casteth seed vpon the londe, and slepeth, and ryseth vp nyght, and daye, * and the sede springeth vp, and groweth, he not knowing of it. (For the earth bringeth forth frute of herself: fyrst the grasse, afterwarde the eare then the full wheate in the eare.) But whan she hath brought forth the frute, he putteth to the sickell, because the haruest is come.

And he sayde: where vnto wyll we lyken the kyngdome of God? Or by what symilitude wyll we compare it? * It is lyke a grayne of mustarde seed, whiche whan it is sowen vpon the londe, is the least among all seedes of the earth. And whan it is sowen it groweth vp, and is greater then all herbes, and getteth greate braunches, so that the foules vnder the heauen maye dwel vnder the shadowe therof.

* And by many suche parables he spake the worde vnto them, there after as they myght heare it, and wythout parables spake he nothynge vnto them: but vnto his disciples he expounded all thynges priuately. * And the same daye at euen he sayde vnto them: let vs passe ouer. And they lete the people go, and toke hym as he was in the shyppe. and there were moe shyppes with hym. And there arose a greate storme of wynde, and dashed the wawes in to the shyppe, so that the shyppe was full. And he was behynde in the shyppe, and slepte vpon a pelowe. And they awoke hym, and sayde vnto hym: Master, carest thou not, that we perysshe? And he arose, and rebuked the wynde, and sayde vnto the see: Peace, and be styll. And the wynde was layed, and ther folowed a greate calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no fayth? And they feared exceadyngly, and sayde one to another: What is he thys? For wynde and see are obedyent vnto hym.

The.v.Chapter.

AND * they came ouer vnto the other syde of the see in to the countre of the Gadarenytes. And whan he went out of the shyppe, there met hym a man possessed of an vncleane spyrete, whiche had hys dwellynge in the graues. And no mā coulde bynd hym, no not wyth cheynes: for he was ofte bounde wyth fetters, and chaynes: and pluct the chaynes in sunder, and brake the fetters in peces, and noman could tame hym. And he was alwaye both daye, and nyght vpon the mountaynes, and in graues crienge, and beatyng hymselfe with stones. But whan he sawe IESVS a farre of, he ranne, and fell downe before hym, and cryed loude, and sayd: * What haue I to do wyth the O IESVS thou sonne of the hyghest God? I charge the by God, that thou torment me not. Neuertheles he said vnto him Go out of the man thou foule spyrete. And he axed hym: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed hym instantly, that he wolde not sende them awaye out of that countre.

* And euen there in the mountaynes there was a greate heard of swyne feedynge, and all the deuels prayed hym, and sayde: Let vs departe in to the swyne. And anone IESVS gaue them leaue. Then the foule spyretes went out, and entred in to the swyne And the heard of swyne ranne headlynges in to the see, wyth a storme. They were aboute a two thousand swyne, and were drowned in the see.

And the swyne heardes fled, and tolde it in the cyte, & in the countre. And they wente out for to se what had happened, and came to IESVS, and sawe hym which was possessed and had had the legion, that he sat, and was clothed, and in hys ryght mynd, & they were afrayed. And they that had sene it, told

A Matth.8.b Luce.8.c.

Iesu.16.c.

B math.8.b. Luce.8.b.

them what had happened to the possessed, and of the swyne.

And they beganne to prye hym, that he wolde departe out of their coastes. And whā he cam in to the shyppe, the possessed prayed hym, that he myght be wyth hym.

Neuertheles IESVS wolde not suffre hym, but sayde vnto hym: Go in to thy house and to thyne owne, and tell them how great benefytes the LORDE hath done for the, & how he hath had mercy vpō the. And he wēt hys waye, and beganne to publish in the ten cyties, how greate benefytes IESVS had done for hym. And euery mā maruayled.

C * And whan IESVS passed ouer agayn by
Mat.9 c. Luce. 8.e shyppe, there gathered muche people vnto hym, and was by the see syde. And beholde, there came one of the rulers of the synagoge, whose name was Jayrus. And whan he sawe him, he fel down at hys fete: & besought hym greatly, and sayde: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thyne honde vpon her, that she maye be whole and lyue. And he wente wyth hym, and muche people folowed him, and thronged hym.

Math.9.c. Luce.8.f. * And there was a woman, whiche had had the bloudy yssue twelfe yeares, and had suffred much of many physycians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of IESVS, she came behynde amonge the people, & touched hys garment. For she sayd: yf I maye but touche his clothes, I shall be whole.

And immediatly the fountayne of hyr bloude was dryed vp, and she felte in hyr bodye, that she was healed of the plage.

D And forthwith IESVS felt in hym selfe the power that was gone out of hym, & turned hym aboute amonge the people, and sayde. Who hath touched my clothes? And hys disciples sayde vnto hym: Thou seyst that þ people thrusteth the, and sayest: who hath touched me? And he loked aboute to se her, that had done it.

As for the woman, she feared, and trembled (for she knewe what was done in her,) and came and fell downe before hym, and tolde hym the whole treuth. And he sayde
Luce. 7.e. vnto her: * Doughter thy fayth hath made thy whole: go thy waye in peace, and be whole of thy plage.

Math.9.c Luce.8.f. * And whyle he yet spake, there came certaine from the ruler of the synagoges house and sayde: Thy doughter is dead why troublest thou the master ony more? But IESVS herde ryght soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afrayed, beleue onely.

And he suffred no man to folowe him, but Peter, and Jāmes, and Jhon hys brother. C And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wept and wayled greatly, and he wente in, & sayd vnto thē: Why make ye this ado, & wepe? The mayde is not dead, but * sleepeth. Jo.

And they laughed hym to scorne. * And he droue them all out, and toke the father, & mother of the mayde, and them that were wt hym, and wente in where the mayden laye. And he toke the mayden by the hande, and sayde vnto her: Thabita cumi (whiche is by interpretacion) Mayden, I saye vnto the: Aryse. * And immediatly the mayden arose and walked. She was twelfe yere olde, and they were astonnied out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

The.vi.Chapter. ✣

AND * he departed thence, and came in to hys owne countre, & hys disciples folowed him. And whan the Sabbath came, he beganne to teach in theyr synagoge. And many that herde it, maruayled at hys learnynge, and sayde: Frō whence hath he these thynges? And what wysdom is this that is geuē him, and such actes as are done by hys handes? Is not this the Carpenter the sonne of Mary, and the brother of James, and Joses, and of Jude and Symon? Are not hys systers here wyth vs also? And they were offended at hym. But IESVS sayde vnto thē *: A prophet is no where lesse set by then in hys owne countre, and at home amonge hys owne. And he coulde not there one mpracle there, but layed hys hādes vpō a few sycke, and healed them. And he maruayled at theyr vnbeleefe.

* And he wente aboute in the townes on euery syde, and taught them. And * called þ twolue, & began to send thē two & two, and gaue them power oure the vncleane spretes And commaunded them, that they shulde take nothynge wyth them towarde theyr journey, saue onely a rodde: no scrippe, no bread, no money in the gyrdell, but shulde be shod wyth sandales, and that they shulde not put on two cotes. And he sayde vnto thē B Where so euer ye shall entre in to an house, there abyde, tyll ye go thence. And * who so euer wyll not receaue you, nor heare you,

departe out from thence, and shake of the
dust from youre fete, for a wytnesse vnto
them. * I saye vnto you, verely: It shall
be easyer for Sodome & Gomorra in ỳ day
of iudgment, then for that cyte.

* And they wente forth, and preached
that men shulde amende them selues, and
they cast out many deuyls: and many that
were sycke anoynted they wyth oyle, and
healed them.

* And it came to kynge Herodes eares
(for his name was now knowne, and he
sayde. Jhon the baptist is rysen agayn frō
death, and therfore are hys dedes so myghty. But some sayde: It is Elias. Some
sayde: It is a prophet, or one of the prophetes. But when Herode herde it, he sayde: It
is Jhon, whom I beheaded, he is rysen a-
gayne from death. + This Herode had sent
forth, and taken Jhon, and put hym in pre
son, because of Herodias hys brother Phylippes wyfe, for he maryed her. Neuerthe-
les Jhon sayde vnto Herode: * It is not
lawfull for the to haue thy brothers wyfe.
But Herodias layed wayte for hym, and
wolde haue slayne hym, and coulde not.
For wythstondinge Herode feared Jhon,
for he knew that he was a iust and holy mā
and he kepte hym, and herkened vnto hym
in many thynges, and herde hym gladly.

* And there came a conuenient daye,
that Herode on hys * byrth daye made a
supper to the lordes, captaynes and chefe
rulers of Galile. Then the doughter of He
rodias came in, and daunsed, and pleased
Herode, and them that sat at the table. The
sayde the kynge vnto the damsell: Aske of
me what thou wylt. I wyll geue it the. And
he sware vnto her, What soeuer thou shalt
aske of me, I wyll geue it the, euen vnto the
halfe of my kyngdome. She went forth
and sayde vnto hyr mother: What shall I
aske? She sayde: Jhon baptistes heade. And
immediatly she wente in vnto the kynge w
hyrst, and sayde: I wyll that thou geue me
straight waye in a platter the head of Jhon
the baptyst. Then the kynge was sory. yet
for the othes sake, and them that sat at the
table, he wolde not saye her naye.

And immediatly he sent the hangman,
and commaunded his heade to be brought
in. So he went, and beheaded hym in the
prison, and brought hys heade in a platter
and gaue it vnto the damsell, and the dam-
sell gaue it vnto hyr mother. And whan his
disciples herde that, they came and toke his
body, and layed it in a graue. ✠

* And the Apostles came together vnto Mat.14.b Luce.9.b.
IESVS and tolde hym all, and what they
had done and taught. And he sayde vnto
them: Let vs go out of the waye in to the
wyldernes, and reste a lytle. For ther were
many commers, and goers, and they had
not tyme ynough to eate. And then he pas-
sed by shyppe out of the waye in to a desert
place. And the people sawe them depar-
tynge awaye, and many knewe of it, and
ranne thyther together on fote out of all cy-
ties, and came before them, and came vnto
hym. * And IESVS wente out, and saw Math.9.d
muche people, and had compassyon vpon
them: for they were, * as the shepe, ỳ haue Ezec.34.a
no shepherde, & he beganne a long sermon.

Now whan the daye was farre paste,
hys disciples came vnto hym, and sayde:
This is a deserte place, * let them depart Mat.14.b
that they maye go in to the villagies, and
townes round aboute, and bye them selues
bread, for they haue nothynge to eate. But
IESVS answered, and sayde vnto them:
geue ye them to eate.

And they sayde vnto hym: Shall we go
then, and bye two hundreth peny worth of
bread, and geue them to eate? He sayde vn-
to them: * How many loaues haue ye? Go Mat.8.a.
and se. And when they had searched, they
sayde: Fyue, and two fyshes. And he com-
maunded them all to syt downe by tables
fulle vpon the grene grasse. And they sat
down here a rowe, and there a rowe by hun
dredes, and by fyftyes. And he toke the fyue
loaues and two fyshes, and loked vp vnto
heauen, and gaue thankes, and brake the
loaues, and gaue to the disciples, to set be-
fore them. And the two fyshes parted he a-
monge them all. And they all dyd eate, and
were satysfyed. And they toke vp twolue
baskettes full of the broke peces and of the
fyshes. And they that dyd eate, were aboute
fyue thousande men. * And anone he cau Mat.14.c Joha.6.b.
sed hys disciples to go in to the shippe, and
to passe ouer before hym vnto Bethsayda,
whyle he sent awaye the people. And whan
he had sent them awaye, he went vp in to a
mountayne to make hys prayer. + And at
euen was the shippe in the myddest of the
see, and he alone vpon the londe. And he
sawe that they were in parell with rowyng
for the wynde was agaynst them.

And aboute ỳ fourth watch of the night
he came vnto them, & walked vpon the see,
& wold haue gone ouer by them. And whan
they sawe hym walkinge vpon the see, they
thought it had bene a spyrte, and cried out,

for they sawe him al, & were afraied. But im-
mediatly he talked wt the, & said to the: Be of
Mat.14.d good cõfort, it is I, be not afrayed. * And he
went vnto the into ỹ shyppe, & ỹ wynd ceas-
Mark.6.f sed. And they were astonnied, & marueyled
exceadyngly: for they had forgotten * ỹ loa-
ues, & their harte was blynded. And whan
they were passed ouer, they came in to ỹ lõde
of Genezareth, & drue vp in to ỹ hauen. And
whã they were come out of ỹ shippe, imme-
diatly they knewe him, & ranne thorowe out
all ỹ regyon about, & began on euery syde to
bring vnto him in beddes such as were sick,
where they herde ỹ he was. And whyther so-
euer he entred in to townes, cyties or vyllag-
es, there layed they the sycke in ỹ market
place, and prayed him, that they myght but
touche ỹ hemme of his garmẽt. And as ma-
ny as touched him were made whole.

The.vii.Chapter.

A
Mat.15.a. AND there came vnto hym * the
Pharises & certayne of ỹ scrybes, ỹ were come frõ Ierusalẽ.
And whan they sawe certayne
of his disciples eate bread wt comune (ỹ is, wt vnwasshen) hãdes, they cõ-
playned. For ỹ Pharises & all ỹ Iewes eate
not, except they wash their hãdes ofte-
times: obseruyng so ỹ traditions of ỹ elders. And
whan they come from the market, they eate
not, except they wash. And many other thin-
ges there be, whiche they haue taken vpon
the to obserue, as the washyng of cuppes,
and cruses, and brasen vessels, and tables.

Then the Pharises & scrybes axed hym:
Why walke not thy disciples after ỹ tradi-
tions of ỹ elders, but eate bread wt vnwas-
shen hãdes? But he ãswered & said vnto the:
Full well hath Esay prophecied of you ypo-
crytes, as it is wrytte: This people honou-
reth me with their lyppes, but their hart is
farre frõ me. But in vayn do they serue me,
whyle they teach such doctrynes as are no-
thing but ỹ cõmaũdemẽtes of men. ye leaue
the cõmaundement of God, & kepe ỹ tradi-
tions of men, as ỹ washyng of cruses, and
cuppes, and many suche thynges do ye.

B And he sayd vnto the: How goodly haue
ye cast asyde the cõmaundement of God, to
mantayne your owne traditions? For Mo-
Exo.20.b. ses sayd: * Honour father & mother, & Who
Deut.5.c. so curseth father & mother, shall dye ỹ death.
& Exo.21.b But ye say: A man shall say to father or mo-
ther: Corban, that is: The thynge that I
shulde helpe the withall, is geuen to God.
And thus ye suffre him no more to do ought
for his father or mother, and make Gods
worde of none effecte, thorowe youre owne
traditions that ye haue sette vp, and many
suche thynges do ye.

* And he called vnto hym all the people, & sayd vnto them: Herken vnto me ye all, and
vnderstande me. There is nothynge with-
out a man, ỹ can defyle hym, whã it entreth
in to him. But ỹ that goeth out of hym, that
is it that maketh the man vncleane. ỹ If ony
man haue eares to heare, let him heare. And
whan he came from ỹ people into the house,
his disciples axed hym of this symylytude.
And he sayd vnto them: are ye so then with-
out vnderstandynge? Perceaue ye not yet,
that euery thynge whiche is without, and
goeth in to the mã, can not defyle hym? For
it entreth not in to his harte, but into the
bely, and goeth out in to the draught, that
pourgeth all meates.

And he sayd: The thynge that goeth out C
of the man, that defyleth the man. For from
within out of the harte of man procede euell
thoughtes, aduoutry, whordome, murther,
theft, couetousnes, wyckednes, deceate, vn-
clennes, a wycked eye, blasphemye, pryde,
foolysshnes. All these euell thynges go frõ
within, and defyle the man.

* And he arose, & wente from thence in to
the borders of Tyre & Sydon, and entred in
to an house, & wold let no man knowe of it,
& yet coulde he not be hyd: For a certayne
woman (whose doughter had a foule spryte)
herde of hym, and came, & fell downe at his
fete (and it was an Heythen womã of Sy-
rophenices) and she besought hym, that he
wolde dryue out the deuell from hyr dough-
ter. But IESVS sayd vnto her: Let ỹ chyl-
dren be fed fyrst: It is not mete to take the
childrens bread, & to caste it vnto dogges.
She answered & sayd vnto hym: ye LOR-
DE, neuertheles the whelpes also eate vn-
der the table of the childrens crommes.

And he sayde vnto her: Because of this D
sayeng, go thy waye, the deuell is departed
out of thy doughter. And she went vnto hyr
house, founde that the deuell was departed,
and hyr doughter lyenge on the bed.

✣ And whan he went out agayne frõ the
coastes of Tyre & Sydon, he came vnto the
see of Galile, thorow ỹ myddes of ỹ coastes
of the ten cyties. * And they brought vnto
hym one that was deaf, & had impedyment
in his speache. And they prayed hym, that
he wolde laye his hande vpon hym.

And he toke him asyde frõ the people, and
put his fyngers in his eares, & dyd spyt, and

touched his tung, & loked vp vnto heauen, syghed, & said vnto hym: Ephata, that is, be opened. And immediatly his eares were opened, & the bonde of his tunge was lowsed and he spake ryght. * And he charged them, that they shulde tell no man.

But the more he forbad them, the more they publyshed it, & maruayled out of measure, and sayde: * He hathe done all thynges well. The deaf hath he made to heare, and the domme to speake. ✠

The.viii. Chapter. ✠

IN the same tyme * whan there was muche people there & had nothynge to eate, IESVS called his disciples to hym, & sayd vnto them: I haue cõpassyon vpon the people, for they haue taryed with me now thre dayes, & haue nothyng to eate. And yf I let thẽ go home fro me fastynge, they shulde faynte by ỹ waye. * For some of them were come from farre. And his disciples answered hym: Where shulde we get bread here in ỹ wyldernesse to satisfye thẽ? And he ared thẽ: * Howe many loaues haue ye? They sayd: Seuen. And he cõmaũded ỹ people to syt downe vpon ỹ groũde. And he toke ỹ seuen loaues & gaue thankes, & brake them, & gaue them vnto his disciples to set them before ỹ people. And they had a fewe small fyshes, & whã he had geuen thãkes, he bad set ỹ same before the people. They dyd eat, & were satisfied & toke vp seuẽ baskettes full of the broken meate ỹ was left. And they that dyd eate, were vpõ a foure thousande. And he sent them awaye. ✠

And forthwith he went in to a shyp with his disciples, & came in to ỹ coastes of Dalmanutha. * And the Pharises went out, & beganne to dispute with hym, and tempted hym, and desyred a token of hym from heauen. And he syghed in his spryte, and sayde: * Why doth this generacyon seke a token? Verely I saye vnto you: There shall no token be geuen vnto this generacyon. And he lefte them, & went agayne in to the shyppe, and passed ouer.

* And they forgat to take bread with them, & had no more with thẽ in the shyppe but one loafe. And he cõmaunded them and sayd: Take hede and beware of the leuen of the Pharises, & of the leuen of Herode. And they myndes wauered here & there, & sayde amonge thẽselues. This is it, that we haue no bread, & IESVS vnderstode that, & sayd vnto them: Why trouble ye your selues, ỹ ye haue no bread: Are ye yet without knowlege & vnderstandynge? Haue ye yet a blynded hart in you? Haue ye eyes, & se not? and haue ye eares, & hear not? and remembre ye not, * that I brake fyue loaues amõge fyue thousãde, howe many baskettes full of broken meate toke ye then vp? They sayde, twolue. And * whã I brake ỹ seuen amõge ỹ foure thousãde, howe many baskettes full of brokẽ meate toke ye then vp? They sayd: seuen. And he sayde vnto them: Why are ye then without vnderstandynge? C Mar.6.f. Joha.6.a.

✠ And he came to Bethsayda, and they brought one blynd vnto hym & prayed hym to touche hym. And he toke the blynde by ỹ hande, & led him out of the towne, & dyd spyt in his eyes, & layed his handes vpon hym, and ared hym whether he sawe ought? And he loked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpõ his eyes agayne, and made hym to se. And he was brought to ryght agayne, & sawe all clearly. And he sent hym home, and sayde: Go not into the towne, and tell it also vnto no man therin. ✠ D

* And IESVS went out & his disciples in to ỹ townes of ỹ cyte of Cesarea Philippi. And in the waye he ared his disciples & said vnto them: what do men say, ỹ I am? They answered: They say, thou art Jhon ỹ Baptyst; Some saye thou arte Elias, some, that thou art one of ỹ prophetes. And he sayd vnto them: But whome saye ye ỹ I am? Then answered Peter & said vnto hym: * Thou art very Christ. And he charged thẽ strately, that they shulde tell no man of hym. * And he beganne to teache thẽ. The sonne of man must suffre many thynges, & be caste out of the elders & hye prestes and scrybes, & be put to death, and after thre dayes ryse agayne. And that worde spake he fre openly. And Peter toke hym vnto hym, and beganne to rebuke hym. But he turned hym about, and loked vpon his disciples, and rebuked Peter, & sayde: Go after me thou Sathan, for thou sauourest not the thynges that be of God, but of men. Mat.16.b Luce.9.c Joh.6.g. Mat.16.a 17.b.20.b.

* And he called vnto hym ỹ people with his disciples, & sayd vnto thẽ: Who soeuer wyll folowe me, let hym denye hym selfe, & take vp his crosse, & folowe me. * For who soeuer wyll saue his lyfe, shall lose it: & who soeuer loseth his lyfe for my sake & the gospels, the same shall saue it. What helpeth it a man though he wanne ỹ whole worlde, and yet toke harme in his soule? Or what E Mat.16.b Luce.9.c. Luce.17.b Joh.12.c.

can a mā geue, to redeme his soule withall?
Mat.10.b 9.c.8.12.a * Who soeuer is ashamed of me and of my
wordes among this aduouterous and syn-
full generacyon, of hym shall the sonne of
man also be ashamed whan he commeth in
the glorye of his father with ꝑ holy angels.
Mat.16.b Luce.9.c. And he sayd vnto them: *Uerely I say vn-
to you: There stonde here some, which shal
not taist of death, tyll they se the kyngdome
of God come with power.

The.ix.Chapter.

Mat.17.a Luce.9.b. AND after sire dayes, * IESVS
toke vnto hym Peter, James,
& Jhon, and brought them vp
in to a moūtayne out of ꝑ waye
alone and was trāsfygured be-
fore them, and his clothes were bright and
very whyt as the snowe, so whyte as no ful-
ler can make vpon earth. And there appea-
red vnto them Elias with Moses, and they
talked with IESVS. And Peter answered,
and sayd vnto IESVS: Rabbi, here is good
beynge for vs. Let vs make thre taberna-
cles: one for the, one for Moses, and one for
Elias. For he knewe not what he sayd, and
they were very fearefull. And there was a
cloude, which ouer shadowed them. And out
of the cloude there came a voyce, and sayde:
Mat.3.b. Marc.1.a Luce.3.c. & deu.18.c. * This is me deare sonne, *heare hym. And
immediatly they loked aboute them, & sawe
no man more then IESVS onely with them.

Mat.17.b & mar.1.b * But whan they wente downe from the
moūtayne, IESVS * charged thē, ꝑ they should
tell no mā what they had sene, tyll the sonne
of man were rysen agayne from the dead.

B And they kept ꝑ sayenge by them, & axed
one another: What is that rysynge agayne
Mala.3.b from the dead? And they axed hym, & sayde:
Why say the scrybes then, that * Elias must
fyrst come? He answered & sayd vnto them:
Elyas shall fyrst come in dede, and bringe
all thynges to ryght agayne. The sonne of
Esa 53.a. man also shall suffre many thynges, and be
Psal.21.a despysed, * as it is wrytten. But I say vnto
you: Elias is come, and they haue done vn-
to hym what they wolde, accordyng as it is
wrytten of hym.

Mat.17.b Luce.9.b. * And he came to his disciples, and sawe
muche people about them, and the scrybes
disputynge with them. And as soone as the
people sawe hym, they were astonnyed, and
ranne vnto hym, & saluted him. And he axed
ꝑ scrybes: What dispute ye with them? And
one of ꝑ people answered, & said: Maister, I
haue brought vnto thy my sōne, which hath
a domme spyrite: and whan soeuer he taketh
hym, he teareth hym, & he fometh, and gnal-
sheth with the teth, & pyneth awaye, and I
haue spoken to thy disciples that they shuld
cast hym out, and they coulde not.

He answered hym, and sayd: O thou vn- C
kaythfull generacyon, howe longe shal I be
with you? Howe longe shall I suffre you?
Bryng hym hether to me. And they brought
him vnto hym. And as sone as ꝑ spyrite sawe
hym, he tare hym and fell vpon the earth, &
weltred and fomed. And he axed his father:
Howe longe is it, sence this happened vnto
hym? He sayde: Of a chylde, & oftymes hath
he cast hym in to the fyre & water, to destroy
hym: but yf thou canst do ony thynge, haue
mercye vpon vs, and helpe vs. IESVS sayd Luce.1. and.10.
vnto hym: ꝑf thou coudest beleue. * All
thynges are possible vnto hym ꝑ beleueth.
And immediatlye the father of the chylde
cryed with teares, & sayd: LORDE, I beleue:
O helpe thou myne vnbeleue.

Nowe whan IESVS sawe that ꝑ people
ranne to, he rebuked ꝑ foule spyrite, & sayde
vnto hym: Thou domme & deafe spyrite, I
charge ꝑ, depart out of hym & entre no mo-
re in to hym from henseforth. And he cryed, and
rent hym sore, and departed. And he was as
though he had ben dead, in so much ꝑ many
sayd: he is dead. But IESVS toke hym by the
hāde, & set hym vp. And he arose. * And whā Mat.
he came home, his disciples axed hym se-
cretly: Why coulde not we caste hym out?
And he sayd: This kynde can go out by no
meanes, but by prayer and fastynge.

D ++ And they departed thence, & toke their Mat.
tourney thorowe Galile, & he wolde not that
ony man shulde knowe of it. But he taught
his disciples, & sayd vnto them: The sonne
of man shalbe delyuered in to the handes of
men, & they shall put hym to deathe: & whan
he is put to deathe, he shall ryse agayne the
thirde day. But they vnderstode not ꝑ word
and were afrayed to aske hym.

* And he came to Capernaum. And whan
he was at home, he axed thē: What dispu-
ted ye amōg your selues by ꝑ way? But they
helde their tunges: * For they had disputed
by the way among them selues: who shulde
be the greatest. And he sat downe and called
the twelue, and sayde vnto them: * ꝑf ony
man wyll be fyrste, the same shall be the last
of all, and the seruaunt of all. And he toke a
chylde, and set hym in the myddest of them,
and toke hym in his armes, & sayd vnto thē:
* Who soeuer receaueth suche a chylde in Luce. and.
my name receaueth me, and who soeuer re- Joh.
ceaueth me, receaueth not me, but hym that
hath sent me.

E

Jhon answered hym, & sayd: ✣ Maister, we sawe one dryue out deuels in thy name, but he foloweth not vs, & we forbadde hym because he foloweth not vs. But IESVS said: forbyd hym not, for * there is no man that doth a myracle in my name and can soone speake euell of me. For who soeuer is not against vs, the same is for vs. * And who someeuer geueth you a cuppe of water to drynke in my name, because ye belõg vnto CHRIST, verily I say vnto you: he shal not lowse his rewarde. * And who so offendeth one of these lyttell ones þ beleue in me, it were better for hym, þ a mylstone were hanged aboute his necke, and he cast in to the see. * If thy hãde offende the, cut hym of. Better it is for the to entre in to the lyfe lame, then haupnge two hãdes to go in to hell into þ euerlasting fyre * where their worme dyeth not, and their fyre goeth not out.

¶

If thy fote offende þ, cut hym of. Better it is for the to entre into the lyfe crepell, then hauing two fete to be cast in to hell in þ fyre euerlastyng, where their worme dyeth not, & their fyre goeth not out. If thyne eye offẽde þ cast hym frõ the. Better it is for þ to entre into þ kyngdome of God with one eye, then hauyng two eyes to be caste in to the fyre of hell: where their worme dyeth not, & their fyre goeth not out. For euery man muste be salted wt fyre, & * euery offeryng shalbe seasoned with salte. The salte is good: but yf the salte be vnsauery, where withall shall it be salted? Haue salte in you, & peace amonge your selues one with another.

The.x. Chapter.

AND he rose vp, and came from thence in to þ places of Jewry beyonde Jordane. And the people went agayne vnto hym by heapes, & (as his maner was) he taught thẽ agayne. And þ Pharises came vnto hym, and axed hym, yf it were lawfull for a man to put away his wyfe, & tempted hym withall. But he answered and sayde: What hath Moses cõmaunded you? They sayd: ✣ Moses suffred to wryte a testimony all of deuorcement, & to put her away. IESVS answered, & sayd vnto them: Because of the hardnesse of youre harte dyd Moses wryte you this cõmaundement. But from the fyrste creacyon, God made them man & woman. * For this cause shall a man leaue his father and mother, and cleue vnto his wyfe, and they two shall be one flesh. Nowe are they not twayne then, but one flesshe. Let no man therfore put asunder that, whiche God hath coupled together.

And at home his disciples axed hym agayne of the same. And he sayde vnto them: * Who soeuer putteth away his wyfe, and maryeth another, breaketh wedlocke to her warde. And yf a woman forsake hyr husbande, and be maryed to another, she commytteth aduoutrye. Mat.5.b and.19.c. Luc.16.b

* And they brought chyldren vnto hym, that he myght touche them. But the disciples rebuked those that brought them. Neuertheles whan IESVS sawe it, he was displeased, & sayd vnto thẽ: Suffre þ chyldren to come vnto me, and forbyd them not, for suche is the kyngdome of God. Verely I saye vnto you: Who soeuer receaueth not the kyngdome of God as a chylde, he shall not entre therin. And he toke them vp in his armes, and layed his hondes vpon them, and blessed them. B Mat.19.b Luc.18.b

✣ ✣ And whan he was gone forth vpon the waye, there came one runnyng and kneled vnto hym, & axed hym: Good Mayster, what shall I do, that I maye inheret euerlastynge lyfe? But IESVS sayd vnto hym: why callest thou me good? * There is no man good, but God onely. Thou knowest the commaundementes: * Thou shalte not breake wedlock: thou shalte not kyll: thou shalte not steale, thou shalte beare no false wytnes, thou shalt begyle no man: Honour thy father & mother. But he answered, & sayd vnto hym: Mayster, all these haue I kept fro my youth vp. And IESVS beheld hym, and loued hym, and sayde vnto hym: Thou wantest one thynge: Go thy waye, & * sell all that thou haste, & geue it vnto the poore: so shalt thou haue a treasure in heauen, and come and folowe me, and take the crosse vpon the. And he was discomforted at that sayenge and went away sory, for he had great possessyons. Mat.19.c Luc.18.c Deut.24.f Exo.20.d. e.f. Iere.2.b. and.4.d.

C

* And IESVS loked about hym, & sayde vnto his disciples: O how hardly shall they ryche come in to þ kyngdome of God? And the disciples were astonyed at his wordes. But IESVS answered agayne, & sayd vnto them: Deare chyldren, how harde is it for them that truste in ryches to come in to the kyngdome of God? It is easyer for a camell to go thorowe þ eye of a nedle, thã for a rych man to entre in to þ kyngdome of God. Yet were they astonyed the more, & sayd amõge them selues: who can then be saued? But IESVS beheld them, and sayde: With men it is impossyble, but not with God: for * with God all thynges are possyble. Mat.19.c. Luc.18.c Zacha.8.a.

Mat.19.d Luce.18.c. * Then sayd Peter vnto hym: Behold, we haue forsaken all, & folowed the. IESVS answered & said: Uerely I say vnto you: There is no mã that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or childzen, or lõdes for my sake & the Gospels, ỹ shall not receaue an hundzeth folde nowe in this tyme, houses, & brethzen and systers, & mothers and chyldzen and londes with persecucyon, & in the worlde to come euerLuce. 13.c. lastyng lyfe. * But many that are fyrst, shall be the last: and the laste, the fyrst.

D * They were in ỹ waye goynge vp to IeMat.20.b Luce.18.d rusalem, & IESVS wente before them. And they were astonyed, & folowed hym, & were afrayed. And IESVS toke ỹ twolue agayne. & tolde them what shulde happẽ vnto hym. Behold, we go vp to Jerusalem, and the sonne of man shall be delyuered vnto ỹ hye prestes & scrybes, & they shall cõdemne hym to death, & delyuer hym vnto the Heythen: And they shall mocke hym, & scourge hym, & spyt vpon hym: & put hym to death, & on the thyrde day shall he ryse agayne.

Mat.20.c. * Then went vnto hym James & Jhon ỹ sonnes of zebede, & sayde: Mayster, We desyre, ỹ what soeuer we are of ỹ, thou wylte do it for vs. He sayd vnto thẽ: What desyre ye that I shall do to you? They sayde vnto hym Graunte vs ỹ we maye syt one at thy ryght hande, & one at thy lyfte hande in thy glorye. But IESVS sayd vnto thẽ. ye wote not what ye are. May ye drynke the cuppe, that I shall drynke? & be baptysed with the baptyme that I shall be baptysed with all? They sayd vnto hym: ye that we may. IESVS sayd vnto thẽ: The cuppe ỹ I drynke shall ye drynke, in dede: & be baptysed with the baptyme that I shall be baptysed with all. Neuertheles to syt at my ryght hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

E And whan the ten herde that, they disdayned at James and Jhon. But IESVS called Mat.20.d Mar.9.d. them, & sayde vnto them: * ye knowe ỹ the Luce.9.c. and.22.b. princes of the worlde haue dominacyon of the people, and the myghtye exercyse auctoryte amonge thẽ. So shall it not be amonge you: but who soeuer wyll be great amonge you shall be youre minyster. And whose wyll be chefeste amonge you, shall be seruaunt of all. For the sonne of mã also came Joh.10.f. not to be serued, but to do seruyce, and * to geue his lyfe to a redempcyon for many.

Mat.20.b * And they came to Jericho. And whan Luce.18.d. he went out of Jericho, & his disciples, and mucke people, there sat one blynde Bartimeus the sonne of Thimeus by the waye, and begged. And whan he herd that it was IESVS of Nazareth he beganne to crye and saye: IESV thou sonne of Dauid haue mercye vpon me. And many reproued hym, that he shulde holde his tunge. But he cryed mucke more: Thou sonne of Dauid haue mercye vpon me. And Jesus stode styll, and badde call hym. And they called the blynde, and sayd vnto hym: Be of good comforte, aryse, he calleth the. And he caste awaye his garment from hym, stode vp, and came to IESVS. And IESVS answered, and sayde vnto hym: What wylte thou that I do vnto the? The blynde sayd vnto him: Mayster, that I myghte se, IESVS sayde vnto hym: Go thy waye, thy fayth hathe helped the. And immediatly he had his syghte and folowed hym in the waye.

The. xi. Chapter.

AND * whan they came nye Jeru Mat.21.a salem to Bethphage and Bethany vnto mount Olyuete, he Luce.19.a sent two of his disciples, & sayd vnto hym: Go into ỹ towne that lyeth before you, & as sone as ye come in, ye shall fynde a foale bounde, where vpon no man hath syttẽ: lowse it, & brynge it hyther. And yf ony mã say vnto you: Wherfore do ye that? Then say ye: The LORD hath nede therof, & forthwith he shall sende it hether. They wente theyr waye, & founde the foale tyed by the dore without at the partynge of the waye, & lowsed it. And certayne of those that stode there, axed them: What do ye, ỹ ye lowse the foale? But they sayde vnto thẽ, lyke as IESVS had cõmaunded them. And so they let them alone. And they brought the foale vnto IESVS and layed theyr clothes Joh. theron, and he sat theron. * But many spred theyr garmentes in ỹ waye, some cut downe braunches from the trees, & strowed them in the waye. And they that wente before, and that folowed after, cryed & sayd: Holyanna. Psal. * Blessed be he, that cõmeth in the name of the LORD: blessed be the kyngdome of our father Dauid, whiche cõmeth in the name of the LORDE, Holaynna in the heyght.

B And the LORDE entred in to Jerusalem, and went into the temple, & loked vpõ all. And at euen he went out vnto Bethany Mat. with the twolue: and on the morowe whan Luce. they departed frõ Bethanye, * he hongred, and sawe a fygge tre afarre of which had leaues. Then came he nye, (to se) yf he could fynde ony thynge theron. And whã he came

in it, he founde nothynge but leaues (for the tyme of fygges was not yet.) And IESVS answered, and sayd vnto it: Neuer mã eate frute of the for euer more. And his disciples herde it.

And they came to Jerusalem. And IESVS went in to ỹ temple, & begãne to dryue out the sellers & byers in the temple, & ouerthrewe the tables of the money chaũgers, & the stoles of the doue sellers, and suffred not any man to cary a vessell thorowe ỹ temple. And he taught: & sayd vnto them: Is it not wrytten. My house shall be called a house of prayer for all people. But ye haue made it a denne of murtherers.

And the scribes & hye prestes herde of it. And they sought how they myght destroy hym, but they were afrayed of hym, for all ỹ people maruayled at his doctryne. And at euen he went out of the cyte. And on the morowe they passed by, & sawe the fygge tre, that it was wythered vnto ỹ rote. And Peter thought therõ, & said vnto him Maister, beholde, the fygge tre that thou cursedest, is wythered away. IESVS answered, & sayd vnto thẽ: Haue fayth in god. Verely I saye vnto you: Who soeuer sayeth vnto this mountayne: Auoyde, & caste thy selfe in to ỹ see, and douteth not in his hart: but beleueth ỹ thinges shal come to passe, which he sayeth, then loke what he sayeth, it shall come to passe. Therfore I saye vnto you: What soeuer ye desyre in your prayer, beleue that ye shall receaue it, & ye shall haue it. And whan ye stonde and praye, forgeue if ye haue ought agaynst ony man, ỹ youre father also in heauen, may forgeue you your trespasses.

And they came agayne vnto Jerusalẽ, and whan he went in the temple, there came vnto him ỹ hye prestes, & scribes, & the elders, & sayde vnto hym: By what auctorite doest thou these thinges? & who gaue ỹ this auctorite to do suche? But IESVS answerd & sayd vnto thẽ: I wyll are you a worde also: answere me, & I wyll tell you by what auctorite I do these. The baptim of Jhon, was it from heauen or of men? answere me.

And they thought in them selues: yf we saye, it was from heauen, then shall he saye: why dyd ye not then beleue hym? But yf we say: it was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered & sayd vnto hym: We can not tell. And IESVS answered, & said vnto them: Nether tell I you, by what auctorite I do these thynges.

The.xii. Chapter.

And he beganne to speake vnto them by parables: A certayne man, * planted a vynyarde, & made a hedge aboute it, & dygged a wyne presse, & buylded a tower, & let it out vnto the husbandmen, & went in to a straunge countre. And whan ỹ tyme was come, he sent a seruaunt to ỹ husbandmen, that he myght receaue of the husbandmen, of the frute of the vynyarde. But they toke hym, & bette hym and sent hym awaye emptye. Agayne, he sent vnto them another seruaunt: whom they stoned, & brake his heade, & sent him away shamefully dealt withall. Agayne he sent another whom they slewe, & many other: some they bette, & some they put death. Mat.21.d. Luce.20.a

Then had he yet one sõne onely, whome he loued, hym he sent also vnto them at the laste, & sayde: they wyll stonde in awe of my sonne. But the same husbandmen sayde amonge thẽ selues: This is ỹ heyre, * Come, let vs kyll hym, so shall the inherytaunce be oures. And they toke hym, & slewe hym, & cast hym out of ỹ vynyarde. What shal now the LORDE of ỹ vyneyarde do? He shal come & destroye ỹ husbãdmen, & geue ỹ vynyarde vnto other: Haue ye not red this scrypture: * The same stone which ỹ buylders refused, is become ỹ head stone in the corner? This was ỹ LORDES doyng, & it is maruaylous in our eyes. * And they went aboute to take him (but they feared ỹ people) for they perceaued, ỹ he had spoken this parable agaynste them. And they left hym, & went theyr waye. Gen.37.b Psa.117.d Mat.22.b Luce.20.b

And they sent vnto hym certayne of the Pharises & Herodes officers, to take hym in his wordes. And they came & sayde vnto him: Maister we knowe ỹ thou arte true & carest for no man. For thou regardest not ỹ outwarde appearaunce of men, but teachest the way of God truly. Is it lawfull to geue trybute vnto ỹ Emperoure or not? Ought we to geue it, or ought we not to geue it? But he perceaued theyr ypocrysye, & sayd vnto thẽ: Why tẽpte ye me? Bryng me a peny, ỹ I may se it. And they brought it him. Thẽ sayd he: Whose ymage & superscripcyon is this? They said vnto him: The Emperours. Then answered IESVS & sayde vnto them: * Geue therfore vnto ỹ Emperour ỹ which is ỹ Emperours, & vnto God that which is Gods. And they maruayled at hym. Luc.20.c

Then came vnto hym the Saduces (which holde ỹ there is no resurrecyõ) these Mat.22.c. Luce.20.d. Act.23.a.

Deu.25.a. ared hym, and sayde: Master Moses wrote vnto vs: yf ony mans brother dye, and leaue a wyfe & leaue no chyldren, hys brother shall take hys wyfe, and rayse vp sede vnto his brother. Now were there seuen brethren, the fyrst toke a wyfe, and dyed & left no sede and the seconde toke her, and dyed, and left no sede: the thyrde in lyke maner. And they all seuen toke her, & lefte no sede. At the laste after them all, ỹ wyfe dyed also. Nowe in the resurrecyon whan they shall ryse agayne, whose wyfe shal she be of them? For seuen hadde her to wyfe.

Then answered IESVS, and sayde vnto them: Do not ye erre & because ye knowe not the scryptures nor the power of God? Whan they shal ryse agayne from the dead they shall nother marye nor be maryed, but they are as the angels in heauen. As touchynge the dead, that they shall ryse agayne haue ye not red in the boke of Moses, how God spake to hym in the bushe, and sayde:

Exod.3.a. Deu.7.d. * I am the God of Abraham, and the God of Isaac, and the God of Jacob & yet is not God a God of the dead, but of the lyuynge. Therfore ye erre greatly.

Mat.22.d. * And there came vnto hym one of the scrybes, that had herkened vnto them howe they disputed together, and sawe that he had answered them well, and ared hym: Which is the chefest commaundemẽt of al? Jesus answered hym: the chefest commaundement of all commaundementes is thys:

D Deu.6.b. and.30.b. * Heare O Israell, the LORDE oure God is one God, and thou shalt loue the LORDE thy God wyth all thy harte, wyth al thy soul wyth all thy mynde, and wythall thy strẽgth Thys is the chefest commaundement, and

Leui.19. Rom.13.b the second is lyke vnto it: * Thou shalt loue thy neghboure as thy selfe. There is none other greater commaundement then these.

And the scrybe sayde vnto hym: Master verely thou hast sayde rycht, for there is but one God, and there is none other wythout hym, and to loue hym wythal the hart, with all the mynde, wyth all the soule, an with all the strength, and to loue a mans neghbour as hym selfe, is more then brentsacrifyces and all offerynges. But whan IESVS sawe that he answered discretlye, he sayde vnto hym: Thou arte not farre from the kyngdome of God. And after thys durst no man are hym ony mo questyons.

C Mat.20.b Luce.20.g * And IESVS answered and sayde: whan he taught in the temple: How saye the scrybes, that Chryste is the sonne of Dauid? But Dauid hymselfe sayeth thorow the holy goost, * The LORDE sayde vnto my LORDE. Syt thou on my ryght hãde, tyll I make thyne enemyes thy fotestole. There Dauid calleth hym hys LORDE. How is he then hys sonne? And many people herde hym gladly. Psa.110

And he taught them, and sayde vnto the: * Beware of the scrybes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wedowes houses, and vnder a coloure they make longe prayers. These shall receaue the more dampnacyon. Mat. Luc.

✣ * And IESVS sat ouer agaynst the & Gods chest, and beheilde how the people put money in to the Gods chest. And many ỹ were ryche, put in much. And there came a poore wydowe, and put in two mytes, which make a farthynge. And he called vnto hym hys dyscyples, and sayde vnto them: Verely I say vnto you thys poore wydowe hath put more in to the Gods chest, then all they that haue put in: For they all haue put in of theyr superfluyte, but she of hyr pouerte hath put in all that she hadde, euen hyr whole lyuynge. Luc. 21.a.

The.xiij. Chapter.

AND * when he wente out of the temple, one of his disciples sayd vnto hym: Master, se, what stones, and what a buyldynge is thys? And IESVS answered, and sayde vnto hym: Seyst thou all thys greate buyldynge? There shall not one stone be left vpon another that shall not be broken downe. Mat. Luc.

And whan he sat vpon mount Olyuete ouer agaynst the temple, Peter and James and Jhon, and Andrew ared hym pryuatly: Tell vs, Whan shal all these come to passe? And what shalbe the token, whan all these shalbe fulfylled? Jesus answered them, and beganne to saye: Take hede, that no man deceaue you, for there shall many come vnder my name, and saye: I am Chryst, and shall deceaue many. But whan ye shall heare of the noyse of warres, be not afrayed: for so must it be, but the ende is ont yet. * One people shall ryse agaynst another, and one realme agaynst another, and there shalbe earthquakes here and there, and derth shall there be and troubles. Mat.

* But take ye hede to youre selues. For B they shall delyuer you vp to the counceils, and synagoges, and ye shall be beaten, and Mat. Luc.

and shalbe brought before princes, and kyn
ges for my names sake, for a wytnesse vnto
them. And the Gospel must fyrst be preached
amonge all people.

* Now whan they shall lede you and de-
liuer you vp, take ye no thought afore what
ye shall saye: and ymagyne ye nothynge afore
hande, but what so euer shalbe geuen you at
the same houre, that speake: for it is not ye
that speake but the holy goost. * One bro-
ther shall delyuer another vnto death, and
the father the sonne, and the chyldren shall
ryse against their fathers and mothers, and
shall putte them to death, and ye shalbe ha-
ted of all men for my names sake. But who
so endureth to the ende, shalbe saued.

* Whan ye shall se the abhominacyon of
desolacyon (wherof it is spoken by * Daniel
the prophete) stonde where it ought not (who
so readeth it, let hym marke it well) then let
them which be in Jewry: flye vnto the moun
taynes: and let hym that is on the house top,
not descende in to the house, nor come therin
to fetch ony thynge out of the house. And let
hym that is in the felde, not turne backe to
fetche hys clothes.

But wo vnto them that are with chylde
and to them that geue sucke in those dayes.
Neuertheles praye ye, that youre flyght be
not in the wynter. For in those dayes there
shalbe such trouble as was not from the be-
gynnynge of the creatures which God crea-
ted vnto thys tyme, nother shalbe. And yf the
LORDE had not shortened those dayes,
there shulde no man be saued. But for the ele
ctes sake whom he hath chosen, he hath shor-
tened those dayes.

* Now yf ony man shall saye vnto you at
that tyme: Lo, here is Christ: lo, he is there,
beleue it not. For there shall aryse false Chri-
stes, and false prophetes which shall do to-
kens and wounders, to deceaue euen the ve-
ry chosen, yf it were possyble. But take ye
hede. Beholde, I haue tolde you all before.

* But at the same tyme after this trou-
ble, the Sonne and Mone shall lose theyr
lyght, and the starres shall fall from heauen
and the powers of the heauens shall moue:
* and then shall they se the sonne of man co-
mynge in the cloudes wyth greate power, &
glory. And then shall he sende hys angels, &
shall gather together hys chosen from the
foure wyndes, from one ende of the earth to
the other.

* Learne a symylitude of the fygge tre:
When hys braunche is yet tender, and hath
brought forth leaues, ye knowe that the som
mer is nye. So lykewyse whan ye se all the-
se thynges come to passe, be ye sure, that it is
nye euen at the dores. Verely I saye vnto
you, thys generacion shall not passe, tyll all
these be fulfylled. Heauen and earth shall pe
ryshe, but my wordes shall not peryshe.

* But of the daye, and houre knoweth Acto. 1.a
no man, nother the angels in heauen, no
not the sonne hym selfe, but the father
onely.

* Take hede, watch, and praye, for ye Mat.24.d
knowe not whan the tyme is. Lyke as a mā and. 25. a.
that wente to a straunge countre, and lefte Luce.12.d.
hys house, and gaue hys seruauntes auctō- and.19.a.
ryte, vnto euery one hys worke, and com-
maunded the porter, that he shulde watch.
Watch ye therfore, for ye knowe not whan ꝑ
master of the house commeth whether he
commeth in the euenynge, or at mydnyght,
or aboute the cocke crowynge or in the mor-
nynge, that he come not sodenly and fynde
you sleppynge. Loke what I saye vnto you,
that saye I vnto all: Watch.

The.xiiii. Chapter.

AND * after two dayes was A
Easter, and the dayes of swete Mat.26.a
breade, and the hyghe prestes, Luce. 22.a
and scribes sought howe they Joh.11.c.
myght take hym wyth deceate,
and put hym to death. But they sayde: Not
in the feast daye, lest there be an vproure in
the people,

* And whan he was at Bethanye in the Mat.26.a
house of Simon the leper, and sat at the ta- Luce.7.d.
ble, there came a woman, whiche had a bore Joh.12.a.
of pure and costly Nardus oyntement. And
she brake the bore, and poured it vpon hys
heade. Then were there some, that disdayn-
ned and saide: where to serueth this wayste?
This oyntement might haue bene solde for
more then thre hundreth pens, and bene ge-
uen to the poore. And they grudged a-
gaynst her.

But IESVS sayde: let her be in rest:
why trouble ye her? She hath done a good
worke vpon me. Ye haue alwaye the poore
with you, and whan soeuer ye will, ye maye
do them good: but me haue ye not alwaye.
She hath done what she coulde, she is come
before, to anoynte my body for my buryal.
Verely I saye vnto you: where so euer thys
gospell shall be preached in all the worlde,
there shall this also that she hath now done,
be tolde for a remembraunce of her.

Mat.26.b Luce.22.a. Joh.13.a. * And Judas Iscariot one of the twolue wente vnto the prestes, to betraye hym vnto them. When they herde that, they were glad and prompsed that they wolde geue hym money. And he sought how he myght conuenyently betraye hym.

Exo.12.c. Mat.26.b * And vpon the fyrst daye of swete breed whan the Easter lambe was offred, hys disciples sayde vnto hym: Where wylt thou that we go prepare, that thou mayest eate the easter lambe? And he sent two of his disciples, and sayde vnto them: go youre waye in to the cyte, and there shall mete you a mã bearynge a pitcher wyth water, folow hym, and where soeuer he goeth in, there saye ye to the good man of the house: The master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lambe, wyth my disciples? And he shal shewe you a great parlour, which is paued and prepared, there make redye for vs. And the disciples wente forth, and came in to the cyte, and founde it as he had sayde vnto them. And they prepared the Easter lambe.

C * It euen he came wyth the twolue. And Mat.26.b Luce.22.b Joha.13.c as they sat at the table and dyd eate IESVS sayde: Verely I saye vnto you: One of you that eateth wyth me, shall betraye me. And they were sory, and sayde vnto hym one after another: Is it I? and another (sayde:) Is it I? He answered and sayd vnto them: One of the twolue euen the same that dyppeth wt me in the platter. The sonne of man truely goeth forth, as it is wrytten of hym. But wo vnto that man, by whome the sonne of man, is betrayed. It were better for the same man that he had neuer ben borne.

Mat.26.c Luce.22.b 1.Cor.11.c * And as they dyd eate, Jesus toke the breade gaue thankes, and brake it, and gaue it them, and sayde: Take, eate, this is my body. And he toke the cuppe, thanked, and gaue it them, and they dyd all dryncke therof. And he sayde vnto them: This is my bloud of the new testament whiche shalbe shed for many. Verely I saye vnto you, that from hence forth I wyll not drynke of the frute of the vyne, tyll the daye that I drynke it newe in ỹ kyngdõ of God. And whã they had sayd grace they wẽt forth vnto mounte Oliuete

D * And IESVS sayde vnto them: Thys Mat.26.c nyght shall ye all be offended in me, for it is wrytten: * I wyll smyte the shepherde, and Zacha.13.b the shepe shalbe scatred abrode. Neuertheles after that I am ryse agayne, * I wyll Actu.1.a. go before you in to Galile. But Peter sayde vnto hym: And though all men shulde be offended, yet wolde not I be offended.

And IESVS sayde vnto hym: Verely I saye vnto the: To daye in thys same nyght before the cock crowe two tymes, shalt thou denye me thryse. But he sayde yet more: yee though I shulde dye wyth the, yet wyll I not denye ỹ. So sayde they al in like maner.

* And they came in to the felde called Mat. Mar. Luce. Joh. Gethsemane, and he sayde vnto hys disciples: Syt ye here, tyll I go ponder, & praye. And he toke wyth hym Peter, and James, and Jhon, and beganne to wexe fearful, and to be in an agonye, and sayde vnto them: * My soule is heuy euen vnto the death: tary ye here and watch. And he wente forth a lytle, fell vpon the groũde, and prayed, that (if it were possyble) the houre myght passe from hym, and sayde: Abba, my father, all thynges are possyble vnto the, take this cup fro me: Neuertheles not what I wyll, but what thou wylt.

And he came vnto them, and found them C sleppynge, and sayde vnto Peter: Symon, slepest thou? Couldest thou not watch wyth me one houre? Watch and praye, that ye fal not into temptacion. The spyrite is wyllyng, but the flesh is weake. * And he wente forth a- Mat. gayne, and prayed, and spake the same wordes, and returned, and founde them sleppyng agayne: for theyr eyes were heuy, and they knewe not what they shulde answere hym. And he came the thyrde tyme, and sayde vnto them: Slepe on now and take youre rest. It is ynough, the houre is come: behold, the sonne of man shalbe delyuered in to the handes of synners: aryse, let vs be goynge. Behold, he is at hande, that betrayeth me.

* And immediatly whyle he yet spake, Mat. came Judas one of the twolue, and with him Luce. Joh. a greate multytude, wyth swordes and staues from the hyghe prestes and scribes, and elders. And the traytour had geuen them a token, and sayde: Whom soeuer I kysse, that same is he, laye handes vpõ hym, & lede him awaye warely. And whan he was come, he wente strayght waye vnto hym, and sayde vnto hym: O master, master, and kyssed him Then layed they theyr handes vpon hym, and toke hym. But one of them that stode by drew out hys swearde, and smote the hyghe prestes seruaunt, and cut of hys eare.

* And IESVS answered, and sayde vnto f them: ye are come forth as it were to a murtherer wyth swordes, and wyth staues to take me. I was daylye wyth you in the temple, and taught, and ye toke me not. * But ea. Mat. this is done, that the scrypture maye be fulfylled. And all the disciples forsoke him, and

fled. And there folowed hym a ponge man, which was clothed in lynen vpon the heery skynne, and the yong men toke hold of him
But he let the lynnen go, and fled naked from them.

* And they led IESVS vnto the hyghe preest, where al the hyghe prestes, and elders and scrybes were come together. As for Peter, he folowed hym a farre of in to ỹ hyghe prestes palace. And he was there, and sat w the seruauntes, and warmed hym.

* But the hyghe prestes and the whole counsell sought wytnesse agaynst IESVS
Mat.26.a
Mar.14.a
Luc.22.a
Joh.18.a

C *And they compelled one that passed by
Mat.27.b called Symon of Cyren (which came fro
Luc.23.c the felde, and was the father of Alexander
and Rufus) to beare hys crosse. And they
brought hym to the place Golgatha, which
is by interpretacyon: a place of dead mens
skulles. And they gaue hym wyne myrte w
Psal.21.b myrre, to drynke, and he toke it not. * And
Mat.27.b whan they had crucifyed hym, they parted
Joh.19.c. hys garmentes, and cast lottes therfore
what euery one shulde take. And it was a-
boute the thyrde houre, and they crucifyed
hym. And the tytle of hys cause was wryt-
ten ouer aboue hym (namely): The kynge
of Jewes. And they crucyfyed hym wyth
two murtherers, one at the ryghte hande,
and one at the lefte. Then was the scrypture
Esa.53.b fulfylled, whiche sayeth: * He was counted
amonge the euell doers.

Mar.14.f *And they that wente by, reuyled hym,
Mat.17.c and wagged theyr heades: and sayde, Fye
Luc.23.b. vpon the, how goodly breakest thou downe
the temple, and buyldest it agayne in thre
dayes: Helpe thy selfe now, and come down
from the crosse. The hyghe prestes also in
lyke maner laughed hym to scorne among
them selues, wyth the scrybes, and sayde:
He hath helped other, hymselfe can he not
helpe. yf he is CHRIST and the kynge of
Israell let hym come downe now from the
crosse, that we maye se it, and beleue. And
they that were crucifyed wyth hym, checked
hym also.

D * And whan it was aboute the syxte
Mat.27.f houre, there was a darknesse ouer the who
Luc.23.b le londe, tyll aboute the nyenth houre. And
aboute the nyenth houre IESVS cried loud
and sayde: Ely, Ely, lamma asabthani:
Psal.21.a which is interpreted: * My God, My God
why hast thou forsaken me? And some that
stode by, whan they herde that, they sayde:
mat.27.c Beholde, he calleth Elias. * Then ranne
Joh.19.f. there one, and fylled a sponge wyth vyne-
ger, and stickte it vpon a rede, and gaue
hym to drynke and sayde: Holde styll, let se
whether Elyas wyll come, and take hym
downe. But IESVS, cryed loude, and ga-
ue vp the goost. And the vale of the temple
rent in two peces, from aboue tyll beneth.

Mat.27.f * The captayne that stode thereby ouer
Luc.23.c. agaynst hym, whan he sawe that he gaue
vp the goost wyth such a crye, he sayde: Ve-
rely: this man was Gods sonne.

E * And ther were wemen ther also which
Joh.19.f. beheldе this afarre of, amonge whom was
Mary Magdalene, Mary of James,
the lytle, and the mother of Joses, and Sa

lome, which had folowed hym: and many
other that wente vp wyth hym to Jerusa-
lem. * And at euen (for so muche as it was
the daye of preparynge, which is the fore
Sabbath) there came one Joseph of Ary-
mathia, a worshypfull Senatoure (whiche
loked also for thy kyngdome of God) and
wente in boldely vnto Pylate and ared the
body of IESVS: But Pylate maruayled
that he was dead alreadу, and called the
captayne, and ared hym, whether he had
longe bene dead. And whan he had gotten
knowlege of the captayne, he gaue Joseph
the body. And he bought a lynen cloth, toke
him down, & wrapped him in ꝑ lynen cloth,
and layed him in the sepulchre, which was
hewen out of a rocke, and rolled a stone be-
fore the dore of the sepulchre. * But Ma-
ry Magdalene, and Mary Joses beheldе,
where he was layed.

The. xvi. Chapter.

AND * whā the Sabbath was
past. Mary Magdalene, and
Mary James, and Salome,
bought spices that they might
come, and annoynte hym. And
they came to the sepulcre vpon a daye of
ꝑ Sabbathes very early whan the Sonne
arose, and sayde one to another: Who shall
rolle vs to stone from the dore of the sepul-
chre? And whan they loked, they sawe, that
the stone was rolled awaye: for it was a ve
ry greate one. And they wente in to the se-
pulcre, and on the ryght hande they sawe
a yonge man sytteynge, whiche had a longe
whyte garment vpon hym, and they were
abashed. * But he sayde vnto them: Be not
ye afrayed, ye seke IESVS of Nazareth which
was crucifyed: he is rysen, he is not here.
Beholde the place, where they layed hym.
But go ye youre waye, and tell hys disci-
ples and Peter, that he wyll go before you
into Galile, * there shall ye se hym: as
he sayde vnto you. And they wente
forth in all the hayst, and fled from the se-
pulcre: for there was a tremblynge, and
feare come vpon them, nother sayde they
ony thyng to ony mā, for they were afrayed

** But IESVS, whan he was rysen
vp early vpon the fyrst daye of the Sabba-
thes, * he appeared fyrste vnto Mary
Magdalene, out of whom he had cast seue
deuels. And she wente and tolde them that
were wyth him, as they mourned and wept
And whan they herde that he lyued, and
had appeared vnto her, they beleued it not.

Afterwarde as two of the were walkyng, he shewed hym selfe vnder another fygure, when they were goyng vpon the felde. And they went, and tolde the other: these they beleued not also. ℞

¶ At the last, as the eleuen sat at the table, he shewed hym selfe vnto them, & rebuked their vnbelefe, & the hardnesse of their harte, because they beleued not them which had seene hym ryssen. And he sayd vnto them: Goe your waye in to all the worlde, and preache the Gospell vnto all creatures. Who so beleueth & is baptysed, shalbe saued: But who so beleueth not, shalbe damned.

For the tokens, which shall folowe them that beleue, these are they: In my name shall they caste out deuels: & speake with newe tunges: & dryue a waye serpentes: And if they drynke ony deadly thynge, it shal not hurt them: They shall laye their handes vpon the sycke, and they shall recouer.

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sytteth at the ryghte hande of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confyrmed the worde with tokens folowynge. ℞

The ende of the Gospell of Saynt Marke.

The Gospell of Saynt Luke.

What S. Luke conteyneth.

Chap. i The conception and byrth of Jhon the baptyst. The conception of Christ. The thankfull songes of Mary / and zacharye.

Chap. ii The byrth & circumcision of Christ. How he was receaued in to ye temple / how Simeon and Anna prophecie of him / & how he was found in the ayre among the doctours.

Chap. iii The preachynge / baptym: and prisonment of Jhon. The baptym of Christ / and a rehearsall of the generacion of the fathers.

Chap. iiii Jesus is led in to the wylderneſſe / & fasteth all the tyme of hys temptacion / ouercometh the deuell / goeth in to Galile / preacheth at Nazareth and Capernaū: the Jewes beleyue hym / the deuels knowlege hym: he cōmeth in to Peters house / healeth his mother in lawe / and doth greate miracles.

Chap. v Christ preacheth in the shippe: The disciples forsake all / and folowe hym. He cleanseth the leper / healeth the man of the palsye.

calleth Mathew ye costumer: and eateth with open synners.

Chap. vi He excuseth the disciples that pluckt the eares of corne / he healeth the man with ye wythered hande / choseth his twolue Apostles / maketh a swete sermon / and teacheth to do good for euell.

Chap. vii He healeth the captaynes seruaunt rayseth vp the wydowes sonne from death to lyfe / enlourmeth the disciples whom Jhon baptist sent vnto hym / cōmendeth Jhon & reproueth the Jewes for theyr vnthākfulnesse. He eateth with the Pharise. The woman washeth hys fete with hyr teares / and he forgeueth her hyr synnes.

Chap. viii Christ with his apostles goeth frō towne to towne and preacheth: heweth the parable of the sede / telleth who is hys mother and his brother: stilleth the ragynge of the see delyuereth the possessed / and dryueth ye deuels in to the heerde of swyne: helpeth the sycke woman and Jayrus doughter.

Chap. ix He sendeth out the twolue Apostles to preach: hereth tell of hym. He fedeth fyue thousande men with fyue loaues & two fyshes: the disciples confesse hym to be the sonne of God: he transfigureth hymself vpon the mount: delyuereth the possessed: and teacheth his disciples to be lowly. They desyre vengeaunce: but he reproueth them.

Chap. x He sendeth the seuentye before hym for to preach: and geueth them a charge how to behaue them selues: prayseth his heauenly father: answereth the scribe that tempted him and by the example of the Samaritane sheweth who is a mans neghboure. Martha receaueth the LORDE in to hyr house: Mary Magdalene is feruent in hearinge his worde.

Chap. xi He teacheth his disciples to praye: dryueth out a deuell and rebuketh the blasphemous Pharises. They requyre sygnes and tokens. He eateth with the Pharise: and reproueth the ypocrysy of the Pharisees: scribes and ypocrytes.

Chap. xii The leuen of the Pharises. Christ conforteth his disciples agaynst persecucion warneth them to beware of couetousnesse / by the symilitude of a certayne ryche man: he wyll not haue them to hange vpon earthly thynges: but to watch and to be ready agaīst hys commynge.

Chap. xiii Of the Galileans whom Pylate slew and of those that dyed in Syloe. The symilitude of the fygge tre. Christ healeth the sycke woman. The parable of the mustarde sede and leuen. Few entre in to the kingdom. Christ reproueth Herode and Jerusalem.

Chap. xiiii Jesus eateth with the Pharise healeth the dropsye vpon the Sabbath / teacheth to be lowly: telleth of the greate supper: and warneth them that wyl folowe hym / to laye their accomptes before / what it wyl cost them. The salt of the earth.

Chap. xv The louynge mercy of God openly set forth in the parable of the hundreth shepe / and of the sonne that was lost.

Luke.

Chap. xvi The parable of the wicked Mammon. Not one tytle of gods worde shal perysh. Of the rych man/and poore Lazarus.

Chap. xvii Christ teacheth his disciples to auoyde occasyons of euel/one to forgeue another/stedfastly to trust in God/and no man to presume in his owne workes. He healeth the ten lepers/speaketh of the latter dayes and of the ende of the worlde.

Chap. xviii He teacheth to be feruent in prayer cõtinually. Of the pharise and the publican. The kyngdõ of God belõgeth vnto children. Christ answereth the ruler: and promyseth reward vnto all such as suffre losse for hys sake and folowe hym. The blynde man is restored to hys syght.

Chap. xix Of zacheus: and the ten seruãtes to whõ the ten talẽtes were delyuered. Christ rydeth to Jerusalem/and wepeth ouer it.

Chap. xx They are Christ one question/and he areth them another. The parable of the vynyarde. Of tribute to be geuen vnto the Emperoure/and how Christ stoppeth the mouthes of the Saducees.

Chap. xxi Christ commendeth the poore wydow/telleth of the destrucciõ of Jerusalem/of false teachers: of the tokens and troubles for to come of the ende of the worlde: & of hys owne cõmynge.

Chap. xxii Christ is betrayed: they eate the easter lambe. The institucio of the sacrament. They striue who shalbe greatest: he reproueth them: He prayeth thre tymes vpon the mount. They take hym and bynde hym & bynge hym to the hye prestes house: Peter denyeth hym thryse: and they bynge hym before the councell.

Chap. xxiii Jesus is brought before Pylate and Herode: The wemen make lamentacion for him. He prayeth for hys enemyes: forgeueth the synner vpon hys right hande: dyeth on the crosse: and is buried.

Chap. xxiiii The wemen come to the graue. Christ apeareth vnto the two disciples that go towarde Emaus: stondeth in the myddest of all his disciples: openeth theyr vnderstondynge in the scryptures: geueth the a charge: and ascendeth vp in to heauen.

¶ The Prologe of

Saynt Luke.

FOr so muche as many haue taken in hãde, to set forth the wordes of the actes that are come to passe amonge vs, lyke as they delyuered them vnto vs, whiche from the begynnynge sawe them theyr selues, & were ministers of ỹ worde. I thought it good (after that I hadde dilygently serched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) that thou myghtest knowe ỹ certente of the wordes, wherof thou art informed.

The i. Chap. ¶ The Gospell of

Saynt Luke.

The. fyrst. Chapter.

IN the tyme of Herode kig of Jewry ther was a prest named Zacharie of ỹ * courte of Abia & his wyfe of the doughters of Aaron, and hyr name Elizabeth. They were both ryghteous before God, and walked in all the commaundementes and statutes of the LORDE, vnrepr̃oueably. And they had no childe, for Elyzabeth was baren, & they were both well stryken in age. Luc.

And it came to passe as he exercted the prestes office before God, whan his course came (accordynge to the costume of ỹ presthode) it fel to his lotte to burn incense. And * he wente in to the temple, of the LORDE, and the whole multitude of the people was wythout in prayer, whyle the incense was aburnynge. And the angell of the LORDE appeared vnto hym, and stode on the ryght syde of the altare of incense. And whan zacharie sawe hym, he was abashed, and ther came a feare vpon hym. Exo. xxx.

But the angell sayde vnto hym: Feare not zacharye: for thy prayer is herde. And thy wyfe Elizabeth shall beare the a sonne, whose name thou shalt call Jhon and thou shalt haue ioye and gladnes: and many shall reioyce at hys byrthe, for he shalbe greate before the LORDE. Wine and strong drynke shal he not drynke. And he shalbe fylled w the holy goost euen in his mothers wombe. And many of the childzen of Israel shal he turne vnto the LORDE theyr God. And he shall go before hym in the spyrite and power of * Elias, to turne the hartes of the fathers vnto the childzen, and ỹ vnfaythfull

vnto the wysdome of the ryghteous, to make the people ready for the LORDE.

And zachary sayd vnto ỹ angell: Wherby shall I know this? * For I am olde, and my wyfe well stryken in age. The angell answered and sayde vnto hym: I am Gabriell that stonde before God, and am sente to speake vnto the, & to shewe the these glad tydynges. And beholde, thou shalt be dõme, and not able to speake, vntyll the day that this come to passe, because thou haste * not beleued my wordes, whiche shalbe fulfylled in theyr season.

And the people wayted for zachary, & marueyled, that he tarryed so longe in ỹ temple. And whã he went out, he coulde not speake vnto them. And they perceaued, that he had seen a vysyon in the tẽple. And he beckened vnto them, and remayned specheles.

And it fortuned whan the tyme of his office was out, he went home in to his house. And after those dayes Elyzabeth his wyfe conceaued, & hyd her self .v. monethes, & sayd: Thus hath the LORDE done vnto me in the dayes wherin he hath loked vpõ me, to take away fro me my rebuke amonge men.

¶ And in the sixte moneth was the angell Gabryell sent from God, into a cyte of Galile, called Nazareth, vnto a virgyn that was spoused vnto a man, whose name was Joseph of the house of Dauid, and the virgins name was Mary. And ỹ angell came in vnto her, & sayd: Hayle thou full of grace, the LORDE is with the: blessed arte thou amonge wemen.

Whan she sawe hym, she was abasshed at his sayenge, & thought: What maner of salutacyon is this? & the angell said vnto her: Feare not Mary, for thou hast foũde grace with God. * Beholde, thou shalt cõceaue in thy wombe & beare a sonne * & shalt call his name IESVS. he shalbe greate, & shalbe called sonne of the hyghest. And the LORDE God shall geue hym the seate of Dauid his father, * & he shalbe kyng ouer the house of Jacob for euer, and * there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: Howe shall this be, seynge I knowe not a man? The angell answered, & said vnto her: The holy goost shall come vpon the, and the power of the hyghest shall ouershadowe the. Therfore the holy also, whiche shalbe borne (of the) shalbe called the sõne of God. And beholde, thy cosen Elyzabeth she hath cõceaued a sonne in hyr olde age, and this is the sixte moneth of her, whiche is reported to be barren * for with God is nothynge vnpossible. And Mary sayde: Beholde, here am I the hande mayden of the LORDE, be it vnto me as thou haste sayd. And the angell departed from her.

¶ And Mary arose in those dayes, and D went into the mountaynes with hayst, in to the cyte of Jewry, and came in to the house of zachary, and saluted Elyzabeth. And it fortuned as Elyzabeth herde the salutacyon of Mary, the babe sprange in hir wombe. And Elyzabeth was fylled with the holy goost, and cryed loude, and sayde: Blessed art thou amonge wemen, and blessed is the frute of thy wombe. And howe happeneth this to me that the mother of my LORDE commeth vnto me? Beholde, whan I herde the voyce of thy salutacyon, the babe sprãge in my wombe with ioye. And blessed arte thou that hast beleued, for the thynges shall be perfourmed, whiche were tolde the from the LORDE. And Mary sayd.

* My soule magnifyeth the LORDE. And Esa.61.b
my spryte reioyceth in God my saueour.

For he hath loked vpon the lowe degre of his hande mayden.

Beholde, from hence forth shal all generacyons cal me blessed.

For he that is myghtie, hathe done great thynges vnto me, and holy is his name.

And his mercye endureth thorowe out all generacyons, vpon them that feare hym.

He sheweth strength with his arme and scattereth them that are proude in the ymaginacyon of theyr harte.

* He putteth downe the myghtie from the 1.Reg.2.d. Eccle.10.c seate, and exalteth them of lowe degre.

He fylleth the hongry with good thinges, and letteth the ryche go emptye.

He remembreth mercye, and helpeth vp his seruaunt Jsraell.

Euen as he promysed vnto oure fathers, * Abraham and to his sede for euer. Gene.22.c

And Mary abode with hyr aboute thre monethes, & then returned home agayne.

¶ And Elyzabethes tyme was come that E she shulde be delyuered, & she brought forth a sonne. And hir neyghbours and kynsfolkes herde, ỹ the LORDE had shewed great mercy vpon her, and they reioyced with her. And it fortuned vpon the eyght daye, * they Gen.17.d. Leui.12.a. came to circũcise the chylde, and called hym zachary after his father. And his mother answered, and sayd: No, but he shall be called Jhon. And they sayd vnto her: There is none in thy kinne, that is so called. And they made sygnes vnto his father, how he wolde haue hym called. And he axed for wrytynge

nables, diuers and sondrie. His name is Iesus and they marueyled all. And immediatly was his mouth and his tunge loosed, and he spake, and praysed God. And feare came vpon all them that dwelt rounde about them: and all these sayings were noysed abroade throughout all the hyll country of Iewry. And all they that heard them, layed them vp in their hartes, saying: What maner a man shall this childe be? For the hande of the LORDE was with him.

And his father Zacharias was filled with the holy ghost, and prophecyed, and sayd.

Blessed be the LORDE God of Israel: for he hath visited and redemed his people.

And hath set vp a horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promised by the mouth of his holy prophetes.

That we should be saued from our enemyes, and from the hande of all that hate vs.

And that he would deale mercifully with our fathers, and thynke vpon his holy couenaunt.

Euen the othe which he sware vnto our father Abraham, that he would geue vs,

That we being deliuered out of the hande of our enemyes, might serue him without feare, all the dayes of our life, in holynes and righteousnes before him.

And thou childe shalt be called the prophete of the hyest: for thou shalt go before the LORDE, to prepare his wayes.

And to geue knowledge of saluacion vnto his people, for remyssion of their synnes.

Through the tender mercy of our God, whereby the day spring from an hye hath vysited vs.

That he might geue light vnto them, that syt in darknesse and shadow of death, and dyrect our fete in the way of peace.

And the childe grewe, and waxed strong in spirit, and was in the wyldernesse, tyll the tyme that he should be shewed vnto Israell.

The. ii. Chapter.

AND it came to passe in those dayes, that there went out a commaundement from Augustus the Emperour, that the hole world should be taxed. And this taxyng was fyrst made when Cyrenius was gouernour in Syria. And all went to be taxed, euery one into his owne cyte. Then Ioseph also went vp from Galile, out of the cyte of Nazareth, into Iewry, vnto the cyte of Dauid, which is called Bethlem, because he was of the house and lynage of Dauid that he might be taxed with Mary his spouse wyfe, which was with childe.

And it came to passe whyle they were there, the tyme was come that she should be delyuered. And she brought forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layed him in a manger: because there was no roume for them within.

And there were in the same regyon shepherdes abyding in the fyeldes, and watching ouer their flocke by nyght. And lo, the angell of the LORDE stode by them, and the glorye of the LORDE shone rounde about them, and they were sore afrayed. And the angell sayd vnto them: Feare not. Beholde, I bryng you tydynges of great ioye, which shall be vnto all people. For vnto you is borne this day a Sauyour, which is Christ the LORDE, in the cyte of Dauid. And take this for a token: Ye shall fynde the babe wrapped in swadlyng clothes, and layed in a manger. And streight way there was by the angell a multitude of the heauenly hoste, which prayed God, and sayde: Glory be vnto God on hye, and peace vpon earth, and vnto men a good will.

And it came to passe, as the angels were gone from them into heauen, the shepherdes sayd one to another: Let vs now go euen vnto Bethlem, and se this thyng that is happened, which the LORDE hath shewed vnto vs. And they came hastely, and founde Mary, and Ioseph, and the babe lyenge in the manger. And when they had seene it, they published abroade the sayeng, that was told them of this childe. And all they that harkened vnto it, wondred at those thynges which the shepherdes reported vnto them. But Mary kept all these sayenges, and pondered them in her hert. And the shepherdes returned, prayenge and lauding God, for all that they had hard and seene, as vnto them was told.

And when eyght dayes were ended, that he should circumcised be, the name was called IESVS, which was named of the angell, before he was conceaued in the mother wombe.

And when the dayes of their purifyenge after the lawe of Moyses were come, they brought him to Hierusalem, to present him vnto the LORDE, (as it is written in the lawe of the LORDE: Euery man childe that openeth the matrice, shall be called holy vnto the LORDE) and that they might geue the offeryng, as it is spoken in the lawe of the LORDE, namely a payre of turtle doues, or two yonge pygeons.

And beholde, at Jerusalem there was a mā, whose name was Symeon, and the same man was iust, and feared God, and longed for the consolacyon of Israell, and the holy goost was in hym. And an answere was geuen hym of the holy goost, that he shulde not se death, before he had sene the LORDES CHRIST. And he came by inspiracyon into the temple.

And whan the elders brought the chylde IESVS in to the temple, to do for hym after the custome of the * lawe, then toke he hym vp in his armes, & praysed God and sayde. LORDE, nowe lettest thou thy seruaunte depart in peace, accordyng to thy promyse. For myne eyes have sene thy sauyoure, whome thou hast prepared for all people. * Lyght for the lightnyng of ỹ heythen, & for the prayse of ỹ people of Israell.

* And his father & mother maruayled at the thynges that were spoken of hym. And Symeon blessed them, & sayde vnto Mary his mother: Beholde, this (chylde) shall be set to a fall, and to an vprysynge agayne of many in Israell, & for a token, which shalbe spoken agaynst. And ỹ swearde shall pearse thy soule, that the thoughtes of many harts may be opened.

And there was a Prophetisse, one Anna, the doughter of Phanuell of the trybe of Aser, which was of a great age, & had lyued seuen yeares with her husbande frō hir virgynite, and had nowe ben a wedowe aboute fowre score & foure yeares, whiche came neuer from ỹ tēple, seruyng God with fastyng & prayenge, daye and nyght: the same came forth also the same houre, and praysed the LORDE, & spake of hym vnto all ỹ loked for the redempcyon at Jerusalem.

And whan they had performed al accordynge to the lawe of the LORDE, they returned into Galile, to theyr owne cyte Nazareth. And the chylde grewe, and wared stronge in spyrite, full of wysdome, and the grace of God was with hym.

And his elders wente to Jerusalem euery yeare at ỹ feast of Easter. And whāne he was twelue yeare olde, they went vp to Jerusalē, after ỹ custome of ỹ feast. And whan they had fulfylled the dayes, & were gone home agayne, the chylde IESVS abode styll at Jerusalem. And his elders knewe it not, but thought he had bene in ỹ company, & they came a dayes iourney, & sought hym amōge theyr kynsfolkes & acquaintaūce. And whā they founde hym not they wente agayne to Jerusalem, and sought hym.

And it fortuned after thre dayes, that they founde hym in the temple, syttynge amonge the teachers, hearynge them, and oppolynge them. * And all they that herde hym, wondred at his vnderstandynge and answeres. And whan they sawe hym, they were astonyed. And his mother sayde vnto hym: Why sonne, why hast thou done thus vnto vs? Beholde, thy father and I haue sought ỹ sorowynge. And he sayd vnto thē: * What is it, that ye haue sought me? Wyst ye not, ỹ I must go about my fathers busynes? And they * vnderstode not the sayenge that he spake vnto thē. And he went downe with them, and came to Nazareth, and was obedient vnto them. * And his mother kept all these wordes in her herte. And * IESVS increased in wysdome, age and fauour with God and men.

The. iii. Chapter.

In the fyftenth yeare of the raygne of Tyberius the Emperoure, whan Pontius Pylate was lyftenaunt in Jewry * and Herode one of the foure prynces in Galile, and his brother Philippe one of the foure prynces in Iturea, and in the coastes of Traconites, and Lysanias one of the foure prynces of Abilene, whan Hannas and Cayphas were hye prestes, then came ỹ worde of God vnto Jhon ỹ sonne of Zacharye in the wyldernesse. * And he came in to all the coastes aboute Jordane, and preached the baptyme of repentaunce for the remyssyon of synnes. As it is wrytten in the sayenges of Esaye the prophete, which sayeth. * The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes straught. Euery valley shalbe fylled, and euery moūtayne and hyll shalbe brought lowe, and what so is croked, shalbe made strayght, and what roughe is, shalbe made smooth, and all flesh shall se the saluacyon of God.

* Then sayde he vnto the people, that went out to be baptysed of hym: ye generacyon of vypers, who hath certifyed you, that ye shal escape the wrath to come? Take hede, and bryng forth due frutes of repentaūce, & begynne not to say: We haue Abraham to our father. For I say vnto you: God is able of these stones to rayse vp chyldren vnto Abraham. The are is put vnto the tre alredy so ỹ * euery tre whiche bryngeth not forth good frute, shalbe hewen downe, & cast in to the fyre. And the people ared hym, and

tables, wrote and sayde: His name is Jhon and they maruayled all. And immediatlye was his mouth and his tunge opened, and he spake, and praysed God. And there came a feare vpon all theyr neyghbours. And all this acte was noysed abrode thorowe out of the hyll coūtre of Jewry: And al they ỹ herd therof, toke it to hart, & sayd: What maner of man wyll this chylde be? For the hande of the LORDE, was with hym.

¶ And zacharye his father was fylled with ỹ holy goost, and prophecyed, and sayd.

Blessed be the LORDE God of Israell, for he hath visyted and redemed his people. ✠

Psa.131.b And hath set vp an * horne of saluacyon in the house of his seruaunt Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde delyuer vs from our enemyes, & frō the hande of all such as hate vs.

And that he wolde shewe mercye vnto oure fathers, and thynke vpon hys holye

Gen.22.c. * conuenaunt.

Euen the othe that he sware vnto our father Abraham, for to geue vs.

Jer.23.a.b Heb.9.c. * That we delyuered out of the hande of our enemyes, myght serue hym without feare all ỹ dayes of our lyfe, in suche holynes & ryghteousnes as is accepte before hym.

And thou chyld shalt be called a prophete of the hyest: for thou shalt go before ỹ LORDE, to prepare his wayes.

And to geue knowlege of saluacion vnto his people, for ỹ remyssyon of theyr synnes.

Thorowe the tender mercye of our God, wherby the day sprynge from an hye hathe visyted vs.

That he myght geue light vnto thē, ỹ syt in darknesse & shadowe of death, & to gyde our fete in to the waye of grace.

And the chylde grewe, & waxed stronge in spryte, and was in the wyldernesse, tyll ỹ tyme that he shulde shewe him selfe vnto the people of Israell.

The. ii. Chapter. ✠

¶ IT fortuned at ỹ same tyme, that there wente out a cōmaūdement from Augustus the Emperour, that the whole worlde shulde be taxed. And this taxynge was the fyrst that was executed, whā Cyrenius was lyfetenaunt in Syria. And they wēt all, euery one to his owne cyte to be taxed. Then Joseph gat hym vp also frō Galile, out of the cyte of Nazareth, in to Jewry, to the cyte of

1.Mc.16.a and.20.d. Dauid * whiche is called Bethlee, (because he was of the house & lynage of Dauid) that he myght be taxed with Mary his spoused wyfe, whiche was with chylde.

* And it fortuned whyle they were there, the tyme was come, that she shulde be delyuered. And she brought forth hir fyrst begotten sonne, & wrapped hym in swadlyng clothes, and layed hym in a maunger: for they had els no rowme in the innes.

¶ And there were in the same regyon shepherdes in the feld by the foldes, & watchyng theyr flocke by nyght. * And beholde, ỹ angell of the LORDE stode by thē, & the brightnes of the LORDE shone rounde about thē, & they were sore afrayed. And ỹ angell sayd vnto them, be not afrayed. Behold, I bryng you tydynges of great ioye, which shal happen vnto all people: for vnto you this daye is borne the sauioure, euen CHRIST the LORDE, in ỹ cyte of Dauid. And take this for a token: ye shall fynde ỹ babe swadled, & layed in a maunger. And straight waye there was by the angell, a multitude of heauenly hoostes, which praysed God, & sayde: Glory be vnto God on hye, and peace vpon earth, and vnto men a good wyll. ✠

¶ And it fortuned whā the angels were gone from them in to heauen, ✠ the shepherdes sayd one to another: let vs go now euen vnto Bethleem, & se this thyng ỹ is happened, which the LORDE hath shewed vnto vs. And they cam ẏ hayst, & foūde both Mary, & Joseph, & the babe layed in the maunger. And whan they had sene it, they publisshed abrode the sayeng, that was tolde them of this chylde. And all they that herde it wondred at the wordes, whiche the shepherdes had tolde them. But Mary kepte all these sayenges, & pondred them in hyr harte. And the shepherdes returned, prayesynge & laudynge God, for all that they had herde and sene euen as it was tolde them. ✠

✠ * And when eyght dayes were ended, that ỹ chylde shulde be circūcysed, his name was called IESVS, * whiche was named of the angell, before he was conceaued in his mothers wombe. ✠

✠ And whan ỹ dayes of their purification * after the lawe of Moses, were come, they * brought hym to Jerusalem, ỹ they myght presēt hym vnto ỹ LORDE, (as it is wrytten in ỹ lawe of the LORDE: * Euery man chyld that fyrst openeth the matrix, shall be called holy vnto the LORDE) and that they myght geue the offeryng, as it is wrytten in ỹ lawe of the LORDE (namely) a payre of turtle doues, or two yonge pigeons.

And beholde, at Jerusalem there was a mā, whose name was Symeon, and the same man was iust, and feared God, and longed for the consolacyon of Israell, and the holy goost was in hym. And an answere was geuen hym of the holy goost, that he shulde not se death, before he had sene the LORDS CHRIST. And he came by inspiracyon into the temple.

And whan the elders brought the childe IESVS in to the temple, to do for hym after the custome of the * lawe, then toke he hym vp in his armes, & praysed God and sayde. LORDE, nowe lettest thou thy seruaunte depart in peace, accordyng to thy promyse. For myne eyes have sene thy sauyoure, whome thou hast prepared for all people. * Yght for the lightenyng of ỹ Heythen, & for the prayse of ỹ people of Israell.

And his father & mother maruayled at the thynges that were spoken of hym. And Symeon blessed them, & sayde vnto Mary his mother: Beholde, this (childe) shall be set to a fall, and to an vprysynge agayne of many in Israell, & for a token, which shalbe spoken agaynst. And ỹ swearde shall pearse thy soule, that the thoughtes of many harts may be opened.

And there was a Prophetisse, one Anna, the doughter of Phanuell of the trybe of Aser, which was of a great age, & had lyued seuen yeares with her husbande frō hir virginite, and had nowe ben a wedowe aboute fowre score & foure yeares, whiche came neuer from ỹ tēple, seruyng God with fastyng & prayenge, daye and nyght: the same came vnto also the same houre, and praysed the LORDE, & spake of hym vnto all ỹ loked for the redempcyon at Jerusalem.

And whan they had perfourmed al accordynge to the lawe of the LORDE, they returned into Galile, to theyr owne cyte Nazareth. And the childe grewe, and wared stronge in spyrite, full of wysdome, and the grace of God was with hym.

And his elders wente to Jerusalem euery yeare at ỹ feast of Easter. And whāne he was twelue yeare olde, they went vp to Jerusalē, after ỹ custome of ỹ feast. And whan they had fulfylled the dayes, & were gone home agayne, the childe IESVS abode styll at Jerusalem. And his elders knewe it not, but thought he had bene in ỹ company, & they came a dayes iourney, & sought hym amōge theyr kynsfolkes & acquaintaūce. And whā they founde hym not they wente agayne to Jerusalem, and sought hym.

And it fortuned after thre dayes, that they founde hym in the temple, sittynge amonge the teachers, hearynge them, and oppoynge them. * And all they that herde hym, wondred at his vnderstandynge and answeres. And whan they sawe hym, they were astonyed. And his mother sayde vnto hym: Wy sonne, why hast thou done thus vnto vs? Beholde, thy father and I haue sought ỹ sorowynge. And he sayd vnto thē: * What is it, that ye haue sought me? Wyst ye not, ỹ I must go about my fathers busynes? And they * vnderstode not the sayenge that he spake vnto thē. And he went downe with them, and came to Nazareth, and was obedient vnto them. * And his mother kept all these wordes in her herte. And * IESVS increased in wysdome, age and fauour with God and men.

The. iii. Chapter.

In the fyfteenth yeare of the raygne of Tyberius the Emperoure, whan Poncius Pylate was lyftenaunt in Jewry * and Herode one of the foure prynces in Galile, and his brother Philippe one of the foure prynces in Iturea, and in the coastes of Traconites, and Lysanias one of the foure prynces of Abilene, whan Hannas and Cayphas were hye prestes, then came ỹ worde of God vnto Jhon ỹ sonne of zacharye in the wyldernesse. * And he came in to all the coastes aboute Jordane, and preached the baptyme of repentaunce for the remyssyon of synnes. As it is wrytten in the sayenges of Esaye the prophete, which sayeth. * The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes straught. Euery valley shalbe fylled, and euery moūtayne and hyll shalbe brought lowe, and what so is croked, shalbe made strayght, and what roughe is, shalbe made smooth, and all flesh shall se the saluacyon of God.

* Then sayde he vnto the people, that went out to be baptysed of hym: ye generacyon of vypers, who hath certifyed you, that ye shal escape the wrath to come? Take hede, and bringe forth due frutes of repentaūce, & begynne not to say: We haue Abraham to our father. For I say vnto you: God is able of these stones to rayse vp children vnto Abraham. The are is put vnto the tre alredy so ỹ * euery tre whiche bryngeth not forth good frute, shalbe hewen downe, & cast in to the fyre. And the people ared hym, and

Iohn. 2. b. sayd: *What shall we do than? He answered, & sayd vnto them. He ỳ hath two coates, let hym parte with hym that hath none: & he that hath meate, let hym do lykewyse.

The publicans came also to be baptysed, and sayd vnto hym: Maister, what shall we do? He sayde vnto them: Requyre no more, then is appoynted you. Then ỳ souldyours ared hym lykewyse, and sayde: What shall we do then? And he sayd vnto them: Do no man violence nor wronge, and be contente with your wages.

C But whan the people were in a dout, and thought al in theyr hartes, whether he were CHRIST, Jhon answered, & sayd vnto the
Mat. 3. b. Marc. 1. a. Johã. 1. c. Luce. 3. 6. and. c. all: *I baptise you with water, but after me there cõmeth one stroger thã I, whose shuelachet I am not worthy to lowse: & he shall baptyse you w̃ the holy goost & with fyre.

Mat. 3. b. *Whose fanne is in his hande, & he shall pourge his floore, & shall gather the wheate into his barne, & shall burne the chaffe with vnquechable fyre. And many other thinges more exhorted he, & preached vnto ỳ people.

Mat 14. a *But Herode the Tetrarcha (whan he was rebuked of hym, because of Herodias his brothers wife, & for all ỳ euels ỳ Herode dyd) beside al this, he layed Jhon in preso.

Mat. 3. b. Mar. 1. a. Johã. 1. d. *And it fortuned whan all the people receaued baptyme, & whan IESVS also was baptysed, & prayed, that heauen opened, and the holy goost cam downe in a bodely shape lyke a doue vpon hym. And out of heauen there cam a voyce, whiche sayde: Thou art my deare sonne, in whome I delyte.

And IESVS was aboute thyrtie yeares
Mat. 13. g. Mar. 6 a. Luce. 4. c. Johã. 6. c. whan he beganne. *And he was taken for the sonne of Joseph, which was the sonne of Ely, whiche was the sonne of Mathat.

D Whiche was the sonne of Leui
which was the sonne of Melchi
which was the sonne of Janna
which was the sonne of Joseph
which was the sonne of Mathathias
which was the sonne of Amos
which was the sonne of Nahum
which was the sonne of Esly
which was the sonne of Nange
which was the sonne of Maath
which was the sonne of Mathathias
which was the sonne of Simei
which was the sonne of Joseph
which was the sonne of Juda
which was the sonne of Johanna
which was the sonne of Resa
which was the sonne of Zorobabell
which was the sonne of Salathiel
which was the sonne of Neri
which was the sonne of Melchi
which was the sonne of Abdi
which was the sonne of Cosam
which was the sonne of Elmadam
which was the sonne of Her
which was the sonne of Jesu
which was the sonne of Eliezer
which was the sonne of Jorem
which was the sonne of Mattha
which was the sonne of Leui
which was the sonne of Symeon
which was the sonne of Juda
which was the sonne of Joseph
which was the sonne of Jonam
which was the sonne of Eliachim
which was the sonne of Melcha
which was the sonne of Menam
which was the sonne of Mathathan
which was the sonne of Nathan
which was the sonne of Dauid
which was the sonne of Jesse
which was the sonne of Obed
which was the sonne of Boos
which was the sonne of Salmon
which was the sonne of Naasson
which was the sonne of Aminadab
which was the sonne of Aram
which was the sonne of Esrom
which was the sonne of Phares
which was the sonne of Juda
which was the sonne of Jacob
which was the sonne of Isaac
which was the sonne of Abraham
which was the sonne of Thara
which was the sonne of Nahor
which was the sonne of Serug
which was the sonne of Regu
which was the sonne of Peleg
which was the sonne of Eber
which was the sonne of Sala
which was the sonne of Caynan
which was the sonne of Arphachsad
which was the sonne of Sem
which was the sonne of Noe
which was the sonne of Lamech
which was the sonne of Mathusalah
which was the sonne of Enoch
which was the sonne of Jared
which was the sonne of Mahalcel
which was the sonne of Renan
which was the sonne of Enos
which was the sonne of Seth
which was the sonne of Adam
which was the sonne of God.

IEsus ful of the holy goost, cam agayne from Jordane, and was led of the spyrete in to wyldernesse, and forty dayes longe was he tempted of the deuell.
* And in those dayes dyd he eate nothyng. And whan they were ended, he hongred afterwarde. And the deuell sayde vnto hym: yf thou be the sonne of God, commaunde this stone, that it be breade. And IESVS answered and sayde vnto hym: It is wrytten, * Man shall not lyue by bread onely, but by euery worde of God, and the deuell toke hym vp in to an hyghe mountayne, & shewed vnto hym all the kyngdomes of the whole worlde in the twynckelynge of an eye, and sayde vnto hym: All thys power wyll I gene vnto the, and the glory therof, for it is geuen ouer vnto me, and I geue it to whom I wil. yf thou now wilt worshippe me, they shal all be thyn. IESVS answered him, & said: Auoyde fro me thou Sathan. It is wrytte * Thou shalt worshyppe the LORDE thy God, and hym onely shalt thou serue.
And he caryed hym to Jerusalem, & set hym vpon a pynacle of the temple, & sayde vnto him: yf thou be the sonne of God, cast thy selfe downe from hence. For it is wrytte * he shall geue hys angels charge ouer ỹ, to kepe the, and with their handes they shal bere the vp, that thou dashe not thy fote agaynst a stone. And IESVS answered, and sayd vnto hym It is sayd: * Thou shalt not tempte the LORDE thy God. And whan the deuell had ended al the temptacions, he departed from hym for a season.
** And IESVS cam agayn in the power of the spyrete in to Galile. And the fame of hym was noysed thorow out all the region rounde aboute. And he taught in their synagoges, & was commended of euery man.
* And he came vnto Nazareth wher he was nourysed, & as his costume was, he wet in to the synagoge vpon the Sabbath, and stode vp for to rede. Then was there delyuered hym the * boke of the prophete Esay And whan he had turned ouer the boke, he found the place where it is wrytte: * The spyrete of the LORDE is vpon me, because he hath anoynted me: to preache the Gospell vnto the poore hath he sent me: to heale the broken harted: to preach delyueraunce to ỹ captyue, and sight to the blynde: and frely to set at lyberty them that are brused: and to preach the acceptable yeare of the LORD,
And whan he had closed the boke, he gaue it agayne to the mynyster, and sat hym downe. And the eyes of all that were in the Synagoge, were fastened on hym. And he beganne to saye vnto them: Thys daye is thys scrypture fulfylled in youre eares.
* And they all gaue hym wytnesse, and wondred at the gracious wordes, which proceaded out of hys mouth. † And they sayde: * Is not thys Josephs sonne? Mat.13.g Marc.6.a Joha.6.e
And he sayde vnto them: Doutles ye wyll saye vnto me thys prouerbe: Physician, heale thy selfe. For how greate thynges haue we herde done at Capernaum? Do the same here also in thyne owne countre. But he sayde: * Verely I saye vnto you, ther is no prophet accepted in hys owu countre. Mat.13.g Marc.6.a Joha.4.e
Neuertheles of a treuth I saye vnto you: * There were many wydowes in Israel in the tyme of Elyas, whan the heauen was shut thre yeares, and syx monethes, and whan there was greate derth in all the lond and to none of them was Elias sent, but only vnto Sarepta of ỹ Sydonyans to a wydow. * And many lepers were there in Israel in the tyme of Eliseus the prophet, and none of them was clensed, saue onely Naaman of Syria. 3.reg.17.a 4.Reg.5.b
And as many as were in the synagoge whan they herde that, were fylled wyth wrath. And they rose vp, and thrust hun out of the cyte, and ledde hym vp to the edge of the hyll wherupon theyr cyte was buylded that they myght cast hym down headlynge But he wente hys waye thorow the myddest of them. † And * came to Capernaum a cyte of Galile, and taught them vpon the Sabbathes. * And they wondred at hys doctrine, for hys preachynge was with power. Mat.4.b Marc.1.b Joha.2.b Mat.7.c Luce.2.g
* And in the synagoge there was a man possessed wyth a foule deuell, and he cryed loude, and sayde: Let me alone, what haue we to do wyth the thou IESV of Nazareth? Art thou come to destroye vs? I knowe the who thou art, euen the Holy of God. And IESVS rebuked hym, and sayde: Holde thy tunge, and departe out of hym. And the deuel threw him in ỹ middest among the, & departed fro him, & dyd him no harme: & there came a feare ouer the al, & they spake amog the selues, & sayde: What maner of thynge is this? he cōmaundeth the foule spyretes wt auctorite & power, and they depart out And the fame of hym was noysed thorowe out al the places of the countre round about. Marc.1.a
† * And he rose vp out of the synagoge, & came in to Symons house. And Symos mother in lawe was taken wt a great feuer Mat.8.b Marc.1.d

and they prayed hym for her. And he wente vnto her, and commaũded the feuer. And it lefte her, and immediatly she rose vp, and ministred vnto them.

Mat.8.b. marr.1.c. * And whan the sonne was gone downe, all they that had sycke of dyuerse dyseases, brought them vnto hym. And he layde hys handes vpon euery one of them, and made Marc.3.b. them whole. * The deuels also departed out of many, crienge and sayenge: Thou art CHRIST the sonne of God. And he rebuked them, and suffred them not to speake for they knewe that he was CHRIST. But whan it was daye, he wente out in to a desert place. And the people sought him, that he shulde not departe from them. But he sayde vnto them: I must preache the Gospell of the kyngdome of God to other cities also: ✠ For therto am I sent. And he preached in the synagoges of Galile.

The.v. Chapter. ✠

A Mat.4.c Marc.1.b IT came to passe that the people prealled vpon hym to heat the worde of God, and he stode by the lake of Genazareth, and sawe two shyppes stonde by the lake syde: but the fyshers were gone out of them and had washed theyr nettes. Then wente he in to one of the shyppes, which was Symons, and prayed hym, that he wold thrust out a lytle from the londe. And he sat hym downe, and taught the people out of the shyppe.

And whan he had lefte of talkynge, he sayde vnto Symon: Launch out in to the depe, and let shyppe youre nettes to make a draught. And Symon answered, & sayde vnto hym: Master we haue laboured al the nyght, and taken nothynge. But vpon thy worde, I wyll lowse the net. And whã they had so done, they toke a greate multytude of fyshes: and theyr nette brake. And they made sygnes to theyr felowes which were in the other shyppe, that they shulde come and helpe them. And they came and fylled both the shyppes full, so that they sonke.

B Whan Symon Peter sawe that, he fell downe at IESVS knees, and sayde: LORDE, go fro me, for I am a synful man: For he was astonnyed, and all that were with hym, at this draught of fyshes which they toke, and so were Iames and Jhon also the sonnes of Zebede, which were Symons cõpanyons. And IESVS sayde vnto Symon: Feare not, for from hence forth thou shalt take men. And they brought the shyppes to londe * and lefte all, and folowed hym. ✠ Mat.4.c

* And it fortuned as he was in a cyte, beholde there was a man ful of leprosy. Whã he sawe IESVS, he fell vpon hys face, & desought hym, and sayde: LORDE, yf thou wylt, thou canst make me cleane. And he stretched out hys hond, and touched hym, and sayde: I wyl, be thou cleane. And immediatly the leprosy departed from hym. And he charged hym, that he shulde tell no man but go thy waye (sayde he) and shewe thy selfe vnto the preste, and offre for thy clensynge, as * Moses commaunded, for a wytnes vnto them. But the fame of hym wente out farther abrode, and there came much people together, to heare him, and to be healed by him from theyr sycknesses. And he departed in to the wyldernesses and gaue hym selfe to prayer. Mat.8.b Marc.1.c Luc.5.c Leui.14.c

✠ * And it fortuned vpon a daye that he taught, and there sat the Phariseis and scribes, whyche were come out of all the townes of Galile and Jewry, and from Jerusalem, and the power of the LORDE went from hym, and healed euery man. And beholde, certayne men brought vpon a bedde a man that had the palsye, and they sought how they myght bryng hym in, and laye him before hym. And whan they coulde not fynde by what waye they might bryng him in (for the people) they clymmed vp to the roppe of the house, and let hym downe thorow the tylynge wyth the bedde, amonge them before IESVS. And whã he sawe their fayth he sayde vnto hym: Man thy synnes are forgeuen the. And the scribes and Pharyses begynne to thynke, and sayde: What is he thys, þ speaketh blasphemy? * Who can forgeue synnes, but onely God. C Mat.9.b Marc.2.c Luc.5.c Esa.43.c Mat.9.c and.c

Neuertheleese whan IESVS perceaued theyr thoughtes, he answered and sayd vnto them: What thynke ye in youre hartes? Whether is easyer to saye: Thy synnes are forgeuen the. Or to saye: Aryse and walke. * But that ye maye knowe, that the sonne of man hath power to forgeue synnes vpõ earthe, he sayde vnto the sycke of palsye: I saye vnto the: Aryse, take vp thy bedde, and go hom. And immediatly he rose vp before them, and toke vp the bedde that he had lyen vpon, and wente home, and prayse God. And they were all astonnyed, and gaue God the prayse, and were fylled wyth feare, and sayde: We haue sene maruaylous thynges to daye. ✠ Mat.9.c Marc.2.c Luc.5.c Joha.c D

* And after warde he wente out and sawe a Publican named Leui, syttynge at the re Mat.9.c Marc.2.c Luc.5.c

nate of costume, and he sayde vnto hym: folowe me. And he lefte all, rose vp, and folowed hym: And Leui made hym a greate feast in hys house. And many publycans, & other sat wyth hym at the table. And the scribes and Pharisees murmured agaynst his disciples, and sayde: * Wherfore do ye eate and drynke wyth publycans and synners? And IESVS answered, and sayde vnto them: The whole nede not the physycians, but they that are sycke. * I am not come to call the ryghteous, but synners to repentaunce.

* But they sayde vnto hym. Wherfore Mat.9.a. Mar.2.a. Luc.5.a. Mat.9.b. Mar.2.b. Luc.5.b. Mat.9.c. Mar.2.c. Luc.5.c. Mat.9.d. Mar.2.d. Luc.5.d. Mat.9.e. Mar.2.e. Luc.5.e. Mat.9.f. Mar.2.f. Luc.5.f. Mat.9.g. Mar.2.g. Luc.5.g. Mat.9.h. Mar.2.h. Luc.5.h. Mat.9.i. Mar.2.i. Luc.5.i. Mat.9.k. Mar.2.k. Luc.5.k. Mat.9.l. Mar.2.l. Luc.5.l. Mat.9.m. Mar.2.m. Luc.5.m. Mat.9.n. Mar.2.n. Luc.5.n. Mat.9.o. Mar.2.o. Luc.5.o. Mat.9.p. Mar.2.p. Luc.5.p. Mat.9.q. Mar.2.q. Luc.5.q. Mat.9.r. Mar.2.r. Luc.5.r. Mat.9.s. Mar.2.s. Luc.5.s. Mat.9.t. Mar.2.t. Luc.5.t. Mat.9.u. Mar.2.u. Luc.5.u. Mat.9.v. Mar.2.v. Luc.5.v. Mat.9.x. Mar.2.x. Luc.5.x. Mat.9.y. Mar.2.y. Luc.5.y. Mat.9.z. Mar.2.z. Luc.5.z. Mat.9.aa. Mar.2.aa. Luc.5.aa. Mat.9.bb. Mar.2.bb. Luc.5.bb. Mat.9.cc. Mar.2.cc. Luc.5.cc. Mat.9.dd. Mar.2.dd. Luc.5.dd. Mat.9.ee. Mar.2.ee. Luc.5.ee. Mat.9.ff. Mar.2.ff. Luc.5.ff. Mat.9.gg. Mar.2.gg. Luc.5.gg. Mat.9.hh. Mar.2.hh. Luc.5.hh. Mat.9.ii. Mar.2.ii. Luc.5.ii. Mat.9.kk. Mar.2.kk. Luc.5.kk. Mat.9.ll. Mar.2.ll. Luc.5.ll. Mat.9.mm. Mar.2.mm. Luc.5.mm. Mat.9.nn. Mar.2.nn. Luc.5.nn. Mat.9.oo. Mar.2.oo. Luc.5.oo. Mat.9.pp. Mar.2.pp. Luc.5.pp. Mat.9.qq. Mar.2.qq. Luc.5.qq. Mat.9.rr. Mar.2.rr. Luc.5.rr. Mat.9.ss. Mar.2.ss. Luc.5.ss. Mat.9.tt. Mar.2.tt. Luc.5.tt. Mat.9.uu. Mar.2.uu. Luc.5.uu. Mat.9.xx. Mar.2.xx. Luc.5.xx. Mat.9.yy. Mar.2.yy. Luc.5.yy. Mat.9.zz. Mar.2.zz. Luc.5.zz. Mat.9.aaa. Mar.2.aaa. Luc.5.aaa. Mat.9.bbb. Mar.2.bbb. Luc.5.bbb. Mat.9.ccc. Mar.2.ccc. Luc.5.ccc. Mat.9.ddd. Mar.2.ddd. Luc.5.ddd. Mat.9.eee. Mar.2.eee. Luc.5.eee. Mat.9.fff. Mar.2.fff. Luc.5.fff. Mat.9.ggg. Mar.2.ggg. Luc.5.ggg. Mat.9.hhh. Mar.2.hhh. Luc.5.hhh. Mat.9.iii. Mar.2.iii. Luc.5.iii. Mat.9.kkk. Mar.2.kkk. Luc.5.kkk. Mat.9.lll. Mar.2.lll. Luc.5.lll. Mat.9.mmm. Mar.2.mmm. Luc.5.mmm. Mat.9.nnn. Mar.2.nnn. Luc.5.nnn. Mat.9.ooo. Mar.2.ooo. Luc.5.ooo. Mat.9.ppp. Mar.2.ppp. Luc.5.ppp. Mat.9.qqq. Mar.2.qqq. Luc.5.qqq. Mat.9.rrr. Mar.2.rrr. Luc.5.rrr. Mat.9.sss. Mar.2.sss. Luc.5.sss. Mat.9.ttt. Mar.2.ttt. Luc.5.ttt. Mat.9.uuu. Mar.2.uuu. Luc.5.uuu. Mat.9.xxx. Mar.2.xxx. Luc.5.xxx. Mat.9.yyy. Mar.2.yyy. Luc.5.yyy. Mat.9.zzz. Mar.2.zzz. Luc.5.zzz. Mat.9.aaaa. Mar.2.aaaa. Luc.5.aaaa. Mat.9.bbbb. Mar.2.bbbb. Luc.5.bbbb. Mat.9.cccc. Mar.2.cccc. Luc.5.cccc. Mat.9.dddd. Mar.2.dddd. Luc.5.dddd. Mat.9.eeee. Mar.2.eeee. Luc.5.eeee. Mat.9.ffff. Mar.2.ffff. Luc.5.ffff. Mat.9.gggg. Mar.2.gggg. Luc.5.gggg. Mat.9.hhhh. Mar.2.hhhh. Luc.5.hhhh. Mat.9.iiii. Mar.2.iiii. Luc.5.iiii. Mat.9.kkkk. Mar.2.kkkk. Luc.5.kkkk. Mat.9.llll. Mar.2.llll. Luc.5.llll. Mat.9.mmmm. Mar.2.mmmm. Luc.5.mmmm. Mat.9.nnnn. Mar.2.nnnn. Luc.5.nnnn. Mat.9.oooo. Mar.2.oooo. Luc.5.oooo. Mat.9.pppp. Mar.2.pppp. Luc.5.pppp. Mat.9.qqqq. Mar.2.qqqq. Luc.5.qqqq. Mat.9.rrrr. Mar.2.rrrr. Luc.5.rrrr. Mat.9.ssss. Mar.2.ssss. Luc.5.ssss. Mat.9.tttt. Mar.2.tttt. Luc.5.tttt. Mat.9.uuuu. Mar.2.uuuu. Luc.5.uuuu. Mat.9.xxxx. Mar.2.xxxx. Luc.5.xxxx. Mat.9.yyyy. Mar.2.yyyy. Luc.5.yyyy. Mat.9.zzzz. Mar.2.zzzz. Luc.5.zzzz. Mat.9.aaaaa. Mar.2.aaaaa. Luc.5.aaaaa. Mat.9.bbbbb. Mar.2.bbbbb. Luc.5.bbbbb. Mat.9.ccccc. Mar.2.ccccc. Luc.5.ccccc. Mat.9.ddddd. Mar.2.ddddd. Luc.5.ddddd. Mat.9.eeeee. Mar.2.eeeee. Luc.5.eeeee. Mat.9.fffff. Mar.2.fffff. Luc.5.fffff. Mat.9.ggggg. Mar.2.ggggg. Luc.5.ggggg. Mat.9.hhhhh. Mar.2.hhhhh. Luc.5.hhhhh. Mat.9.iiiii. Mar.2.iiiii. Luc.5.iiiii. Mat.9.kkkkk. Mar.2.kkkkk. Luc.5.kkkkk. Mat.9.lllll. Mar.2.lllll. Luc.5.lllll. Mat.9.mmmmm. Mar.2.mmmmm. Luc.5.mmmmm. Mat.9.nnnnn. Mar.2.nnnnn. Luc.5.nnnnn. Mat.9.ooooo. Mar.2.ooooo. Luc.5.ooooo. Mat.9.ppppp. Mar.2.ppppp. Luc.5.ppppp. Mat.9.qqqqq. Mar.2.qqqqq. Luc.5.qqqqq. Mat.9.rrrrr. Mar.2.rrrrr. Luc.5.rrrrr. Mat.9.sssss. Mar.2.sssss. Luc.5.sssss. Mat.9.ttttt. Mar.2.ttttt. Luc.5.ttttt. Mat.9.uuuuu. Mar.2.uuuuu. Luc.5.uuuuu. Mat.9.xxxxx. Mar.2.xxxxx. Luc.5.xxxxx. Mat.9.yyyyy. Mar.2.yyyyy. Luc.5.yyyyy. Mat.9.zzzzz. Mar.2.zzzzz. Luc.5.zzzzz. Mat.9.aaaaaa. Mar.2.aaaaaa. Luc.5.aaaaaa. Mat.9.bbbbbb. Mar.2.bbbbbb. Luc.5.bbbbbb. Mat.9.cccccc. Mar.2.cccccc. Luc.5.cccccc. Mat.9.dddddd. Mar.2.dddddd. Luc.5.dddddd. Mat.9.eeeeee. Mar.2.eeeeee. Luc.5.eeeeee. Mat.9.ffffff. Mar.2.ffffff. Luc.5.ffffff. Mat.9.gggggg. Mar.2.gggggg. Luc.5.gggggg. Mat.9.hhhhhh. Mar.2.hhhhhh. Luc.5.hhhhhh. Mat.9.iiiiii. Mar.2.iiiiii. Luc.5.iiiiii. Mat.9.kkkkkk. Mar.2.kkkkkk. Luc.5.kkkkkk. Mat.9.llllll. Mar.2.llllll. Luc.5.llllll. Mat.9.mmmmmm. Mar.2.mmmmmm. Luc.5.mmmmmm. Mat.9.nnnnnn. Mar.2.nnnnnn. Luc.5.nnnnnn. Mat.9.oooooo. Mar.2.oooooo. Luc.5.oooooo. Mat.9.pppppp. Mar.2.pppppp. Luc.5.pppppp. Mat.9.qqqqqq. Mar.2.qqqqqq. Luc.5.qqqqqq. Mat.9.rrrrrr. Mar.2.rrrrrr. Luc.5.rrrrrr. Mat.9.ssssss. Mar.2.ssssss. Luc.5.ssssss. Mat.9.tttttt. Mar.2.tttttt. Luc.5.tttttt. Mat.9.uuuuuu. Mar.2.uuuuuu. Luc.5.uuuuuu. Mat.9.xxxxxx. Mar.2.xxxxxx. Luc.5.xxxxxx. Mat.9.yyyyyy. Mar.2.yyyyyy. Luc.5.yyyyyy. Mat.9.zzzzzz. Mar.2.zzzzzz. Luc.5.zzzzzz. Mat.9.aaaaaaa. Mar.2.aaaaaaa. Luc.5.aaaaaaa. Mat.9.bbbbbbb. Mar.2.bbbbbbb. Luc.5.bbbbbbb. Mat.9.ccccccc. Mar.2.ccccccc. Luc.5.ccccccc. Mat.9.ddddddd. Mar.2.ddddddd. Luc.5.ddddddd. Mat.9.eeeeeee. Mar.2.eeeeeee. Luc.5.eeeeeee. Mat.9.fffffff. Mar.2.fffffff. Luc.5.fffffff. Mat.9.ggggggg. Mar.2.ggggggg. Luc.5.ggggggg. Mat.9.hhhhhhh. Mar.2.hhhhhhh. Luc.5.hhhhhhh. Mat.9.iiiiiii. Mar.2.iiiiiii. Luc.5.iiiiiii. Mat.9.kkkkkkk. Mar.2.kkkkkkk. Luc.5.kkkkkkk. Mat.9.lllllll. Mar.2.lllllll. Luc.5.lllllll. Mat.9.mmmmmmm. Mar.2.mmmmmmm. Luc.5.mmmmmmm. Mat.9.nnnnnnn. Mar.2.nnnnnnn. Luc.5.nnnnnnn. Mat.9.ooooooo. Mar.2.ooooooo. Luc.5.ooooooo. Mat.9.ppppppp. Mar.2.ppppppp. Luc.5.ppppppp. Mat.9.qqqqqqq. Mar.2.qqqqqqq. Luc.5.qqqqqqq. Mat.9.rrrrrrr. Mar.2.rrrrrrr. Luc.5.rrrrrrr. Mat.9.sssssss. Mar.2.sssssss. Luc.5.sssssss. Mat.9.ttttttt. Mar.2.ttttttt. Luc.5.ttttttt. Mat.9.uuuuuuu. Mar.2.uuuuuuu. Luc.5.uuuuuuu. Mat.9.xxxxxxx. Mar.2.xxxxxxx. Luc.5.xxxxxxx. Mat.9.yyyyyyy. Mar.2.yyyyyyy. Luc.5.yyyyyyy. Mat.9.zzzzzzz. Mar.2.zzzzzzz. Luc.5.zzzzzzz. Mat.9.aaaaaaaa. Mar.2.aaaaaaaa. Luc.5.aaaaaaaa. Mat.9.bbbbbbbb. Mar.2.bbbbbbbb. Luc.5.bbbbbbbb. Mat.9.cccccccc. Mar.2.cccccccc. Luc.5.cccccccc. Mat.9.dddddddd. Mar.2.dddddddd. Luc.5.dddddddd. Mat.9.eeeeeeee. Mar.2.eeeeeeee. Luc.5.eeeeeeee. Mat.9.ffffffff. Mar.2.ffffffff. Luc.5.ffffffff. Mat.9.gggggggg. Mar.2.gggggggg. Luc.5.gggggggg. Mat.9.hhhhhhhh. Mar.2.hhhhhhhh. Luc.5.hhhhhhhh. Mat.9.iiiiiiii. Mar.2.iiiiiiii. Luc.5.iiiiiiii. Mat.9.kkkkkkkk. Mar.2.kkkkkkkk. Luc.5.kkkkkkkk. Mat.9.llllllll. Mar.2.llllllll. Luc.5.llllllll. Mat.9.mmmmmmmm. Mar.2.mmmmmmmm. Luc.5.mmmmmmmm. Mat.9.nnnnnnnn. Mar.2.nnnnnnnn. Luc.5.nnnnnnnn. Mat.9.oooooooo. Mar.2.oooooooo. Luc.5.oooooooo. Mat.9.pppppppp. Mar.2.pppppppp. Luc.5.pppppppp. Mat.9.qqqqqqqq. Mar.2.qqqqqqqq. Luc.5.qqqqqqqq. Mat.9.rrrrrrrr. Mar.2.rrrrrrrr. Luc.5.rrrrrrrr. Mat.9.ssssssss. Mar.2.ssssssss. Luc.5.ssssssss. Mat.9.tttttttt. Mar.2.tttttttt. Luc.5.tttttttt. Mat.9.uuuuuuuu. Mar.2.uuuuuuuu. Luc.5.uuuuuuuu. Mat.9.xxxxxxxx. Mar.2.xxxxxxxx. Luc.5.xxxxxxxx. Mat.9.yyyyyyyy. Mar.2.yyyyyyyy. Luc.5.yyyyyyyy. Mat.9.zzzzzzzz. Mar.2.zzzzzzzz. Luc.5.zzzzzzzz. Mat.9.aaaaaaaaa. Mar.2.aaaaaaaaa. Luc.5.aaaaaaaaa. Mat.9.bbbbbbbbb. Mar.2.bbbbbbbbb. Luc.5.bbbbbbbbb. Mat.9.ccccccccc. Mar.2.ccccccccc. Luc.5.ccccccccc. Mat.9.ddddddddd. Mar.2.ddddddddd. Luc.5.ddddddddd. Mat.9.eeeeeeeee. Mar.2.eeeeeeeee. Luc.5.eeeeeeeee. Mat.9.fffffffff. Mar.2.fffffffff. Luc.5.fffffffff. Mat.9.ggggggggg. Mar.2.ggggggggg. Luc.5.ggggggggg. Mat.9.hhhhhhhhh. Mar.2.hhhhhhhhh. Luc.5.hhhhhhhhh. Mat.9.iiiiiiiii. Mar.2.iiiiiiiii. Luc.5.iiiiiiiii. Mat.9.kkkkkkkkk. Mar.2.kkkkkkkkk. Luc.5.kkkkkkkkk. Mat.9.lllllllll. Mar.2.lllllllll. Luc.5.lllllllll. Mat.9.mmmmmmmmm. Mar.2.mmmmmmmmm. Luc.5.mmmmmmmmm. Mat.9.nnnnnnnnn. Mar.2.nnnnnnnnn. Luc.5.nnnnnnnnn. Mat.9.ooooooooo. Mar.2.ooooooooo. Luc.5.ooooooooo. Mat.9.ppppppppp. Mar.2.ppppppppp. Luc.5.ppppppppp. Mat.9.qqqqqqqqq. Mar.2.qqqqqqqqq. Luc.5.qqqqqqqqq. Mat.9.rrrrrrrrr. Mar.2.rrrrrrrrr. Luc.5.rrrrrrrrr. Mat.9.sssssssss. Mar.2.sssssssss. Luc.5.sssssssss. Mat.9.ttttttttt. Mar.2.ttttttttt. Luc.5.ttttttttt. Mat.9.uuuuuuuuu. Mar.2.uuuuuuuuu. Luc.5.uuuuuuuuu. Mat.9.xxxxxxxxx. Mar.2.xxxxxxxxx. Luc.5.xxxxxxxxx. Mat.9.yyyyyyyyy. Mar.2.yyyyyyyyy. Luc.5.yyyyyyyyy. Mat.9.zzzzzzzzz. Mar.2.zzzzzzzzz. Luc.5.zzzzzzzzz. Mat.9.aaaaaaaaaa. Mar.2.aaaaaaaaaa. Luc.5.aaaaaaaaaa. Mat.9.bbbbbbbbbb. Mar.2.bbbbbbbbbb. Luc.5.bbbbbbbbbb. Mat.9.cccccccccc. Mar.2.cccccccccc. Luc.5.cccccccccc. Mat.9.dddddddddd. Mar.2.dddddddddd. Luc.5.dddddddddd. Mat.9.eeeeeeeeee. Mar.2.eeeeeeeeee. Luc.5.eeeeeeeeee. Mat.9.ffffffffff. Mar.2.ffffffffff. Luc.5.ffffffffff. Mat.9.gggggggggg. Mar.2.gggggggggg. Luc.5.gggggggggg. Mat.9.hhhhhhhhhh. Mar.2.hhhhhhhhhh. Luc.5.hhhhhhhhhh. Mat.9.iiiiiiiiii. Mar.2.iiiiiiiiii. Luc.5.iiiiiiiiii. Mat.9.kkkkkkkkkk. Mar.2.kkkkkkkkkk. Luc.5.kkkkkkkkkk. Mat.9.llllllllll. Mar.2.llllllllll. Luc.5.llllllllll. Mat.9.mmmmmmmmmm. Mar.2.mmmmmmmmmm. Luc.5.mmmmmmmmmm. Mat.9.nnnnnnnnnn. Mar.2.nnnnnnnnnn. Luc.5.nnnnnnnnnn. Mat.9.oooooooooo. Mar.2.oooooooooo. Luc.5.oooooooooo. Mat.9.pppppppppp. Mar.2.pppppppppp. Luc.5.pppppppppp. Mat.9.qqqqqqqqqq. Mar.2.qqqqqqqqqq. Luc.5.qqqqqqqqqq. Mat.9.rrrrrrrrrr. Mar.2.rrrrrrrrrr. Luc.5.rrrrrrrrrr. Mat.9.ssssssssss. Mar.2.ssssssssss. Luc.5.ssssssssss. Mat.9.tttttttttt. Mar.2.tttttttttt. Luc.5.tttttttttt. Mat.9.uuuuuuuuuu. Mar.2.uuuuuuuuuu. Luc.5.uuuuuuuuuu. Mat.9.xxxxxxxxxx. Mar.2.xxxxxxxxxx. Luc.5.xxxxxxxxxx. Mat.9.yyyyyyyyyy. Mar.2.yyyyyyyyyy. Luc.5.yyyyyyyyyy. Mat.9.zzzzzzzzzz. Mar.2.zzzzzzzzzz. Luc.5.zzzzzzzzzz. Mat.9.aaaaaaaaaaa. Mar.2.aaaaaaaaaaa. Luc.5.aaaaaaaaaaa. Mat.9.bbbbbbbbbbb. Mar.2.bbbbbbbbbbb. Luc.5.bbbbbbbbbbb. Mat.9.ccccccccccc. Mar.2.ccccccccccc. Luc.5.ccccccccccc. Mat.9.ddddddddddd. Mar.2.ddddddddddd. Luc.5.ddddddddddd. Mat.9.eeeeeeeeeee. Mar.2.eeeeeeeeeee. Luc.5.eeeeeeeeeee. Mat.9.fffffffffff. Mar.2.fffffffffff. Luc.5.fffffffffff. Mat.9.ggggggggggg. Mar.2.ggggggggggg. Luc.5.ggggggggggg. Mat.9.hhhhhhhhhhh. Mar.2.hhhhhhhhhhh. Luc.5.hhhhhhhhhhh. Mat.9.iiiiiiiiiii. Mar.2.iiiiiiiiiii. Luc.5.iiiiiiiiiii. Mat.9.kkkkkkkkkkk. Mar.2.kkkkkkkkkkk. Luc.5.kkkkkkkkkkk. Mat.9.lllllllllll. Mar.2.lllllllllll. Luc.5.lllllllllll. Mat.9.mmmmmmmmmmm. Mar.2.mmmmmmmmmmm. Luc.5.mmmmmmmmmmm. Mat.9.nnnnnnnnnnn. Mar.2.nnnnnnnnnnn. Luc.5.nnnnnnnnnnn. Mat.9.ooooooooooo. Mar.2.ooooooooooo. Luc.5.ooooooooooo. Mat.9.ppppppppppp. Mar.2.ppppppppppp. Luc.5.ppppppppppp. Mat.9.qqqqqqqqqqq. Mar.2.qqqqqqqqqqq. Luc.5.qqqqqqqqqqq. Mat.9.rrrrrrrrrrr. Mar.2.rrrrrrrrrrr. Luc.5.rrrrrrrrrrr. Mat.9.sssssssssss. Mar.2.sssssssssss. Luc.5.sssssssssss. Mat.9.ttttttttttt. Mar.2.ttttttttttt. Luc.5.ttttttttttt. Mat.9.uuuuuuuuuuu. Mar.2.uuuuuuuuuuu. Luc.5.uuuuuuuuuuu. Mat.9.xxxxxxxxxxx. Mar.2.xxxxxxxxxxx. Luc.5.xxxxxxxxxxx. Mat.9.yyyyyyyyyyy. Mar.2.yyyyyyyyyyy. Luc.5.yyyyyyyyyyy. Mat.9.zzzzzzzzzzz. Mar.2.zzzzzzzzzzz. Luc.5.zzzzzzzzzzz. Mat.9.aaaaaaaaaaaa. Mar.2.aaaaaaaaaaaa. Luc.5.aaaaaaaaaaaa. Mat.9.bbbbbbbbbbbb. Mar.2.bbbbbbbbbbbb. Luc.5.bbbbbbbbbbbb. Mat.9.cccccccccccc. Mar.2.cccccccccccc. Luc.5.cccccccccccc. Mat.9.dddddddddddd. Mar.2.dddddddddddd. Luc.5.dddddddddddd. Mat.9.eeeeeeeeeeee. Mar.2.eeeeeeeeeeee. Luc.5.eeeeeeeeeeee. Mat.9.ffffffffffff. Mar.2.ffffffffffff. Luc.5.ffffffffffff. Mat.9.gggggggggggg. Mar.2.gggggggggggg. Luc.5.gggggggggggg. Mat.9.hhhhhhhhhhhh. Mar.2.hhhhhhhhhhhh. Luc.5.hhhhhhhhhhhh. Mat.9.iiiiiiiiiiii. Mar.2.iiiiiiiiiiii. Luc.5.iiiiiiiiiiii. Mat.9.kkkkkkkkkkkk. Mar.2.kkkkkkkkkkkk. Luc.5.kkkkkkkkkkkk. Mat.9.llllllllllll. Mar.2.llllllllllll. Luc.5.llllllllllll. Mat.9.mmmmmmmmmmmm. Mar.2.mmmmmmmmmmmm. Luc.5.mmmmmmmmmmmm. Mat.9.nnnnnnnnnnnn. Mar.2.nnnnnnnnnnnn. Luc.5.nnnnnnnnnnnn. Mat.9.oooooooooooo. Mar.2.oooooooooooo. Luc.5.oooooooooooo. Mat.9.pppppppppppp. Mar.2.pppppppppppp. Luc.5.pppppppppppp. Mat.9.qqqqqqqqqqqq. Mar.2.qqqqqqqqqqqq. Luc.5.qqqqqqqqqqqq. Mat.9.rrrrrrrrrrrr. Mar.2.rrrrrrrrrrrr. Luc.5.rrrrrrrrrrrr. Mat.9.ssssssssssss. Mar.2.ssssssssssss. Luc.5.ssssssssssss. Mat.9.tttttttttttt. Mar.2.tttttttttttt. Luc.5.tttttttttttt. Mat.9.uuuuuuuuuuuu. Mar.2.uuuuuuuuuuuu. Luc.5.uuuuuuuuuuuu. Mat.9.xxxxxxxxxxxx. Mar.2.xxxxxxxxxxxx. Luc.5.xxxxxxxxxxxx. Mat.9.yyyyyyyyyyyy. Mar.2.yyyyyyyyyyyy. Luc.5.yyyyyyyyyyyy. Mat.9.zzzzzzzzzzzz. Mar.2.zzzzzzzzzzzz. Luc.5.zzzzzzzzzzzz. Mat.9.aaaaaaaaaaaaa. Mar.2.aaaaaaaaaaaaa. Luc.5.aaaaaaaaaaaaa. Mat.9.bbbbbbbbbbbbb. Mar.2.bbbbbbbbbbbbb. Luc.5.bbbbbbbbbbbbb. Mat.9.ccccccccccccc. Mar.2.ccccccccccccc. Luc.5.ccccccccccccc. Mat.9.ddddddddddddd. Mar.2.ddddddddddddd. Luc.5.ddddddddddddd. Mat.9.eeeeeeeeeeeee. Mar.2.eeeeeeeeeeeee. Luc.5.eeeeeeeeeeeee. Mat.9.fffffffffffff. Mar.2.fffffffffffff. Luc.5.fffffffffffff. Mat.9.ggggggggggggg. Mar.2.ggggggggggggg. Luc.5.ggggggggggggg. Mat.9.hhhhhhhhhhhhh. Mar.2.hhhhhhhhhhhhh. Luc.5.hhhhhhhhhhhhh. Mat.9.iiiiiiiiiiiii. Mar.2.iiiiiiiiiiiii. Luc.5.iiiiiiiiiiiii. Mat.9.kkkkkkkkkkkkk. Mar.2.kkkkkkkkkkkkk. Luc.5.kkkkkkkkkkkkk. Mat.9.lllllllllllll. Mar.2.lllllllllllll. Luc.5.lllllllllllll. Mat.9.mmmmmmmmmmmmm. Mar.2.mmmmmmmmmmmmm. Luc.5.mmmmmmmmmmmmm. Mat.9.nnnnnnnnnnnnn. Mar.2.nnnnnnnnnnnnn. Luc.5.nnnnnnnnnnnnn. Mat.9.ooooooooooooo. Mar.2.ooooooooooooo. Luc.5.ooooooooooooo. Mat.9.ppppppppppppp. Mar.2.ppppppppppppp. Luc.5.ppppppppppppp. Mat.9.qqqqqqqqqqqqq. Mar.2.qqqqqqqqqqqqq. Luc.5.qqqqqqqqqqqqq. Mat.9.rrrrrrrrrrrrr. Mar.2.rrrrrrrrrrrrr. Luc.5.rrrrrrrrrrrrr. Mat.9.sssssssssssss. Mar.2.sssssssssssss. Luc.5.sssssssssssss. Mat.9.ttttttttttttt. Mar.2.ttttttttttttt. Luc.5.ttttttttttttt. Mat.9.uuuuuuuuuuuuu. Mar.2.uuuuuuuuuuuuu. Luc.5.uuuuuuuuuuuuu. Mat.9.xxxxxxxxxxxxx. Mar.2.xxxxxxxxxxxxx. Luc.5.xxxxxxxxxxxxx. Mat.9.yyyyyyyyyyyyy. Mar.2.yyyyyyyyyyyyy. Luc.5.yyyyyyyyyyyyy. Mat.9.zzzzzzzzzzzzz. Mar.2.zzzzzzzzzzzzz. Luc.5.zzzzzzzzzzzzz. Mat.9.aaaaaaaaaaaaaa. Mar.2.aaaaaaaaaaaaaa. Luc.5.aaaaaaaaaaaaaa. Mat.9.bbbbbbbbbbbbbb. Mar.2.bbbbbbbbbbbbbb. Luc.5.bbbbbbbbbbbbbb. Mat.9.cccccccccccccc. Mar.2.cccccccccccccc. Luc.5.cccccccccccccc. Mat.9.dddddddddddddd. Mar.2.dddddddddddddd. Luc.5.dddddddddddddd. Mat.9.eeeeeeeeeeeeee. Mar.2.eeeeeeeeeeeeee. Luc.5.eeeeeeeeeeeeee. Mat.9.ffffffffffffff. Mar.2.ffffffffffffff. Luc.5.ffffffffffffff. Mat.9.gggggggggggggg. Mar.2.gggggggggggggg. Luc.5.gggggggggggggg. Mat.9.hhhhhhhhhhhhhh. Mar.2.hhhhhhhhhhhhhh. Luc.5.hhhhhhhhhhhhhh. Mat.9.iiiiiiiiiiiiii. Mar.2.iiiiiiiiiiiiii. Luc.5.iiiiiiiiiiiiii. Mat.9.kkkkkkkkkkkkkk. Mar.2.kkkkkkkkkkkkkk. Luc.5.kkkkkkkkkkkkkk. Mat.9.llllllllllllll. Mar.2.llllllllllllll. Luc.5.llllllllllllll. Mat.9.mmmmmmmmmmmmmm. Mar.2.mmmmmmmmmmmmmm. Luc.5.mmmmmmmmmmmmmm. Mat.9.nnnnnnnnnnnnnn. Mar.2.nnnnnnnnnnnnnn. Luc.5.nnnnnnnnnnnnnn. Mat.9.oooooooooooooo. Mar.2.oooooooooooooo. Luc.5.oooooooooooooo. Mat.9.pppppppppppppp. Mar.2.pppppppppppppp. Luc.5.pppppppppppppp. Mat.9.qqqqqqqqqqqqqq. Mar.2.qqqqqqqqqqqqqq. Luc.5.qqqqqqqqqqqqqq. Mat.9.rrrrrrrrrrrrrr. Mar.2.rrrrrrrrrrrrrr. Luc.5.rrrrrrrrrrrrrr. Mat.9.ssssssssssssss. Mar.2.ssssssssssssss. Luc.5.ssssssssssssss. Mat.9.tttttttttttttt. Mar.2.tttttttttttttt. Luc.5.tttttttttttttt. Mat.9.uuuuuuuuuuuuuu. Mar.2.uuuuuuuuuuuuuu. Luc.5.uuuuuuuuuuuuuu. Mat.9.xxxxxxxxxxxxxx. Mar.2.xxxxxxxxxxxxxx. Luc.5.xxxxxxxxxxxxxx. Mat.9.yyyyyyyyyyyyyy. Mar.2.yyyyyyyyyyyyyy. Luc.5.yyyyyyyyyyyyyy. Mat.9.zzzzzzzzzzzzzz. Mar.2.zzzzzzzzzzzzzz. Luc.5.zzzzzzzzzzzzzz. Mat.9.aaaaaaaaaaaaaaa. Mar.2.aaaaaaaaaaaaaaa. Luc.5.aaaaaaaaaaaaaaa. Mat.9.bbbbbbbbbbbbbbb. Mar.2.bbbbbbbbbbbbbbb. Luc.5.bbbbbbbbbbbbbbb. Mat.9.ccccccccccccccc. Mar.2.ccccccccccccccc. Luc.5.ccccccccccccccc. Mat.9.ddddddddddddddd. Mar.2.ddddddddddddddd. Luc.5.ddddddddddddddd. Mat.9.eeeeeeeeeeeeeee. Mar.2.eeeeeeeeeeeeeee. Luc.5.eeeeeeeeeeeeeee. Mat.9.fffffffffffffff. Mar.2.fffffffffffffff. Luc.5.fffffffffffffff. Mat.9.ggggggggggggggg. Mar.2.ggggggggggggggg. Luc.5.ggggggggggggggg. Mat.9.hhhhhhhhhhhhhhh. Mar.2.hhhhhhhhhhhhhhh. Luc.5.hhhhhhhhhhhhhhh. Mat.9.iiiiiiiiiiiiiii. Mar.2.iiiiiiiiiiiiiii. Luc.5.iiiiiiiiiiiiiii. Mat.9.kkkkkkkkkkkkkkk. Mar.2.kkkkkkkkkkkkkkk. Luc.5.kkkkkkkkkkkkkkk. Mat.9.lllllllllllllll. Mar.2.lllllllllllllll. Luc.5.lllllllllllllll. Mat.9.mmmmmmmmmmmmmmm. Mar.2.mmmmmmmmmmmmmmm. Luc.5.mmmmmmmmmmmmmmm. Mat.9.nnnnnnnnnnnnnnn. Mar.2.nnnnnnnnnnnnnnn. Luc.5.nnnnnnnnnnnnnnn. Mat.9.ooooooooooooooo. Mar.2.ooooooooooooooo. Luc.5.ooooooooooooooo. Mat.9.ppppppppppppppp. Mar.2.ppppppppppppppp. Luc.5.ppppppppppppppp. Mat.9.qqqqqqqqqqqqqqq. Mar.2.qqqqqqqqqqqqqqq. Luc.5.qqqqqqqqqqqqqqq. Mat.9.rrrrrrrrrrrrrrr. Mar.2.rrrrrrrrrrrrrrr. Luc.5.rrrrrrrrrrrrrrr. Mat.9.sssssssssssssss. Mar.2.sssssssssssssss. Luc.5.sssssssssssssss. Mat.9.ttttttttttttttt. Mar.2.ttttttttttttttt. Luc.5.ttttttttttttttt. Mat.9.uuuuuuuuuuuuuuu. Mar.2.uuuuuuuuuuuuuuu. Luc.5.uuuuuuuuuuuuuuu. Mat.9.xxxxxxxxxxxxxxx. Mar.2.xxxxxxxxxxxxxxx. Luc.5.xxxxxxxxxxxxxxx. Mat.9.yyyyyyyyyyyyyyy. Mar.2.yyyyyyyyyyyyyyy. Luc.5.yyyyyyyyyyyyyyy. Mat.9.zzzzzzzzzzzzzzz. Mar.2.zzzzzzzzzzzzzzz. Luc.5.zzzzzzzzzzzzzzz. Mat.9.aaaaaaaaaaaaaaaa. Mar.2.aaaaaaaaaaaaaaaa. Luc.5.aaaaaaaaaaaaaaaa. Mat.9.bbbbbbbbbbbbbbbb. Mar.2.bbbbbbbbbbbbbbbb. Luc.5.bbbbbbbbbbbbbbbb. Mat.9.cccccccccccccccc. Mar.2.cccccccccccccccc. Luc.5.cccccccccccccccc. Mat.9.dddddddddddddddd. Mar.2.dddddddddddddddd. Luc.5.dddddddddddddddd. Mat.9.eeeeeeeeeeeeeeee. Mar.2.eeeeeeeeeeeeeeee. Luc.5.eeeeeeeeeeeeeeee. Mat.9.ffffffffffffffff. Mar.2.ffffffffffffffff. Luc.5.ffffffffffffffff. Mat.9.gggggggggggggggg. Mar.2.gggggggggggggggg. Luc.5.gggggggggggggggg. Mat.9.hhhhhhhhhhhhhhhh. Mar.2.hhhhhhhhhhhhhhhh. Luc.5.hhhhhhhhhhhhhhhh. Mat.9.iiiiiiiiiiiiiiii. Mar.2.iiiiiiiiiiiiiiii. Luc.5.iiiiiiiiiiiiiiii. Mat.9.kkkkkkkkkkkkkkkk. Mar.2.kkkkkkkkkkkkkkkk. Luc.5.kkkkkkkkkkkkkkkk. Mat.9.llllllllllllllll. Mar.2.llllllllllllllll. Luc.5.llllllllllllllll. Mat.9.mmmmmmmmmmmmmmmm. Mar.2.mmmmmmmmmmmmmmmm. Luc.5.mmmmmmmmmmmmmmmm. Mat.9.nnnnnnnnnnnnnnnn. Mar.2.nnnnnnnnnnnnnnnn. Luc.5.nnnnnnnnnnnnnnnn. Mat.9.oooooooooooooooo. Mar.2.oooooooooooooooo. Luc.5.oooooooooooooooo. Mat.9.pppppppppppppppp. Mar.2.pppppppppppppppp. Luc.5.pppppppppppppppp. Mat.9.qqqqqqqqqqqqqqqq. Mar.2.qqqqqqqqqqqqqqqq. Luc.5.qqqqqqqqqqqqqqqq. Mat.9.rrrrrrrrrrrrrrrr. Mar.2.rrrrrrrrrrrrrrrr. Luc.5.rrrrrrrrrrrrrrrr. Mat.9.ssssssssssssssss. Mar.2.ssssssssssssssss. Luc.5.ssssssssssssssss. Mat.9.tttttttttttttttt. Mar.2.tttttttttttttttt. Luc.5.tttttttttttttttt. Mat.9.uuuuuuuuuuuuuuuu. Mar.2.uuuuuuuuuuuuuuuu. Luc.5.uuuuuuuuuuuuuuuu. Mat.9.xxxxxxxxxxxxxxxx. Mar.2.xxxxxxxxxxxxxxxx. Luc.5.xxxxxxxxxxxxxxxx. Mat.9.yyyyyyyyyyyyyyyy. Mar.2.yyyyyyyyyyyyyyyy. Luc.5.yyyyyyyyyyyyyyyy. Mat.9.zzzzzzzzzzzzzzzz. Mar.2.zzzzzzzzzzzzzzzz. Luc.5.zzzzzzzzzzzzzzzz. Mat.9.aaaaaaaaaaaaaaaaa. Mar.2.aaaaaaaaaaaaaaaaa. Luc.5.aaaaaaaaaaaaaaaaa. Mat.9.bbbbbbbbbbbbbb

that are full, for ye shall honger. Wo vnto you that laugh here, for ye shall wepe, and waple. Wo vnto you whā euery man prayseth you, Euen so dyd theyr fathers vnto the false prophetes also.

But I saye vnto you that heare: Loue youre enemyes: do good vnto thē that hate you: blesse them that curse you: praye for thē that wrongfully trouble you. And who so smyteth the on the one cheke, offre hym ꝑ
Mat. 5. e other also. * And who so taketh away thy cloake, forbyd hym not thy cote also. Who soeuer axeth of the geue hym, and who so taketh awaye that thine is, axe it not agayne.

Tob. 4. c. * And as ye wolde that men shulde do
Eccl. 31. b vnto you, euen so do ye vnto them likewise.
Mat. 7. a. * And yf ye loue them that loue you
D
Mat. 5. c. what thanke haue ye therfore? For synners also loue theyr louers. And yf ye do good for youre good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whō ye hope to receaue, what thanke haue ye therfore? For synners also lende vnto synners, that they maye receaue as much againe. But rather loue ye youre enemyes, do good, and lende, lokynge for nothynge therof agayn: so shall youre rewarde be great, and ye shal be the chyldren of the Hyghest, for he is kynde, euen to the vnthankfull & to ꝑ euell.

Mat. 14. c and. 18. c. ✝ ✝ Be ye therfore mercyfull, as youre father also is mercyfull. Judge not, and ye shall not be iudged, condempne not, and ye shall not be condemned. Forgeue and ye
Pro. 11. c. shall be forgeuen. * Geue, and to you shal be geuen. A good measure, prested downe, shaken together, and runnynge ouer, shall
Mat. 7. a. Marc. 4. c men geue in to youre bosome. * For wyth what measure ye meet, wyth the same shall it be measured to you agayne.

Mat. 15. b. * And he sayde a symilitude vnto them. Can the blynde shewe the waye to ꝑ blynde? Do they not both then fall in to the dyche?
Mat. 10. c. * The dyscyple is not aboue his master.
Joh. 13. b. But who so euer is perfecte, the same shalbe
Mat. 7. a. as hys master. * But why seyst thou a moate in thy brothers eye, and consyderest not ꝑ beame, ꝑ is in thyn own eye? Or how cāste thou say vnto thy brother: Hold styl bro ther, I wyl plucke ꝑ moate out of thyn eye, and thou thy self seyst not ꝑ beame in thyne owne eye? Thou ypocryte. Fyrst cast the beame out of thyne owne eye, and thē shalt thou se clearly to pull the moate out of thy brothers eye. ✝

E
Mat. 7. b. * For it is no good tre, that bryngeth
and. 12. b. forth euell frute: and no euell tre, that bryngeth forth good frute. Euery tre is knowne by hys frute. For men gather not figges of thornes, nor grapes of bushes. A good man out of the good treasure of hys harte, bryngeth forth that whiche is good: and an euell man out of the euell treasure of hys harte, bryngeth forth that whiche is euell. * For Mat. 12. b
of the abundaunce of the harte, the mouth speaketh.

* But why call ye me LORDE LORDE, & do not that I saye vnto you? Who Mat. 7. b and. 12. b Jam. 1. c
soeuer commeth vnto me, and heareth my wordes, and doth them, I wyl shewe you to whome he is lyke: He is lyke vnto a man, whiche buylded a house, and dygged depe, and layed the foundacion vpon a rocke. When the waters came, the flondes beate vpon that house, and could not move it: for it was grounded vpon the rocke. But he that heareth, and doth not, is lyke vnto a man that buylded hys house vpon ꝑ earth wythout foundacyon, and the streames beat vpon it, and it fell immediatly, and greate was the fall of that house.

The. vii. Chapter.

When he had ended his talking I
vnto the people he wente in to Joh. 4. d
Capernaum, and a captaynes seruaunt laye deade sycke, whō he loued. When he herde of IESVS, he sente the elders of the Jewes vnto hym, and prayed hym, that he wolde come, and make hys seruaunt whole. But when they came to IESVS, they besought hym, instantly, and sayd: He is worthy that thou shuldest shewe this for hym, for he loueth oure people, and hath buylded vs the synnoge. And IESVS wente wyth them.

Now when they were not farre from the house, the captayne sent frendes vnto hym, sayenge vnto hym: Oh LORDE trouble not thy selfe, I am not worthy, that thou shuldest enter vnder my rofe. And therfore I thought not my selfe worthy to come to the but speake the worde, and my seruaunt shal be whole. For I my selfe am a man, subiect to the higher auctorite, and haue souldiers vnder me. And I saye vnto one: Go, and he goeth. And to another: come, and he commeth. And to my seruaunt do thys, and he doeth it. When IESVS herde that, he marueyled at hym, and turned hym about, and sayde vnto the people that folowed hym, I saye vnto you. So greate fayth haue I not found, no not in Israel. And when they ꝑ were sent came home agayne, they found the seruaunt that was sycke whole.

And it fortuned afterwarde, that he
went in to a cyte called Naim. And many
of hys disciples went with hym, and much
people. Whan he came nye to the gate of
the cyte, beholde, there was caryed out one
dead, whiche was the onely sonne of hys
mother, and she was a wedowe, and muche
people of the cyte, went with her. And whan
the LORDE sawe her, he hadde compassy-
on her, and sayde vnto her: Wepe not.
And he came nye, and touched the coffyn.
And they that dyd beare hym stode styll,
And he sayde: yonge man, I saye vnto
the, Aryse. And * the deade sat vp, and be-
ganne to speake. And he delyuered hym
vnto hys mother. And there came a feare
on them all, and they praysed God, & sayde:
A great Prophete is rysen vp amonge vs,
and God hath visyted his people.

And this fame of hym was noysed in
all Jewrye, and in all the regyons that laye
rounde aboute.

And the disciples of Jhon shewed hym
of all these thynges. * And Jhon called vn-
to hym two of hys disciples, and sent them
vnto IESVS sayenge: Arte thou he that
shall come, or shall we loke for anothes?
Whan the men came to hym, they sayde:
Jhon the baptyst hathe sente vs vnto the,
sayeng: Arte thou he that shall come, or shal
we loke for another?

In the same houre healed he manye
from sycknesses and plages, and from euell
spretes, and vnto many that were blynde,
he gaue syght. And IESVS answered,
and sayd vnto them: Go youre waye: shewe
Jhon, what ye haue sene and herde. * The
blynde se, the halteynge go, the lepers are
clensed, the deafe heare, the deade aryse.
And the Gospel is preached vnto ꝑ poore,
and blessed is he, that is not offended at me.

Whan the messaungers of Jhon were
departed, IESVS beganne to speake vnto
the people concernynge Jhon: What are
ye gone out for to se in the wyldernesse?
Wolde ye se a rede, that is shaken with the
wynde? Or what are ye gone out for to se?
Wolde ye se a man clothed in soft rayment?
Beholde they that are gorgeously araied,
and lyue delycately, are in kynges courtes.
Or what are ye gone out for to se? Wolde
ye se a Prophet? yee I saye vnto you: one
that is more then a Prophet. This is he of
whome it is wrytten: * Beholde I sende my
messaunger before thy face, whiche shall
prepare thy waye before the. For I saye
vnto you: Amonge them that are borne of
wemen, there is no greatter prophete then
Jhon the baptyst. Notwithstandynge he
that is lesse in the kyngdome of God, is
greater than he.

And all the people that herde hym, and D
the publicans iustifyed God, and were bap-
tysed, with the baptyme of Jhon. But the
Pharyses and scrybes despysed the coun-
sell of God agaynste them selues, and were
not baptysed of hym. * But the LORDE Mat.11.a.
sayde: Where vnto shall I lyken the men
of this generacyon? And whome are they
lyke? They are lyke vnto chyldren whiche
sytte in the markette: and crye one to ano-
ther, and saye: We haue pyped vnto you,
and ye haue not daunced, we haue mour-
ned vnto you, and ye haue not wepte.
For Jhon the Baptyste came, and * dyd Mat.3.a.
eate no bread, and dranke no wyne, and
ye saye: he hathe the deuell. The sonne
of man is come, eateth and drynketh, and
ye saye: This man is a glutton and a
wyne bybber, a frende of publicans, and
synners. And wysdome is iustifyed of hyr
chyldren.

** And one of the Pharyses desy- Mat.26.a
red hym, that he wolde eate with hym. Mar.14.a
And he wente in to the house, and sat hym
downe at the table. * And beholde, there Joh.12.a.
was in the cyte a woman whiche was a
synner. When she knewe that IESVS sat
at the table in the Pharyses house, she
brought a bore with oyntemente, and stode
behynde at hys fete, and wepte, and be-
ganne to water his fete with teares, and
to drye them with the heares of hyr head, &
kissed his fete, & anoynted them w̄ oyntmet.

But whan ꝑ Pharyse whiche had called E
hym, sawe ꝑ, he spake wtin him selfe, & sayd: Luce.5.a.
If this mā were a prophete, he wold knowe
who, & what maner of woman this is that
toucheth hym, for she is a synner. And IE-
SVS answered, & sayd vnto hym: Symon.
I haue somwhat to saye vnto the. He sayde:
Master say on. A certayne lender had two
detters, the one ought fyue hundreth pens,
the other fyftye: but when they had nothing
to paye, he forgaue thē both. Tell me, which
of them wyll loue hym moost? Symon an-
swered, & sayd: He, (I suppose) to whome he
forgaue moost. Then sayde he vnto hym:
Thou hast iudged ryght.

And he turned hym to the woman and
sayde vnto Symon: Seyst thou this wo-
man? I am come in to thyne house, thou
hast geuen me no water vnto my fete, but
she hath watred my fete w̄ teares, & dryed

the with the heeres of hir head: Thou hast geuen me no kysse but she(sens the tyme she came in)hath not ceassed to kysse me fete. Thou hastenot anoynted my head w oyle, but she hath anoynted me head with oyntment. Therfore I saye vnto the: Many synnes are forgeue her, for she hath loued much But vnto whom lesse is forgeuen the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table wyth him, beganne to saie within them selues: What is he this, that forgeueth synnes also? But he sayde vnto the woman: Thy fayth hath saued the. Go thy waye in peace. ✠

The.viii. Chapter.

AND it fortuned afterward that he wente thorow the cities and townes, and preached, & shewed the Gospell of the kyngdom of God, and the twelfe w hym

Luc.25.b. * And certayne wemen also whom he healed from euell spretes and infyrmities: Namely, Mary * which is called Magdalene Luc.24.a. out of whome wente seuen deuels, and Joanna the wyfe of Chusa Herodes stewarde and Susanna, and many other, that mynystred vnto them of theyr substaunce.

Mat.13.a. Mark.4.a ✠✠ Now whan much people was gathered together, and hasted vnto hym out of the cyties, he spake by a symilitude. There wente out a sower to sowe his sede, & whyle he was sowynge, some fell by the waye syde and was troden vnder fote, and the foules of the ayre dyd eate it vp. And some fell on the stone, and whan it was spronge vp, it wythred awaye, because it had no moystenes. And some fell among thornes, and the thornes sprange vp with it, and choked it. And some fell vpon a good grounde, and sprange and bare frute an hundreth folde. Whan he sayde this, he cried: Who so hath eares to heare, let hym heare.

B * And hys disciples axed hym, and said Mat.13.b. Mark.4.a What similitude is this? And he sayde: Vnto you it is geuen to knowe the misteries of the kyngdome of God, but vnto other in Esa.6.b. parables, * that though they se it, they should not se it, & though they heare it, they should not vnderstonde.

This is the parable: the sede is ꝑ worde of God: Is for those that are by the waye syde, they are they that heare it, afterwarde commeth the deuell, and taketh awaye the worde out of theyr hartes, that they shulde not beleue, and be saued. But they on the stone, are suche as whan they heare it, receaue the worde with ioye: and these haue no rote: they beleue for a whyle, and in the tyme of temptacion they fal awaye. Is for it that fell amonge the thornes are suche as heare it, and go forth amonge the cares ryches, & voluptuousnesses of this lyfe, & are choked and bryngе forth no frute. But that on the good grounde, are they ꝑ heare the worde, and kepe it in a pure good hart, and bryngе forth frute in patience. ✠

* No man lyghteth a candell, and co- Mat. Mar. Luc. uereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candelstycke, that such as go in, may se lyght. * For ther Mat. is nothynge hyd, that shall not be openly Mar. shewed: and there is nothinge secrete, that shall not be knowen and come to lyghte. Take hede therfore how ye heare.

* For who so hath vnto hym shalbe geuen Mat. Mar. Luc. but who so hath not, from hym shalbe taken awaye, euen the same that he thynketh to haue.

There wente vnto hym his mother and C his brethren, and coulde not come at hym for the people. And it was tolde hym.

* Thy mother & thy brethren stonde wyth Mat. Mar. out, and wolde se the. But he answered and sayde vnto them. My mother and my brethren are those, which heare the word of God, and do it.

✠✠ And it fortuned vpon a certayn day Mat. that he wente in to a shyppe, and his disci- Mar. ples with hym, and he sayde vnto them: Let vs passe ouer to the other side of ꝑ lake And they thrust of from the londe. And as they sayled, he slepte. And there came a storme of wynd vpon the lake, and the wawes fell vpon them, and they stode in greate ieopardy. Then went they vnto hym, and waked hym vp, and sayde: Master, master, we perysshe. Then he arose, and rebuked the wynde, and the tempest of water, and they ceassed, and it wared calme. But he sayde vnto them: where is youre fayth? Neuertheles they were afrayed, and wondred, and sayde one to another: what is he thys? For he commaundeth the wyndes and the water, and they are obedient vnto hym. ✠

* And they sayled forth into the countre of Mat. Mar. the Gadarenytes, whiche is ouer agaynst Galyle.

And when he wente out to londe, there D met hym out of the cyte a man, whiche had a deuell longe tyme, & dyd weare no clothes and tarved in no house, but in the graues.

Nevertheles whan he sawe IESVS, he cryed and fell downe before hym, and cryed loude and sayde: What have I to do with the IESVS, the sonne of the hyest God? I beseke the, that thou wylt not tormente me. For he commaunded the vnclene spyrite, that he shulde departe out of the man, for he hadde plaged hym a longe season. And he was bounde with chaynes, and kepte with fetters, and he brake the bondes in sonder and was draven of the deuell in to the wyldernesse.

And IESVS ared hym and sayde: What is thy name? He sayde: Legion. for there were many deuels entred in to hym. And they besought hym, that he wolde not commaunde them to go into the depe. * But ther was there a greate heerde of swyne fedynge vpon the mountayne, and they besoughte hym, that he wolde geue them leaue, to entre in to the same. And he gaue them leaue. Then departed the deuels out of the man, and entred in to the swyne. And the heerde rushed headlynges with a storme in to the lake, and were drowned. But whan the heerdemen sawe what hadde chaunced, they fledde, and tolde it in the cyte and in the villages.

Then wente they out, for to se what was done, and came to IESVS, and founde the man (out of whome the deuils were departed) syttynge at IESVS fete, clothed, and in hys ryghte mynde, and they were afrayed. And they that hadde sene it, tolde them howe he possessed was healed. And the whole multytude of the countrey of the Gadarenes besoughte hym, that he wolde departe from them, for there was a greate feare come vpon them. * And he gatte hym in to the shyppe, and turned agayne. And the man out of whome the deuels were departed, besoughte hym, that he myght be with hym. But IESVS sente hym awaye, and sayde: Go home agayne, and shewe how great thynges God hathe done for the. And he wente hys waye and preached throughe out all the cytie, howe great thynges IESVS had done for hym.

* And it fortuned whan IESVS came agayne, the people receaued hym, for they wayted for hym. And beholde, there came a man named Jairus, (and he was a ruler of the synagoge) and fell at IESVS fete, and besoughte hym, that he wolde come in to his house. For he had but one doughter (vpon a twelfe yeare of age) and she laye at the poynte of deathe. And as he wente, the people thronged hym. * And a woman Mat. 9. c. Mar. 5. c. hauynge the bloudye yssue twelfe yeares, (whyche hadde spente all hyr substaunce vpon Phisicyans, and coulde be healed of none) came behynde, and touched the hemme of hys garmente, and immediatly hyr yssue of bloude was staunched.

And IESVS sayde: Who hathe touched me? But whan they all denyed, Peter sayde: and they that were with hym: Mayster, the people thronge the, and thruste the, and thou sayest: Who hathe touched me? IESVS sayd: Some bodye hathe touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hydde, she came trembelyng, and fell downe before hym, and tolde hym before all the people, for what cause she hadde touched hym, and howe she was healed immedyatly. And he sayd vnto her: Doughter, be of good comforte, thy fayth hath made the whole, go thy waye in peace.

* Whyle he yet spake, there came Mat. 9. c. Mar. 5. b. one from the ruler of the Synagoges house, and sayd vnto hym: Thy doughter is deade, dysease not the mayster. Whan IESVS herde that, he answerd hym, and sayde: Feare not, beleue onely, and she shall be made whole. But whan he came in to the house, he suffred no man to go in saue Peter, and James, and Jhon, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deade, but * sleepeth. And they laughed hym to scorne, knowynge well that she was deade. But he thruste them all out, and toke her by the hande, and cryed, and sayde: Mayden aryse. And hyr spyrite came agayne, and she arose strayghte waye. And he commaũded to gyue her meate.

Joh. 11. b.

And hyr elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

The.ix.Chapter.

Mat.10.a Marc.3.b and.6.a. Luce.6.b.

AND he called the twelfe together, and gaue them power and auctorite ouer all deuels, and that they might heale diseases. And he sent them oute to preache the kyngdome of God, & to heale the sycke, and sayde vnto them: * Ye shall take Mat.6.a. Luce.10.a. nothynge with you by the waye, neither staffe, scrippe, nor breade, nor money, nor haue two coates. And in to what house so euer ye entre, there abyde, tyll ye go thence. * And who Mat.10.b Mar.6.b. Actu.13.c. soeuer receaueth you not, depart out of the same cytie, and shake of the duste from your fete for a wytnesse ouer them. And they departed, and wente thorowe the townes, preachynge the Gospell, and healynge euery where.

* Herode the Tetrarcha herde of Mat.14.a Mar.6.b. all that was done by hym. And he toke care, for so muche as it was sayde of some: Jhon is risen agayne frome the deade. Of some: Elias hathe appeared. Of some: One of the olde prophetes is risen agayne. And Herode sayde: Jhon haue I beheaded, who is thys then, of whome I heare suche thynges? And he desyred to se hym.

* And the Apostles came agayne, and tolde hym howe greate thynges Mat.14.b Mar.6.b. Joh.6.a. they hadde done. And he toke them to hym, and wente asyde in to a solitarye place by the cytie called Bethsaida. Whan the people knewe of it, they folowed hym. And he receaued them, and spake vnto them of the kyngdome of God, and healed suche as hadde nede therof. But the day beganne to go downe.

Then came the twelfe to hym, and sayde vnto hym: Lette the people departe from the, that they may go in to the townes rounde aboute, and in to the villages, where they maye fynde lodgynge and meate, for we are here in the wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue no more but fyue loaues and two fysshes. Excepte we shulde go and bye meate for so muche people (for there were vpon a fyue thousande men.) But he sayde vnto hys disciples: Cause them to sytte downe by fyftyes in a companye. And they dyd so, and made them all to syt downe. Then toke he the fyue loaues and two fysshes, and loked vp towarde heauen, and sayd grace ouer them, and gaue them to the disciples to set them before the people. * And they dyd eate, and were all satisfyed. And there were taken vp of that remayned to them twelfe basketes full of broken meate.

* And it fortuned whan he was alone at hys prayer, and hys disciples with hym, he axed them, and sayde: Whome saye the people that I am? They answered, and sayde: They saye, Thou arte Jhon the Baptyste. Some that thou arte Elias. Some: that one of the olde prophetes is risen agayne. But he sayde vnto them: Whome saye ye that I am? Then answered Symon Peter and sayde: * Thou arte that CHRIST of God. And he charged them straytely, and commaunded them, that they shulde tell this vnto no man, and sayde: * For the sonne of man must suffre many thynges, and be caste out of the Elders and of the hye prestes, and scribes, and be put to deathe and rise agayne the thyrde day.

* Then sayde he vnto them all: If ony man wyll folowe me, lette hym denye hym selfe, and take vp his crosse daply, and folowe me.

* For who soeuer wyll saue his lyfe, shall loose it. But who so loseth his lyfe for my sake, shall saue it. For what auauntage hathe a man, though he wane the whole worlde, and loseth hym selfe, or runneth in dammage of hym selfe? * Who so is ashamed of me and of my sayenges, of hym shall the sonne of man also be ashamed, whan he cōmeth in his glory, and in the glory of his father, and of the holy angels. * I saye vnto you of a trueth, there be some of them þ stonde

hym, which shal not tayst of death, tyll they
se the kyngdome of God.

And it foꝛtuned, that about an eyght
dayes after these woꝛdes, he toke vnto him
Peter, Jhon, and James, and wente vp
into a mounte foꝛ to pꝛaye. And as he
prayed, the shape of his countenaunce was
chaiged of another fashion, & his garmẽt
was whyte, & shyned: & beholde, two men
talked with hym. Whiche were Moses &
Elyas, that appeared gloꝛyously, & spake
of his departynge, which he shulde fulfyll
at Jerusalem. As foꝛ Peter and them that
were with him, they were full of slepe. But
whan they awoke, they sawe his gloꝛy, &
the two men stondynge with hym.

And it chaunsed, whan they departed
from hym, Peter sayd vnto IESVS: Ma-
ster, here is good beynge foꝛ vs. Let vs
make thꝛe tabernacles: one foꝛ the, one
foꝛ Moses, and one foꝛ Elyas, and wyste
not what he sayde. But whyle he thus
spake, there came a cloude, and ouershā-
dowed them. And they were afrayed when
the cloude couered them. And out of the
cloude there came a voyce, whiche sayde:
This is my deare sonne, *heare him. And
whyle this voyce came to passe they foũde
IESVS alone. And they kepte it close, and
told no man in those dayes ony of y thyn-
ges whiche they had sene.

And it chaũsed on y next day after, whã
they came downe from y mount, much peo
ple met him: & beholde a man amonge the
people cryed out, & said: Maister, I beseke
the, loke vpon my sõne, foꝛ he is myne onely
sone: beholde, the spꝛete taketh hym, & so-
denly he cryeth, & he teareth hym, that he
foameth, and with payne departeth he from
hym, whan he hathe rente hym. And I be-
sought thy disciples to caste hym out, and
they coulde not. Then answered IESVS
and sayd: O thou vnfaythfull and croked
generacyon, howe longe shall I be with
you, and suffre you? Bꝛynge hether thy
sonne. And whan he came to hym, the de-
uell rent hym and tare hym. But IESVS
rebuked the foule spꝛete, and healed the
childe, and delyuered hym to his father a-
gayne. *And they were all amased at the
myghtye powꝛer of God.

And whyle they wondꝛed euery one at al
thinges which he dyd, he said vnto his dis-
ciples: Cõpꝛehende these sayenges in your
eares. *Foꝛ the sonne of man must be de-
liuered in to y hãdes of me. But they wyst
not what that woꝛde meaned, & it was hyd
frõ them, that they vnderstode it not. And
they were afrayed to aꝛe hym of y woꝛde,
*There came a thought also amõge them,
which of them shulde be the greatest. But
whan IESVS sawe the thoughtes of theyꝛ
hart, he toke a chylde, and set him harde by
him, & sayde vnto them: *Who soeuer re-
ceaueth this chylde in my name, receaueth
me: & who soeuer receaueth me, receaueth
hym that sent me. *But who so is the least
amonge you all, the same shalde great.

Then answered Jhon, and sayde: Ma-
ster, we sawe one dꝛyue out deuels in thy
name, and we foꝛbadde hym, foꝛ he fo-
loweth the not with vs. And IESVS sayd
vnto hym: foꝛbydde hym not: foꝛ he that is
not agaynste vs, is foꝛ vs.

And it foꝛtuned whan the tyme was ful-
fylled that he shulde be receaued vp from
hence, he turned his face to go strayght to
Jerusalem, & befoꝛe hym he sent messaun-
gers, whiche went theyꝛ waye, & came in to
a towne of y Samaritans to pꝛepare lod-
gyng foꝛ him. And they wolde not receaue
hym, because he had turned his face to go
to Jerusalem. But whã his disciples Ja-
mes & Jhon sawe that, they sayd: LORDE,
wylt thou, that we cõmaunde, that fyꝛe fall
downe from heauen, & consume them * as
Elyas dyd? Neuertheles IESVS turned
hym about, and rebuked them, and sayde:
Knowe ye not of what maner of spꝛete ye
are? The sonne of man is not come to de-
stroye mens soules, but to saue them. And
they went in to another towne.

** And it foꝛtuned as they went by the
waye, one sayde vnto hym: I wyll folowe
the, whether soeuer thou goest. And IESVS
sayde vnto hym: The foxes haue holes,
& the byꝛdes vnder the hauen haue nestes:
but the sonne of man hathe not wheron to
laye his hea de.

*And he sayd vnto another: Folowe me.
He sayd: Syꝛ, geue me leaue fyꝛste to go, &
bury my father. But IESVS said vnto hym:
*Let y dead bury their dead. But go thou
hy waye & pꝛeache the kyngdome of God.

And another sayde: Syꝛ, I wyll fo-
lowe the, * but gyue me leaue fyꝛst, to go
bydde them fare well, whiche are at home
in my house. IESVS sayde vnto hym:
*Who so putteth his hande to the plowe,
and loketh backe, is not mete foꝛ y kyng-
dome of God.

*mar.8.d and.9.d. Luce.2 g. and.18.d.
Mat.18.a. Mar.9.d. Luce.22.b.
Mat.10.d. Mar.9.e. Luce.10.d Joh.13.c.
Mat.20.d. Mar.9.d. and.10.e. Luce.22.d
f
4.Reg.1.d
Mat.8.d
Mat.8.c.
1.cui.11.d.
3.Re.19.d
2.Pe.2.d.

The.x.Chapter. ✣

AFterwarde the LORDE appoynted out other seuentye, and sente them two and two before hym in to euery cyte & place, whyther he hym selfe wolde come, and sayde vnto
Mat.9.b. them. * The harueſt is greate, but the labourers are fewe. Pray therfore the LORDE of the harueſt, to sende forthe labourers in to his harueſt.
Mat.10.c. * Go youre waye: beholde, I sende you forth as the lambes
Mat.6 a. amonge the wolues. * Beare nother wallet, nor scryppe, nor shues, and & salute no
Luc.9.a. man by the way. In to what soeuer house
4.Re.4.b ye entre, fyrste saye: Peace be in this house. And yf the chylde of peace be there, youre peace shall reste vpon hym. yf no, then shal your peace turne to you agayne. But tary ye styll in the same house, eatynge and drynkynge suche as they haue. For the labourer is worthye of hys rewarde. ✣

Go not from house to house, And in to what soeuer cytie ye entre, and they receaue you, eate suche thynges as are sette before you, And heale the sycke that are there, and saye vnto them: the kyngdome
Mat.10.b of God is come nye vnto you. * But in
Mar.6.b. to what soeuer cytie ye come, and they re-
Luce. 9 a. ceaue you not, go youre waye out in to the
Actu.13.c. and. 18. a. stretes of the same, and saye: Euen the very duste whyche cleaueth vpon vs of youre cyte, wype we of vpon you. But of this ye shall be sure, that the kyngdome of God was come nye vnto you: I saye vnto you: It shalbe easyer for Sodome in that day, then for that cyte.

B
Mat.11 d. * Woo vnto the Chorazin, woo vnto the Bethsayda, for yf the myracles whyche haue bene done amonge you, hadde bene done at Tyre and Sydon, they had done penaunce longe ago, syttyng in sackecloth and in asshes. Neuertheleſſe it shall be easyer for Tyre and Sydon at the iudgement, then for you. And thou Capernaum whiche art exalted vnto the heauen shalte
Mat.10.f. be thruste downe vnto hell. * He that hea-
Joh̄.13.c reth you, heareth me: and he that despyseth
Mar.9.d. you, despyseth me: but who so despyseth me, despyseth hym that sente me.

The seuentye came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde
Esa.14.b. vnto them: * I sawe Sathan fall downe
Apo.12.c. from heauen as lyghtenyng. Beholde, & I
2.mar.16.c. Actu.28.a. haue geuen you power to treade vpon the serpētes & scorpions, and ouer al power of the enemye, & nothyng shal hurte you. Neuertheles reioyce not ye in this, that the spyrites are subdued vnto you: but reioyce, * yf Phil. 4.po.1. C your names are wrytten in heauen.

* At the same houre reioyced IESVS in Mat. 11. spyrite, & sayde: I prayse the (O father, LORDE of heauen & earth) that thou haste hyd these thynges from the wyse and prudent, and haste opened them vnto babes. Euen so father, for so it pleased the. * All Mat. Joh. 3. thynges are geuen ouer vnto me of my father: * and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, & he to whom the sonne wyll open it. Mat. Joh. 1.3.10.

* And he turned him vnto his disciples, Mat. and sayd in especyall: Blessed are the eyes which se that ye se. For I saye vnto you: Many Prophetes & kynges, wolde haue sene the thynges that ye se, & haue not sene them: & to haue herde the thynges that ye heare, and haue not herde them.

* And beholde, there stode vp a scribe, & Mat. mar. tempted hym, & sayd: Mayster, what must I do, to enherete euerlastynge lyfe? He sayd vnto hym: What is wrytten in the lawe? Howe readeste thou? He answered & sayde: * Thou shalte loue thy LORDE God with Deu. all thy hart, with all thy soule, with all thy strength, & with all thy mynde, and * thy Leui. 19. c neyghbour as thy selfe: He said vnto hym: Thou hast answered ryght: this do, & thou shalt lyue. But he wolde haue iustyfyed hym selfe, and sayd vnto IESVS: Who is then my neyghboure?

The answered IESVS, & said: * A certayne D man went downe frō Jerusalem vnto Jericho, & fell amōge murtherers, which stryped hym out of his clothes, & wouded him, & went theyr waye, & lefte hym halfe dead. And by chaūce there came downe a preste the same way: & whan he sawe him, he passed by. And lyke wyse a Leuite, whā he came nye vnto ꝑ same place, & sawe hym, he passed by. But a Samaritan was goyng his iourney: & came that way, & whan he sawe him, he had compassyon vpon hym, wente vnto hym, bounde vp his woundes, and poured oyle and wyne therin, & lift him vp vpon his beast, and broughte hym in to the ynne, and made prouysion for hym. Upon the nexte daye whan he departed, he toke out two pens, and gaue them to ꝑ oost, and sayde vnto hym: Take cure of

hym, and what soeuer thou spendest more, I will paye it the, whan I come agayne. Whiche of these thre nowe (thynkest thou) was neyghbour vnto hym, that fell amõge the murtherers? He sayde: He that shewed mercy vpon hym. Then sayd IESVS vnto hym: Go thy way the, & do thou lykewyse. ¶

* It foztuned as they wente, that he entred in to a towne, where there was a woman named Martha, which receaued hym into hyz house. And she had a syster, called Mary, which *sat her downe at IESVS fete, & herkened vnto his wozde. But Martha made hyz selfe much to do, foz to serue hym, And she stepte vnto hym, & sayd: LORDE, carest thou not, þ my syster letteth me serue alone? Byd her therfoze, that she helpe me. But IESVS answered, and sayde vnto her: Martha Martha, thou takest thoughte, & combrest thy selfe aboute many thynges: * there is but one thynge nedefull, Mary hath chosen a good parte, whiche shall not be taken awaye from her. ¶

The. xi. Chapter.

AND it foztuned that he was in a place, and prayed. And whan he had ceassed, one of his disciples sayd vnto hym: LORDE, teache vs to praye, as Jhon also taught his disciples. He sayd vnto them: * Whan ye prayе, say: O our father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfylled vpon earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs oure synnes, foz we also forgyue al them that are debters vnto vs. And lede vs not in to temptacyon, but delyuer vs from euell.

And he sayd vnto them: which of you is it that hath a frende, & shulde go to hym at mydnyght, & saye vnto hym: frende, lende me thre loaues, foz a frende of myne is come to me out of þ way, & I haue nothyng to set before hym: & he within shulde answere and say: Disquyete me not, þ doze is shut already, & my children are wt me in the chamber, I can not ryse, & geue the. I saye vnto you: though he wold not aryse & geue hym, because he is his frende, yet because of his vnshamefast beggynge he wolde aryse, & geue hym as many as he neded.

* And I saye vnto you also: Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. Foz who soeuer axeth, he receaueth: and he that seketh, fyndeth: and to hym that knocketh, shall it be opened. ¶ If the sonne axe bread of any of you þ is a father, will he gyue hym a stone therfoze? Oz yf he axe a fysh, will he foz the fysshe, offre hym a serpente? Oz yf he axe an egge, will he proffer hym a scozpion? ¶ If ye then whiche are euell, can geue youre chyldren good gyftes, howe muche more shal the father of heauen geue þ holy spyrite vnto them that axe hym.

✣ * And he dzoue out a deuell that was domme: & it came to passe whan the deuell was departed out, the domme spake, & the people wondred. Mat.9.d. and.12.c.

* But some of them sayde, He dzyueth out the deuels, thozowe Belzebub the chefe of þ deuels. The other tempted hym, and desyred a token of hym from heauen. But he knewe they? thoughtes, & sayd vnto them: Euery kyngdome deuyded within it selfe, shalbe desolate, & one house shall fall vpon another. ¶ If Sathan then be at varyaunce within hym selfe, howe shall his kyngdome endure? Because ye say that I dzyue out deuels thozowe Belzebub. Mar.3.b.

And yf I dzyue out deuels thozowe Belzebub, by whome then do youre children dzyue them out? Therfoze shall they be your iudges. But yf I cast out the deuels by the fynger of God, then is the kyngdome of God come vnto you.

* Whan a stronge harnessed man kepeth his house, þ he possesseth is in peace: Mat.12.f.
* but whan a stronger then he cõmeth vpon hym, and ouercõmeth hym, he taketh from hym all his weapens, wherin he trusted, & deuydeth þ spoyle. He that is not with me, is agaynst me: & he that gathereth not with me, scatereth abzode. Colo.2.b.

* Whan the vncleane spyrite is gone out of a man, he walketh thozowe dzye places, seekynge reste, and fyndeth none. Then sayeth he: I will turne agayne in to my house from whence I went out. And whan he commeth, he fyndeth it swepte, and garnyshed. Then goeth he, and taketh vnto hym seuen other spyrites, wozse then hymselfe. And when they are entred, they dwell there. And the ende of that man is wozse then the begynnynge. Mat.12.d ¶

✣ And it foztuned whã he spake suche, a certayne woman amonge the people, lyfte vp her voyce, and sayde vnto hym: Blessed is the wombe that bare the, and the pappes that thou haste sucked. But he sayde: yee, blessed are they that heare þ wozde of God, and kepe it. ¶

Whã the people were gathered thicke to-

Mat.8.b. gether, he beganne to saye: * This is an
euell generacyon, they desyre a token and
there shall no token be geuen them, but the
Jone 2.a. and.3.b. token of the prophete Jonas. * For lyke as
Jonas was a token vnto the Niniuites,
so shall the sonne of man be vnto this gene-
racyon. The quene of the south shall aryse
at the iudgement of this generacyon, & shall
3 Re 10.a. condẽpne them: * for she came from ỹ ende
2.Par.9.a. of the worlde, to heare the wysedome of
Salomon. And beholde, here is one more
then Salomon. The men of Niniue shall
aryse at the iudgemente with this genera-
cyon, and shall condempne them: for they
dyd penaunce after ỹ preachyng of Jonas:
and beholde, here is one more then Jonas.
Mat. 5. b. * No man lyghteth a candell, and put-
Marc.4.b Luce.8.b. teth it in a preuye place, nether vnder a
bussheil, but vpon a candelstycke, that they
Mat. 6. c. whiche come in, may se the lyght. * The eye
is the lyght of the body. yf thyne eye then be
synple, all thy bodye shall be full of lyghte:
but yf thyne eye be wycked, then shall all thy
body be full of darkenesse. Take hede ther-
fore, that the lyght whiche is in the, be not
darkenesse. yf thy body nowe be lyghte, so
that it haue no part of darkenesse, then shall
it be full of lyght, and shall lyghte the euen
as a cleare lyghtenynge.

D But whyle he yet spake, a certayne Pha-
ryse prayed hym, that he wolde dyne with
hym. And he wente in, and sat hym downe
at the table. Whan the Pharyse sawe that,
he maruayled, that he washed not fyrst be-
fore dyner. But the LORDE sayd vnto him:
Mat.23.c. * Nowe do ye Pharyses make cleane the
outsyde of the cuppe and platter, but youre
inwarde partes are ful of robbery and wye-
kednesse. ye fooles, is a thynge made cleane
within, because the outsyde is clensed? Ne-
uertheless geue almesse of that ye haue, and
beholde, all is cleane vnto you.
Mat.23.f. * But wo vnto you Pharises, ye that tyth
mynte and rewe, and all maner herbes, and
passe ouer iudgement and the loue of God.
These ought to haue bene done, and not to
leaue the other vndone.
Mat.23.a Mar.12.b Luce.10.c. * Wo vnto you Pharyses, for ye loue
to syt vppermoost in the Synagoges, and
to be saluted in the market. Wo vnto you
scrybes and Pharyses, ye ypocrytes, for ye
are lyke couered sepulcres, wherouer men
walke, and are not a ware of them.

Then answered one of the scrybes, and
sayde vnto hym: Mayster, with these wor-
des, thou puttest vs to rebuke also. But
Mat.23.e. he sayd: * And wo vnto you also ye scrybes,
for ye lade men with vntollerable bur-
thens, and ye youre selues touche them not
with one of your fyngers.

* Wo vnto you, for ye buylde the se- C
pulcres of the prophetes, but youre fathers Mat.
putte them to deathe. Doutlesse ye beare
wytnesse, and consente vnto the dedes of
youre fathers: for they slewe them, and ye
buylde theyr sepulcres.

* Therfore sayde the wysdome of God: I Mat.
wyll sende prophetes & Apostles vnto the:
and some of them shal they put to death and
persecute, that the bloude of all the prophe-
tes whiche hath ben shedde sence the foun-
dacyon of the worlde was layed, may be re-
quyred of this generacyon: from * ỹ bloude Gen.4.
of Abell, vnto the bloude of * Zacharye, 2.Par.24.
whiche perysshed betwene the altare and the
temple. yee I saye vnto you: it shall be re-
quyred of this generacyon.

* Wo vnto you scrybes, for ye haue re- Mat.
ceaued ỹ keye of knowlege: ye are not come
in your selues, & haue forbydden them that
wolde haue ben in.

Whan he spake thus vnto the, the scry-
bes and Pharyses beganne to preasse sore
vpon hym, and to stoppe his mouthe with
many questyons, and layed wayte for hym,
and sought to hunte out some thynge out of
his mouthe, that they myght accuse hym.

The.xii. Chapter.

THere gathered together an in- I
numerable multytude of peo-
ple, in so muche that they trode
one another: Then begãne he,
& sayd fyrst vnto his disciples: Mat.
* Beware of the leuen of ỹ Pharises, which Mar.
is ypocrysye. & But there is nothynge hyd, 1.Cor.
that shall not be discouered: nother secrete, Mat.
that shall not be knowen. Therfore what so- Luc.
euer ye haue spoke in darkenesse, that same
shalbe herde in lyght: and that ye haue spo-
ken in to the eare in the chambers, shall be
preached vpon the house toppes.

* But I say vnto you my frendes: be not Mat.
afrayed of them that kyll the body, & after ỹ 1.Pet.3.
haue no more that they can do. But I wyll
shewe you whom ye shall feare. Feare hym,
whiche after he hath kylled, hath power al-
so to caste in to hell: yee I saye vnto you:
Feare hym. Are not fyue sparowes bought
for two farthynges? yet is not one of them
forgotten before god. The verye heres
of youre heade also, are nombred euery one.
Feare not therfore, for ye are better then
many sparowes.

I saye vnto you: *Who soeuer knowlegeth me before men, hym shal the sonne of man knowlege also before ỳ angels of God: But he that denyeth me before men, shalbe denyed before ỳ angels of God. *And who soeuer speaketh a worde agaynste the sonne of man it shalbe forgyuen hym: But who so blaspheme th the holy goost, it shal not be forgeuen hym.

*Whan they bringe you in to they^r synagoges, and to the rulers & offycers, take no thoughte howe, or what ye shall answere, or what ye shall speake: for the holy goost shall teache you in ỳ same houre what ought to saye.

But one of the people sayde vnto hym Master: bydde my brother deuyde the enheritaunce with me. Neuertheles he sayd vnto hym: Man, who hath sette me to be a iudge or herytage parter ouer you? And he sayd vnto them: Take hede, and beware of couetousnes, for no man lyueth therof, that he hath abundaūce of goodes. And he tolde them a similytude and sayde: There was a ryche man whose feldes had brought forth fruyte plentcously, & thought in hym selfe, and sayd: What shal I do? I haue nothyng wherin to gather my frutes, and he sayde: this wyll I do, I wyll breake downe my barnes, and buylde greater, and therin wyll I gather all myne increace, & my goodes, and wyll say vnto my soule. *Soule, thou haste muche goodes layed vp in stoare for many yeares, take nowe thyne ease, eate, drynke, & be merry. But God sayd vnto hym: *Thou foole, this nyght shall they requyre thy soule from the, * and whose shall it be ỳ thou haste prepared? Thus goeth it with hym that gathereth treasure for hymselfe, and is not ryche in God.

But he sayd vnto his disciples: *Therfore I saye vnto you: Take ye no thought for youre lyfe, what ye shall eate: nother for your body, what ye shall put on. The lyfe is more then meate, & the body more then rayment. Consyder ỳ rauens, they nether sowe nor reape, they haue also nether stoarehouse nor barne, & yet God fedeth them. But howe muche better are ye then the fowles?

*Whiche of you (thoughe he toke thought therfore) couide put one cubyte vnto his stature? Seynge then ye be not able to do ỳ which is least, why take ye thought for the other? Consyder the lylies vpon the felde, howe they growe: they laboure not, they spynne not. But I saye vnto you: that euen Salomon in all his royalte was not clothed lyke one of these. Wherfore yf god so clothe the gras that is to day in the felde, & to morowe shalbe cast in the fornace: howe muche more shall he clothe you, o ye of lytle faythe? Axe not therfore what ye shall eate, or what ye shall drynke, and clymme not vp on hye: The Heythen in the worlde seke after all such thinges. *But seke ye the kyngdome of God, and all these shalbe mynistred vnto you. 3.Re.3.b.

*Feare not thou lytle flocke, for it is pour fathers pleasure to gyue you ỳ kyngdome. Sell that ye haue, and geue almesse. *Make you bagges, which ware not olde, euen a treasure that neuer fayleth in heaue, where no theefe commeth, and no moth corruppeth: for where youre treasure is, there wyll youre harte be also. D Deut.7.c. and.10.a. Mat.6.c. and.19.c.

*Let youre loynes be gerded about, and youre lyghtes burnynge, & be ye lyke vnto men, ỳ wayte for they^r lorde, agaynst he returne from ỳ mariage, that whā he cōmeth & knocketh, they may straycht way open vnto hym. Blessed are those seruaūtes, whome the lorde (whan he commeth) shall fynde wakyng. Verely I say vnto you: *He shall gyrde vp hym selfe, & make thē syt downe at ỳ table, & shall go by them, & mynyster vnto them. And yf he come in the seconde watche, & in the thyrde watche, and fynde them so, blessed are those seruauntes. * But be sure of this, that yf the good man of the house knewe, what houre the theefe wolde come, he wolde surely watche, & not suffre his house to be broken vp. *Therfore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come. Epht.6.b. 1.Pet.1.c. Luce.12.b Mat.24.b Mar.13.b Mat.25.a

But Peter sayde vnto hym: LORDE, tellest thou this symilytude vnto vs, or to all me^n also? The LORDE sayd: Howe great a thynge is a sayethfull and wyse stewarde, whom his lorde setteth ouer his housholde, to geue them they^r duetye in due season? * Blessed is that seruaunte, whome his lorde (whā he cōmeth) shall fynde so doyng. Verely I say vnto you: he shal set hym ouer all his goodes. *But yf ỳ same seruaūt shal say in his hart: Tusshe, it wyll be longe or my lorde come, & shall begynne to smyte ỳ seruaūtes & maydens, yee & eate and drynke, & to be dronken: the same seruaūtes lorde shal come in a day whan he loketh not for hym, & in an houre that he is not aware of, & shall hewe hym in peces, & geue him his rewarde with the vnbeleuers. C Ipo.16.c. Mat.24.b Iacob.4.b.

*The seruaunte that knewe his lordes wyll, and prepared not hym selfe, nether dyd

accoꝛdyng to his wyl, shal be beate ẅ many
strypes: But he that knewe it not, and yet
dyd thynges woꝛthy of strypes shall be bea
ten with fewe strypes. Foꝛ loke vnto whom
much is geuen: of hym shal much be sought
and loke to whom much is commytted, of
hym shall much be requyꝛed.

I am come to kyndle fyꝛe vpon earth, & what wolde I rather, then that it were kind led already? not withstondyng. I must fyꝛst be baptysed wyth a baptym, & how am I pay
Mat.10.c. ned tyll it be ended? * Thynke ye, that I am come to bꝛing peace vpõ earth? I tel you nay, but rather debate. Foꝛ from hence foꝛth there shal be at variaunce in one house thꝛe
Mich 7.a agaynst two, and two agaynst thꝛe. * The father shal be deuyded agaynst the sonne, & the sonne agaynst the father: the mother a-gaynst the doughter, and the doughter a-gaynst the mother: the mother in lawe a-gaynst hir doughter in lawe, and the dough ter in lawe agaynst hyꝛ mother in lawe.

Mat.16.c, * And he sayde vnto the people: Whan ye se a cloude ryse out of the west, strayght waye ye saye: there commeth a shower, and so it is: and whan ye se the south wind blowe ye saye: It wyll be hote, and it commeth so to passe. O ye ypocrytes, ye can dyscerne the fashyon of the skye and of the earth: Why can ye not dyscerne this tyme also? yee and why iudge ye not of youre selues, what is ryght.

Matth.5.c. Pro. 25.b. Eccli. 8.a. * Whyle thou goest wyth thyne aduer-sary vnto the pꝛynce, geue diligence by the waye, that thou mayest be quyte of hym, lest he bꝛynge the befoꝛ the iudge: and the iudge delyuer the to the paylar: and the pay-lar, cast the in to pꝛeson. I tell the, thou shalt not come out thẽce, tyl thou paye the vttemost myte.

The.xiii. Chapter.

Acts.5.c. THere were pꝛesent at the same season certayne, that shewed hym of the * Galileans, whose bloude Pylate had mengled ẅ theyꝛ own sacrifyce. And IESVS answered, and sayde vnto them: Suppose ye, that these Galileãs were greater synners then all other Galileans, because they suf-fred suche punyshment? I tell you naye, but except ye amende youre selues, ye shall al pe-ryshe lykewyse. Oꝛ thynke ye that the eyght-tene (vpon whom the towꝛ in Syloe fell & slewe thẽ) were gyltie aboue al men ỹ dwel at Ierusalẽ? I tel you nay: but except ye a-mend your selues, ye shal al perysh lykewise

✝ And he tolde them thys symylitude:
* A certayne man had a fygge tre, whiche was planted in his vynyard, and he came & sought frute therom, and founde none. Thẽ sayde he vnto the wynegardener: Beholde, This thꝛe yeare longe haue I come euery yeare, and sought frute vpon this figge tre, and fynde none: cut it downe, why hyndꝛeth it the grounde? But he answered, and sayde: Syꝛ, let it alone yet this yeare, tyll I dygge rounde aboute it, and donge it, yf it wyll bꝛynge foꝛth frute: yf no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a woman whiche had a spꝛyte of infyrmyte eyghtene yeares, and was croked, and coulde not wel loke vp. Whan IESVS sawe her, he cal-led her to hym, and sayde vnto her. Womã be delyuered from thy disease: & he layed his handes vpon her, and immediatly she was made strayght and pꝛaysed God.

Then answered the ruler of the synago-ge, and toke indignacion (because IESVS hea-led vpon the Sabbath) and sayde vnto the people: There are syx dayes, wherin men ought to woꝛke, in them come, and be hea-led, and not on the Sabbath.

Then the LORDE answered hym, and sayde. Thou ypocryte * doth not euery one of you lowse hys oxe oꝛ asse from the crybbe vpon the Sabbath, and leade hym to ỹ wa-ter? But shulde not thys (which is Abꝛahãs doughter) whom Sathan hath bound now eyghtene yeares, be lowsed from this bonde vpon the Sabbath? And whan he thus said all hys aduersaries were ashamed. And all the people reioyced ouer all the excellent de-des, that were done by hym.

* And he sayde: what is the kyngdome of God lyke? Oꝛ wherunto shall I compare it? It is like a grayn of mustard sede, which a man toke, and cast in hys garden: and it grewe, and wared a greate tre, and the fow-les of the ayꝛe dwelt amonge the bꝛaun-ches of it.

* And agayne he sayde: where vnto shal I lyken the kyngdome of God? It is lyke vnto leuen, * which a woman toke, and myxte it amonge thꝛe peckes of meele, tyll it was all leuended.

* And he wente thoꝛow cities and tow-nes, and taught and toke hys iourney to-warde Ierusalem.

And one sayde vnto hym: LORDE, are there few (thynkest thou) that shalbe saued? But he sayde vnto them: * Stryue ye to

ynto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, & hath shut the doze, then shal ye begynne to stond wythout, and to knocke at the doze, and saye: * LORDE LORDE, open vnto vs. And he shall answere, and say vnto you: I wote you not whence ye are.

Then shall ye begynne to saye: we haue eaten and dronke before the, and thou hast taught vs vpō the stretes. And he shal say: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquite. There shalbe wepynge and gnashyng of teth, when ye shall se Abraham, & Isaac, and Jacob, and all the prophetes in the kyngdome of God, and youre selues cast out, * And whan they shall come from the easte and from the weste, from the north and from the south, which shall sit at the table in the kyngdome of God. And beholde, there are last, which shall be first.

Upon the same daye ther came certayn of the Pharises, and sayde vnto hym: Get the out of the waye, and departe hence, for Herode wyll kyll the. And he sayde vnto them. Go ye and tel the foxe: behold, I cast out deuels, and heale the people to daye, & to morowe, and vpon the thyrde daye shall I make an ende: for it can not be, that a prophet perysh wythout Jerusalem.

* O Jerusalem Jerusalem, thou that killest the prophetes, and stonest them that are sent vnto the, how oft wolde I haue gathered thy children together, euen as the henne gathereth hyr nest vnder hyr wynges and ye wolde not? Beholde, youre habytacion shall be left vnto you desolate. For I saye vnto you: ye shall not se me tyl the tyme come that ye shall saye: * Blessed be he, that commeth in the name of the LORDE.

The.xiiij.Chapter.

And it fortuned that he came in the house of one of the chefe Pharisees vpon a Sabbath, to eat bread, and they watched hym. And beholde, there was a man before hym: which had the dropsye. And IESVS answered and spake vnto the lawyers and Pharises, and sayde: * Is it lawfull to heale on the Sabbath? But they helde their tunge. And he toke hym, & healed hym, and let hym go, and answered and sayde vnto them: Whiche of you shall haue an ore or an asse fallen in to a pytte, and wyll not straycht waye pull hym out * on the Sabbath daye? And they coulde not answere hym agayne to that. Exo. 23.a. Deu. 22.a.

And he told a symylitude vnto the gestes whan he marked howe they chose the hyghest seates, & sayd vnto them: Whan thou art bydden of ony man to a weddyng syt not downe in the hyghest rowme, lest a more honorable man then thou be bydden of hym, and he that bad bothe the and hym come and saye vnto the: geue thys man rowm, and thou then beginne wyth shame to take the lowest rowme. But rather whā thou arte bydden, go and syt in the lowest rowme, that whan he that bad the, commeth, he maye saye vnto the: * Frende, syt vp hyer. Then shalt thou haue worshyppe in the presence of them that sytte at the table. * For whosoeuer exalteth hym selfe, shalbe brought low: and he that humbleth hymselfe, shalbe exalted. B Pro. 25.a. Mat. 23.b Luce. 18.b.

He sayde also vnto hym that hadde bydden hym: Whan thou makest a dyner or a supper, cal not thy frēdes, nor thy brethren nor thy kynsfolkes, nor thy ryche neghbours, lest they call the agayne, and recompence be made the. * But whan thou makest a feaste, call the poore, the crepell, the lame, then art thou blessed, for they can not recompēce the. But it shalbe recompensed the in the resurrection of the righteous. Tob. 4.a.

Whan one of them that sat vp at the table herde this, he sayde vnto hym: Blessed is he, that eateth breade in the kyngdome of God. But he sayde vnto hym: * A certaynne man made a greate supper, and called many therto. And in the houre of the supper he sent hys seruaunt to saye vnto them that were bidden: Come, for now are all thynges ready. And they beganne altogether to excuse thē selues one after another: The fyrst sayde vnto hym: I haue bought a ferme, and I must nedes go forth and se it, I praye the haue me excused. And the secōde sayde: I haue bought fyue yoke of oxen, & now I go to proue them, I praye the haue me excused. And the thyrde sayde: I haue maryed a wyfe, therfore cā I not com. And the seruaunt came, and brought hys Lorde worde agayne therof. Mat. 22.a Apo. 19.b.

Then was the good man of the house displeased, and sayde vnto hys seruaunt: Go out quycly in to the stretes and quarters of the cyte, and bryng in hether the poore, and crepell, and lame, and blynde. And the seruaunt sayd: Lorde, it is done as thou hast

commaunded, and ther is yet moze rowme
And the Lozde sayde vnto the seruaunt:
Go out in to the hyghe wayes, and to the
Gen.19.8. hedges * and compell them to come in,
that my house maye be fylled. But I saye
vnto you: that none of these men whyche
were bydden, shall tayst of my supper.

D There wente muche people wyth hym,
and he turned hym aboute and sayde vnto
Deu.13.b. them: * yf ony man come vnto me, and
Mat.10.f. and.16.d. hate not hys father, mother, wyfe, childzen,
bzethzen, systers, yee and hys owne lyfe also, he can not be my disciple. And who so
euer beareth not hys crosse, and folowyth
me, can not be my disciple.

Which of you is it that wyll buylde a
towre, and sytteth not downe fyrst and cou-
teth the cost, and whether he haue sufficiet
to perfourme it: lest after he hath layed the
foundacion, and is not able to perfourme
it, all they that se it, begynne to laugh hym
to scorne, and to saye: Thys man beganne
to buylde, and is not able to perfourme it.
Oz what kynge wyll go to battayll wyth
another kynge, and sytteth not downe fyrst
and casteth in hys mynde, whether he be
able wyth ten thousande, to mete him that
commeth agaynst hym wyth twenty thou-
sande? Oz els whyle the other is yet a great
waye of, he sendeth embassage, and desy-
reth peace. So lykewyse euery one of you
that forsaketh not all that he hath, can not
be my disciple.

Mat.5.b. Mar.9.f. * Salt is a good thynge: but yf the salt
be vnsauery, what shall they season wyth-
all? It is nother good vpon the londe, noz
in the donge hyll, but shalbe cast awaye. He
that hath eares to hear, let hym heare.

The.xv. Chapter.

Mat.9.a. Mar.2.b. Luce.5.d. THere resozted vnto hym all the
publycans and synners, that
they myght heare hym. And ỹ
Phariſes and Scrybes mur-
mured, and sayde. * This mã
Luce.5.d. and.7.f. receaueth synners, and eateth with them.
✣ But he tolde thẽ thys symplytude, and
Mat.18.b sayde: * what man is he among you, that
hath an hundzeth shepe, and yf he lose one
of thẽ, that leaueth not the nyen & nyentye
in the wyldernesse, and goeth after ỹ which
is lost, tyll he fynde it? And whan he hath
founde it, he layeth it vpon his shulders wt
ioye: and whan he commeth home, he cal-
leth his frendes and neghbours, & sayeth
vnto them: Reioyce with me, foz I haue
founde my shepe, that was lost. I saye vn-
to you: Euen so shall there be ioye in heaue
ouer one synner that doth penaunce, moze
then ouer nyne and nyentye ryghteous,
which * nede not repentaunce. Luce

Oz what woman is it that hath ten gro B
tes, yf she lose one of thẽ, that lyghteth not
a candell and swepeth the house, & seketh
dyligently tyll she fynde it? And whan she
hath founde it, she calleth hyr frendes and
neghbouresses, and sayeth. Reioyce wyth
me, foz I haue founde my grote, whiche I
had lost. Euen so (I tell you) shall there be
ioye before the angels of God, ouer one syn
ner that doth penaunce. ✣

✣ And he sayde: A certayne man had
two sonnes, and the yonger of them sayde
vnto the father. Father geue me the porcy-
on of the goodes, that belongeth vnto me.
And he deuyded the good vnto them. And
not longe therafter, gathered the ponger
sonne altogether, and toke hys iourney in
to a farre countre, and there wasted he his
goodes with ryotous lyuyng. Now when
he had spent all that he had, there was a
greate derth throzow out al the same londe
And he beganne to lacke, and wente hys
waye, and claue to a cytesyn of that same
countre, whiche sent hym in to hys felde, to
kepe swyne. And he wolde fayne haue fyl-
led hys bely wyth the coddes, that ỹ swyne
dyd eate. And noman gaue hym them.

Then came he to hymselfe, and sayde: C
How many hyred seruauntes hath my fa-
ther, whiche haue breade ynough, and I pe
rysh of honger? I wyll get vp, and go to
my father, and saye vnto him: Father, I
haue synned againste heauen and before
the, and am nomoz worthy to be called thy
sonne, make me as one of thy hyred seruau
tes. And he gat him vp, and came vnto his
father * But whan he was yet a greate pa.
waye of, his father sawe him, and had com
passion, and ranne and fel about his nec
and kyssed him. Then sayde the sonne vn-
to hym: Father I haue synned agaynst hea
uen and before the, I am nomoz worthy to
be called thy sonne. But the father sayd vn
to his seruauntes: bzynge forth the beste
garment, and put it vpon hym, and geue
hym a ryng vpon hys hande, and shues
on hys fete, and bzinge hyther a fed calfe,
and kyll it, let vs eate and be mery: foz this
my sonne was deade, and is alyue agayne: D
he was lost, and is founde. And they began
to be mery.

But the elder sonne was in the felde
And whan he came, and dzewe nie to the

house, he herde the mynstrelsy, and dauncynge, and called one of the seruauntes vnto him, and axed what it was. He sayde vnto hym: Thy brother is come, and thy father hath slayn a fed calfe, because he hath receaued hym safe and sounde. Then was he angrie, and wolde not go in. Then went his father out, and prayed hym. But he answered and sayde vnto his father: Lo, thus many yeares haue I done the seruyce, neither haue I yet broken thy commaundement, and thou gauest me neuer one kydde, that I myght make mery wyth my frendes. But now that thys thy sonne is come, whiche hath deuoured hys goodes wyth harlottes, thou hast slayne a fed calfe. But he sayde vnto hym. My sonne thou art alwaye wyth me, and all that is myne, is thyne: thou shuldest be mery and be glad: for this thy brother was dead, and is aliue agayne he was lost, & is founde agayne.

The.xvi.Chapter.

HE sayde also vnto his disciples There was a certayne ryche man, whiche had a stewarde, that was accused vnto hym, y he had wasted hys goodes. And he called hym, and sayde vnto hym: How is it, that I heare thys of the? geue accomptes of thy stewardshyppe, for thou mayest be no longer steward. The steward sayde within hymselfe. What shall I do? My Lorde wyll take awaye the stewardeshyppe fro me. I can not dygge, and to beg I am ashamed. I wote what I wyll do, that whan I am put out of the stewardshyp they maye receaue me in to theyr houses. And he called vnto hym all hys lordes debters, and said vnto the fyrst: How much owest thou vnto my lorde? He sayd: an hundreth tonnes of oyle. And he sayde: Take thy bill, syt downe quyckly, and wryte fyftie. Then sayde he vnto another: How muche owest thou? He sayd an hundreth quarters of wheat. And he sayd vnto hym: Take thy bill, and wryte fourescore. And the Lorde commended the vnrighteous stewarde, because he had done wysely. For the chyldren of thys worlde are in theyr kynde wyser, then the chyldren of lyght. And I saye vnto you: Make you frendes with the vnrighteous Mammon, that whan ye shall haue nede, they maye receaue you in to euerlastynge tabernacles.

He that is faythfull in the least, is fayth full also in muche: and he that is vnrighteous in the least, is vnrighteous also in muche. yf ye then haue not bene faythfull in the vnrighteous Mammon, who wil beleue you in y which is treu? And yf ye haue not bene faythful in another mâs busynes who wyll geue you y which is your owne.

* No seruaunt can serue two masters: for eyther he shal hate the one, and loue the other, or els he shall leane to the one, and despyse the other. ye can not serue God, and Mammon. Mat. 6.c.

All these thynges herde the Pharisees, whiche were couetous, and they mocked hym. And he sayde vnto them: ye are they that iustyfye youre selues before men, but God knoweth your hartes. For y which is hyghe amonge men, is an abhominacyon before God.

C

* The lawe and the prophetes prophecyed vnto Jhon, and from that tyme forth is the kyngdome of God preached thorow the Gospell, and euery man preasseth in to it by violence. * But easyer is it, for heauen and earth to perysshe, then one tytle of the lawe to fall. * Who so euer putteth awaye hys wyfe, and marieth another, breaketh matrymony: and he that marieth her whiche is deuorced from hyr husbonde, breaketh wedlocke also. Mat.11.b. Esa. 40.a Mat. 5. b. mat.5.b. and. 19.b Mar.10.a

+ There was a certayne ryche man, whiche clothed hym selfe wyth purple, and costly lynnen, and fared delycyously euery daye. And there was a poore man named Lazarus, whiche laye at hys gate ful of sores, and desyred to be fylled wyth the crommes, that fell from the ryche mans table. yet came to dogges, and lycked hys sores. But it fortuned, that the poore man dyed, and was carryed of the Angels in to Abrahams bosome. The ryche man dyed also, and was buryed.

Now whan he was in the hell, he lyft vp hys eyes in the payne, and sawe Abraham afarre of, and Lazarus in his bosome and he cried and sayd: father Abrahã, haue mercy vpon me, and send Lazarus, that he maye dyppe the typpe of his fynger in water and coole my tunge, for I am tormẽted in this flamme. But Abraham sayde: * Remẽbre sonne, that thou hast receaued good in thy lyfe, and contrary wyse Lazarus receaued euell. But now is he comforted, and thou art tormented. And besyde all this, there is a greate space set betwene vs, and you: so that they which wold go downe fro Gala.6.b

hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I praye the then father that thou wylt sende hym vnto my fathers house, for I haue yet fyue brethren that he maye warne them, lest they also come into thys place of torment. Abraham sayde vnto hym: They haue Moses and the Prophetes let them heare them. But he sayde: Nay father Abraham, but yf one wente vnto them from the deade, they wolde do penaunce. Neuertheles he sayde vnto hym: yf they heare not Moses, and the prophetes, then shall they not beleue also, though one rose agayne from the dead.

The. xvii. Chapter.

Mat. 18. a / Mar. 9. a

HE sayde vnto hys disciples: * It is vnpossyble þ offenses shulde not come: but wo vnto hym by whom they come. It were better for hym that a mylstone were hanged aboute hys necke, and cast in to the see then that he shulde offende one of these lytle ones. Take hede to youre

Mat. 18. b

selues. * yf thy brother trespasse agaynste the rebuke hym, and yf he amende, forgeue hym. And though he synne agaynst the seuen tymes in a daye, and come seuen times in a daye to the agayne, and saye: It repenteth me, forgeue hym.

And the Apostles sayde vnto the LORDE: Increase oure fayth. The LORDE

Mat. 17. c / and. 21. c

sayde: * yf ye haue fayth as a grayne of mustarde seede, and saye vnto thys Mulberye tree: Plucke thy selue vp by the rotes, and plante thy selfe in the see, it shall be obedient vnto you. Which of you is it, that hath a seruaunt (which ploweth or fedeth the cat tell) whan he commeth home from the feld, that he wyll saye vnto hym: Go quyck, and syt downe to meate, Is it not thus? that he sayeth vnto hym: Make ready that I may suppe: gyrde vp thy selfe, and serue me, tyll I haue eate and dronken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruaunt also, because he dyd that was commaunded hym? I trow not. So lykewyse ye, whan ye haue done all þ I commaunde you, saye: We are vnprofytable seruauntes, we haue done that we were bounde to do.

+ And it fortuned, whan he toke hys iourney toward Jerusalem, he wente thorowe the myddest of Samaria, and Galile. And as he came in to a towne, ther met hym ten leperous men, which stode afarreoff and lyft vp their voyce, and sayde: IESV master, haue mercy vpon vs. And whan he sawe them, he sayde vnto them. * Go and Leui. shewe youre selues vnto the priestes. And it came to passe, as they went, they were clensed, and one of them whan he sawe that he was clensed he turned backe agayne, and prayed God wyth loude voyce, and fell down on hys face at his fete, and gaue thankes. And the same was a Samaritane. IESVS answered and sayde: Are there not ten clensed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, saue onely thys straunger. And he sayde vnto hym: Aryse go thy way, thy faith hath made þ whole.

But whan he was demaunded of the Pharisees: whan commeth the kyngdome of God? He answered them, and sayd: The kyngdome of God commeth not with outwarde appearaunce, nether shal it be sayd Lo, here or there is it. For beholde, þ kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shall come, whan ye shall desyre to se one daye of the sonne of man, and shal not se it. * And they shall saye vnto you. Se here, Se there. Go not ye, nother folowe, for as the lyghtenynge shyneth aboue from the heauen, and lyghteth ouer all that is vnder the heauen, so shal the sonne of man be in hys daye. * But fyrst must he suffre many thynges, and be refused of this generatiõ.

And as it came to passe in the tyme of Noe, so shal it come also in þ dayes of the sonne of man. They ate, they dranke they maryed, and were maryed, * euen vnto the daye that Noe wente in to the arcke, and the floude came and destroyed them al.

Lykewyse also as it came to passe in the tyme of Lot, they dyd eat, they dyd drynke they bought, they solde, they planted, they builded. * But euen the same daye that Lot went out of Sodome, it rayned fyre & brim stone from heauen, and destryed them all. After thys maner shall it go, in the daye whan the sonne of man shall appeare.

* And at that daye, who so is vpon the roffe, and hys stuffe in the house, let him not come downe to fetche it: Lykewyse he that is in the felde, let him not turne back, for it that is behynde hym. * Remember Lottes wyfe. + Who so euer goeth about to saue hys lyfe, shall lose it, and who so euer shal lose it, shal saue it.

I saye vnto you: In that nyght shall

two lye vpon one bedde, the one shalbe receaued, the other shalbe forsaken. * Two shalbe grynding together, the one shall be receaued, the other shalbe forsaken. And they answered, and sayde vnto hym. Where LORDE? He sayde vnto them: Where soeuer the dead carcase is, ther wil the Iegels be gathered together.

The.xviii. Chapter.

He told them a symylitude, signifyenge, that men ought, *alwayes to praye, and not to leaue of, and sayde: There was a iudge in a cyte, whiche feared not God, and stode in awe of no man. And in the same cyte there was a wedowe, whiche came vnto hym, and sayde: delyuer me fro myn aduersary. And he wolde not a greate whyle. But after warde he thought wythin hymselfe: Though I feare not god and stond in awe of noman, yet seyng this wedowe is so importune vpon me, I wyll delyuer her: lest she come at the laste, and raile vpon me.

Then sayde the LORDE: Heare what the vnrighteous iudge sayeth. But shall not God also delyuer hys chosen, that crye vnto hym daye and nyght, though he defarre them? I saye vnto you: He shall delyuer them, and that shortly. Neuertheless, whan the sonne of man commeth suppose ye, that he shall fynde fayth vpon earth?

* And vnto certayne whiche trusted in them selues, that they were perfecte, and despysed other, he spake thys symylytude: There wente vp two men in to the temple to praye: The one a Pharise, the other a Publican. The Pharise stode, and prayed by hymselfe after thys maner: * I thanke the God, that I am not as other men, robbers, vnrighteous, aduouterers, or as this Publican. I fast twyse in the weke I geue tythes of all that I haue. And the Publican stode afarreof, and wolde not lyfte vp hys eyes to heauen: but smote vpon hys brest, and sayde: God be thou mercyful vnto me synner. I tell you: This mã went downe in hys house iustyfyed more then the other. * For who so euer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

* They brought yonge chyldren also vnto hym, that he shulde touche them. But whã the disciples sawe that, they rebuked them. Neuertheless IESVS called them vnto hym, and sayde: Suffre the chyldren, to come vnto me, and forbydde them not, for vnto suche belongeth the kyngdome of God. Uerely I saye vnto you: Who so euer receaueth not the kyngdome of God, as a chylde, shall not enter therin.

And a certayne ruler axed hym, and sayde: * Good master, what must I do that I maye inherete euerlastyng lyfe? But IESVS sayde vnto hym: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundemẽtes: * Thou shalt not breake wedlocke: Thou shalt not kyll: Thou shalt not steale thou shalte not beare falce wytnesse: Honoure thy father, and mother. But he sayd: All these haue I kepte fro my youth vp. Whan IESVS herde that, he sayde vnto hym: yet lackest thou one thynge, sell all that thou hast, and geue it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan he herde that, he was sory, for he was very ryche.

Whan IESVS sawe that he was sory, he sayde: * How hardly shall the ryche come in to the kyngdome of God? It is easyer for a Camell to go thorow the eye of a nedle, then for a ryche man to entre in to the kyngdome of God. Then sayde they that herde that: Who can then be saued? But he sayde: * Loke what is vnpossyble wyth men, is possyble wyth God.

* Then sayde Peter: Beholde, we haue forsaken all, and folowed the. He sayde vnto them: Uerely I saye vnto you: There is no man that forsaketh house, or elders, or brethren, or wyfe, or chyldren for the kyngdome of Gods sake, which shal not receaue muche more in thys tyme, and euerlastyng lyfe in the worlde to come.

** He toke vnto hym the.xii. and sayd vnto them: Beholde, we go vp to Ierusalem, and it shall al be fulfylled, that is wrytten by the prophetes concernyng the sonne of man. For he shalbe delyuered * vnto the Heythen, and shalbe mocked, and dyspytfully intreated, and spytted vpon, and whã they haue scourged hym, they shal put him to death, and vpon the thyrde daye shall he ryse agayne. * And they vnderstode nothynge of these thynges. And this sayenge was hyd from them, and they perceaued not the thynges that were spoken.

* And it came to passe, whan he came nye vnto Jericho, there sat one blynd by the waye, and begged. And whan he herde the

people passe by, he ared what it was. Then sayde they vnto hym, that IESVS of Nazareth passed by. And he cryed, and sayde: IESV thou sonne of Dauid, heue mercy vpon me. But the people that wente before rebuked hym, that he shulde holde his tūge Neuertheles he cryed muche more: Thou sonne of Dauid haue mercy vpon me. IESVS stode styll, and commaunded hym to be brought vnto hym. And whan he was come neare, he ared hym and sayde: What wylt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my syght. And IESVS sayde vnto hym: Receaue thy syght, thy fayth hath saued the. And immediatly he sawe, and folowed hym, and prayed God. And all the people that sawe it, gaue God the prayse.

The. xix. Chapter.

AND he entred in, and went thorow Jericho: and behold, ther was a man named Zacheus, which was a ruler of the publicans, and was ryche, and desyred to IESVS what he shulde be, and he coulde not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wylde fygge tre, ỹ he might se hym: for he shulde come that waye. And whan IESVS came to the same place, he loked vp, and sawe hym, and sayde vnto him Zache, come down haistely, for to day must I turne in to thy house. And he came down
Acts.16.9. haystely, and receaued hym * wyth ioye. Whan they sawe that, they murmured all, and sayde, that he was gone in, to a synner.

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the halfe of my goodes geue I to ỹ poore: And yf I haue defrauded ony man, I restore hym foure folde: IESVS sayde vnto hym: Thys daye is health happened vnto hys house, for so muche as he also is Abrahams
Mat.15.c. sonne. * For the sonne of man is come, to seke and to saue that whiche was lost.

Nowe whyle they herkened, he tolde a symylytude also, because he was nye vnto Jerusalem, and because they thought, that the kyngdome of God shulde appeare im-
Mat.25.a mediatly. And he sayde. * A certayne
Mar.13.b. noble man went in to a farre countre, to receaue hym a kyngdome, and then to come agayn. Thys man called tē of hys seruaun tes, and delyuered them tē pounde, and sayde vnto them: Occupye, tyll I come agayne. But hys cytesyns hated hym, and sent a message after hym, and sayde: We wyl not haue thys man to raygne ouer vs.

And it fortuned whan he came againe B
after that he had receaued the kyngdome, he dyd call for the seruauntes, vnto whom he had geuen hys money, that he myght knowe, what euery one had done. Then came the fyrst and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto hym: Well thou good seruaunt, for so muche as thou hast bene faythfull in the least, thou shalt haue auctoryte ouer ten cytyes. The seconde came also, and sayde: Syre thy pounde hath wonne fiue pounde And to hym he sayde. And thou shalt be ouer fyue cyttes. And the thyrde came, and sayde: lo Syre, here is thy pounde, whiche I haue kepte in a napkyn, I was afrayed of the, for thou art an harde man, thou takest vp that thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto hym. * Of thyne owne
mouth iudge I the thou euell seruaunt. Knewest thou that I am an harde man, to kynge vp that I layde not downe, and reapynge that I dyd not sowe? Wherfore then hast thou not delyuered my money to the exchaunge bancke? And at my commynge myght I haue requyred myn own wyth vauntage.

And he sayde vnto them that stode by: C
Take the pounde from hym, and geue it vnto hym that hath ten pounde. And they sayde vnto hym: Syre he hath ten pounde alreadye. But I saye vnto you: * Who so
and. euer hath, vnto hym shalbe geue: but from
Luc. hym that hath not, shall be taken awaye euen that he hath. As for those myne enemyes, whiche wolde not that I shulde raygne ouer them, bryng them hyther, and slaye them before me. And whan he had thus sayde, he wente on forwarde, and toke hys iourney to Jerusalem.

* And it fortuned whan he came nye
Mat. Bethphage and Bethany vnto mount Oly-
Mar. uete, he sent two of hys disciples, and sayde: Go in to the towne that lieth ouer agaynste you, and as soone as ye are come in, ye shal fynd a foale tyed, wheron yet neuer mā sat, lowse it, & bryng it hyther. And yf ony mā are you wherfore ye lowse it, saye thus vnto hi: The LORD hath nede therof.

And they that were sent, wente theyr waye, and founde euen as he had sayde. But whan they lowsed the foale, ỹ owners therof sayde vnto them: Why lowse ye the foale? They sayde: The LORDE hath

nede therof. And they brought it vnto IESVS, and caste theyr clothes vpon the foale and set IESVS theron. * Now as he went they spred theyr garmentes in the waye.

And whan he wente downe from mount Oliuete, the whole multytude of hys disciples beganne ioyfully to prayse God wyth loude voyce, ouer all the myracles that they had sene, and sayde: * Blessed be he, that commeth a kynge in the name of the LORDE. * Peace be in heauen, and prayse in the heyght. And some of the Pharisees amonge the people sayde vnto him: Rebuke thy disciples. And he answered, and sayde vnto them: I tel you, * yf these holde their peace, yet shall the stones crye.

* And whan he was come neare, he beheilde the cyte, * and wepte vpon it, and sayde: yf thou knewest what were for thy peace, thou shuldest remembre euen in this present daye of thyn. But now is it hyd frō thyne eyes. * For the tyme shall come vpō the, that thyn enemyes shal cast vp a banke about the, and about thy chyldren wyth the, and besege the, and kepe the in on euery syde, and make the euen with ỹ ground, and shall not leaue in the one stone vpon another, because thou hast not knowne the tyme, wherin thou hast bene vysyted.

* And he wente in to the temple, and beganne to dryue out them that bought, and solde therin, and sayde vnto them: It is wryttē: * My house is an house of prayer, but ye haue made it a denne of murtherers. And he taught daylye in ỹ tēple.

*But the hyghe Priestes and the Scrybes, and the chefest of the people wente about to destroye hym, and founde not, what to do vnto hym. For all the people stacke by hym, and gaue hym audience.

The.xx. Chapter.

And * it fortuned in one of those dayes whan he taught the people in the temple, and preached the Gospel, the hyghe priestes, and Scrybes came vnto hym, wyth the elders and spake vnto hym, and sayde: Tel vs, by what auctorite doest thou these thynges? Or who gaue the thys auctorite? But he answered, and sayde vnto them: I wyl axe you a worde also, tel it me: The baptyme of Jhon, was it from heaue or of men? But they thought in them selues, & sayde: If we say, frō heauē then shal he saye: Why dyd ye not then beleue hym? But if we saye, of men, then shall al the people stone vs, for they be persuaded, that Jhon is a prophete. And they answered, that they coulde not tell, whence it was. And IESVS sayde vnto them: Nother tell I you, by what auctorite I do these thynges.

And he beganne to tell the people thys symylytude: * A certayne man plented a vynyarde, and let it out vnto husbandmen and wente hymselfe in to a straunge countre for a greate season. And whan his tyme was come, he sent a seruaunt to the husbandmen, that they myght geue hym of the frute of the vynyarde. But the husbandmen bet hym, and sent hym awaye emptie: and agayne he sent yet another seruaunt, but they bet hym also, and intreated hym shamefully, and sent hym awaye emptye. And besydes thys, he sent the thyrde, but they woūded him also, and thrust him out. Then sayde the Lorde of the vynyarde: What shall I do? I wyl sende my * deare sonne, peraduenture they wyll stonde in awe of hym, whan they se hym.

But whan the husbandmen sawe the sonne, they thought in them selues, and sayde: Thys is the heyre, come, * let vs kyll hym, that the inheritaunce maye be oures. And they thrust him out of ỹ vyntarde, and slewe hym. What shall now the Lorde of the vintarde do vnto them? He shall come and destroye those husbandmē, and let out hys vyntard vnto other. Whan they herd that, they sayde: God forbyd.

But he beheilde them, and sayde: What is this then that is wrytten: * The same stone whiche the buylders refused, is become the head corner stone? whosoeuer falleth vpon thys stone, shalbe broken in sunder: but * vpon whom soeuer he falleth, he shall grynde hym to poulder. * And the hyghe Priestes and Scrybes went about to laye handes vpon hym the same houre and they feared ỹ people: for they perceaued ỹ he had spokē this similitude agaynst thē.

*And they watched hym, and sent forth spyes, which shulde fayne them selues perfecte, that they myght take hym in his wordes, to delyuer hym vnto the power, and auctorite of the debyte. And they axed him and sayde. Master, we knowe that thou sayest and teachest tyght, and regardest the outwarde appearaunce of no man, but teachest the waye of God truely. Is it lawful that we geue tribute vnto the Emperour, or not? But he perceaued theyr craftynes, and sayde vnto them: Why tempte ye me?

Psal. 21.b Mat. 12.a

Joh. 5.b Rom. 8.a. Phil. 2.a.

Gen. 37.

Psa. 117.c & Isa. 28.c.

Dan. 2.a. & mat. 21.a Mar. 12.a & Luc. 19.b

Mat. 22.b Mar. 12.b

Shewe me the peny. Whose ymage and superscrypcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue then vnto the Emperoure, that which is the Emperours: and vnto God, that whiche is Gods. And they could not reproue hys worde before the people, and maruayled at hys answere, and helde theyr peace.

D Mat. 22.c Mar. 12.b ‡ Act. 23.a *Deu. 25.d *Then came vnto him certayne of the Saduces (‡ whiche holde that there is no resurrecyon) and axed hym, and sayde: Master, Moses wrote vnto vs: * yf ony mans brother dye hauynge a wife, and dye wythout chyldren, then shall hys brother take hys wyfe, & rayse vp sede vnto his brother. Now were there seuen brethren, the fyrst toke a wyfe and dyed childlesse: and the seconde toke ẏ wyfe, and dyed without chyldren also, and the thyrde toke her, lykewyse, al the seuen, and left no chyldren behynde them, and dyed. At the last after all them the woman dyed also. Now in the resurrecyon, whose wyfe shall she be of them: For seuen had her to wyfe. And IESVS answered and sayde vnto them: The chyldren of thys worlde mary, and be maryed, but they that shall be worthye to enioye that worlde and the resurrection from the dead, shall nother marye nor be maried for they can dye nomore. For they are lyke 1.Joh.3.a vnto the angels, and are * the chyldren of God, in so muche as they are chyldren of the resurrecyon.

C But that the dead ryse agayn, hath Moses also sygnifyed besydes the bushe, when he called the LORDE, the God of Abraham the God of Isaac, and the God of Jacob. But God is not a God of the dead but of the lyuynge, for they lyue all vnto hym. Then answered certayne of the Scrybes, and sayde: Master thou hast sayde well. And from that tyme forth they durste aske hym nomore questions.

Mat.22.f. Mar.12.b *But he sayde vnto them: How saye they that CHRIST is Dauids sonne: And Dauid hymselfe sayeth in the boke of the Psa.109.a Psalmes: * The LORDE sayde vnto my LORDE: syt thou on my righthande, tyl I make thyne enemyes thy fote stole. Dauid calleth hym LORD, how is he then his sone

Mat. 23.a Mar. 12.b Luc.11.b, *Now whyle all the people gaue audience, he sayd vnto his disciples: Beware of the Scrybes, whiche wyll go in longe garmentes, and loue to be saluted vpō the market, and desyre to syt hyghest in the synagoges, and at the table. They deuoure widowes houses, and that vnder a coloure of longe prayenge: These shall receaue the greater damnacyon.

The.xxi.Chapter.

AND * he loked vp, and beheld the rych, how they put in theyr offeryng in to the Gods chest. He sawe also a poore widowe, which put in two mytes, and he sayde: Verely I saye vnto you: * This poore widowe hath put in more then they al: For these all haue of theyr excesse put in vnto the offeryng of God, but she of hir pouerte hath put in al hyr liuing that she had

1.Co. *And whan some spake of the temple, Mat. Mar. Luc. that it was garnyshed with goodly stones, and Jewels, he sayde. ‡ The tyme shall come, wherin of all thys that ye se, there shall not be left one stone vpon another, which shall not be broken downe. They axed hym and sayde: Master, whan shall these be? and what shalbe the token whan these shall come to passe?

He sayde: Take hede, that ye be not deceaued: * For many shal come in my name and saye: I am he, and the tyme is come harde by. Folowe them not. 1.Joh.

But whan ye heare of warres, and insurrecyōs, be not ye afraied, for such must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: * One Esa people shall ryse agaynst another, and one realme agaynst another, and there shalbe greate earthquakes here and there, pestylence and derth, and fearefull thynges. And greate tokens shall there be from heuen. * But for all these, they shall laye hādes vpon you, and persecute you, and delyuer you vp in to theyr synagoges, and prysons, and brynge you before kynges, and prynces for my names sake. But thys shall happen vnto you for a wytnesse. Be at a poynte therfore in youre hartes, that ye take no thoughte, how ye shall answere: * for I wyll geue you mouth and wysdom agaynst the whiche all youre aduersaryes shall not be able to speake nor to resyste. ‡ But ye shalbe delyuered vp euen of youre elders, brethren, kynsfolkes, and frendes, & some of you shal they put vnto death, & ye shal be hated of euery mā for my names sake & yet shal not one heer of youre heades perysshe. Holde fast youre soules wt pacience.

C * But whan ye shal se Jerusalem besieged with an hoost, then vnderstand that ẏ desolacion of it is nye. Then let thē which

be in Jewry, flye vnto the mountaynes: and let suche as be in the myddest therof, departe out: and let suche an be in ỳ countres not com therin. For these are ỳ dayes of vengeaunce, that euery thynge whiche is wrytten maye be fulfylled. But wo vnto them that are wyth chyld, and to them that geue sucke in those dayes: for there shalbe greate trouble vpon earth, and wrath ouer hys people, and they shall fall thorow the edge of the swearde, and be led captyue amonge all nacyons. * And Jerusalē shall be troden downe of the Heythen, vntyl the tyme of the Heythen be fulfylled.

✣ * And there shalbe tokens in the Sonne and Moone, and starres, and vpō earth, the people shalbe in suche perplexite that they shall not tel which waye to turne them selues. And the see and the waters shall roare, and men shall pyne awaye for feare, and for lokynge after thinges which shall come vpon earth. For euen the very powers of heauen shall moue.

* And then shall they se the Sonne of man commynge in the cloude wyth power and greate glorye. But whan these thynges begynne to come to passe, then loke vp and lyfte vp youre heades, for youre redempcyon draweth nye.

* And he tolde them a symplytude: Beholde the fygge tre, and all the trees, whan they now shute forth theyr buddes, ye se by the, and perceaue, that the sommer is now at hande. So lykewyse, whan ye se all these thynges come to passe, be sure that the kyngdome of God is nye. Verely I say vnto you: this generacyon shall not passe, tyll all be fulfylled. Heauen and earth shal passe, but my wordes shall not passe. ✣

* But take hede vnto youre selues, that youre hartes be not ouerladen wyth excesse of eatynge and with dronkenesse, and with cūbrynge of thought for lyuyng, and so this daye come vpon you vnwares. For as a snare shall it come on all them that dwell vpon earth. * Watch therfore continually and praye, that ye maye be worthy to escape all thys that shall come, and to stonde before the Sonne of man.

And on the daye tyme he taught in the temple, but in the nyghte season he wente out, and abode all nyght vpon mount Oliuete. And all the people gat them vp early vnto hym in the temple, for to heare hym.

The.xxii. Chapter. ✣

THe feast * of the swete bread (whiche is called easter) drue nye. ‡ And the hyghe prestes and Scribes sought how they myght put hym to death, and were afrayed of the people. But * Sathan was entred in to Judas, named Iscarioth (which was of the nombre of the twelfe) and he wente hys waye, and talked wyth the hyghe prestes, and wyth the hyghe officers, how he wold betraye him vnto them. And they were glad, and promysed to geue hym money. And he consented, & sought oportunyte, that he myght betraye hym wythout ony rumoure. Mat.26.a Mar.14.a ‡ Joh.7.c 11.c.and.f. Joh.12.a. and.13.c.

* Then came the daye of swete bread wherin the easter lambe must be offered. And he sent Peter, and Jhon, and sayde: Go youre waye, prepare vs the easter lambe, that we maye eate. But they sayde vnto hym: Where wilt thou, that we prepare it? He sayd vnto them: Behold whan ye come in to the cyte, there shall mete you a man, bearynge a pitcher of water, folowe hym in to the house that he entreth in, and saye vnto the good man of the house: The master sendeth thy worde: Where is the gesthouse, wherin I maye eat the easterlambe with my disciples? And he shall shewe you a greate parloure paued: There went theyr waye and founde as he had sayde vnto the, and made redy the easterlambe. Mat.26.b Mar.14.b

And whan the houre came, he sat hym downe, and the twelfe Apostles with hym, and he sayde vnto them: I haue hartely desyred to eate this easterlambe with you before I suffre. For I saye vnto you that hence forth I wyll eate nomore therof, tyll it be * fulfylled in the kyngdome of God. 1.Cor.5.b

And he toke the cuppe, gaue thankes, and sayde: Take thys and deuyde it amonge you. For I saye vnto you: I wyl not drynk of the frute of the vyne, vntil the kyngdom of God come. * And he toke the bread and gaue thankes and brake it, and gaue it the and sayde: Thys is my body ‡ which shall be geuen for you. Thys do in the remembraunce of me. Lykewyse also the cuppe, after they had supped, and saide: This cuppe is the newe Testament in my bloude, which shalbe shed for you. Mat.26.c Mar.14.c 1.Co.11.c. ‡ Joh.6.f.

✣ * But lo, the hande of hym that betrayeth me, is with me at the table. And the sonne of man truely goeth forth as it is appoynted. But wo vnto ỳ mā, by whō he is betrayed. And they begā ta ask amōg the selues, which of the it shuld be, ỳ shuld do ỳ Mat.26.d Mar.14.f

mat. 20.b. marc. 9.d. and. 10. c. Luce. 9 c.
* There rose a stryke also amonge them whiche of them shulde be take for the greatest. But he sayde vnto them: The kynges of the worlde haue dominion ouer the people, and they that beare rule ouer them, are
1. Pe. 5. a. called gracious lordes. * But ye shal not be so: But ꝑ greatest among you, shalbe as the yongest: and the chefest as a seruaunt. For whiche is greatest? he that sytteth at the table, or he that serueth? Is not he that sytteth at the table? But I am amonge you as a mynister. As for you, ye are they, that haue abyden with me in my temptacyons.
Luce. 12.b * And I wyll appoynte the kyngdome vnto you, euen as my father hath appoynted me, that ye maye eate and drynke at my ta-
Mat. 19.b. Apo. 3.b ble in my kyngdome, * and syt vpon seates, and iudge ꝑ twelfe trybes of Israel. ℣
℣ But the LORDE sayde: Symon, Symon, beholde, Sathan hath desyred after you, that he myght syft you euen as wheat: but I haue prayed for the, that thy fayth fayle not. And whan thou art conuerted,
Mat. 26.c marc. 14.b Joh. 13. b. strengthe thy brethren. * But he sayde vnto hym: LORDE, I am ready to go with the into prison, and into death. Neuertheless he sayde: Peter, I say vnto the: The cocke shall not crowe thys daye, tyll thou haue thryse denyed, that thou knewest me.
Mat. 10.a marc. 6.a. Luce. 9.a. And he sayde vnto them: * Whan I sent you wythout wallet, wythout scrippe, and wythout shues, lacked ye ony thynge? They sayde: No. Then sayd he vnto them: But now, he ꝑ hath a wallet, let hym take it vp, lykewise also the scrippe. But he that hath not, let hym sell hys coat, and bye a
Esa. 53. c. swearde. For I saye vnto you: It muste yet be fulfylled on me, that is wrytten. * He was counted amonge the euell doers. For loke what is wrytten of me, it hath an ende But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto them: It is ynough.
Mat. 26.c Joh. 18. a. * And he wente out (as he was wont) vnto mount Oliuete. But hys dysciples folowed hym vnto ꝑ same place. And whā he came thyther, he sayde vnto thē. * Praye
Mat 6.a, & mat. 26 b that ye fall not in to temptacion. * And he gat hym from them aboute a stones cast, and kneled downe, prayed, and sayde. Father, yf thou wylt, take awaye thys cuppe
Joh. 6.d. fro me. Neuertheless, not my wyll, * but thyne be fulfylled. And there appeared vnto hym an angell from heauen, and comforted hym. And it came so, that he wrestled wyth death, and prayed the longer. And his sweate was lyke droppes of bloud run

nynge downe to the grounde. And he rose vp from prayer, and cam to hys dysciples, and founde them sleppynge for heuynesse, & sayde vnto them, What, slepe ye? ryse vp, and praye, that ye fall not in to temptacō.
* But whyle he yet spake, beholde, the D
Mat. Mar. Joh. multitude, and one of the twelfe called Iudas wente before them, and he cam nye vnto IESVS, to kysse hym. But IESVS sayd vnto hym: Iudas betrayest thou the sonne of man with a kysse? Whan they that were aboute hym, sawe what wolde folowe, they sayde vnto hym. LORDE, shall we smyte wyth the swearde? And one of them stroke a seruaunt of the hyghe preest, and smote of hys eare. But IESVS answered and sayd: Suffre them thus farre forth. And he touched hys eare, and healed hym.
* But IESVS sayde vnto the hyghe Mat. Mar. preestes and rulers of the temple, and to the elders that were come vnto hym: ye are come forth as it were to a murtherer wyth swerdes, and wyth staues: I was daily wyth you in the temple, and ye layed no hādes vpon me. But thys is your houre, and the power of darcknesse. * Neuertheless Joh. they toke hym, and led hym, and brought hym in to the hyghe preestes house. As for Peter he folowed hym afarreof.
* Then kyndled they a fyre in the mydMat. Mar. dest of the palace, and sat them downe together. And Peter sat hym downe amonge them. Then a damsell sawe hym syttynge by the lyghte, and behelde hym well, and sayde vnto hym: This same was also wyth hym. But he denyed hym, and sayde: Woman, I knowe hym not. And after a lytle whyle, another sawe hym, and sayde: Thou arte one of them also. But Peter sayde: Man, I am not.
And aboute the space of an houre af- E
ter, another affyrmed, and sayde: Verely thys was wyth hym also, for he is a Galylean. But Peter sayde: Man I wote not what thou sayest. And immediatly whyle he yet spake, the cock crewe. And the LORDE turned hym aboute, and loked vpon Peter. And Peter remembred the wordes of the LORDE, how he sayde vnto hym: * Before the cock crowe thou shalt denye Luce Mat. marc me thryse. And Peter wente out, and wepte bytterly.
* The men that helde IESVS, mocked Mat. 17.d. marc and Luce 17. c. hym, and stroke him, blindfylded him, and smote hym on the face, & axed him, & sayde: Prophecye, who is it ꝑ smote the? And many other blasphemies sayd they vnto hym.

And whan it was daye, there gathered
together ye elders of ye people, ye hye prestes
& scribes, & led him vp before their coūcell,
& sayd: Arte thou CHRIST? Tell vs. But
he sayd vnto thē: yf I tell you, ye wyll not
beleue: But if I axe you, ye wyl not answe-
re me, nether wyll ye let me go. * Frō this
tyme forth shal ye sonne of mā syt at ye ryght
side of ye power of God. Thē sayd they all:
Art thou than ye sonne of God? He sayd vn-
to them: ye saye it, for I am. They sayde:
What nede we ony farther witnesse? We
our selues haue herd it of his owne mouth

The.xxiii. Chapter.

AND * the whole multytude of
them arose, & led hym vnto Py
late, & begāne to accuse hym, &
sayd: We haue founde this fe-
lowe peruertyng the people, &
forbydding to geue trybute vnto ye Empe-
rour, & sayeth, that he is CHRIST a kyng.
* But Pylate ared him, & sayd: Art thou ye
kyng of ye Jewes? He ānswered hym & said:
Thou sayest it. Pylate said vnto ye hye pre-
stes & to ye people: I fynde no cause in this
man. But they were ye more fearce, & sayd:
He hath moued the people, in that he hathe
taught here & there in al ye lōde of Jewry, &
hath * begōne at Galile vnto this place.
Whan Pylate herd mencyon of Galile,
he ared whether he were of Galile. And
whā he perceaued ye he was vnder * Hero-
des iurisdiccyon, * he sent hym to Herode,
which was also at Jerusalē in those days.
When Herode sawe IESVS he was exceā-
dyng glad, * for he had lōge ben desyrous
to se him: because he had herd much of him,
hoped to se a myracle of him. And he ared
him many thinges. Neuertheles he ānswe
red nothig. The hye prestes & scribes stode
& accused him sore. But Herode wt his men
of warre despysed him, & mocked hym, put
a whyte garment vpon hym, & sent hym a-
gayne vnto Pylate. Upō ye same day were
Pylate & Herode made frendes together:
for afore they had bene at varyaunce.
* Pylate called ye hye prestes, & ye rulers
of the people together, & sayd vnto thē: * ye
haue brought this man vnto me, as one ye
peruerteth the people, & behold, I haue ex-
amyned him before you, & fynde in the mā
none of the causes, wherof ye accuse hym:
Nay per Herode: For I sent you to hym, &
beholde, there is broughte vpon hym no-
thynge, that is worthye of death * Ther-
fore wyll I chasten hym, & let hym lowse:
For he must haue let one lowse vnto them
after the costume of the feaste.
* Then cryed ye whole multitude, & sayd: Mat.27.c
Away with hym, & delyuer vnto vs Barra Mar.15.b
bas, which for insurrecyon made in ye cyte,
& because of a murther, was caste into pre-
son. Then called Pylate vnto thē agayne,
& wolde haue let IESVS lowse. But they
cryed, & sayd: Crucifye hym, Crucifye him.
Yet sayd he vnto thē, ye thyrde tyme: What
euell then hath he done? I fynde no cause
of death in him, therfore wyl I chastē hym,
& let him go. But they lay styll vpon hym
with great cry, & requyred that he myght
be crucifyed. And the voyce of them and of
the hye prestes preuayled.
* And Pylate gaue sentēce, ye it shuld be C
as they requyred, & let lowse vnto thē him, Mat.27.d
ye for insurrecyon & murther was cast into Actu.3.b.
prison, whom they desyred, but gaue IESVS
ouer vnto their wyl. * And as they led him Mat.27.d
awaye, they toke one Symon of Cyren Joh.19.b.
(which came from ye felde) & layed the crosse
vpon hym, to beare it after IESVS.
* And there folowed hym a great multy- Zacha.12.a
tude of people & of wemē, which bewayled
& lamented him. But IESVS turned him a-
bout vnto thē, & sayd: ye doughters of Je-
rusalem, wepe not ouer me: but wepe ouer
your selues, & ouer your chyldren. For be-
holde, ye tyme wyll come, wherin it shall be
sayde: Blessed are ye baren, & the wombes ye
haue not borne, and the pappes that haue
not geuen sucke. * Thē shall they begynne
to say vnto the moūtaynes: Fall vpon vs. Jere. 8.a.
And to the hylles: Couer vs. For yf this be Osee.10.b
done to a grene tre, what shal be done then Apoc.6.c.
to the dry?
* And two other (which were mysdoers) Esay.53.c
were led out also, to be put to death wt him.
And whā they came to the place, which is
called Caluarye, they crucifyed him euen
there, & the two mysdoers wt him, the one
on ye ryght hande, the other on the left. But
IESVS said: Father * forgeue them, for they Actu.7.g
wote not what they do. * And they parted Psa.21.b.
his garmentes, & cast lottes therfore. And Mat.27.a
the people stode and beheld. Mar.15.c.
Joh.19.c.
And the rulers mocked him with them, D
and sayde: He hathe helped other, let hym
helpe himselfe now, yf he be CHRIST ye cho-
sen of God. The souldyers also mocked
him, went vnto him, & brought him vine-
ger, and sayde: yf thou be the kynge of the
Jewes, then helpe the selfe. * And aboue Mat.27.b
ouer hym was this superscrypcyon wryt- Joh.19.b.
ten with letters of Greke, Latyn, and

Hebrewe: This is the kyng of the Jewes.
And one of ꝑ mysdoers ꝑ hanged there, blaspheмed hym, & sayd: yf thou be CHRIST, then helpe thy selfe & vs. Then answered ꝑ other, rebuketh him, & sayd: And thou fearest not God also, which art yet in lyke dãnacyon. And truly we are therin by ryght, for we receaue according to our dedes. As for this mã, he hath done nothyng amysse. And he sayde vnto IESVS: LORDE, remẽbre me, whã thou cõmest into thy kingdõ. And IESVS sayd vnto hym: Verely I say vnto ỹ: To day shalte thou be wt me in Paradyse.

Mat.27.f Mar.15.b * And it was about the sixte houre, & there was darkenesse ouer ꝑ whole lond, vntyl ỹ nynth houre. And ỹ Sõne was darkened, an the vayle of the temple rente in two, euen thorowe the myddes.

Esa.38.a. Actu.7.g. And IESVS cryed loude, & sayd: Father * into thy hãdes I cõmẽde my spyrete. And whã he had so sayd, he gaue vp ỹ goost, * But

Mat.27.f Mar.15.b whan the captayne sawe what had happened, he prayed God, and sayd: Verely this was a iust mã. And all ỹ people ỹ stode by & behelde, whã they sawe what was done, smote vpon their brestes, & turned backe agayne. But all his acquaintaunce, & ỹ wemen ỹ had folowed hym out of Galile, stode a farre of, & behelde all these thynges.

Mat.27.g Mar.15.c. Joh.19.b. * And beholde, a man named Joseph, a senatour, whiche was a good iust man, the same had not cõsented vnto their coũcell, & dede, which was of Arymathia a cyte of ỹ Jewes, which also wayted for the kingdome of God: he wẽt vnto Pylate, & axed ỹ body of IESVS. And he toke hym downe, wrapped hym in a lynnẽ cloth, & layed him in a hewen sepulcre, wherin neuer man was layed. ✣ And it was the day of prepa rynge, and the Sabbath drue on.

Luce.8.a. * The wemen that were come with him out of Galile, folowed hym, & behelde the Sepulcre, & how his body was layed. But they returned & made ready the spyces and anoyntmentes. And vpon the Sabbath they rested, accordynge to the lawe.

The.xxiiii.Chapter. ✣

Mat.28.a Mar.16.a Joh.20.a. BUt * vpõ one of ỹ Sabbathes very early in ỹ mornyng, they came vnto the sepulcre, and brought ỹ spyces whiche they had prepared, & certayne wemen with them. Neuertheles, they founde the stone rolled awaye from ỹ sepulcre and went in, & foũde not the body of the LORDE

Joh.20.b IESVS. * And it happened as they were amased therat, beholde, there stode by them two men in shynyng garmentes. And they were afrayed, & cast downe their faces to ỹ earth. Then sayde they vnto them: What seke ye ỹ lyuyng amõge ỹ dead? He is not here, He is rysen vp: Remembre, howe ỹ he tolde you whan he was yet in Galile, and sayd: * The sonne of man must be delyuered in to ỹ hãdes of synners, & be crucified, and the thyrde day ryse agayne. Luce.9.

And they remẽbred his wordes, * & went frõ the sepulcre, & tolde all this vnto ỹ eleuen, & to all ỹ other. It was Mary Magdalene, & Johanna, & Mary James, & the other wt them ỹ told this vnto ỹ Apostles. And their wordes semed vnto them, as though they had bene but fables, & they beleued them not. But Peter arose, & rãne to the sepulcre, & stouped in & sawe ỹ lynnen clothes layed by them selues, & departed. And he wondred within him selfe at that whiche had happened. ✣

Mat. Mar. Joh.20.

** And beholde, two of them went that same day, to a towne (which was three score furlonges from Jerusalem) whose name was called Emaus. And they talked together of all these thynges that had happened. * And it chaunced as they were thus talkyng & reasouyng together, IESVS him selfe drewe nye, & went with thẽ. But their eyes were holden, ỹ they shulde not knowe hym. And he said vnto them: What maner of cõmunicacyons are these ỹ ye haue one to another, as ye walke, and are sade Then answered the one, whose name was Cleophas, & sayde vnto him: Arte thou onely a straunger at Jerusalẽ, not knowyng what is come to passe there in these dayes? And he sayd vnto them: What? They said vnto hym: That of IESVS of Nazareth, * whiche was a prophet, mighty in dede & worde before God and all the people, howe our hye prestes & rulers delyuered hym to the condempnacyõ of death, & crucifyed hym: But we hoped ỹ he shulde haue delyuered Israell. And beside all this, to day is ỹ thyrde day ỹ this was done. * yee and certayne Luce. Joh. women also of our company whiche were early at the sepulcre & foũde not his body, came & tolde, that they had sene a vysyon of angels, which said he was alyue. And certayne of them that were with vs, went vnto the sepulcre, & founde it euen so as the wemen sayd: but hym founde they not.

And he sayd vnto them: O ye fooles and slowe of hart to beleue all that the prophetes haue spoken: * Ought not CHRISTE to haue suffred these thynges, & to entre into

his glorye. And he beganne at Moses and all the prophetes, & expounded vnto them all the scryptures that were spoken of him. And they drewe nye vnto the towne, whyche they went vnto, & he made as thoughe he wolde haue gone farther. * And they cõpelled hym, and sayd: Abyde with vs, for it drawyth towardes nyght, and the daye is farre passed. And he went in to tarye with them * And it came to passe whan he sat at the table with thẽ, he toke the bread, gaue thankes, brake it, and gaue it them. Then were theyr eyes opened, and they knewe hym. And he vanyshed out of theyr syght. And they sayd betwene themselues: Dyd not our hart burne within vs: Whan he talked with vs by the waye, whyle he opened the scripture vnto vs? And they rose vp the same houre, turned agayne to Jerusalem, and founde the eleuen gathered together, and them that were with thẽ which sayd: The LORDE is rysen of a trueth, and hath appeared vnto Symon. And they tolde thẽ what had happened by the waye, and how they knewe hym in breakynge of the breade. ¶

* But whyle they were talking therof. & Jesus hymselfe stode in þ myddes among them, and sayd: Peace be with you. But they were abashed and afrayed, supposyng that they had sene a spyrete. And he sayde vnto them: Why are ye abashed? & wherfore ryse there such thoughtes in your hartes? Beholde my handes and my fete, it is euen I my selfe: Handle me, and se, for a spyrite hath not flesh and bones, as ye se me haue. And whan he had thus spoken, he shewed them his handes and his fete. But whyle they yet beleued not for ioye and wõder, he sayde vnto them: * Haue ye ony thynge here to eate? And they set before hym a pece of a brokyled fyshe, and an honycombe. And he toke it and dyd eat it before them.

And he sayd vnto them: * These are the wordes, whiche I spake vnto you, whyle I was yet with you, for it must all be fulfylled that was written of me in the lawe of Moses, in the prophetes, and in the Psalmes. Then opened he theyr vnderstondynge, that they myght vnderstõd the scriptures, & sayd vnto them: * Thus is it written, and thus it behoued Christe to suffre, and the thyrd daye to ryse agayne from the dead, and to let repentaunce and remissiõ of synnes be preached in his name amonge all nacions. * and to begynne at Jerusalem. As for all these thynges, ye are witnesses of thẽ. * And behold, I wyll sende vpon you the * promes of my father: but ye shall tarye in the cyte of Jerusalem, tyl ye be endewed with power from aboue. *But he led them out vnto Bethany, and lyfte vp his handes, and blessed them. And it cam to passe whan he blessed them, he departed from them, and was caried vp into heauen. And they worshypped hym, and turned agayne to Jerusalem with greate ioye: & were continually in þ tẽple, geuyng prayse and thankes vnto God. Amen.

Act.1.a. and.2.a.

* Joh.14.& 15.c.16.a.

Mar.16.& Act.1.b.

¶ The ende of the Gospell of saynt Luke.

The gospell of Saynt Jhon.

What saynt Jhons Gospell contayneth.

Chap. i. The euerlastynge byrth of the sonne of god / & howe he became man. The testymony of Jhõs of his baptym. The callynge of Andrew / Peter / Philips Nathanaell.

Chap. ii. Christ turneth the water vnto wyne at the mariage in Cana / and bryngeth the marchauntes out of the temple.

Chap. iii. The swete talkynge of Christ with Nicodemus. The doctryn and baptyme of Jhõs / & what witnesse he beareth of Christe.

Chap. iiii. The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he commeth into Galile / and healeth the rulers sonne.

Chap. v. He healeth the man that was syckes eyght and thyrtye yeare. The Jewes accuse hym as a breaker of the Sabbath: he answereth for hymselfe / and reproueth them.

Chap. vi. Jesus feedeth fyue thousande men with fyue barlye loaues / departeth awaye / that they shulde not make hym kyng / goeth vpõ the see / and reproueth the fleshly hearers of his worde. The carnal are offended at him / and forsake hym.

Chap. vii. Jesus commeth to Jerusalem at the feaste / teacheth the Jewes and reproueth them. The phariseis and the hye preestes hearing that the people begyn to fauour Christ and to beleue in hym / sende out officers to take hym. There are dyuerse opinions of him amõg the people. The phariseis rebuke þ officers because they haue not taken hym / and chyde with Nicodemus for takynge his parte.

Chap. viii. A woman is taken in aduoutrie: Christ delyuereth her. The fredome of such as folowe Christe / whome they accuse to haue the deuell within hym / and go about to stone hym.

Chap. ix. Christe maketh the man to se that was borne blynde / where thorowe he geteth hymselfe more displeasure amonge the Jewes and phariseis.

Chap. x Chryſt is the true ſhepherde / and the dore of the ſhepe. Some ſay Chryſt hath the deuell / and is madde / ſome ſay he ſpeaketh not the wordes of one that hath the deuell. Becauſe he telleth ỹ trueth / the Jewes take vp ſtones to caſt at hym / cal his preachyng blaſphemye / and go about to take hym.

Chap. xi. Chryſt rayſeth Lazarus frō death. The hye prieſtes and the pharyſes gather a councell / and caſt their heades together agaynſt hym / therfore he getteth hym out of the waye.

Chap. xii. Mary anoynteth Chryſtes fete / Judas murmureth / Chryſt excuſeth her / rydeth into Jeruſalem / and is loyngly receaued of the thankefull / but vtterly deſpyſed of the vngodly.

Chap. xiii. Chryſt waſſheth the diſcyples fete / telleth them of Judas the traytour / and commaundeth them earneſtly to loue one another.

Chap. xiiii. He armeth his diſcyples with conſolacyon agaynſt trouble for to come / taketh from them the heuyneſſe that they had becauſe of his departynge / and promyſeth them the holy goſt / the ſpirete of comforte.

Chap xv. The true vyne / the huſbandman & the braſiches. A doctryne of loue / & a ſwete comforte agaynſt perſecucyon.

Chap. xvi. Conſolacyon agaynſt trouble. Prayers are herde thorowe Chryſt.

Chap. xvii. The mooſt hartye & louynge prayer of Chryſt vnto his father / for all ſuche as receaue the trueth / and be his owne.

Chap. xviii. Chryſt is betrayed. The wordes of his mouth ſmyte the officers to ỹ grounde. Peter ſmyteth of Malcus eare. Jeſus is brought before Anna / Cayphas / and Pylate.

Chap. xix. Chryſt is crucifyed. He commendeth his mother vnto Jhon / ſheddeth his bloud / and is buryed.

Chap. xx. The reſurrecyon of Chryſt / whiche appeareth to Mary Magdalene and to all his diſcyples to their great comforte.

Chap. xxi. He appeareth to his diſciples agayne by the ſee of Tyberias / and commaundeth Peter earneſtly to fede his ſhepe.

Here after fo=
lowyth the Goſpell of Saynt Jhon.

The fyrſt Chapter. ✣

IN the begynnynge was the worde, and the worde was with god, and god was ỹ worde. The ſame was in ỹ begynnyng with god. * All thynges were made by ỹ ſame, & without the ſame was made nothynge that was made. In hym was the * lyfe, and the lyfe was the * lyght of men: and the lyght ſhyneth in the darkeneſſe, & the darkeneſſe comprehended it not.

There was ſent from God a man, whoſe name was Jhon. The ſame came for a wytneſſe to beare wytneſſe of the lyghte, ỹ thorowe hym they all myght beleue. * He was not the lyght, but ỹ he myghte beare wytneſſe of the lyght. That was the true lyght, whiche lyghteth all men, that come in to this worlde. He was in the worlde, & the worlde was made by hym, & the worlde knewe hym not. He came in to his owne, & his owne receaued him not. But as many as receaued hym, * to them gaue he power to be the chyldren of God: euen ſuch as beleue in his name. Which are not borne of bloude, nor of the wyll of the fleſſhe, nor of the wyll of man, but of God.

* And the worde became fleſſhe, & dwelt amonge vs: ✣ and we ſawe his glorye, & glory as of the onely begotten ſonne of the father, full of grace and trueth. ✣

✣ * Jhon dyd beare wytneſſe of hym, & cryed, and ſayde: It was this, of whome I ſpake: After me ſhall he come that was before me, For he was or euer I: and * of his fulneſſe haue we all receaued, grace for grace. For the lawe was geuē by Moſes, grace & trueth came by IESVS CHRIST. * No man hathe ſene God at ony tyme. The onely begotten ſonne which is in the boſome of the father, he hath declared the ſame vnto vs. ✣

¶ And thys is ỹ recoꝛde of Jhon whã the Jewes sent pꝛestes & leuytes from Jerusalem to aꝛe hym: Who aꝛt thou * And he confessed and denyed not: he confessed and sayde: I am not Chꝛist. And they axed hym: What then? Aꝛt thou Elias? He said I am not. Aꝛt thou not the * Pꝛophete? And he answered: No. Then sayd they vnto hym: What aꝛt thou then, that we may gyue answere vnto thẽ that sent vs? What sayest thou of thy selfe? He sayd * I am the voice of a cꝛier in ỹ wyldernesse: Make stꝛaight the waye of the LORDE. ¶ As the pꝛophet Esay sayde.

And they that were sent were of the Phariseis. And they axed hym, and sayde vnto hym: Why baptyzest thou then, yf thou be not Chꝛist, noꝛ Elyas, noꝛ a pꝛophete? Jhõ answered them and sayd: * I baptise with water: but there is one come in amõg you, whome ye knowe not. It is he that commeth after me which was befoꝛe me: whose shue lachet I am not woꝛthye to lowse. This was done at Bethara beyonde Jordane, * whꝛe Jhon dyd baptyse. ℞

¶ The next daye after, Jhon sawe Jesus commynge vnto hym, and sayde: Beholde the * lambe of God, which taketh awaye the synne of the woꝛlde. This is he of whom I sayd vnto you: after me commeth a man, which was befoꝛe me. Foꝛ he was eꝛuer I, and I knewe hym not: but that he shulde be declared in Jsraell, theꝛfoꝛe am I come to baptyse with water.

¶ And Jhon bare recoꝛde, and sayd: I sawe the spꝛete descende from heauen lyke vnto a doue, and abode vpon hym, and I knewe him not. But he that sent me to baptyse with water, the same sayde vnto me: Vpon whome thou shalt se the spꝛete descende and tary styl on hym, the same is he, that baptyseth with the holy goost. And I sawe it, and beare recoꝛde that this is the sonne of God. ℞

¶ The nexte daye after, Jhon stode agayne, and two of his disciples. And whã he sawe Jesus walkynge, he sayd: Behold the * lambe of God. And two of his disciples herde hym speake & folowed Jesus. And Jesus turned hi m aboute, and sawe them folowyng, and sayd vnto thẽ: What seke ye? They sayde to hym: Rabbi, which is to saye by interpꝛetaciõ, Master: Where aꝛt thou at lodgynge? He sayde vnto them: Come and se it. They came and sawe it, & abode with hym the same daye. It was aboute the tenth houre.

One of ỹ two, which herde Jhõ speake, and folowed Jesus, was Andꝛew the bꝛother of Symon Peter: the same found fiꝛst his bꝛother Symon and sayde vnto hym: We haue founde Messias (which is by interpꝛetaciõ, the Anointed) and he bꝛought hym to Jesus. Whan Jesus beheld hym, he sayde: Thou aꝛt Symon the sonne of Jonas. * thou shalte be called Cephas, which is by interpꝛetacion, a stone. Mat.16.c

The nexte daye after, wolde Jesus go agayne in to Galile, and found Philippe and sayd vnto hym: folowe me. * Philip was of Bethsayda the cyte of Andꝛew and Peter. Philippe founde Nathanaell, and sayde vnto hym: We haue founde hym, of whome * Moses in the law, and the ✣ pꝛophetes haue wꝛitten, euen Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym: * What good can come out of Nazareth? Philippe said vnto him: Come and se. Joh.12.c Gene.3.c. 22.c.49.b. Deu.18.c. ✣Esa.7.c. and.9.b. *Jo.7.c.

Jesus sawe Nathanaell commynge to hym, and sayd of hym: Beholde, a tꝛyghte Jsraelyte, in whome is no gyle. Nathanaell sayde vnto hym: Fꝛõ whẽce knowest thou me? Jesus answered, and sayde vnto hym: Befoꝛe that Philippe called the, whã thou wast vnder the figge tꝛe, I sawe the. Nathanael answered, and sayd vnto him: Rabbi thou aꝛt the sonne of God, thou aꝛt the kyng of Jsraell. Jesus answered, and sayde vnto hym: Because I sayde vnto ỹ, that I sawe the vnder the fygge tꝛe, thou beleuest: thou shalt se yet greater thynges then these. And he sayde vnto hym: Uerely verely I saye vnto you: Fꝛom this tyme foꝛth shall ye se the heauen open, and the angels of God going vp and downe ouer the sonne of man. ℞

The.ii.Chapttr. ✣

And vpon the thyꝛd daye there was a mariage at Cana in Galile, and the mother of Jesus was there. Jesus also and his disciples was called vnto the mariage. And whan the wyne fayled, the mother of Jesus sayd vnto him: They haue no wyne. Jesus sayde vnto her: * Womã, wat haue I to do with ỹ? Mine houre is not yet come. His mother sayd vnto the minysters: What soeuer he saieth vnto you, do it. There were set there syxe water pottes of stone, after ỹ maner of the puritieng of the Jewes, euery one conteynynge two oꝛ thꝛe measures. A Joh.2.g

Jesus sayde vnto them: Fyll the water pottes wyth water, And they fylled them vp to the brymme, and he sayd vnto them: Drawe out nowe, and bryng vnto the Mayster of the feast, and they dyd bare it. Whan the master of the feaste had taysted the wyne which had ben water, and knewe not whēce it came (but the mynysters that drew the water, knewe it) thē ỹ Master of ỹ feast called the brydegrome, and sayd vnto hym: Euery mā at ỹ fyrst geueth the good wyne, and whan they are dronkē, then that which is worse. But thou hast kept backe the good wyne vntyll now.

B This is the fyrst token that IESVS dyd at Cana in Galile, and shewed his glory, and his disciples beleued on hym. ✠

Mat.4.b Mar.1.b Luc.4.b. * Afterwarde wente he downe to Capernaum, he, his mother, his brethrē and his disciples, and taried not longe there.

Mat.21.b Mar.11.b Luc.19.b * * And ỹ Jewes Easter was at hāde, And IESVS wente vp to Jerusalem, and founde syttynge in the temple, those that solde oxen, shepe, and doues, and chaungers of money. And he made a scourge of small cordes and droue them all out of the temple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayd vnto thē that solde the doues: Haue these thynges hēce, and make not my fathers house an house of marchaundyse. His disciples remembred it, that is writtē. * The zele of thyne Psa.69.b C house hath euen eaten me.

Then answered the Jewes, and sayde vnto hym: * What token shewest thou vnto vs, that thou mayest do those thynges? IESVS answered and sayde vnto thē: Mat.16.a Joh.6.b. mat.26.f. * Breake downe this temple, and in three dayes wyll I set it vp agayne. Then sayd the Jewes: * Syxe and fortye yeare was this temple abuyldyng, and wylt thou set it vp in three dayes? But he spake of the tēple of his body. Now whan he was ryssen agayne from the dead, his disciples remembred ỹ he thus sayde, and they beleued the scripture, & the wordes which IESVS spake. 1.Esa.5.b

Whan he was at Jerusalem at Easter in the feaste, many beleued on his name, whan they sawe the tokens that he dydde. But IESVS committed not hymself vnto them, for he knewe them all, and neded not that ony mā shulde testifie of man, * For he knewe well what was in man. ✠ Jere.17.b. Apo.2.b.

There was a mā of the Phariseis, named * Nicodemus a ruler amōge the Jewes. The same came vnto IESVS by nyght, and sayde vnto hym: Master, we knowe that thou art come a teacher from God: * For no man can do these tokens that thou doest, excepte God be with hym Jesus answered, and sayde vnto hym, Verely verely I saye vnto the: Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayd vnto hym: How can a man be borne, whan he is olde? Can he entre in to his mothers wombe, and be borne agayne? IESVS answered: * Verely verely I saye vnto the: Excepte a mā be borne of water and of the spyrite, he can not come in to the kyngdom of God. I Joh.ca.7.b. Joh.ca.9.b. Tit.3.a.

* That which is borne of flesh is flesh: and that which is borne of the spyrite, is spyrete. Maruayl not, that I sayd vnto the: ye must be borne of new. The winde bloweth where he wyll, and thou heareste his sounde: * but thou canst not tell whence he cometh, and whether he goeth: So is euerypone, that is borne of the spyrite. B Luce.ca.

Nicodemus answered, & sayd vnto hym: Howe maye these be? IESVS answered, & sayd vnto hym: Art thou a Master in Israell, and knowest not these? Verely verely I saye vnto the: We speake that we knowe, and testifie that we haue sene, and ye receaue not our witnesse. ✠ If ye beleue not whā I tel you of earthly thynges, how shulde ye beleue, whan I speake vnto you of heauenly thinges.

* And no mā ascendeth vp in to heauē, but he that is come downe from heauen, (namely) the sōne of man which is in heauē. And lyke as * Moses lyfte vp the serpent in the wyldernesse, euen so must the sonne of man be lyfte vp, that who soeuer beleueth in hym, shulde not perysh, but haue euerlastyng lyfe. ✠ Exo. Joh.ca.

* * For God so loued the worlde, that he gaue his onely sonne, that whosoeuer beleueth on hym, shulde not perish, but haue euerlastynge lyfe. * For God sent not his sonne in to the worlde, to condempne the worlde, but that the worlde myght be saued by hym. He that beleueth on hym, shall not be condempned. But he that beleueth not, is condēpned alreadye: because he beleueth not on the name of the only sonne of God. But this is the condempnacion, * that the lyght is come in to the worlde, and men C Rom.5.a 1.Joh.4.b Joh.ca.5.b 1.Joh.2.a Joh.ca.

loued the darknesse more then the lyght: for their workes were euell. * Whosoeuer doth euell hateth the lyght, and commeth not to the lyght, that his dedes shulde not be reproued. But he ỹ doth the treuth, commeth to the lyght, that his workes maye be knowne: for they are done in God.

Afterwarde came IESVS and his disciples in to the londe of Jewry, and had his beynge there wyth them, * and baptysed: * Jhon baptysed also in Enō besyde Salem: for ther was muche water there. And they came thyther, and were baptysed: * for Jhon was not yet put in prison.

Then arose there a question amonge the disciples of Jhon, with the Jewes aboute the purifyenge, and they came vnto Jhon, and sayd vnto him: Master, he that was wyth the beyonde Jordane, of whom thou barest wytnesse, beholde, * he baptiseth, and euery man commeth vnto hym. Jhon answered and sayde: A man can receaue nothyng, except it be geuen hym frō heauen. ye your selues are my wytnesses, how * that I sayde: I am not CHRIST, but am sent before hym. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondeth, and herkeneth vnto hym, and reioyceth greatly ouer the voyce of the brydegrome: thys same ioye of myne is now fulfilled. He must increace But I must decreace.

He that commeth from on hyghe, is aboue al. He that is of the earth is earthly, and speaketh of the earth. He that commeth from heauen is aboue all, and testifieth what he hath sene and herde, and no man receaueth hys wytnesse. But he that receaueth it, hath set to hys seale, * that God is true. For he whom God hath sent, speaketh the wordes of God: * for God geueth not the spyrite (vnto hym) by measure. The father loueth the sonne. * And hath geuen hym al thinges in to his hand: He that beleueth on the sonne, hath euerlastynge lyfe: he that beleueth not the sonne, shall not se the lyfe, but the wrath of God abydeth vpon hym.

The. iiij. Chapter.

NOw whan IESVS had knowledge, that it was come to the eares of the Pharisees, that IESVS made and baptysed mo disciples then Jhō (how beit IESVS hymselfe baptysed not, but his disciples) * he left the londe of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria.

Then came he in to a cyte of Samaria, called Sychar, nye vnto the pece of londe, * that Jacob gaue vnto Joseph his sonne. And there was Jacobs well. Now whan IESVS was weerye of hys iourney, he sat hym down so vpon the wel And it was aboute the syxte houre. Then came ther a woman of Samaria to draw water. IESVS sayd vnto her: Geue me drynke (for his disciples were gone theyr waye in to the cyte, to bye meate.) Then the woman of Samaria sayde vnto hym. How is it ỹ thou arest drynke of me, seynge thou art a Jewe, and I a woman of Samaria: * for the Jewes medle not wyth the Samaritās

IESVS answered, and sayde vnto her. yf thou knewest the gift of God, and who it is that sayeth vnto the, geue me drynke, thou woldest aze of hym, and he wolde geue the * that water of lyfe. The woman sayd vnto hym: Syre, Thou hast nothing to drawe withall, and the wel is depe from whēce hast thou then that water of lyfe: Art thou greater then oure father Jacob, * which gaue vs this wel? And he hymselfe dranke therof, and hys children, and hys cattell. IESVS answered, and sayd vnto her: Who so euer drinketh of thys water, shall thyrst agayn: But who so euer shall drynke of the water that I shall geue him shall neuer be more a thyrst: * But the water that I shall geue hym, shalbe in hym a well of water, whiche springeth vp in to euerlastynge lyfe.

The woman sayde vnto hym: * Syre geue me that same water, that I thyrst not nother nede come hyther to drawe. IESVS sayde vnto her: Go call thy husband, and come hether. The woman answered, and sayde vnto hym: I haue no husbande.

IESVS sayde vnto her: Thou hast said well, I haue no husbāde: for thou hast had fyue husbandes, and he whom thou hast now is not thyne husbande: there saydest thou ryght. The woman sayde vnto hym: Syre, * I se, that thou art a prophet. Our fathers worshypped vpon this mountayn and * ye saye, that at Jerusalem is the place, where men ought to worshyppe. IESVS sayde vnto her. Woman, beleue me, the tyme commeth, that ye shall nother vpon thys mountayne, nor at Jerusalem worshyppe the father: ye wote not what ye worshyppe, but we knowe what we worshippe for * Saluacion commeth of the Jewes But the tyme cōmeth, and is now already

that the true worshippers shall worshippe
Rom. 1.a. the father in * spyrite and in treuth: For ỹ
father wyll haue such so to worshippe him
1. Cor. 3.c. * God is a spyrite, & they that worship him,
must worshyp hym in spyrite, & in ỹ trueth.

D The woman sayde vnto hym: I wote
that Messias shall come, whiche is called
CHRIST. Whan he commeth, he shall tel
vs all thynges. IESVS sayde vnto her.
Mat. 26.f * I that speake vnto the, am he. And in ỹ
Mar. 14.g meane season came his disciples, and they
Luce. 22.e marueyled that he talked with the womã
Iod. 9. b. and. 10. c. & yet sayd nomã: What arest thou, or what
talkest thou with her? Then the womã let
hyr pot stonde, and went in to the cyte, and
sayde vnto ỹ people: Come, se a mã, which
hath tolde me all that euer I dyd, Is not
he CHRIST? Then went they out of the cy-
te, and came vnto hym. In ỹ meane whyle
his disciples prayed hym, and sayd: Mas-
ter, eate. But he sayde vnto them: I haue
meate to eate, that ye knowe not of. Then
sayde the disciples amonge them selues:
Hath ony man brought hym meate? IESVS
sayde vnto them: My meate is thys, that I
do the wyll of hym that sent me, and to fy-
nyth hys worke. Say not ye youre selues:
There are yet foure monethes, and then
commeth the haruest? Beholde, I saye vn
to you: lyft vp your eyes, and loke vpon ỹ
Mat 9. b. feld, * for it is whyt already vnto ỹ haruest
Luce. 10. a. And he that reapeth, receaueth reward
C and gathereth frute to euerlastynge lyfe,
that both he that soweth and he ỹ reapeth
maye reioyce together. For herin is ỹ pro-
uerbe true: One soweth, another reapeth.
I haue sent you to reape that, wheron ye
bestowed no laboure. Other haue labou-
red, and ye are come in to theyr laboures.
Many Samaritans of the same cyte
beleued on hym, for the sayenge of the wo-
man, whiche testifyed: He hath tolde me al
that euer I dyd. Now whan the Samari-
tans came to hym, they besought him, that
he wolde tary wyth them. And he abode
there two dayes, and many mo beleued be
cause of hys worde, and sayde vnto the wo
man: We beleue now hence forth, not be-
Joh. 17. b. cause of thy sayenge, * we haue herde him
oure selues, and knowe, ỹ this of a trueth
is Christe the sauioure of the worlde. ✠
After two dayes he departed thence,
Mat. 13. g and went in to Galile. * For he hymselfe
Mar. 6. a testifyed, that a Prophet is nothynge set
Luce. 4. c. by at home. Now whan he came in to Ga-
lile, the Galileans receaued hym, whyche
had sene all that he dyd at Jerusalem in
the feast: for they also were come thyther
in the feast. And IESVS came agayn vn
to Cana in Galile, * where he turned the Joh. 2.
water vnto wyne.

✠ And there was a certayne ruler, who f
se sonne laye sycke at Capernaum. Thys
herde that IESVS came out of Jewry in
to Galile, and went vnto hym, & besought
hym, that he wold come downe, and helpe
hys sonne, for he laye dead sycke. And IE-
SVS sayde vnto hym: Except ye se tokens
and wonders, ye beleue not. The ruler
sayde vnto hym: Come downe Syr, or
euer my chylde dye. IESVS sayde vnto him
Go thy waye, thy sonne lyueth. The man
beleued the worde that IESVS sayde vnto
hym, and went hys waye. And as he was
goynge downe, hys seruaunt met hym, &
tolde hym and sayde: Thy chylde lyueth.
Then enquyred he of them the houre, wher
in he beganne to amende. And they sayde
vnto hym: yesterd aye about the seuenth
houre the feuer left hym. Then the father
perceaued, that it was about the same
hour wherin IESVS sayd vnto hym: Thy
sonne lyueth. * And he beleued with hys Act.
whole house. ✠ Thys is now the seconde
token that IESVS dyd, whan he came
from Jewry in to Galile.

The. v. Chapter. ✠

AFterwarde there was a feast I
of the Jewes, and IESVS
went vp to Jerusalem. Ther
is at Jerusalẽ by the slaugh-
terhowse a pool, whych in he
bryue is called Bethseda and hath fyue por
ches, wherin laye many syck, blinde, lame,
withred, whiche wayted whan the water
shulde moue, For the angell went downe
at hys tyme in to the poole, and stered the
water. Whosoeuer now went downe fyrst
after that the water was stered, the same
was made whole, what soeuer disease he
had. And ther was a man, which had lyen
sycke eyght & thyrty yeares. Whã IESVS
sawe hym lye, and knewe that he had lyen
so longe, he sayde vnto him: Wylt thou be
made whole? The sycke answered hym:
Syr, I haue no man, whan the water is
moued, to put me in to the poole: And whã
I com, another steppeth down in before me
IESVS sayde vnto hym: * Aryse, take Mat.
vp thy bedde, and go thy waye. And imme Mar.
diatly the man was made whole. And toke Luc.
vp hys bedde, and went hys waye. * But Mat.
vpon the same daye it was the Sabbath. and

Then saide the Jewes vnto him that was made whole: To daye is the Sabbath, it is not lawful for the to cary thy bedde. He answered them: He that made me whole, saide vnto me. Take vp thy bedde, and go thy waye. Than ared they him: What man is that, whiche sayde vnto the: Take vp thy bedde, and go thy waye? But he that was healed, wyst not who he was, for IESVS * had gotten hymselfe away, because ther was muche people.

Afterwarde founde IESVS hym in the temple, and sayde vnto hym: Beholde, thou art made whole, * synne nomore, lest a worse thynge happen vnto the. The mã departed, and tolde the Jewes that it was IESVS whiche had made hym whole. ✠ Therfore dyd the Jewes persecute IESVS and sought to slaye hym, because he had done thys vpon the Sabbath.

But IESVS answered them: * My father worketh hyther to, and I worke also. Therfore sought the Jewes more to slaye hym: because he brake not onely the Sabbath, but sayde also, * that God was hys father, and made hym selfe equal vñ God. Then answered IESVS, and sayde vnto them: Verely verely I saye vnto you. * The sonne can do nothynge of hymselfe but that he seith the father do. For what so euer he doth, that doth the sonne also. The father loueth the sonne, and sheweth hym, all that he doth, and wyll shewe hym yet greater workes, so that ye shal maruayle. For as the father rayseth vp the dead, and maketh them lyue: euen so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but * hath geuen all iudgement vnto the sonne, that they all myght honoure the sonne, euen as they honoure the father. Who so honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

Verely verely I saye vnto you: * Who so heareth my worde, and beleueth hym ỳ sent me hath euerlastynge lyfe, and * commeth not in to damnacyon, but is passed thorow from death vnto lyfe.

Verely verely I saye vnto you: * The houre commeth, and is now already, that the dead shall heare the voyce of the sonne of God: and they that heare it, shall lyue. * For as the father hath lyfe in hym selfe, so hath he geuen vnto the sonne to haue lyfe in hymselfe, and hath geuen hym power also to execute iudgement because he is the sonne of man. Maruayle not ye at thys: * for the houre commeth, in the whiche all that are in the graues, shall heare hys voyce, and shall go forth, they ỳ haue done good, vnto the resurrecyon of lyfe: but they that haue done euell, vnto the resurrecyon of damnacyon.

Dan.12.d. Mat.25.b.

I can do nothynge of my selfe. As I heare, so I iudge: and my iudgmẽt is iust: For I seke not myne owne wyll, but the wyl of the father which hath sent me. * yf I beare wytnesse of me selfe my wytnesse is not true. There is another thath beareth wytnesse of me, and I am sure, that the witnesse which he beareth of me, is true.

Joh.8.b. and.c.

* ye sent vnto Jhon, and he bare wytnesse of the trueth. As for me, I take no recorde of man, but these thinges I say, that ye myght be saued. * He was a burnynge and shynynge lyght, but ye wolde haue reioyced a lytle whyle in hys lyght. * Neuertheles I haue a greater wytnesse then the wytnesse of Jhon. ✠ For the workes whiche the father hath geuen me to fynish the same workes whiche I do beare wytnesse of me, that the father hath sent me. *And the father himselfe, whiche hath sent me, beareth wytnesse of me. ✠ ye haue no ther herde hys voyce at ony tyme, nor sene hys shape: and hys worde haue ye not abydynge in you: for ye beleue not hym whom he hath sent.

D Joh.5.b. Joh.1.a. 1.Joh.5.a. Joh.10.c Math.3.b and.17.a. Joh.8.b. ✠Deut.5.c Joh.1.b. and.6.c. 1.Joh.4.b

* Search the scrypture, for ye thynke ye haue euerlastynge lyfe therin, and ✠ the same is it that testifyeth of me, and ye wyl not come vnto me, that ye might haue lyfe. *I receaue not prayse of me. But I know you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. * yf another shal come in hys owne name, hym wyll ye receaue. How can ye beleue, whiche receaue prayse one of another, and seke not ỳ prayse, that is of God onely? ✠

Act.17.b Zoem.11.c. Joh.12.c. 1.Joh.2.c. 2.Tes.2.a.

ye shall not thynke that I wyll accuse you before the father: there is one that accuseth you euen Moses, in whom ye trust: yf ye beleued Moses, ye shulde beleue me also: * for he hath wytten of me. But yf ye beleue not hys writynges, how shall ye beleue my wordes?

Deu. 18.f

The. vi. Chapter. ✠

After thys * went IESVS ouer the see vnto the cyte Tyberyas in Galile. And much people folowed him, because they sawe the tokens that he dyd

J Mat.14.b Mar.6.b Luc.9.b.

vpon them which were diseased. But IESVS went vp in to a mountaine, and there
Mat.14.c. Mar.6.b. Luce.9.b he sat wyth hys disciples. And * Easter the feast of the Jewes was nye. ¶ Then IESVS lyft vp hys eyes, and sawe that there came much people vnto hym, and he sayde vnto Philippe: Whence shall we bye bread, that these maye eate? But this he sayde to proue him, for he him selfe knew what he wolde do.

Philippe answered him: Two hundreth penyworth of bread is not ynough among them, that euery one may take a lytle. The sayde vnto hym one of hys disciples, Andrewe the brother of Symon Peter: There is a lad here, that hath fyue barlye loaues
4.Re.4.c. and two fysshes, but * what is that among so many? IESVS sayde: Make the people sytte downe. There was muche grasse in the place. Then they sat them downe, aboute a fyue thousand men. IESVS toke
a the loaues, thanked and gaue them to the disciples: the disciples (gaue) them to them that were set downe. Lykewyse also of the fysshes as muche as they wolde.

B Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothyng be lost. The they gathered, and filled twolue baskettes wyth the broken meate, that remayned of the fyue barlye loaues, vnto them whyche had eaten. Now whan the men sawe that
Luce.7.b. Joh.4.c. token that IESVS dyd, they sayde: * This is of a treuth the Prophet, that shuld come in to the worlde.

¶ Whan IESVS now perceaued that they wolde come, and take hym vp, to make hym kynge, * he gat hym away agayn
Joh.5.a. in to a mountayne hymselfe alone.

Mat.14.a Mar.6.c. * At euen wente hys disciples downe to the see, and entred in to the shyppe, and came to the other syde of the see vnto Capernaum. And it was darke already. And IESVS was not come to them. And the see rose thorow a greate wynde. Now whan they had rowed vpon a fyue and twentye or thyrtye furlonges, they sawe IESVS goynge vpon the see, and came nye to the shyppe. And they were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receaued him in to the shyppe. And immediatly the shyppe was at the londe whyther they wente.

C The nexte daye after, the people which stode on the other syde of the see, sawe that ther was none other shyppe there saue that one, wherinto hys disciples were entred: and that IESVS wente not in wyth hys disciples in to the shyppe, but that his disciples were gone awaye alone. Howbeit there came other shyppes from Tyberias nye vnto the place, where they had eaten the bread, after that the LORDE had geuen thankes. Now whan the people sawe that IESVS was not there, nother hys disciples, they toke shyppe also, and came to Capernaum, and sought IESVS.

And whan they founde hym on the other syde of the see, they sayde vnto hym: Master whan camest thou hyther? IESVS answered them, and sayd: Verely verely I saye vnto you: ye seke me not because ye sawe the tokens, but because ye dyd eate of the loaues, and were fylled. ¶ * Labour not for the meate whiche perysheth, but
D yͤ endureth to euerlastynge lyfe, whiche the sonne of man shal geue you: For hym hath God the father sealed.

Then sayde they vnto hym: What shal we do, that we maye worke the worke of
of God? IESVS answered and sayde vnto them: Thys is the worke of God, that ye beleue on hym, whome he hath sent. Then
Mat. Mar. Joh. sayde they vnto hym, * What toke doest thou then, that we maye se and beleue the? What worke st thou? Oure fathers dyd eate Manna in yͤ wylderneſſe, as it is written: * He gaue them bread from heauen
Exo. Psa. to eate. Then sayde IESVS vnto them: Verely verely I saye vnto you: Moses gaue you not bread from heauen, but my father geueth you the true breade from heauen: For thys is the breade of God, which commeth from heauen, and geueth lyfe vnto the worlde.

Then sayde they vnto hym: * Syr, Joh.
geue vs alwaye suche bread. But IESVS sayde vnto them: I am the bread of lyfe. He that commeth vnto me, shall not hunger & he yͤ beleueth on me, shall neuer thyrst. ¶ But I haue sayde vnto you, that ye haue sene me, and yet ye beleue not. All that my father geueth me, commeth vnto me, and who so commeth vnto me, hym wyll not I cast out: for I am come downe from heauen, not to do myne owne wyll, but the wyll of hym that hath sent me.

This is the wyll of the father, whyche E hath sent me, that of all that he hath geuen me. * I shulde lose nothynge, but shulde
Luce. Joh. rayse it vp agayne at the last daye. This is the wyll of hym whiche hath sent me, & that, who so euer seyth the sonne and beleueth on hi, haue euerlasting lyfe, & I shal

raysle hym vp at the last daye.

Then murmured the Jewes there ouer that he sayde: I am that breade whiche is come downe from heauen, and they sayde: Is not thys IESVS, Josephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? IESVS answered, and sayde vn them: Murmure not amonge youre selues. * No mã cã com vnto me excepte the father whiche hath sent me, drawe hym. And I shall raysle hym vp at the last daye. It is wryten in the prophetes: * They shall al be taught of God. Who so euer nowe heareth of the father, and learneth it, cometh vnto me. * Not that ony man hath sene the father, saue he whiche is of the father, the same hath sene the father.

Verely verely I saye vnto you: * He that beleueth on me, hath euerlastyng lyfe. I am that breade of lyfe: youre fathers dyd eate Manna in the wyldernesse, and are dead. Thys is that breade whiche commeth from heauen, that who so eateth thereof, shulde not dye. I am the lyuynge breade, whiche came downe from heauen: who so eateth of thys breade shall lyue for euer. And the breade that I wyll geue, is my flesh which I wil geue for ỹ lyfe of the worlde.

Then stroue the Jewes amonge themselues, and sayde: How can thys felowe geue vs hys flesh to eate? IESVS sayd vnto the Verely verely I saye vnto you. Except ye eate the flesh of ỹ sonne of man and drynke hys bloude, ye haue no lyfe in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastynge lyfe: and I shall raysle hym vp at the last daye. For my flesh is the very meate, and my bloude is the very drynke. * Who so eateth my flesh, and drynketh my bloude, abydeth in me, and I in hym. As the lyuyng father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is the breade which is come from heauen. Not as youre fathers dyd eate Manna, and are dead. He that eateth of this breade, shall lyue for euer.

These thynges sayde he in the synagoge whan he taught at Capernaum. Many now of hys disciples that herde thys sayd: Thys is an harde sayeng, who may abyde the hearynge of it? But whan IESVS perceaued in hymselfe, that hys disciples murmured therat, he sayde vnto them. Doth thys offende you? What and yf ye shall se the sonne of man ascende thyther, wher he was afore? It is the spyrete that quickeneth the flesh profyteth nothynge. The wordes that I speake, are spyrete, and are lyfe. But there are some among you, that beleue not. For IESVS knewe well from the begynnynge, whiche they were that beleued not, and who shulde betraye hym. And he sayd: Therfore haue I sayed vnto you: * No man can come vnto me, except it be geuen hym of my father. Joh. 6. a.

From that tyme forth, many of hys disciples wente backe, and walked nomore wyth hym. Then sayde IESVS vnto the twolue: Wyll ye also go awaye? Then answered Symon Peter: LORDE, whether shall we go: Thou hast the wordes of euerlastynge lyfe: and we haue beleued, & knowne that thou art CHRIST the sonne of the lyuynge God. IESVS answered them. Haue I not chosen you twolue, and * one of you is a deuell? But he spake of Judas Symon Iscarioth: * The same betrayed hym afterwarde, and was one of the twolue. Joh. 13. b. Joh. 12. a. and. 13. a.

The.vii. Chapter. ✣

AFter that wente IESVS about in Galile, for he wolde not go aboute in Jewry, because the Jewes soughte to kylle hym. But the Jewes * feast of Tabernacles was at hande. Then sayde hys brethren vnto hym: Get the hence, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne doth nothynge in secrete. yf thou do suche thynges, then shew thy selfe before the worlde: For hys brethre also beleued not in hym. Leui. 23. f.

Then sayde IESVS vnto them: My tyme is not yet come, but youre tyme is all waye ready. * The worlde can not hate you: * but me it hateth: because I testyfye of it, that the workes of it are euell. Go ye vp vnto thys feast, I wyll not go vp yet vnto thys feaste, for my tyme is not yet ful fylled. Whan he sayde thys vnto them, he abode styll in Galile. But as soone as hys brethren were gone vp, then wente he vp also vnto the feast, not openly but as it were secretely. Then the Jewes sought hym at the feast, and sayde: * Where is he? And ther was a great murmure of him amonge the people. Some sayde: * He is good. But other sayde: No, he doth but deceaue the people. * How be it, noman spake freely of hym, for feare of ỹ Jewes. Joh. 15. b. * Mar. 2. f. Joh. 11. f. Mat. 21. a. Joh. 6. b. and. 7. b. Joh. 12. f.

B ✝ But in the myddes of the feaste went IESVS vp in to the temple, and taught. And the Iewes maruayled and sayde: How can he the scrypture, seynge he hath not learned it? IESVS answered them and sayde: My doctryne is not myne, but hys that hath sent me. ✝ If ony man wyll do hys wyll, he shal knowe, whether thys doctryne be of God, or whether I speake of my selfe. He that speaketh of hymselfe, seketh hys owne prayse: but he that seketh ✝ prayse of hym, that sent hym, the same is true, and there is no vnryghteousnesse in hym.

Exo.20.g. Leui.24.b * Hath not Moses geuē you the law, and none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and saide: Thou hast the deuel, who goeth aboute to kyll the? IESVS answered and

Joh.5.d. sayde: * One worke haue I done, and ye all maruayle. Moses gaue you the circumcyspon, (not because it commeth of Moses,

Gene.17.b but of the * fathers:) yet do ye circumcise a man vpon the Sabbath. If a man receaue circumcyspon vpon the Sabbath, that the lawe of Moses shulde not be broken, dysdayne ye then at me, because I haue made a man whole euery whyt on

Deu.1.b. the Sabbath? * Iudge not after the vtter appearaunce, but iudge ryghteous iudgement.

C Then sayd some of them of Ierusalem: Is not thys he, whom they go aboute to kyll? And beholde, he speaketh boldely, and they saye nothynge to hym. Do oure rulers knowe in dede, that he is very

Mat.13.g. Mar.7.a. Luce.4.c. CHRIST? How be it, * we knowe, whence thys is. But whan CHRIST commeth, no man shall knowe whence he is.

Then cryed IESVS in the temple as he taught, and sayde: Ye see ye knowe me, and

Joh.8.b. whēce I am ye knowe, * and of my selfe am I not come, but he that sent me, is true, whome ye knowe not. But I knowe hym,

Luce.19.b. 20.b.22.a. Joh.8.b. for I am of him, and he hath sent me. * Thē soughte they to take hym, but no mā layed handes vpon hym, for hys houre was not

✝Joh.7.c. and.11.c. yet come. ✝ But many of the people beleued on hym, and sayde: Whan CHRIST commeth shall he do mo tokens, then thys doth?

D And it came to the Pharisees eares, that the people murmured such thynges of him

1.Pe.19.d. ✝ * And the Pharisees and hyghe prestes Mat.22.b Mar.12.b Luce 20.c. sent out seruauntes, to take hym. Then sayde IESVS vnto them. ✝ I am yet a lyt

✝Jo.16.b * Ier.29.c le whyle wyth you, and then go I vnto Joh.8.b. hym, that hath sent me. * Ye shall seke me, and not fynde: and where I am thyther

and.13. can ye not come. Then sayd the Iewes amonge them selues: Whyther wyll he go, that we shall not fynde hym? Wyll he go amonge the Grekes ✝ are scatred abrode, and teache the Grekes? What maner of sayenge is this that he sayeth: ye shall seke me, and not fynde me: ✝ where I am, thyther can not ye come?

But in the last daye which was ✝ moost solempne date of the feast, IESVS stode vp, cryed, and sayde: * Who so thyrsteth, let

Gla.5.c. hym come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his bodye shall flowe ryuers of ✝ water of lyfe. (But this spake he of the * spyrit,

Gla.3.c Joh.7.c which they that beleue on hym, shulde receaue. ✝ For the holy gooste was not yet ther, because IESVS was not yet glorified) * Many of the people now whā they herde this sayenge, sayde: * This is a very pro-

*Joh.7.c and.6.c ✝Act.3.c Mat.21.c phete. Other sayde: ✝ he is Christe. But some sayde: shal Christ come out of Galile? Sayeth not the scripture, that Christ shall come * of the sede of Dauid, ✝ out of the

Mat.2.c Joh.7.c pa.131. towne of ✝ Bethleem, where Dauid was? Thus was there dissencīō amonge ✝ people for his sake. Some of thē wolde haue takē hym, but no mā layed hādes on hym.

The seruauntes came to the hye prestes: C and phariſes, and they sayde vnto them: Why haue ye not brought hym? The seruauntes answered: Neuer man spake as this man doth. Then answered them the

Joh.12. 1.Co.2. pharises: Are ye also deceaued? * Doth ony of the rulers or pharises beleue on hym? But the comune people which knowe not the lawe, are cursed. Nicodemus sayde vnto thē * he that cam vnto him by night, Joh.3.c which was one of them: * Doth oure Exo.23. Leui.19. law iudge ony man, before it heare hym, and know what he hath done? They answered and sayde vnto hym: Arte thou a Galilean also? * Searche and loke, out of Joh.7.c Galile ariseth no prophete. And so euery man wente home. ✝

The.viii.Chapter.

IEsus wente * vnto mounte Mat.21.c Olyuete, and early in the mor- Mar.11.c nyng came he againe into the temple, & all the people came vnto hym. And he sat downe, and taught them, and the scribes and the pharises brought vnto hym a woman takē in aduoutrye, and set her there openly,

and sayde vnto hym: Master, thys woman was taken in aduoutrye euen as the dede was adoynge. Moses * in the lawe commaunded vs, to stone such: What sayeste thou? Thys they sayde, to tempte him, that they might haue wherof to accuse him. But IESVS stouped downe, and wrote wyth hys fynger vpon the grounde. Now whyle they continued axynge hym, he lyft hymselfe vp, and sayde vnto them: He that is amonge you wythout synne, let hym cast the fyrst stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest fyrst, and lefte IESVS alone, and the woman stondynge before hym. IESVS lyfte hymselfe vp, and whan he sawe noman but the woman, he sayde vnto her. Woman, where are thyne accusers? Hath no man condempned the? She sayde: LORDE, noman, IESVS sayde: Nother do I condempne the, Go thy waye, * and synne nomore.

Then spake IESVS agayne vnto them and sayde: ✣ * I am the lyght of ỹ world he that folowyth me, shall not walke in darcknesse, but shall haue the lyght of lyfe. Then sayde the Pharises vnto him: Thou beareſt recorde of thy selfe, thy recorde is not true.

IESVS answered and sayde vnto them Though I beare recorde of my selfe, yet is my recorde true: for I know whence I cam and whether I go: but ye can not tel when I come, and whether I go. ye iudge after the flesshe. I iudge noman: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in your law, * that ỹ testymony of two men is true. I am one ỹ beare wytnesse of my selfe: * And the father that sent me beareth wytnesse of me also. Then sayde they vnto him: Wher is thy father? IESVS answered: * ye nother knowe me, nor yet my father, yf ye knewe me, ye shulde knowe my father also. These wordes spake IESVS vpon the Gods chest as he taught in the temple. * And noman toke hym, for his hour was not yet com.

* Then sayde IESVS agayne vnto thē ✣ I go my waye, and ye shall seke me, and shall dye in youre synnes: whyther I go, thyther can not ye come. Then sayde the Jewes: Wyll he kyll himselfe then that he sayeth: whyther I go, thyther can not ye come? And he sayde vnto them: ye are from benethe, I am frō above, ye are of this worlde I am not of this worlde. Therfore haue I sayde vnto you, that ye shall dye in youre synnes. * For yf ye beleue not that I am he, ye shall dye in youre synnes. Mat.16.d Joh.3.c.

Then sayde they vnto hym: Who art thou then? and IESVS sayde vnto them: Euen the very same thynge that I say vn to you. I haue many thynges to saye, and to iudge of you. But he that set me, is true: * and loke what I haue herde of hym, that speake I before the worlde. How be it they vnderstode not, that he spake of the father. Joh.15.d.

Then sayde IESVS vnto them. Whan ye haue lyft vp on hyghe the sonne of man then shall ye knowe that I am he, and that I do nothynge of my selfe: * but as my father hath taught me, euen so I speake, and he that sent me, is wyth me. The father leaueth me not alone, for I do alwaye ỹ pleaseth hym. ✣ Whan he thus spake * many beleued on hym. ✣ Then sayde IESVS vnto the Jewes, that beleued on hym: yf ye continue in my worde, then are ye my very disciples, and ye shall knowe the trueth and the trueth shall make you, * fre. Joh.3.e. 7.b.12.f. and.14.a. Joh.7.e. Rom.6.b. and.8.a. Gala.4.a/

Then answered they him: We are Abrahams sede, we were neuer bounde to ony man. How sayeſt thou then: ye shall be fre? IESVS answered them and sayd: Verely verely, I saye vnto you: * Who soeuer doth synne, is the seruaunt of synne. Is for the seruaunt, he abydeth not in the house for euer, but the sonne abydeth euer: yf ỹ sonne therfore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seke to kyll me. For my word taketh not amonge you. I speake that I haue sene of my father, and ye do that ye haue sene of youre father. Rom.6.b 2.Pet.2.b.

They answered, and sayde vnto hym: Abraham is oure father. IESVS sayde vnto them: yf ye were Abrahams children ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the treuth, * whiche I haue herde of God, thys dyd not Abraham: ye do the dedes of youre father. Then sayde they vnto hym: We are not borne of fornycacyon, we haue one father, euen God. IESVS sayde vnto them: yf God were youre father, then wolde ye loue me. For I am proceded forth, and come from God. For I am not come of my selfe, but he hath sent me. Why knowe ye not then my speche? Euen because ye can not abyde the hearynge of my worde. Joh.3.e and.7.b.

ye are of the father the deuell, and af-

ter the lustes of youre father wyll ye do.
Gen.3.a. * The same was a murtherer frō the be-
1.Joh.3.b. gynnyng: and abode not in the trueth: for the trueth is not in hym. Whā he speaketh a lye, then speaketh he of his owne: for he is a lyar, and a father of the same. But because I saye ỹ trueth, ye beleue me not. ✠
✠ Whiche of you can rebuke me of one synne? ỹf I saye the trueth, why do ye not
Joh.10a. beleue me? * He that is of God, heareth
1Joh.4.a. Gods worde. Therfore heare ye not because ye are not of God.

℣ Then answered the Iewes and sayde vnto hym: Saye we not ryght, that thou
Joh.10.b. art a Samaritane, * ✠ hast ỹ deuel. IESVS answered: I haue no deuel, but I honour my father, and ye haue dishonoured me. I seke not man owne prayse, but there is one that seketh it, and iudgeth.
Joh.5.c. * Verely verely I saye vnto you: ỹf ony mā kepe my worde, he shal neuer se death.
Then sayde the Iewes vnto hym: Now
Mat.a.b. and.12.c. knowe we, that * thou hast the deuell.
Mar.3.b Abraham is dead and the Prophetes, and
Joh.7.b. thou sayest: ỹf ony man kepe my worde, he shal neuer tayst of death: Art thou greater then oure father Abraham: whiche is dead, ✠ the prophetes are dead? Whome makest thou thy selfe? IESVS answered:
Joh.5.c. * If I prayse my self, then is my prayse nothynge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe him not: but I knowe hym. And ỹf I shulde say I knowe him not, I shuld, be a lyar, lyke vnto you, But I knowe him and kepe his worde.

Abraham youre father was glad, that
Gen.17.a. and.22.a. Heb.11.b. he shuld se my day. * And he saw it and reioyced. Thē sayde the Iewes vnto him: Thou arte not yet fyftye yeare olde, ✠ hast thou sene Abraham, Iesus sayd vnto thē: Verely verely I saye vnto you: Or euer
Exo.3.a. ✠Joh.10.c *Luc.4.d Abraham was: * I am. ✠ Then toke they vp stones. to cast at hym. * But IESVS hyd himself, and went out of ỹ tēple. ✠

The.ix.Chapter. ✠

AND Iesus passed by, and sawe a man that was borne blynde: and his disciples ared hym, ✠ sayde: Master, who hath synned: this, or his elders, that he was borne blynde? IESVS answered: Nother hath this synned, nor his elders,
Joh.5.a. ✠Joh.5.b * but that the workes of God shulde be shewed on hym. ✠ I must worke the workes of hym that hath sente me, whyle it is daye. The nyght commeth, whan no man can worke: As lōge as I am in the worlde, I am the * lyght of the worlde.
Joh.1. b.12. Whan he had thus sayd, he dyd spyt on the grounde, and made claye of the spatle, and rubbed ỹ claye on the eyes of ỹ blinde, and sayde vnto hym: Go thy waye vnto ỹ
Esa.8. poole of * Syloha (which is interpreted, sent) and wash the. Then wente he his waye and washed hym, ✠ came seynge. The neghbours and they that had sene him before how that he was a begger, said Is not this he that sat, ✠ begged? Some sayde: It is he: Other sayd: he is lyke him. But he hymself sayde: I am euen he. Thē sayde they vnto hym: how are thyne eyes opened? He answered, and sayd: The man that is called IESVS, made clay, and anoynted myn eyes, and sayde: Go thy waye to the poole of Siloha, and wash ỹ. I wēt
Esa.8. my wate and washed me, and receaued my syght. Then sayde they vnto hym: Wher is he? He sayd, I can not tell.

Then brought they vnto the Phariſes, ℣ hym that a lytle before was blynde.
Mat.12. mar.2. luc.6. Joh.5. and.7. * It was the Sabbath, whan IESVS made the claye, and opened his eyes. Then agayne the Phariſes also ared hym, how he had receaued his syght. He sayde vnto them: He put claye vpon myne eyes, and I washed me, and now I se.

Then sayd some of the Phariſes: This man is not of God, Seyng he kepeth not the Sabbath, * But the other sayd: How
Joh.7. 10.b. can a sinfull man do suche tokens? And there was a stryfe amonge them. They sayd agayne vnto the blynde: What saiest thou of hym, that hath opened thyne eyes? He sayd: * He is a Prophete.
Joh.7. The Iewes beleued not hym, ỹ he was blynde, ✠ had receaued his syght, tyll they called the elders of hym that had receaued his syght. And they ared them, and sayde: Is this youre sonne, whome ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayd: We knowe that this is our sonne, and that he was borne blynde. But how he now seyth: we can not tell: or who hath opened his eies, can we not tel. He is olde inough himself, are hym, let hym speake for hymselfe.

This sayde his elders, because they ℣ fered the Iewes. * For the Iewes had con-
Joh.12. spyred already, that yf ony man dyd confesse that he was CHRIST the same shulde be excomunicate. Therfor said his elders: he is olde inough, are hym.

Then called they the man agayne that was blynd, and sayd vnto hym: * Geue God the prayse, we knowe that this man is a synner. He answered, and sayd: Whether he be a synner or no, I can not tel: one thynge am I sure of, ꝑ I was blynde, and now I se. Thē sayd they vnto hym again: What dyde he vnto the? How opened he thyne eyes? He answered thē: I tolde you ryght now. Herde ye it not? What, wyll ye heare it agayn? Wyll ye also be his disciples? Then rated they him & sayd: Thou art his disciple. We are sure ꝑ God spake with Moses: as for this felowe, we know not whence he is.

The man answered, and sayd vnto thē: This is a maruaylous thing, that ye wote not whence he is, and hath opened myne eyes. For we knowe, that God heareth not the synners: but yf ony man be a fearer of God, and doth his wyll hym heareth he. Hence the worlde begāne was it not herd, that ony man opened the eyes of one that was borne blynde. ꝑf this man were not of God, he could haue don nothyng. They answered, and sayd vnto hym: Thou arte altogether borne in synne, & teachest thou vs? And they thrust hym out.

IESVS herde, that they had thrust hym out, and whan he had foūde hym, he sayd vnto hym: Beleuest thou on the sonne of God? He answered, and sayd: LORD who is it that I myght beleue on hym? IESVS sayd vnto hym: * Thou hast sene hym & he it is, that talketh with the. He sayde: LORD, I beleue. And he worshipped him.

And IESVS sayd: I am come to iudgement into this worlde, that they which se not, myght se: and ꝑ they which se, myght be made blynde. And some of the Pharises that were with him, herde this, and sayde vnto him: Are we then blynde also? IESVS sayd vnto them: * ꝑf ye were blynde, ye shuld haue no synne. But now that ye say, we se, therfore youre synne remayneth.

The.x. Chapter.

VErely verely I saye vnto you he that entreth not in at ꝑ dore in to the shepefolde, but climmeth vp some other waye, the same is a theefe and a murtherer. But he that goeth in at the dore is the shepherde of the shepe: to hym the porter openeth * and the shepe heare his voyce, and he & calleth his owne shepe by name, leadeth them out. And whan he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym: for they knowe his voyce. As for a straunger, they folowe hym not, but flye from hym: for they knowe not the voyce of straūgers. This prouerbe spake IESVS vnto thē, but they vnderstode not what it was, that he sayd vnto them.

Then sayde IESVS vnto them agayne: Verely verely I saye vnto you: * I am ꝑ dore of the shepe. All they that are come before me, are theues & murtherers. But the shepe harkened not vnto them. I am the dore. ꝑf ony mā entre in by me, he shal be saued, and shall go in & out, and fynde pasture. A thefe commeth not, but for to steale, kyll, and destroy. I am come, that they myght haue lyfe, and haue it more abundantly.

* * I am a good shepeherde. A good shepeherde geueth his lyfe for the shepe. But an hyred seruaunt, which is not the shepherde, nother the shepe are his owne, seyth the wolfe commynge, and leaueth the shepe, and flyeth. And the wolfe catcheth and scatchereth the shepe. But the hyred seruaunt flyeth because he is an hyred seruaunt, and careth not for the shepe: I am a good shepeherde, * and know myne, and am knowē of myne. & Euen as my father knoweth me, and I knowe ꝑ father. And * I geue my lyfe for my shepe. And I haue yet other shepe, which are not of this folde, & those same must I bryng also, & they shal heare my voyce and there shall be one flocke and one shepherde.

Therfore dothe my father loue me, because I leaue my lyfe, that I may take it agayne. Noman taketh it fro me, but I leaue it of my selfe. I haue power to leaue it, and haue power to take it agayn. This commaundemente haue I receaued of my father. Thē was there dyssencion amonge the Jewes for these sayenges. * Many of thē sayd: He hath the deuell, & is madde, why heare ye hym? Other sayde: & These are not wordes of one ꝑ is possessed. Can the deuell also open the eies of the blynde?

* * It was the dedicatiō of ꝑ tēple at Jerusalem & was wynter. And IESVS walked in Salomōs porch. Thē cam the Jewes rounde about him & said vnto hi: Howe lōge doest thou make vs doute? ꝑf thou be Christe tell vs playnely. IESVS answered them: I tolde you and ye beleue not.

* The workes that I do in my fathers

name, they beare witnesse of me. But ye beleue not, because ye are not of my shepe, as I sayd vnto you. My shepe heare my voyce, and I knowe them, and they folowe me. And I geue them euerlastynge lyfe, and they shall neuer perysh, and no man shall plucke them out of my hande. My father which gaue me them is greater then all: and noman is able to plucke them out of my fathers hande.

Joh.14.a. and.17.i. * I and the father are one. ‡ Then they
‡Joh.8.c. toke vp stones agayne, to stone hym. IESVS ānswerd them: Many good workes haue I shewed you from my father, for which of them stone ye me?

D The Jewes answered hym, and sayde: For the good workes sake we stone the not,
Joh.5.b. * but for the blasphemy: and because that thou beyng a man, makest thyselfe God.
IESVS answered them: Is it not written in
Psal.81.a your lawe: * I haue sayd: ye are Goddes. yf he cal them Goddes, vnto whom the worde of God came: (and the scripture can not be broken) saye ye then vnto hym, whome the father hath sanctified and sent
Mat.26.g Mar.14.g Luce.22.e ‡Joh.9.a. and.15.c. in to the worlde: * thou blasphemest God, because I said: I am the sonne of God? ‡ yf I do not the workes of my father, beleue me not: but yf I do them, then (yf ye beleue not me) yet beleue the workes: that ye may know and beleue that the father is in me and I in the father. E

Mat.21.e. Mar.3.a. Joh.7.a. Joh.1.f. * They went about agayne to take hym, but the escaped out of theyr handes ‡ went awaye agayne beyonde Jordane: into the place * where Jhon had baptysed afore, and there he abode: ‡ many came to hym,
Joh.3.b. and sayd: Jhon dyd no tokens, * but all that Jhon spake of this man, is true. And many beleued on hym there.

The.xi.Chapter.

I THere laye one sycke, named Lazarus of Bethania, in the
Luc.7.b. towne of Mary, and hyr syster Martha * (It was that Mary, which anointed the LORDE with ointment, and dryed his fete with hir heer, whose brother Lazarus lay sycke.) Then sent his syster vnto hym, and sayd: LORDE, behold, he whō thou louest lyeth sycke. When IESVS herde that, he sayd: This sykenes is not vnto death, but for
Joh.9.a. the prayse of God, * that the sonne of God maye be praysed therthorow. IESVS loued Martha and hir syster, ‡ Lazarus. Now whā he herde that he was sycke, he abode two dayes in the place where he was.

After warde sayd he vnto his disciples: Let vs go agayne into Jewry. His disciples sayd vnto hym: Master, * lately Joh.7. 8.2.10. wolde the Jewes haue stoned the, ‡ wylt thou go there agayne? IESVS answered: Are ther not twelfe houres in the daye? He that walketh in the daye, stombleth not, for he seyth the lyght of this worlde. But he that walketh in the nyght, stombleth for ther is no lyght in hym.

This he spake, and afterwarde sayd he B vnto them: Lazarus our frend * slepeth, Mat.9. mar.5. but I go to wake hym out of slepe. Then 2.a.d. sayd his disciples: LORDE, yf he slepe, he shall do well ynough (How beit IESVS spake of his death, but they thought that he had spoken of the bodely slepe.) Then sayd IESVS vnto them playnly: Lazarus is dead ‡ I am glad for youre sakes, that I was not there, þ ye may beleue. Neuertheles let vs go vnto hym. Then sayd Thomas * (which is called Didimus) vn Joh.14. to þ disciples, Let vs go also, that we may dye with hym.

Then came IESVS, and founde that he had lyen in the graue foure dayes alreadȳ. Bethanie was nye vnto Jerusalem, about fyftene furlōges. And many of the Jewes were come to Martha and Mary, to comforte them ouer their brother. Now whan Martha herde that Jesus came, she went to mete hym. But Mary sat styll at home.

* Then sayd Martha vnto IESVS: C
* LORDE, yf thou haddest ben here, my Joh.11. brother had not ben dead, But neuertheles I know also, that what soeuer thou arest of God, that God wyll geue it the. IESVS sayd vnto her: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe that he shall ryse agayne in the resurrectiō at the last daye. IESVS sayd vnto her: I
Joh.5.c. 11.a. 1.Cor.15.a. am the resurrection and the * lyfe ‡ He that beleueth on me, shall lyue, though he were dead alreadȳ: and whosoeuer lyueth and beleueth on me, shall neuer dye. Beleuest thou this? She sayd vnto hym: yee LORDE, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. * And whan she had sayde this, she wente hir waye, and called Mary hyr syster secretly, and sayde: The Master is come, and calleth for the. She, whan she herde that, rose vp quickly, and came vnto hym: For IESVS was not yet come in to the

wbne, but was yet in the place, where Martha met hym, The Jewes that were with her in the house and confoyted her: whan they sawe Mary, ỹ she rose vp hastely, and went out, they folowed her, and sayd: She goeth to ỹ graue to wepe there.

Now whan Mary came where IESVS was and sawe hym: she fell downe at his fete, and sayd vnto hym: * LORDE, yf thou haddest ben here, my brother hadde not ben dead. Whã IESVS sawe her wepe, and the Jewes weppynge also that came with her, he groned in the spyrite, and was sory within hymself, & sayd: Where haue ye layed hym? They sayd: LORDE, come and se it. And * IESVS wepte. Then sayde the Jewes: Beholde how he loued hym. But some of them sayde: Coulde not he * which opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? But IESVS: groned agayn in hymself, and came to the graue. It was a caue and a stone layed on it. IESVS sayd: Take away the stone. Martha the syster of hym that was dead, sayde vnto hym: LORDE, he stynketh already, for he hath ben dead foure dayes. IESVS sayde vnto her: Sayd I not vnto ỹ: that yf thou dyddest beleue, thou shuldest se ỹ glory of god. Then toke they awaye the stone, where the dead laye. IESVS lyft vp his eyes, and sayd: Father, I thanke the, that thou hast harde me. How be it I knowe, that thou hearest me alwaye: but * because of the people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whan he had sayde this, he cryed loude: Lazarus come forth * And the dead came forth bounde hande and fote with graue clothes, and his face bounde with a napkyn. Jesus sayd vnto them: Lowse hym, and let hym go. Many now of the Jewes which were come vnto Mary, and sawe what IESVS dyd, beleued on hym. But some of them wente theyr waye vnto the Pharises, and tolde them what IESVS had done.

* Then the hye prestes, and the Pharises gathered a councell, & sayd: * What do we? This man doth many tokens. yf we let hym go thus, all men wyll beleue in hym: * Thẽ shall ỹ Romaynes come, and take awaye our lõde, and people. But one of them, named Cayphas, which was hye prieste the same yeare, sayde vnto them: ye knowe nothynge, nother consydre ony thynge at all. * It is better for vs that one man dye for the people, then that all the people shulde perysshe.

Thys spake he not of hymselfe, but for so much as he was hyghe prest of the same yeare, he prophecied. For IESVS was for to dye for ỹ people: & not for ỹ people only, but ỹ he shulde gather together the chyldre of god, which wer scatered abrod: From ỹ day forth, they toke coũcel, how they myght put hi to death. IESVS walked nomore openly amonge the Jewes but wente from thence in to a countre by the wyldernesse, to a cyte called Ephraym, and there had he hys beynge wyth hys disciples.

The Jewes easter was nye at hande. And there wente vp many to Jerusalem out of that countre before the Easter to purifye them selues. Then stode they vp, and axed after IESVS, and spake amonge them selues in the temple. * What thynke ye, that commeth not to the feaste? * The hyghe prestes and Pharises had geuen a commaundement, that yf ony man knewe where he were, he shulde shewe it, that they myght take hym.

John. 7 a

Joh. 9. c

The.xii.Chapter.

SIxe dayes * before easter cam IESVS vnto Bethanye, where Lazarus was, which was dead whom IESVS rayled vp from ỹ dead. There they made him a supper, and Martha serued. But Lazarus was one of them, that sat at the table wyth hym. * Then toke mary a pounde of oyntment of pure and costly Nardus, and anoynted IESVS fete, and dryed hys fete wt hyr heer. The house was full of the sauour of the oyntment. Then sayde one of his disciples. Judas Iscariotb Symons sonne whiche afterwarde betrayed hym: Why was not thys oyntment solde for thre hundreth pens, and geuen to the poore? (This sayd he not, that he cared for the poore, but because he was a thefe, and * had ỹ bagge and bare that whiche was geuen.) Then sayde IESVS: Let her alone, thys hath she kepte agaynst the daye of my buryenge. For the poore haue ye alwaye wyth you, but me haue ye not alwaye.

Mat 26 a
Mar. 14 a
Luke 22. a

Luke 7. b

John. 13. c

Then muche people of the Jewes had knowlege, that he was there, and they cam not for IESVS sake onely, but also that they myght se Lazarus, * whome he had rayled from the dead. But the hyghe prestes were aduysed to put Lazarus to death

John. 12 a

also: because that for his sake many of the Jewes wēt awaye, & beleued on IESVS.

Mat.21.a. Mar.11.a Luc.19.c. * Upon the next daye muche people which were come vnto the feast, whā they herde that IESVS came toward Jerusalē, they toke braūches of palme trees, & went oute to mete hym, and cryed: Hosyanna.

Psa.117.c * Blessed be he: that in the name of the LORDE commeth kynge of Israel. IESVS gat a yonge Asse, and rode theron, as it is writtē: * Feare not thou doughter of Syon, beholde, thy kinge commeth rydynge vpon an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but whā IESVS was glorified, thē remembred they that such thinges were written of hym, and that they had done suche thynges vnto him.

Esa.62.b. Zacha.9.b.

The people that was with him whan he called Lazarus out of the graue and raysed hym from the dead, cōmended the acte. Therfore the people met hym, because they herde, that he had done such myracle. But the Pharises sayd among them selues: Se, that we preuayle nothynge, beholde, all the worlde runneth after hym.

C * There were certayne Grekes (amōg them that were come vp to Jerusalem to worshyp at the feast) the same came vnto Philippe, * which was of Bethsaida out of Galile, and prayed hym, and sayd: Syr, we wolde fayne se IESVS. Philippe came, and tolde Andrew. And agayne, Philippe and Andrew tolde IESVS. IESVS answered them and sayde: * The houre is come, that the sonne of man must be glorified.

3.Reg.8.f. Actu.8.c. Joh.12.c. Jhon.13.b and.17.a.

Esai.53.c. 1.Cor.15.b ✣ Verely verely I saye vnto * you Except the wheate corne fall into the groūd, and dye, it abydeth alone: But yf it dye, it bryngeth forth much frute. * He that loueth his lyfe, shall lose it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe euerlastyng. He that wyl serue me, let hym folowe me. And where I am there shall my seruaunt be also: and he that serueth me, hym shall my father honoure. ✣

Mat.10.c. Marc.8.c. Luc 9.c. and.17.b.

Mat.26.b Mar.14.b Luc.22.c. * Now is my soule heuy, and what shall I saye? Father, helpe me out of this houre. But therfore am I come into this houre. Father, glorifie thy name.

D Then came there a voyce from heaue. I haue glorified it, and wyll glorifie it agayn. Then sayde the people that stode by and herde: It thondreth. Other sayde: An angell spake vnto hym. IESVS answered and sayd: * This voice came not because of me, but for youre sakes.

Joh.11.c.

* Now goeth the iudgement ouer the worlde. Now shal the prince of this worlde be thrust out. * And I whā I am lyft vp frō the earth, I wyl draw al vnto me. (But this he sayde, to signifie what deathe he shulde dye.) Then answered hym the people: We haue herde in the * lawe that Christ endureth for euer: and how sayest thou then that the sonne of man must be lyft vp? Who is this sonne of man?

Jhon.

Then sayd IESVS vnto them: * the lyght is yet a litle whyle with you, walke whyle ye haue the lyghte, that the darknesse fall not vpō you. He that walketh in the darknes, wotteth not whither he goeth. Beleue ye on the * lyght, whyle ye haue it, that ye may be the chyldren of lyght. ✣

Jhon.

These thinges spake IESVS, and departed awaye, and hyd hymselfe from them. And though he had done such tokens before them, yet beleued they not on hym, that the saienge of Esay the prophet might be fulfylled, whiche he spake: * LORDE, who beleueth our preachinge? Or to whō is the arme of the LORDE opened? Therfore coulde they not beleue. For Esay sayd agayne: * He hath blynded their eyes, & hardened their hart, that they shulde not se with the eyes, nor vnderstonde with the hart, and shulde be cōuerted, and he shuld heale them: This sayde Esay, whan he sawe his glorie, and spake of hym.

Esa.53.a. Esa.6.c.

* Neuertheles many of the chefe rulers beleued on hym, but because of the Pharises they wolde not be aknowen of it * lest they shuld be excōmunicate: For they loued more the prayse of mē, then of God.

Joh.12.f. Joh.12.g.

* IESVS cryed and sayd: He that beleueth on me, beleueth not on me, but on hym that sent me. And he that seyth me, seyth hym that sent me. * I am come a lyghte in to the worlde, that who so euer beleueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge hym not, * for I am not come to iudge the worlde, but to saue the worlde. He that refuseth me: and receaueth not my wordes, hath one already that iudgeth hym. The worde that I haue spoken, that shall iudge hym at the last daye, * For I haue not spoken of my selfe: but the father that sent me, hath geue me a commaundemēt, what I shulde do & saye. And I knowe that his cōmaundemēt is lyfe euerlasting. Therfore loke what I speake, that speake I euē so, as the father hath sayd vnto me.

Joh.

Joh.12.c.

The.xiij.Chapter. ✠

BEfore the feast of Easter whā IESVS knewe that hys tyme was come, that he shulde departe out of thys worlde vnto the father, as he loued hys which were in the worlde, euen so loued he them vnto the ende. And after supper * whan the deuell had already put in to ỹ harte of Judas Iscarioth Simōs sonne to betraye hym. IESVS knowynge that the father * had geuen all thynges in to hys handes, and that he was come from God, and wente vnto God, he rose from supper, and layed aside hys vpper garmēts, and toke a towell, and gyrde it aboute hym. Afterwarde poured he water in to a basen, and beganne to washe the disciples fete, and dryed them with the towell, that he was gyrded withall.

Then came he vnto Symon Peter, and the same sayde vnto hym: LORDE, shalt thou washe my fete? IESVS answered, and sayd vnto him: What I do, thou knowest not now, but thou shalt knowe it herafter. Then sayde Peter vnto hym: Thou shalt neuer wash my fete. IESVS answered him: ỹf I * washe the not, thou shalt haue no parte with me. Simon Peter sayde vnto hym: LORDE, not the fete onely, but the handes also and the heade.

IESVS sayde vnto hym: He ỹ is washē, needeth not saue to washe the fete, but is cleane euery whyt. And ye are cleane * but not all. For he knew hys betrayer, therfor sayde he: ye are not all cleane.

Now whan he had washen theyr fete, and taken hys clothes, he set hym downe agayne, and sayde vnto them: Wote ye what I haue done vnto you? ye call me Master and LORDE, and ye saye ryght therin, for so I am. ỹf I then youre LORD and master haue washē your fete, ye ought also to washe one anothers fete. * I haue geuen you an ensample, that ye shulde do as I haue done vnto you. ✠ Uerely verely I saye vnto you: * the seruaunt is not greater then hys LORDE, nother is the apostle greater then he that sēt hym. ỹf ye know these thynges * blessed are ỹe ye do them. I speake not of you all. I knowe whom I haue chosen, but that the scrypture myght be fulfylled. * He that eateth my bread, hath lyfte hys hele agaynst me. * I tell it you now, before it come, ỹ whan it is come to passe, ye maye beleue. ỹ I am he.

* Uerely verely I saye vnto you: He that receaueth whom soeuer I sende, receaueth me: and he that receaueth me, receaueth hym that sent me. Whan IESVS had thus sayde, he was heauy in spyrite, and testified, and sayde: * Uerely verely I saye vnto you: * One amonge you shal betraye me. Then the disciples loked one vpon another, and were in doute of whom he spake. But there was one amonge hys disciples, that leaned at the table on IESVS bosome. * whom IESVS loued: to hym beckened Symon Peter, that he shulde aske, who it was, of whome he spake. For the same leaned vpon IESVS brest, and sayde, vnto hym: LORDE, who is it? IESVS answered: It is he vnto whome I dyppe the soppe, & geue it. And he dipped in the soppe, and gaue vnto Judas Iscarioth Symons sonne. And after the soppe the deuell entred into hym.

Then sayde IESVS vnto hym: That thou doest, do quyckly. But the same wyst no man at ỹ table, for what intent he sayd it vnto hym. Some thought (for so muche as Judas * had the bagge) that IESVS had sayde vnto hym: Bye that is necessary for vs at the feast: Or that he shulde geue somthynge vnto the poore: Whan he had receaued the soppe, he wente out immediatly, and it was nyght.

Whā he was gone forth. IESVS sayd: * Now is the sonne of man glorified, and God is glorified in hym. ỹf God be glorified in hym, then shall God glorifie him also in hymselfe, and straycht waye shall he glorifie hym. * Dear chyldren, I am yet a lytle whyle with you. * ye shall seke me and (as I sayde vnto the Jewes) whyther I go, thyther can ye not come. And now I saye vnto you. * A new commaūdement geue I you, that ye loue together as I haue loued you, that euen so ye loue one another. * By this shall euery man knowe that ye ar my disciples, ỹf ye haue loue one to another. Symon Peter sayd vnto hym: LORDE, whither goest thou? IESVS answered hym: Whether I go thou canst not folow me, now * but thou shalt folowe herafter. Peter sayde vnto hym: LORDE, why can not I folow the now? * I wil geue me life for thy sake. IESVS answered hym: Wylt thou geue thy lyfe for my sake? Uerely verely I saye vnto the: The cock shall not crowe, tyll thou haue denyed me thryse. ✠

The.xiiij.Chapter. ✠

AND he sayd vnto his disciples Let not your harte be afraied yf ye beleue on God then beleue also on me. In my fathers house are many dwellynges. yf it were not so, I wold haue told it you. I go to prepare the place for you. And though I go to prepare the place for you, yet wyl I come agayne, & receaue you vnto my selfe, that ye may be where I am. And whyther I go ye knowe, and the way knowe ye also.

Thomas sayde vnto hym: LORD we knowe not whyther thou goest, and how can we knowe the waye? IESVS sayde vnto hym: I am the waye, and the trueth and the * lyfe * Noman commeth to the father, but by me. yf ye knewe me, ye knewe my father also. And from hence forth ye knowe hym, and haue sene hym. Philippe sayde vnto hym: LORD, shewe vs the father, and it sufficeth vs. IESVS sayde vnto hym: Thus longe am I with you, and hast thou not knowen me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father. Beleuest thou nott that * I ame in the father, and that the father is in me? * The wordes ỹ I speake vnto you, those speake not I of my self, but the father that dwelleth in me, he doth the workes. Beleue me that I am in the father, and that ỹ father is in me: Or els, beleue me at the leest for the workes sake

Verely verely I saye vnto you: He that beleueth on me, shall do the workes, that I do, and shall do greater then these. For I go to the father. * And what so euer ye are the father in my name, ỹ wyll I do: that the father may be praysed in the sonne. yf ye are ony thynge in my name, I wyll do it. ✠

yf ye loue me kepe me commaundementes. And I wyll praye the father, and he shall geue you another comforter, that he maye abyde wyth you for euer: euen the spyrete of trueth, whom the worlde can not receaue, for it seyth hym not, nother doth it knowe hym: but ye knowe hym, for he abydeth with you, and shalbe in you. * I wyll not leaue you comfortelesse, I com vn to you. It is yet a lytle whyle then shall the worlde se me nomore, * but ye shal se me, for I lyue, and ye shall lyue also. In that daye shall ye knowe, that I am in the father and ye in me, and I in you. * He that hath my commaundementes, and keepeth them, the same is he that loueth me, and he that loueth me, shalbe loued of my father: and I wyll loue hym, and wil shewe myne owne selfe vnto him. * Judas sayde vnto hym: (not the Iscariotb) LORDE, What is the cause then, that thou wylt shewe thy selfe vnto vs, and not vnto the worlde?

IESVS answered and sayde vnto him ✠ He the loueth me, wyll kepe my worde, and my father wyll loue hym: and we wyll come vnto him, and will make oure dwelling with him. But he that loueth me not, kepeth not my saienges. * And the worde that ye heare, is not myne, but the fathers whiche hath sent me.

This haue I spoken vnto you, whyle I was with you. But that comforter euen the holy hoost. * whome my father shall sende in my name * he shall teache you all thinges, and bringe all to youre remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as ỹ world geueth. Let not youre harte be troubled, nother let it be afrayed. ye haue herd, that I sayd vnto you: I go, and come agayne vnto you. yf ye loued me, ye wolde reioyce, because I sayde: I go to the father: for the father is greater then I. * And now haue I tolde you, before it come, that whā it is come to passe, ye maye beleue: Here after wyll not I talke muche with you. For the * prynce of this worlde commeth and hath nothynge in me. But that the worlde maye knowe that I loue ỹ father And as the father hath commaunded me, so do I. ✠ Aryse let vs go hence.

The.xv. Chapter. ✠

I Am a true * vyne, and my father is an husbandeman. Euery braunche that bringeth not forth frute in me, shall he cut of: and euery one that bringeth forth frute, shall he pourge, that it maye bring forth more frut. Now are ye * cleane because of the worde, that I haue spoken vnto you. Byde ye in me, and I in you. Lyke as the braunche can not bringe forth frute of it selfe except it byde in the vyne. Euen so nother ye also, except ye abyde in me.

I am the vyne, ye are the braunches He that abydeth in me, and I in hym, the same bringeth forth muche frute: for without me can ye do nothinge. He ỹ abydeth

me, is cast out as a vyne braunche, and wythereth and men gather it vp, ād cast it in to the fyre, and it burneth. * yf ye abyde in me, and my wordes abyde in you, ye shall axe what ye wyll and it shall be done vnto you. † Herin is my father glorified, that ye bringe forth much frute, and become my disciples. Lyke as my father hath loued me, euen so haue I loued you. Continue ye in my loue. * yf ye kepe my commaundementes, ye shall continue in my loue: lyke as I haue kepte my fathers commaundementes, and continue in his loue.

These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be perfecte.

This is my commaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his lyfe for his frende. * ye are my frendes, yf ye do that I commaund you. Hence forth call I you not seruauntes: for a seruaūt knoweth not what his Lorde doth. But I haue called you frendes: * for all thinges that I haue herde of my father, haue I shewed vnto you. ye haue not chosen me, * but I haue chosen you, and ordeyned you, that ye go, and * bringe forth frute, and that your frute continue, that what so euer ye axe the father in my name, he shall geue it you.

This I commaunde you, that ye loue one another. * yf the worlde hate you, ye know, that it hath hated me before you. yf ye were of the worlde, the worlde would loue his owne. Nowbeit because ye are not of ye worlde, but I haue chosen you out of ye worlde, therfor ye worlde hateth you. Remembre my word, ye I sayde vnto you. * The seruaunt is not greater then his Lorde. If they haue persecuted me, they shall persecute you also. If they haue kepte my worde, they shall kepe yours also.

* But all this shall they do vnto you for my names sake, because they knowe not him that sent me. If I had not come and spoken vnto them, then shulde they haue no synne. But now haue they no cloke to cloake their synne withall. He that hateth me, hateth my father also. * If I had not done amonge them the workes whiche none other man dyd, they shulde haue no synne. But now haue they seene it, and yet haue they hated, both me and my father. Neuertheles that the saynge myght be fulfilled, whiche is writ-

ten in their lawe: * They haue hated me wythout a cause. Psa.34.c. and.68.a.

But whan the comforter commeth, * whom I shall sende you from the father, euen ye spirete of trueth which proceedeth of ye father, he shal testifie of me: * ye shal beare wytnesse also: for ye haue bene wyth me from the begynnynge. Joh.14.c. and.16.a. Actū.2.a Actu.1.a.

The.xvi. Chapter.

THese thynges haue I sayd vnto you, that ye shulde not be offended. * They shall excōmunicate you. * The tyme cōmeth that who so euer putteth you to death, shal thynke that he doth seruyce vnto God * And suche thynges shall they do vnto you, because they haue nother knowne the father nor yet me. * But these thynges haue I sayde vnto you, that whan the tyme commeth ye may thynke theron, that I told you. † But these thynges haue I not sayd vnto you from the begynnynge: for I was wyth you. A Mat.10.c and.24.a. Luce.21.b Act.9.a. Joh.15.c. 1.Jo.2.a Joh.13.b. and.14..c

† But now I go vnto hym that sent me, and none of you axeth me: Whyther goest thou? but because I haue sayde these thynges vnto you, youre harte is full of sorowe. Neuertheles I tell you the trueth. It is better for you that I go awaye. For yf I go not awaye, that comforter commeth not vnto you: but yf I departe. * I wyll sende him vnto you, and whan he cōmeth, he shall rebuke the worlde of synne, and of ryghteousnesse, and of iudgement. Of synne, because they beleue not on me. Of righteousnesse, because I go to the father, and ye shall se me nomore. Of iudgement, because the * prince of this worlde is iudged already. Joh.14.a. and.15.d Joh.12.b.

I haue yet muche to saye vnto you, but ye can not now beare it awaye, howbeit whan he (the spirete of treuth) cōmeth, * he shall leade you in to all treuth. * For he shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake: and he shal shewe you, what is for to come. He shall glorifie me: for he shall receaue of myne, and shall shewe vnto you. * All that the father hath, is myne. Therfore haue I sayd: he shall receaue of myne, and shewe vnto you. † B Joh.14.f. * Joh.12.f Mat.11.f. Luc.10.a. Joh.3.d.

†* After a lytle whyle, and ye shall not se me: and agayne after a lytle whyle: and ye shall se me, for I go to the father. Then sayde some of his disciples amonge them selues: What is this that he saith vnto vs Joh.7.b.

after a lytle whyle, and ye shall not se me: and agayne after a lytle whyle, and ye shall se me: for I go to the father. Then sayde they: What is it, that he sayeth. After a lytle whyle? We can not tell what he sayeth. Then perceaued IESVS that they wolde axe hym, and he sayde vnto them: Ye enquyre of this amonge youre selues, that I sayde: After a lytle whyle, and ye shall not se me: and agayne after a lytle whyle, and ye shall se me.

C Verely verely I saye vnto you: ye shal wepe and lamente, but the worlde shall re-
Joh. 20.c. toyce: ye shall be sory, but * youre sorowe shall be turned in to toye. A woman whan she trauayleth, hath sorowe, for hyr houre is come. But whan she is delyuered of the chyld, she thynketh nomor of the angusyh for toye that a man is borne in to ỹ world. And now haue ye sorowe also: but I wyll se you agayne, and youre harte shall re-
toyce, and youre toye shall noman take frō you. ✠ And in that daye shall ye axe me
Mat. 7.a. and.21.c. no question. ✠ * Verely verely I say vnto
Mat.11.c. Luce.11.b. you ỹ ye axe ỹ father ought i my name, he
Joh.14.b. and.15.a. shall geue it you. Hytherto haue ye axed nothynge in my name. Axe, and ye shall re-
ceaue, that youre ioye maye be perfecte.

These thynges haue I spoken vnto you
Mat. 13.a Mar.4.a. by * prouerbes. Neuertheles the tyme commeth, that I shall speake nomore by prouerbes, but I shall shewe you playne-
ly of my father.

D In that daye shall ye axe in my name And I saye not vnto you, that I wyl praye vnto the father for you: for the father hym selfe loueth you, because ye haue loued me and beleued that I am come out frō God.
Joh.16.b. * I wente out from the father, and came in to the worlde: Agayn I leaue the worlde and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou playnely, and speakest
Joh.16.c no prouerbe. * Now are we sure that thou knowest all thynges, and nedest not that ony man shulde axe the. Therfore beleue we, that thou camest out from God. ✠

IESVS answered them: Now ye do beleue
Zacha.13.b Mat.26.c Mar.14.b Beholde, * the houre draweth nye, and is come already, that ye shal be scatred, euery man in to his owne, and shall leaue me
Joh.16.b alone * and yet am I not alone, for the fa-
ther is with me.

These thynges haue I spoken vnto
Rom.5.a. you, that in me ye myght haue * peace. In the worlde haue ye trouble, but be of good cōforte, I haue ouercome the worlde.

The.xvii.Chapter. *

THese thynges spake IESVS and lyft vp hys eyes towarde heauen, and sayde: * Father the houre is come, that thou glorifie thy sonne, that thy son also maye glorifie the. Lyke as thou hast * geuen hym power ouer all flesh, that he shulde geue euerlastynge lyfe to as many as thou hast geuen hym. * But this is the lyfe euerlastynge, that they knowe the (that thou onely arte the true God,) and whom thou hast sent IESVS CHRIST.

I haue glorified the vpon earth, and
Joh. * fynyshed the worke, that thou gauest me to do. And now glorifie me thou father by thyne owne selfe, with the glory whiche I had or euer the worlde was. I haue declared thy name vnto the me, whom thou gauest me from the worlde. They were thyne and thou gauest them vnto me, and they haue kepte thy worde.

Now knowe they, that all thynges B
what soeuer thou hast geuen me, are of ỹ.
Joh. * For the wordes whiche thou gauest me haue I geuen vnto them and they haue re-
ceaued them, and knowe of a trueth, that I am come forth from the, and haue bele-
ued that thou hast sent me. I praye for the and praye not for the * worlde, but for the
1.Joh. whom thou hast geuen me, for they are thyne. And all that is myne, is thyne: and what thyn is, that is myne. And I am glo-
rified in them. And now am I nomore in the worlde, and they are in the worlde, and I come to the. ✠ * Holy father kepe
C in. in thyne name those, whom thou * hast geuen me, that they maye be one lyke as we are. Whyle I was with them in the worlde, I kepte them in thy name. Those
Joh. that thou gauest me, haue I kepte, * and none of them is lost, but that lost chylde: that the * scrypture might be fulfylled.
Ps. 40. But now come I vnto the: this I speake in the worlde, that they may haue my ioye perfecte in them. I haue geuen them thy
Ps. worde, * and the worlde hateth them: for
Joh. they are not of the worlde, euen as I also am not of the worlde. I praye not that thou
Ec. shuldest take them out of the worlde, * but that thou kepe them from euell. They are not of the worlde, as I also am not of the worlde.

Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them

in the worlde: and for theyr sakes I sanc-
tyfye my selfe, that they also maye be sanc-
tyfyed in the trueth.

Neuertheles I praye not for them one
lye, but also for those, whiche thorowe theyr
wordes shall beleue on me, that they al may
be one, lyke as thou father art in me, and
I in the, that they also maye be * one in
vs: that the worlde maye beleue, that thou
hast sent me. And the glory whyche thou
gauest me, haue I geue the: that they may
be one, lyke as we are one. I in them, and
thou in me, that they maye be perfecte in
one: and that the worlde may knowe, that
thou hast sent me, and hast loued them, as
thou hast loued me.

* Father, I wyll, that they whom thou
hast geuen me, be with me where I am, ꝑ
they maye se my glory, whiche thou hast
geuen me: for thou hast loued me, or euer
the worlde was made.

Righteous father, * the worlde hath
not knowne the, but I haue knowne the:
and these haue knowen, that thou hast sent
me. And I haue declared thy name vnto
them, and wyll declare it, that ꝑ loue wher
with thou hast loued me, maye be in them
and I in them.

The.xviii.Chapter.

When IESVS had thus spoken
he wente forth with hys dyscy-
ples ouer the broke Cedron,
where there was a garden, in
to the whiche IESVS entred
and hys disciples. But Judas ꝑ betrayed
him, knewe the place also. For IESVS re-
sorted thyther oftymes with hys disciples
thyther when Judas had taken vnto him
the company, and mynysters of the hyghe
prestes and Pharisees, he came thyther
with lanternes, with lanternes, and wyth
weapons. IESVS now knowynge al that
should come vpon hym, wente forth, and
sayde vnto them: Whom seke ye? They an-
swered hym: IESVS of Nazareth. IESVS
sayde vnto them: I am he. Judas also
which betrayed hym, stode with them.
Assone then IESVS sayde vnto them: I
am he, they wente backwarde, and fell to
the ground. Then ared he them agayne:
whom seke ye? They sayd: IESVS of Na-
zareth. Jesus answered: I haue tolde you
that I am he. ꝑ ye seke me, then let these
go their waye. That the worde myght be
fulfylled, whiche he sayde: * Of the whom
thou gauest me, haue I not lost one. Then
had Symon Peter a swearde, and drewe
it out, and smote the hygh prestes seruaũt,
and cutte of hys ryghte eare, and the ser-
vauntes name was Malchus.

Then sayde Jesus vnto Peter: Put vp 11
thy swearde in to the sheeth, Shall I not
drynke of the cuppe, which my father hath
geuen me? * Then the companye and the Mat.26.f
captayne, and the officers of the Iewes Mar.14.f
toke Jesus, and bounde hym and led hym Luce.22.B
awaye fyrst vnto Annas, that was father
in lawe vnto Cayphas, * whiche was Joh.11.a.
hyghe prest the same yeare. It was Cay-
phas, whiche gaue councell vnto ꝑ Iewes,
that it were good, that one man shulde
dye for the people.

As for Symon Peter, he and another
disciple folowed Jesus. The same disciple
was knowne vnto the hyghe prest, and
wente in wyth Jesus in to the prestes pa-
lace. But Peter stode wythout at the dore.
Then ꝑ other disciple which was knowne
vnto the prest, wente out, and spake to the
damsell that kepte the dore, and broughte
in Peter. Then the damsell that kepte the
dore, sayde vnto Peter: Art not thou also
one of thys mans disciples? He sayde: I
am not.

The seruauntes and officers stode, and C
had made a fyre of coles (for it was colde)
and warmed them selues. Peter also stode
with them, and warmed hymselfe. The
hyghe prest ared Jesus of hys disciples,
and of hys doctryne. Jesus answered him
* I haue spoken openly before the worlde, Joh.7.b.
I haue euer taughte in the synagoge,
and in the temple, whyther all the Iewes
resorted, and in secrete haue I spoken no-
thyng. Why aresk thou me? Aske them that
haue herde what I haue spoken vnto the,
beholde, they can tell what I haue sayd.
But * whan he had thus spoken, one of 3.Reg.22.b
the officers that stode by, smote Jesus on Jere.20.d
the face, and sayd. Answerest thou the hye Mat.26.g
prieste so? Jesus answered hym: ꝑ I haue Actu.23.a.
spoken euell, then beare wytnesse of euell:
but ꝑ I haue well spoke, why smytest thou
me? And Annas sent hym bounde vnto
Cayphas the hyghe prieste.

* Symon Peter stode, and warmed Mat.26.h
hymselfe. Then sayde they vnto hym: Art Mar.14.g.
thou one of hys disciples? He denyed, and Luce.22.b.
sayde: I am not. A seruaunt of the hyghe
prieste, a kynsman of hys whose eare Peter
had smytten of, sayde vnto hym: Dyd not
I se the in the garden wyth hym.

Then Peter denyed agayne. * And immediatly the cocke crewe. Then led they
Joh.13.d
Mat.27.a
Mar.15.a
Luce.23.a
IESVS frō Cayphas in to the comune hal. And it was early in ỹ morninge. And they them selues wēte not in to the comune hall leste they shuld haue bē defyled, but ỹ they myght eate the Paschal lambe. Then went Pilate out vnto them, and sayd: What accusaciō bringe ye agaynst thys mā? They answered and sayde vnto hym: yf he were not an euel doer, we wold not haue delyuered hym vnto the. Then sayde Pilate vnto them: Take ye hym, and iudge hym after youre lawe. Then sayde the Jewes vnto hym: It is not lawful for vs to put ony mā to death. That the worde of IESVS myght
Joha.12.b
be fulfilled: which * he spake, whan he signyfyed what death he shulde dye.

Mat.27.b
Mar.15.a
Luce.23.a
* Then entred Pilate in to the comune hall agayne, and called IESVS, and sayde vnto hym: Arte thou the kynge of the Jewes? IESVS answered: Sayest thou that of thyselfe, or haue some other tolde it the of me?

Pilate ānswered: Am I a Jewe? Thy people & the hygh prestes haue delyuered the vnto me. What hast thou done? IESVS answered: My kingdom is not of this worlde yf my kyngdome were of thys worlde, my mynysters wold fyght therfor that I shuld
Joh.8.b
not be delyuered vnto the Jewes. * But nowe is not my kyngdō from hence. Then sayde Pilate vnto hym: Arte thou a kynge thē? Jesus answered: Thou sayest it. for I am a kynge. For thys cause am I borne, and came in to the worlde, that I shuld testifye the trueth. Who so euer is of ỹ trueth, heareth my voyce. Pilate sayde vnto hym: What is ỹ trueth? And whan he had sayde that, he wente out agayne to the Jewes, & sayde vnto them: * I fynde no gyltynesse
Mat.27.c
Mar.15.a
Luce.23.b
Joh.18.b
Mar.15.a
Luce.23.a
in hym. & But ye haue a costume, that I shulde geue one lowse vnto you at Easter, wyl ye now that I lowse vnto you ỹ kyng of the Jewes? Then cryed they agayn altogether, and sayde: Not hym, but Barrabas. yet was Barrabas a murtherer.

The. xix. Chapter.

Then * Pilate toke Jesus, and
Mat.27.c and.d. mar.15.b Luce.23.b
scourged hym, & the souldyers plated a crowne of thornes, & set it vpon hys heade, and put a purple garment vpon hym & sayd: Hayle kynge of the Jewes. And they smote him on the face. Then went Pilate forth agayne, and sayd vnto them: Behold I bringe hym forth vnto you, that ye may knowe, that I fynde no faute in hym. So IESVS went out, & syd weare a crown of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hyghe prestes, and the mynysters sawe hym, they cryed and sayde: Crucifye, Crucifye. Pylate sayde vnto thē: Take ye hym and crucifye hym, for I fynde no gyltynesse in hym. The Jewes answered hym: * We
Joh.
haue a lawe, and after oure lawe he ought to dye, * because he made hymselfe the
Joh.
sonne of God. Whan Pylate herde that worde, he was the more afrayed, and went agayne in to the comune hall, and sayde vnto IESVS: whence art thou? But IESVS gaue hym no answere. Then sayde Pylate vnto hym: Speakest thou not vnto me? Knowest thou not, that I haue power to crucifye the, and haue power to lowse the? IESVS answered: Thou shuldest haue no power vpon me, yf it were not * geuen the from aboue. Therfore he
Joh.
that deliuered me vnto the, hath the more
Joh.
synne. Frō that tyme forth Pylate sought meanes to lowse hym. But ỹ Jewes cried and sayde: yf thou let hym go, thou arte not the Emperous frende. * For who so
Joh.
euer maketh hymselfe kynge, is against the Emperoure.

* Whan Pylate herde that worde, he
Mat.
brought IESVS forth, and sat hym down
Mar.
vpon the iudgement seate, in the place,
Luce.
whyche is called the Pauement, but in the Hebrue, Gabbatha. It was the daye of preparynge of the Easter about the syxte houre. And he sayde vnto the Jewes: Beholde youre kinge. But they cried: Awaye with him, awaye with him, Crucifie hym. Pylate saide vnto them: Shall I Crucifie youre kinge? The Hyghe prestes answered: we haue no kinge but the Emperoure. Then deliuered he him vnto them to be crucified.

* They toke IESVS and led him awaye
Luce.
And he bare hys crosse, & and wente out
Joh.
to the place called the place of dead mens skulles, whiche in Hebrue is named Golgatha, where they crucified him, and two other with him, on eyther syde one: but IESVS in the myddes. * Pylate wrote
Mat.
a superscripcion, and set it vpon the crosse
Luce.
And there was written: IESVS of Nazareth, kynge of the Jewes. This superscripcion redde many of the Jewes. For the place where IESVS was crucified

wrote vnto the cyte. And it was written in Ebrew, Greke, and Latyn. Then sayd the hyghe prestes of the Jewes vnto Pylate: Wryte not kynge of the Jewes but that he sayde: I am kynge of the Jewes. Pylate answered: What I haue wrytten, that haue I wrytten.

The souldiers whan they had crucified IESVS, toke hys garmentes, & made foure partes, to euery souldier one parte, and the cote also. As for the cote, it was without sewed, wrought from aboue thorow out thorowe. Then sayde they one to another: Let vs not deuyde it, but cast lottes for it, who shall haue it, that the scrypture might be fulfylled, which sayeth. * They haue parted my garmentes amonge them and on my cote haue they cast lottes. Thys dyd the souldyers in dede.

There stode by the crosse of IESVS, hys mother, and hys mothers syster Mary, the wyfe of Cleophas, and Mary Magdalene stode whan IESVS sawe hys mother, and the disciple stondynge by, whom he loued he sayde vnto hys mother: Woman behelde, that is thy sonne. Then sayde he to the disciple: beholde, thys is thy mother. And from that houre the disciple toke her vnto hym.

After that whan IESVS knewe that al was performed, * that the scrypture might be fulfylled, he sayd: I am a thyrst. There stode a vessel ful of vyneger. * They filled a sponge wyth vyneger, and wonde it aboute wyth ysope, and held it to hys mouth. Now whan IESVS had receaued the vyneger, he sayde: It is fynyshed, and bowed hys heade, and gaue vp the goost.

The Jewes then, for so muche as it was the daye of preparynge, * that the bodyes shulde not remayn vpon the crosse vpon the Sabbath, (for that same Sabbath daye was greate) besought Pylate, that their legges myght be broken, and that they myght be taken down. Then came the souldyers, and brake the legges of the first and of the other that was crucified wyth hym. But whan they came to IESVS, and sawe that he was dead already, they brake not hys legges, but one of the souldyers opened hys syde with a speare. * And im mediately there wente out bloude & water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For this is done, that the scrypture myght be fulfylled: * ye shall not breake a bone of hym. And another scrypture sayeth: * They shall se hym, wohme they haue pearsed. Zach. 12.c

* After that, Joseph of Aramathia, whiche was a disciple of IESVS (but secretely for feare of the Jewes) besought Pylate, that he myght take downe the body of IESVS. And Pylate gaue hym lycence. There came also. * Nicodemus, (which afore came vnto IESVS by nyght) and brought of Myrre and aloes mingled together, about an hundreth pound weyght. Mat.27.g Mar.15.e. Luce.23.d. Joh.3.a.

Then toke they the body of IESVS, and wonde it wyth lynen clothes, and with the spices, as the maner of the Jewes is to bury. And by the place where IESVS was crucyed, there was a garden and in the garde a new sepulchre, where in was neuer man layed: there layed they IESVS, because of the preparinge daye of the Jewes, for the sepulchre was nye at hande.

The.xx. Chapter.

Vpon one day of the Sabbath came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and sawe that the stone was taken from the sepulchre. Then ran she, and came to Symon Peter, and to the other disciple, whō * IESVS loued, and sayde vnto them: they haue taken awaye the LORDE out of the sepulchre, and we can not tell where they haue layed hym. Then wente Peter forth and the other disciple, and came to the sepulchre. They ranne both together, & that other disciple outranne Peter, and came fyrst to the sepulchre, and loked in, & sawe the lynen clothes layed. But he wente not in. Then came Symon Peter after hym, and wente in to the sepulchre & sawe the lynen clothes lye, and the napkyn that was bounde rounde aboute IESVS heade, not layed wyth the linen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple, which came first to the sepulchre, and he sawe and beleued: for as yet they knewe not the * scryptures that it behoued hym to ryse agayne from the dead. Then wente the disciples agayne together. Joh.1.c 19.a. 21.d. 19 Psal.15.d Actu.2.c 13.Dpt.17.d

** As for Mary, she stode before the sepulchre & wept without. Now as she wept she loked in to the sepulchre, and sawe two angels in whyte garmentes syttinge, the one at the head, and the other at the fete, where they hadde layed the body of IESVS. And Luc.24.a.

they sayde vnto her: Woman, why wepest thou? She sayde vnto them: They haue taken awaye my LORDE, and I wote not where they haue layed him, and whan she had sayde that, she turned herselfe back and sawe IESVS stondynge, and knew not that it was IESVS. IESVS sayde vnto her: Woman, why wepest thou? Whome seekest thou? She thought that it had bene the gardener, and sayde vnto hym: Syr, yf thou hast borne hym hence, then tell me wher thou hast layed hym: and I wil fetch hym. IESVS sayde vnto her: Mary, Ther turned she her aboute, and sayde vnto hym: Rabboni that is to saye: Master. IESVS sayde vnto her: Touche me not, for I am not yet ascended vnto my father. But go
Ps.21.c thou thy waye vnto my * brethren, & saye
Ioh.16.b vnto them: I ascende vp vnto my father and youre father: to my God, and youre
Luc.24.a God. * Mary Magdalene came, & tolde the disciples: I haue seene the LORDE, and suche thynges hath he spoken vnto me. ✠

C ✠ The same Sabbath at euen whan
Luc.24.c the disciples were gathered together, and the doores were shut for feare of the Iewes, came IESVS and stode in the myddes, and sayde vnto them: Peace be with you. And whan he had so sayd, he shewed them hys
Ioh.16.c handes and hys syde. * Then were the disciples glad, that they sawe the LORD. Then sayde IESVS vnto them agayne: Peace
Esai.16.a be with you. * Lyke as my father sent me,
Mar.16.b
Luc.4.b even so sende I you. And whan he hadde
Ioh.17.c sayde that, he brethed vpon them, & sayde vnto them: Receaue the holy goost. Whose synnes ye rempt, they are remitted vnto them: & whose synnes soeuer ye retayne they are retayned. ✠

✠ But Thomas one of the twolue:
Ioh.11.b * whiche is called Didymus, was not w them whan IESVS came: then sayde ꝑ other disciples vnto hym: We haue seene ꝑ LORDE. But he sayde vnto them: Excepte I se in hys handes the prynte of the naples, and put my fynger in to the prynte of the naples, and put my hande in to his syde, I wyl not beleue.

And after eyght dayes againe were his disciples wythin, and Thomas with them. Then came IESVS (whan the doores were shut) and stode in the middes and sayde: Peace be with you. After that sayde he vn to Thomas: Reache hyther thy fynger, ād se my handes, and reache hyther thy hande, & put it in to my syde, and be not fayth lesse, but beleue. Thomas answered, and sayde vnto him: MY LORDE, and my God. IESVS sayde him: Thomas, because thou haste sene me, thou hast beleued. Blessed art they, that se not, and yet beleue. ✠

Many other tokens dyd IESVS, before his disciples, whiche are not written in this boke. But these are written, that ye shulde beleue, that IESVS is CHRIST the sonne of God, and that ye thorow beleue myght haue lyfe in his name.

The.xxi. Chapter. ✠

AFter that shewed IESVS hym selfe agayne at the see of Tyberias. But on this wyse shewed he himselfe. There were together Simon Peter, and Thomas whiche is called Didymus, and * Na
Ioh thanael of Cana a cyte of Galile, and the sōnes of Zebede, and two other of his disciples. Simon Peter sayde vnto them: I go a fyshinge: They sayde vnto him: we also wyll go with the. They wente out, and entred in to a shippe strayght waye. And that same nyght toke they nothinge. But whan it was morowe, IESVS stode on the shore, but his disciples knewe not that it was IESVS. IESVS sayde vnto them: Children haue ye ony thing to eate? They answered him. No, He sayde vnto them:
* Caste out the net on the ryght syde of the
Luc shippe, and ye shall fynde. Then they caste out, and coulde nomore drawe it of the multitude of fyshes. Then sayde the disciple,
* whom IESVS loued, vnto Peter: It is
Ioh. the LORDE.

Whan Simon Peter herd that it was the LORD, he gyrded his mantell aboue him (for he was naked) and sprange in to the see, but the other disciples came by shyp (for they were not farre from londe, but as it were two hundreth cubites) & they drew the net with the fyshes. Now whan they were come to londe, they sawe coles layed and fyshe theron, and breade. Jesus saide vnto them: * Bringe hyther of the fishes
Luc. that ye haue take now. Simon Peter stepped forth, and drewe the net to the londe, full of greate fyshes, an hundreth and three and fyftye. And for al there were so many, yet was not the net broken.

IESVS sayde vnto them: Come, and C dyne. But none of the disciples durste aske hym: Who art thou. For they knew that it was the LORD. Then came Jesus, and toke the breade, and gaue it them: and the

ſhe hyd vnto hym. This is now the thyrde tyme that IESVS appeared vnto his diſciples, after that he was ryſen agayne from the dead.

So whan they had dyned. IESVS ſayde vnto Simon Peter: Symon Johanna, loueſt thou me more then theſe do? He ſayd vnto hym: ye LORD, thou knowſt that I loue the. He ſayde vnto hym: Fede my lambes. He ſayd vnto hym agayne the ſeconde tyme: Symon Johanna, loueſt thou me? He ſaid vnto hym: ye LORD thou knoweſt that I loue the. He ſaid vnto hi feede my ſhepe. He ſayd vnto hi the thyrde tyme: Symon Johanna, loueſt thou me? Peter was ſory, becauſe he ſayde vnto him the thyrde tyme, loueſt thou me? And he ſayde vnto hym: LORDE, thou knoweſt all thinges: thou knoweſt that I loue the. IESVS ſayd vnto hym: Fede my ſhepe,

Verely verely I ſaye vnto the: Whan thou waſt yonge, thou gerdedeſt thy ſelfe, and walkedeſt whyther thou woldeſt. But when thou arte old, thou ſhalt ſtretch forth thy handes, and another ſhall gyrde the, and lede the whyther thou woldeſt not. This he ſayde, to ſignifye, with what death he ſhulde glorifye God.

When he had ſpoken this, he ſayde vnto hym: Folowe me. Peter turned hym about, and ſawe the diſciple folowynge, whome IESVS loued, (which alſo leaned vpon hys breſt at the ſupper and ſayd: LORD, who is it that betrayeth the?) Whan Peter ſawe hym, he ſayde vnto IESVS: LORDE, but what ſhall he do? IESVS ſayde vnto hym: yf I wyll that he tary tyll I come, what is that to the? Folowe thou me. Then went there out a ſayeng among the brethre: This diſciple dyeth not. And IESVS ſayde not vnto hym. He dyeth not, but yf I wyl that he tary tyll I com, what is that to the? This is the ſame diſciple, which teſtifyeth of theſe thynges, and wrote theſe thynges, and we knowe, that his teſtimony is true. There are many other thynges alſo that IESVS dyd, which yf they ſhulde be wrytten euerye one, I ſuppoſe the worlde ſhulde not contayne the bokes that were to be wrytten.

The ende of the Goſpell of S. Jhon.

The Actes of the Apoſtles. Wrytten by S. Luke the Euangelyſt.

What the Actes conteyne.

Chap. i The aſcention of Chriſt. Mathias is chosen in the ſtede of Judas.

Chap. ii The commynge of the holy goost. The ſermon of Peter before the congregacion at Jeruſalē, & the increaſe of ſ faithful.

Chap. iii The halt is reſtored to his fete. Peter preacheth Chriſt vnto the people.

Chap. iiii The Apoſtles are taken & brought before the councell. They are forbyden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. v The diſſemblynge of Ananias and Saphyra is punyſhed. Miracles are done by the Apoſtles, whiche are taken, but the angell of God bryngeth them out of preſon. They are brought before the councell. The ſentence of Gamaliel. The Apoſtles are beaten they reioyce in trouble.

Chap. vi Miniſters, or deacons are ordened in the congregacion to do ſeruyce in neceſſary thinges of the body, that the Apoſtles maye wayte onely vpon ſ worde of God. Steuen is accuſed.

Chap. vii Steuen maketh answere to his accuſacion, rebuketh the hard necked Jewes, & is ſtoned vnto death.

Chap. viii Saul perſecuteth the Chriſten. The Apoſtles are ſcatred abrode. Philip cometh in to Samaria. Simon magus is baptiſed, he diſſembleth. Philip baptiſeth the chamberlayne.

Chap. ix Paul is converted, and confoundeth the Jewes. Peter rayſeth Tabitha.

Chap. x. The viſion that Peter ſawe. How he was ſent to Cornelius. The Heythen alſo receaue the ſpirite, and are baptyſed.

Chap. xi Peter ſheweth the cauſe wherfore he wente to the Heythen. Barnabas & Paul preach vnto ſ Heythen. Agabus prophecieth derth for to come.

Chap. xii Herode perſecuteth the Chriſten, killeth James, and putteth Peter in preſon whom the LORDE delyuereth by an angell. The ſhamefull death of Herode.

Chap. xiii Paul and Barnabas are called to preach amonge the Heythen. of Sergius Paulus and Elymas the ſorcerer. Paul preacheth at Antioche.

Chap. xiiii Paul and Barnabas preach at Iconium: ſome beleue, ſome ſtarte vp & vexe them. At Liſtra they wolde do ſacrifice to Barnabas and Paul: whiche refuſe it: and exhorte the people to worſhippe the true God. Paul is ſtoned: after that commeth he to Derba: Lyſtra: Iconium and to Antioche.

Chap. xv Variaunce aboute circumcision. The Apostles practise the matter at Jerusalē. Paul & Barnabas preach at Antioche.

Chap. xvi Timothe is circumcised. Paul preacheth at Philippos: and there is he put in prison.

Chap. xvii Paul commeth to Thessalonica: where the Jewes set the cite on a roore. Paul escapeth & cōmeth to Athens: where he preacheth the true and vnknowne God.

Chap. xviii Paul preacheth at Corinthum: continueng there a yeare and a half: goeth agayne in to Syria: commeth to Ephesus: Cesarea and Antioche. Of Apollos: Aquila and Priscilla.

Chap. xix Of the .xii. men whom Paul baptised at Ephesus: and what miracles were done by hym. Demetrius moueth sedition in the cite.

Chap. xx Paul goeth in to Macedonia and into Grekelōde. At Troas he rayseth vp a dead body. At Ephesus he calleth the Elders of the congregacion together: committeth the keping of Gods flocke vnto them warneth thē for false teachers: maketh his prayer with them: and departeth to shippe.

Chap. xxi Paules journeye by shippe. Of Philippe the Euangelist: and Agabus the Prophet: whiche warneth Paul not to go to Jerusalem. he remayneth stedfast in hys purpose: and is taken in the temple.

Chap. xxii Paul answereth the Jewes: is scourged: and layed in prison agayne.

Chap. xxiii Paul commeth before the counsell. Debate ariseth amonge the people: the captayne deliuereth him: God comforteth hym.

Chap. xxiiii Paul is accused before Felix: he answereth for hymselfe.

Chap. xxv The Jewes accuse Paul before Festus: he appealeth vnto the Emperoure: and is sent vnto Rome.

Chap. xxvi Kynge Agrippa heareth Paul: whiche telleth hym hys callynge from the begynnynge.

Chap. xxvii Paulus shippinge towarde Rome. Julius the captayne intreateth Paul curteously: at y last they suffre shipwrake.

Chap. xxviii The vyper hurteth not Paulus hande: he healeth Publius father: and preacheth Christ at Rome.

The.i.Chap.

The Actes of the Apostles.

The.xxi. Chapter. ✣

THe fyrst treatyse (deare Theophylus haue I made of all yͤ IESVS begāne to do & to teach vntyl yͤ daye that he was take vp after yͤ he (thorow the holy goost) had geue cōmaūdemētes to yͤ Apostles whō he had chose: to whō also he + shewed hymselfe alyue after his passiō, by many tokēs, & appeared vnto thē fourty dayes lōg & spake vnto thē of the kingdome of God. 3 Act. 1.

+ And whā he had gathered thē together he commaūded thē yͭ they shuld not depart from Jerusalē, but to wayte for the promyse of the father, + wherof (sayde he) ye haue herde of me: + For Jhon baptysed wͭ water, but ye shalbe baptysed with the holy goost: and that within thys fewe dayes. 4 Luc. 24. Act. 1. 5 Luc. 3. Mat. 3. Mar. 1. Luc. 3. Joh. 1.

Now whan they were come together, they ared hym, and sayd: LORD, shalt thou at this tyme set vp yͤ kingdome of Israell agayne? But he sayde vnto thē: + It belongeth not vnto you to knowe the tymes or seasons, which the father hath kept in hys own power, + but ye shal receaue yͤ power of the holy goost, which shal come vpon you, + and ye shalbe my witnesses at Jerusalem: and in all Jewrye and Samaria and vnto the ende of the earth. 6 Act. 2. 7 Luc. 24. Mat. 28. Mar. 16. Act. 1.

+ And whā he had spokē these thinges whyle they beheld, he was take vp & a cloude receaued hi frō they sight: & whyle they loked after hi, as he wēt vp yͤ heauē, behold ther stode by thē two mē in whyte garmentes, which also sayd: ye mē of Galile, Why stōd ye gasing vp in to heauē? This IESVS which is take vp frō you into heauē + shal cō cē so as ye haue sene hi go in to heuē. 8 Luc. 24. Act. 1. 9 Mat. 24. Act. 1. 1. Thes. 4.

Then turned they agayne from the mount that is called Oliuete, which is nye to Jerusalem, and hath a Sabbath dayes

mpy. And whan they came in, they went
vp into a parlour: where abode * Peter &
Iames, Jhon & Andrew, Philyppe & Tho
mas, Bartholomewe & Mathewe, James
the sonne of Alpheus, and Simon Zelotes,
and Judas the sonne of James. These all
continued wyth one accorde in prayer and
supplicacion, wyth the women and Mary
the mother of Jesu, and wyth hys brethre.

And in those dayes Peter stode in the
myddes amonge the disciples and sayde:
(The company of the names togethr, was
about an hundreth and twenty.) Ye men &
brethren, thys scripture must nedes be ful-
filled, which the holy goost by the mouth
of Dauid spake before of Judas, * which
was a gyde of them that toke Jesus: for he
was nombred wyth vs, and had optayned
lyke fellowshyppe of this ministracio. Thys
same truely possessed the * felde for the re-
ward of vnrighteousnesse, & hanged hym
selfe, and brast asunder in the myddes, and
all hys bowels gusshed oute. And it is
knowen vnto al them that dwel at Jeru-
salem, in so much that the same felde is cal-
led in their mother tunge Acheldema that
is saye, the bloude felde.

For is writte in ye boke of psalmes * Hys
habitacion be voyde, and no man be dwel
lynge therin. * And hys bysshoprycke a-
nother take. Wherfor now amog these me
which haue be gathered together wyth vs
all the tyme that ye LORDE IESVS went
out and in among vs, begynnyng from the
baptyme of Jhon, vntyll that daye that he
was taken vp from vs) must one be wyt-
nesse wyth vs of hys resurrection.

And they appointed two, (Joseph
called Barsabas, whose syrname was Jus
tus, and Mathias,) makynge they prayer
and sayeng: Thou LORDE, * which know
est the hartes of all men, shewe whether of
these two thou hast chosen, that ye one may
take the rowme of thys mynistracyon and
apostleshyppe, from the which Judas by
transgression fell, that he myght go awaye
vnto hys owne place. And they gaue forth
their lottes ouer the: & ye lotte fel vpo Mathias
and he was counted wt the eleue Apostles.

The .ii. Chapter.

AND whan the * Whytsondaye
was fulfylled, they were all wt
one accord together in one pla
ce. And sodenly ther cam a sou
from heauen, as it had ben ye
rage of a myghty wynde, and it fyl-
led the whole howse where they sat. And
there appeared vnto them clouen tunges,
lyke as they had bene of fyre. And he sat
vpon eche one of them, and they were all
fylled with the holy goost. * And they
beganne to preache with other tunges,
euen as the spirite gaue them vtteraunce.

Mat.16.c.

There were dwellynge at Jerusalem,
Jewes, men that feared God, out of euery
nacion that is vnder heauen. Now whan
this voyce came to passe, ye multitude cam
together, and were astonnied: For euery
one herde, that they spake wyth his owne
tunge. They wondred all, and marueyled
and sayde amonge them selues: Beholde,
are not all these whiche speake, of Galile?
Howe heare we then euery one hys owne
tunge, wherin we were borne? Parthians,
and Medes, and Elamites, and we that
dwell in Mesopotamia, and in Jewry, ād
in Cappadocia, Pōtus, and Asya, Phry-
gia, and Pamphilia, Egipte, and in the
partes of Lybia by Cyren, and straungers
of Rome, Jewes, and * Proselytes, Cre-
tes, & Arabiās: we heare thē speake wyth
our owne tūges, ye great workes of god.

Mat. 23.b

They were all amased, and wondred,
and sayde one to another: What wyl this
be? But other mocked them, and sayde:
They are full of swete wine. Then stode
Peter vp with the eleuen, and lyft vp hys
voyce, and sayde vnto them.

Ye men of Jewry, and all ye that dwel
at Jerusalem, be this knowen vnto you,
and let my wordes entre in at youre eares
For these are not dronken, as ye suppose,
for it is yet but the thyrde hour of the day:
but this is it, that was spoken befor by the
prophet Joel: * And it shall come to passe
in the last dayes (sayeth God) I wyl poure
out of my spirite vpon all flesshe, and youre
sonnes, and * youre doughters shall pro
phecye, and youre yonge men shall se visi-
ons, * and youre olde men shall dreame
dreames, and on my seruauntes, and on
my handmaydens wyll I poure out of
my spirite in those dayes, and they shall
prophecye.

Joelis.2.b

Luce.2.f.
Actu.11.b.

Gen.10.b. and .16.b.

* And I wyll shewe wonders in hea-
uen aboue, and tokēs on the earth beneth:
bloud, and fyre, and the vapour of smoke.
The sonne shall be turned in to darknes
and the Mone in to bloude, before ye great
and notable daye of the LORDE come.
And it shall come to passe. * Whosoeuer
shall call vpon the name of the LORDE
shall be saued.

Mat.27.l.
Luce.23.b

Rom.10.b

C ✝ Ye men of Israell, heare these wordes: IESVS of Nazareth, the man approued of God amonge you with myracles, & wonders and tokens, whiche God dyd by hym in the middes among you, as ye your
Mat.27.c selues knowe also, * hym (after that he was delyuered by the determinate councell, and foreknowlege of God) haue ye taken by the handes of vnryghteous persones, and crucifyed hym, and slayne hym,
Acts.10.c * whome God hath raysed vp, and lowsed the sorowes of death, for so muche as it was vnpossyble that he shulde be holde
Psal.15.b. of it. For Dauid speaketh of hym: * Afore honde haue I set the LORDE alwayes before me, for he is on my right hond, that I shulde not be moued. Therfore dyd my harte reioyce, and my tunge was glad: for my flesh also shall reste in hope. For thou shalt not leaue my soul in hel, nother shalt thou suffer thy holy to se corrupcio. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenaunce. ℞

Ye men and brethre, let me frely speake
2.Reg.2.b vnto you of the patriarke Dauid: * For he is dead and buried, and his sepulchre is
D with vs vnto this daye. Wherfore now seynge that he was a Prophet, and knewe
Psa.131.b that God hath promysed hym w an oth, that * ꝑ frute of hys loynes shulde syt on hys seate, he sawe it before, and spake of the resurrecyō of CHRIST: for hys soul was not left in hell, nother hath his flesshe sene corruption. This IESVS hath God
Acts.1.a. Joh.15.c. raysed vp * whereof we all are wytnesses.

Seynge now that he by the ryghte
Phil.2.a. hande of God * is exalted, and hath receaued of the father the promyse of the holy goost, he hath shed forth this, that ye se ād heare. For Dauid is not ascended into hea
Psa.109.a uen, but he sayde: * The LORDE sayde vnto my LORDE: Syt thou on my ryght hande vntyll I make thyne enemyes thy fote stoole. So therfore let all the house of Israell knowe for a suertye, that God hath made thys same IESVS (whom ye haue crucifyed) LORDE and CHRIST.

Dedis 12.c * When they herde this, they harte
prycked them, and they sayde vnto Peter and to the other Apostles. Ye men and bre-
Luce.3.b. Acts.9.a. and.16.b. thren. * What shall we do? Peter sayde vnto them: Amende youre selues, and let euery one of you be baptysed in the name of IESVS CHRIST, for the remission of
C synnes, and ye shall receaue the gyfte of ꝑ
Joelis.2.f. holy goost. For this * promyse was made vnto you and youre childre, and to all that are farre of, whome soeuer the LORDE oure God shall call, and with many other wordes bare he wytnesse, and exhorted the and sayde: Saue youre selues from thys vnto warde generacion. They that gladly receaued his preachynge were baptysed, and the same daye there were added vnto them aboute thre thousande soules.

They continued in the Apostles doc-
D tryne, and in the felowshippe, and in breakynge of bread, and in prayer. And feare came vpon euery soule: and many wonders and tokens were don by the Apostels But all they that beleued, were together,
* and hadde all thynges comune. They
E solde theyr goodes and possessions, and parted them out amonge all, accordynge as euery man had nede. And they contynued dayly with one accorde in the temple, and
e brake * bread in euery house: they tooke theyr meate with ioye and synglenesse of harte, praysynge God, and had fauoure with all the people. And the LORDE added to the congregacion dayly suche as shulde be saued.

The.iii.Chapter.

PEter and Jhon wente vp toget
ther in to the temple aboute ꝑ nyenthe houre to praye. And there was a certayne man halt frō his mothers wombe, whō the brought, and layed dayly at the gate of the temple, whiche is called the Beutyful, that he might aske almesse of them that wente in to the temple. Now whan he sawe Peter and Jhon, that they wolde in to the temple, he desyred to receaue an almesse.
Peter beheelde hym with Jhon, and sayde: Loke on vs. And he gaue hede vnto them hoppynge to receaue some thynge of them.
Howbeit, Peter sayde: Syluer and golde haue I none: but suche as I haue geue I
E the: * In the name of IESVS CHRISTE of Nazareth ryse vp and walke. And he to ke hym by the ryght hande, and lyfte hym vp. Immediatly hys legges, and ancle bones were made stronge, and he springe, stode and walked, and entred with them in to the temple, walkynge and leappynge and prayesynge God.

And all the people sawe hym walke
D and prayse God. And they knewe hym, that it was he, which sat for almesse at the bewtifull gate of the tēple. And they were fylled with wonderynge, and were astonied

of that, whyche had happened vnto hym. For as thys halt which was healed, helde hym to Peter and Jhon, all the people ran amaseth vnto thē in to the *porche, which is called Salomons, and wondred.

Whan Peter sawe that, he answered vnto the people: ✣ ye men of Israell why mauayle ye at thys, or why loke ye so on vs, as though we by oure owne power, or holynesse, had made thys man to walke? The God of Abraham, and of Isaac, and of Jacob the God of our fathers hath glorified hys childe IESVS, * whom ye delyuered and denyed in the presence of Pylate, whā he had iudged hym to be lowsed. But ye denyed the holy and iust, and desyred the murtherer to be geuē you, but slewe the prynce of lyfe, whom God hath raysed from the dead, of the whiche we are wytnesses. And thorowe the fayth in hys name, hath he confyrmed hys name vpon thys man, whome ye se and knowe: and euen thorow hym, hath geuen thys man hys health before youre eyes.

Now deare brethren I knowe that ye haue done it, * thorow ignorāunce, as dyd also youre rulers. But God, which by the mouth of all hys prophetes had shewed before, that thys CHRIST shulde suffer, hath so fulfylled it. Do penaunce and therfore and turne you, that * youre synnes maye be done awaye ✣ whan the tymes of refreshynge shall come before the presence of the LORDE, and whan he shall sende hym, which now before is preached vnto you, euen IESV CHRIST: whiche must receaue heauen vntyll the tymes that all thynges, whiche God hath spoken by the mouthe of all hys holy Prophetes sence the worlde beganne, be restored agayne.

For Moses sayde vnto the fathers: A Prophete shall the LORDE youre God rayse vp vnto you, euē from amonge youre brethren, lyke vnto me: hym shall ye here, in all that he shall saye vnto you. And it shall come to passe, what soule so ever shall not heare the same Prophete, shalbe destroted from amonge the people. Yea all the Prophetes from Samuel, and forth forth as many as haue spoke, haue lykewyse tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenaunt, whiche god made vnto oure fathers, whan he sayde vnto Abraham: * Thorow thy sede shall all the kynreds of the earth be blessed. * Fyrst vnto you hath God rayse vp hys childe IESVS, and sent hym vnto you, to blesse you, that euery one shulde turne from his wyckednesse.

The.iiij. Chapter.

BVt as they spake to the people there came vnto them the preistes and the rulers of the temple, and the Saduces (whome it greued that they taught the people and preached in IESV the resurrection from the dead) and they layed handes vpon them, and put them in holde tyll the morow: for it was now euentyde. How bett many of them, which herde the worde, beleued, and the nombre of the men was aboute fyue thousande.

And it chaunched on the morow, that theyr rulers and Elders and Scrybes (as Annas the hyghe preistes and Cayphas, and Jhon, and Alexander, and as many as were of the hyghe Preistes kynred) gathered them selues together at Jerusalem and set them before them, and axed them: * By what authorite, or in what name haue ye done thys? Mat.21.f.

✣ Peter full of the holy goost, sayde vnto them: ye rulers of the people, and ye Elders of Israell, yf we this daye be examined concernynge thys good dede vpon the sycke mā, by what meanes he is made whole: be it knowen then vnto you, and to all the people of Israell, * that in the name of IESVS CHRIST of Nazareth (whome ye crucifyed, whom God hath rayse vp from the dead) stondeth thys man here before you whole. * This is the stone Act.3.a. which is refused of you buylders, which is become the headcornerstone, nother is there saluacyon in ony other: * Nor yet also is there geuen vnto men ony other name, wherin we must be saued. Psa.117.a Mat.21.d 1.Pet.2.a. Mat.1.i. Phil.2.c.

They sawe the boldnesse of Peter, and Jhon, and mauayled, for they were sure that they were vnlearned men, and laye people. And they knewe them also, that they were with IESV. As for the man that was made whole, they sawe him stonding by them, and coulde not saye agaynst it. Then commaunded they them to stond aside out of the councell, and comuned amonge them selues, and sayde: * What shall we do to these men? for a manyfest token is done by them, and is openly knowē vnto them that dwell at Jerusalem, and Joh.11.b

we can not denye it. But that it breake out no farther amonge the people, let vs threaten them earnestly, that henceforth they speake of thys name vnto noman.

Actu. 5.c. * And they called them, and commaũded them, that in ony wyse they shulde not speake, nor teache in the name of IESV. But Peter and Thon answered, and sayd vnto them: Judge youre selues, whether it be ryght before God, that we shulde be more obedyent vnto you, then vnto God. We cã not chose, but speake that we haue sene and herde. But they threatened them and let them go, and found nothyng how to punyshe them because of the people: for Actu 3.a they all, praysed God because that, * which was done. For the man, vpon whom thys token of healthy was done, was aboue fortye yeare olde.

¶ And whan they were let go, they came to theyr felowes, and tolde them what the hygh Preistes, and Elders sayde vnto thẽ. Whan they herde that, they lyfte vp theyr voyce wyth one accorde vnto God, and sayde: LORDE, thou that arte the God which made heauen and earth, and the see and all that therin is, thou that by the mouth of Dauid thy seruaunt hast sayde: Psal. 2.a. * Why do the Heythen rage, and the people ymagen vayne thynges? The kynges of the earth stonde vp, and the prynces haue gathered thẽ selues together against the LORDE, and agaynst hys CHRIST. Of a treuth agaynst thy holy chyld IESVS, whome thou hast anoynted, both Herode, and Pontius Pylate with the Heythen, and people of Israell, haue gathered thẽselues together, to do what so euer thy honde and thy councell determyned before to be done. And now LORDE, beholde theyr threatenynges, and graunte vnto thy seruauntes wyth all stedfast boldnesse to speake thy worde, and stretch out thyne hande, that healyng and tokens, and wonders maye be done by the name of thy holy chylde IESVS.

D Actu.16.b * And whan they had prayed, the place moued where they wer gathered together Actu. 2.a and 19.a. and * they were all fylled with the holy goost, and spake the worde of God boldly. Actu.2.a And.5.b ✣ * The multytude of them that beleued: wer of one harte and one soule. Also none of them sayd of his goodes, that they were hys owne, but had all thynges commune. And wyth great power gaue the Apostles wytnesse of the resurrecyon of the LORD IESV, and greate grace was wyth them all. Nother was there ony amonge them that lacked. For as many as were possessers of londes, or houses, solde them, and brought ỹ money of the goodes that were solde, and layed it at the Apostles fete. And dystrybucyon was made vnto euery man, accordynge as he had nede. ¶

* Joses whyche was also called of the Actu. Apostles, Barnabas (that is to saye, ỹ son of consolacyon) a Leuyte, of the countre of Cypers, had londe, and solde it, & brought the money, and layed it at Apostles fete.

The.v.Chapter.

But a certayne man named Ananias wyth Saphyra hys wyfe, solde hys possession, and kepte awaye parte of the money (hys wyfe knowinge of it) and brought one parte, and layed it at the Apostles fete. But Peter sayde: Ananias, Wherfore hath Sathan fylled thine hart that thou shuldest lye vnto the holy goost, and wythdrawe awaye part of the money of the lyuelode? Wyghtest thou not haue kepte it, whan thou haddest it? And whan it was solde, was not the mony also in thy power: Why hast thou then cõceaued this thynge in thyne harte? Thou hast not lyed vnto men, but vnto God. Whan Ananias herde these wordes, he fell downe, and gaue vp the goost. And there came a great feare vpon all them that herd of this. The ponge men rose vp, and put hym aside, caryed hym out, and buryed hym.

And it fortuned as it were aboute the B space of thre houres after, hys wyfe came in, and knewe not what was done. But Peter answered vnto her: Tell me, sold ye the lond for so muche? she sayd: ye for so much. Peter sayd vnto her: Why haue ye agreed together, to tempte the spyrite of the LORDE? Beholde, the fete of them whych haue buryed thy husbande, are at the dore, and shall cary the out. And immediatly she fell downe at hys fete, and gaue vp the goost. Then came in the ponge men, and founde her dead, and caryed her out, and buryed her by hyr husband. And there cam a great feare ouer the whole congregacyon, and ouer all them that herde it.

* Many tokens, and wonders were done amonge the people by the handes of the Apostles (and they were altogether wyth one accorde in * Salomons porche: but of other there durste noman ioyne hymselfe vnto them. Neuertheles

the people helde muche of them. The multitude of the men and wemen that beleued in the LORDE, grewe moze and moze.) In so muche that they bzoughte out the sycke, in to the stretes, and layed them vpō beddes and barowes, that at the lest waye the shadowe of Peter (when he came by) myght ouershadowe some of them. There came many also out of the cities rounde aboute vnto Jerusalem, and bzought the sycke and them that were vexed with vnclean spzetes & they were healed euery one

C *But the hyghe pzest rose vp, and all they that were with hym, whiche is ỹ secte of the Saduces: and were ful of indignacion, and layed handes on the Apostles, & put them in the comune pzeson. *But the angell of the LORDE by nyght opened the pzeson dozes, and bzought them out, and sayde: Go youre waye, and steppe vp, and speake in the temple to the people all the wozdes of thys lyfe. Whan they herde that, they entred in to the temple early in the moznynge, and taught.

But the hyghe pzest came, and they that were with hym, and called the counsell together, and all the elders of the chyldzen of Jsrael, and sent to the pzeson, to fet them. The ministers came and founde thē not in the pzeson, came agayne, and tolde, and sayde: The pzeson sound we shut with all diligence, and the kepers stondinge without before the dozes: but whan we had opened, we founde noman therin. Whan the hyghe pzest, and the rulers of the temple and the other Hyghe Pzestes herde these wozdes, they douted of them, where vnto this wolde growe.

D Then came there one, which tolde thē: Beholde, the men that ye put in pzeson, are in the temple, standynge and teachyng the people. Then wente the rulers with theyr ministres, and fetched them wythout violence: * for they feared the people, lest they shulde haue ben stoned. And whan they had bzought them, they set them before the counsell. And the hyghe pzest ared them, and sayd: Dyd not we * commaūde you strately, that ye shulde not teache in thys name? And beholde, ye haue fylled Jerusalem wyth youre doctrine, & ye intende to bzynge * this mans bloude vpon vs.

But Peter and the Apostles answered and sayde: * We ought moze to obeye god then men. The God of oure fathers hath rayfed vp IESVS whome ye slew, and hanged on the tre. Hym hath the ryghthande of God exalted, to be a pzince, and Sauioure, to geue repentaūce and fozgeuenesse of synnes vnto Jsraell. And we are hys recozdes of these wozdes, and the holy goost, whome God hath geuen vnto thē ỹ obeye hym. Whan they herde that, it went thozow the hartes of them, & they thought to slaye them.

Then stode there vp in the counsell a E Pharyse, named * Gamaliel, a Scrybe had in greate reputacion before all ỹ people, and bad put the Apostles alyde a lytle and sayde vnto them: ye men of Jsraell, take hede to youre selues, what ye do as touchynge these men. Before these dayes rose vp one Theudas, boastynge hymself. (And ther cleued vnto hym a nombze of men, aboute a foure hundzeth) which was slayne, and all they that enclyned vnto hym, were scatred abzode, and bzought to naught. After this stode vp * Judas of Galile in the dayes of tribute, and dzewe awaye muche people after hym, and he also perysshed, and all they that enclyned vnto hym, are scatred abzode. And now I say vnto you: refrayne youre selues fro these men, and let them go. * yf thys councell oz wozke be of men, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be found to be the men, that wil stryue against God. Then they agreed vnto hym and called the Apostles, * and bet them, and commaunded them, ỹ they shulde speake nothynge in the name of IESV, and let them go.

Act. 22.a

Luce. 13.a

Mat. 7.a Math. 5.c

Mat. 23.e. Actu. 4.b.

But they departed from the pzesence of the councell, * reioycynge, that they were wozthy to suffre rebuke foz hys names sake. And daylie in the temple and in euery house they ceassed not, to teache and to pzeache ỹ Gospel of IESVS CHRIST.

Math. 5.a

The.vi. Chapter.

IN those dayes whan the nombze of the disciples increased, there arose a grudge amonge the Grekes against the Hebzues, because theyr wedowes were not loked vpon in the daylye handreachynge. Then the twelfe called ỹ multytude of the disciples together, and sayd: It is not mete that we shuld leaue ỹ wozd of God, and to serue at the tables. Wherfoze bzethren, loke out amonge you seuen men, * that are of honest repozte, and full of the holy goost and wysdome, whom we may appoint to this nedeful busynes. But

1.Ti.3.b.

we wyll geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and Philippe, and Prochorus, and Nicanor, and Thimon, and Parmenas, and * Nicolas the Apost. 2. a. * Nu. 27 d actu. 1. a. 1. Ti. 4. t. 2. Ti. 1. a. Proselyte of Antioche. ‡ These they set before the Apostles, and they prayed, and layed they' handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many preestes also obedient vnto the fayth.

B ‡ * Steuen ful of fayth and power, dyd wonders and greate tokens amonge the people. Then arose there certayne of the Synagoge, whiche is called (the Synagoge) of the Libertynes, and of the Cyrenytes, and of the Alexandrynes, and of them that were of Cilicia, and Asya, and disputed with Steuen, * and they coulde not resyste the wysdome and the spryte, out of which he spake. Then sent they in certayn men, that sayde: * We haue herde hym speake blasphemous wordes agaynst Moses, and against God. And they moued the people, and the Elders, and the scrybes, and came vpon hym, and caught hym, and brought hym before the councell, and set false wytnesses there, whiche sayde: Thys man ceasseth not to speake blasphemous wordes agaynst thys holy place and the lawe. For we herde hym saye: IESVS of Nazareth shall destroye this place, and chaunge the ordinaunces whiche Moses gaue vs. And all they that sat in the councell, loked vpon hym, and sawe hys face as the face of angell.

Luce. 21. b

Mat. 26. f

The. vii. Chapter.

Then sayde the hyghe preest: Is it euen so? He sayde: Deare brethren and fathers, herken to. The God of glorye appeared vnto oure father Abraham, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto hym: Get thy out of thy countre, and from thy kynred, and come into a londe whiche I wyll shewe the. * Then wente he out of the londe of the Caldees, and dwelt in Haran. * And from thence whan hys father was dead, he brought hym ouer in to this londe (where ye dwell now) and gaue hym no inheritaunce therin, no not the bredth of a foote: * and promised him, that he wolde geue it hi to possesse, ‡ to his sede after him, whan as yet he had no chylde.

Gene. 11. d

Gene. 12. a

Gene. 13. d

But thus sayde God vnto hym: * Thy sede shalbe a straunger in a straunge lond and they shal make bondmen of them, and entreate them euell foure hundreth yeares and the people whom they shall serue, wil I iudge, sayde God. And after that shall they go forth, and serue me in this place. * And he gaue him ỹ conuenaunt of Circumcysyon. ‡ And he begat Isaac, and circumcysed hym the eyght daye. * And Isaac begat Jacob, ‡ and Jacob begatte the twelfe patriarkes.

Gene. 15. a

* And the patriarches had indignacion at Joseph, and sold him into Egypte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure and wysedome in the syghte of Pharao kynge of Egypt * which made him prince ouer Egypte, and ouer all hys house.

B

Gene. 37. b. 39. a

Gene. 41

* But there came a derth ouer all the londe of Egypte, and Canaan, and a great trouble, and oure fathers founde no sustenaunce. But Jacob herde that there was corne in Egypte, and sent oure fathers out the fyrst tyme. * And at the seconde tyme was Joseph knowen of hys brethren, and Josephs kynred was made knowen vnto Pharao. But Joseph sent out, and caused hys father, ‡ all hys kynred to be brought euen. lxxv. soze and fyftene soules. * And Jacob wente downe in to Egypt, ‡ & dyed both he, and oure fathers * & they were brought ouer vnto Sychem, and layed in the sepulchre, * that Abraham bought for money of the chyldren of Hemor at Sichem.

Gene. 41. a

Gene. 44. a

Gene. 46. a

Gene. 49. a

Gene. 50. a

Iosue. 24. a

Gene. 23. a

* Now whan the tyme of the promes C drue nye (whiche God had swore vnto Abraham) the people grewe, and multiplied in Egipte, tyl there rose another kynge, whiche knewe not of Joseph. The same dealt subtely with our kynred, and intreated oure fathers euell, and made them to cast out the yong chyldren, that they shuld not remayne alyue.

Exod. 1. a

* At the same tyme was Moses borne and was a proper chylde before God, and was norysshed thre monethes i hys fathers house. But whā he was cast out, Pharaos doughter toke him vp, and norysshed hym vp for hyr owne sonne. And Moses was learned in all maner wysedome of the Egyptians, and was myghtie in dedes and wordes.

But whan he was fourtye yeare olde

came in to hys mynde to vyset hys brethren the chyldren of Israell. And whan he sawe one of them suffre wronge, he helped hym, and deliuered hym, that had the harme done vnto hym, and slewe the Egyptian. But he thought that hys brethrē should haue vnderstonde, how that God by hys hande shulde saue them, howbeit they vnderstode it not.

D And on the nexte daye he shewed hym selfe vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd hys neyghboure wronge, thrust hym awaye, and sayde: * Who made the a ruler and iudge ouer vs? Wylt thou slaye me also as thou slewest the Egipcian yesterdaye? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

* And after foxty yeares, the angell of the LORDE appeared vnto hym vpon mount Syna, in a flamme of fyr in a bush.

Whan Moses sawe it, he wondred at the syght. But as he drewe nye to beholde, the voyce of the LORDE came vnto hym: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trembled and durst not beholde. But the LORDE sayde vnto hym: * Put of thy shues from thy fete, for the place where thou stondest, is an holy ground. I haue sene very wel ꝑ trouble of my people in Egypte, and haue herde theyr gronynge, and am come down to delyuer them. And now come, I wyll sende the in to Egypte.

This Moses, whom they refused, and sayd: * Who made the a ruler and iudge ouer vs? hym had God sent to be a ruler, and delyuerer by the hande of the angell, that appeared vnto hym in the bushe. The same brought them out, and dyd wonders and tokens in Egypte, and in the reed see, and in the wildernesse foxtye yeares. This is that Moses whiche sayde vnto the chyldren of Israell: * A prophet shal the LORDE youre God rayse vp vnto you, euen from amonge youre brethren, lyke vnto me. Hym shall ye heare. * This is he, that was in the congregacion in the wyldernesse with the angell, whiche talked with him vpon mount Syna, and wyth our fathers. This man receaued the worde of lyfe to geue vnto vs, vnto whome youre fathers wold not be obedient, but thrust hym from them, and in theyr hartes turned backe agayne in to Egipte, and sayde vnto Aarō: * Make vs Goddes to go before vs, for we can not tell what is become of this Moses, that brought vs out of the londe of Egypte. And they made a calfe at the same tyme, and offered sacrifyce vnto the ymage, and reioyced in the workes of theyr owne handes. Exod.32.a

But God turned hymselfe, and * gaue them vp, so that they worshipped the hoost of heauen, as it is written in the boke of the prophetes: * O ye house of Israell, gaue ye me sacrifices and cattell those foxtye yeares in the wyldernesse? And ye toke vnto you the Tabernacle of Moloch, and the starre of youre God Remphā, ymages whiche ye youre selues made to worshippe them. And I wyll cast you out beyonde Babylon. Rom.1.d. amos.5.d. Iere.7.c.

Oure fathers had the tabernacle of wytnesse in the wyldernesse, lyke as he appoynted them, * whan he spake vnto Moses, that he shulde make it (accordynge to the patrone, that he had sene,) whiche oure fathers also receaued, * and brought it with Josue in to the londe that the Heythē had in possession, whom God droue out before the face of oure fathers, vntyll ꝑ tyme of Dauid, * whiche founde fauoure with God, and desyred that he myght fynde a tabernacle for the God of Jacob. F Exo.25.b. Hebr.8.a. Josu.3.a. psa.32.a

* But Salomon buylt him an house. * Howbeit the hyghest of all dwelleth not in temples that are made with handes: As he sayeth by the Prophete: * Heauen is my seate, and the earth is my foote stole. What house then wyll ye buyld vnto me? sayeth the LORDE: Or whiche is ꝑ place of my rest? Hath not my hande made all these thynges? 3.Reg.6.a actu.17.a. Esa.66.a

* Ye stynecked and of vncircumcised hartes and eares, ye resyste alwaye the holy goost: Euen as youre fathers dyd, so do ye also. Which of the Prophetes haue not youre fathers persecuted? And they slewe them, which tolde before of the commynge of that ryghteous, whose traytours, and murtherers ye are nowe become. * Ye receaued the lawe by the mynystracyō of angels, * and haue not kepte it. Deut.9.d. G Joh.7.b Act.7.d.

Whan they herde this, it wente thorowe the hartes of them, and they gnashed vpon hym with theyr teth. But he beynge full of the holy goost: loked vp towarde heauen, * and sawe the glorie of god, and IESVS stondyng on the ryghte hand of god Mat.16.a

and sayde: Beholde, I se the heauens ope, and the sonne of man stondynge on the ryght hande of God. But they cried out w̄
Psal.57.a a loude voyce, and * stopped their eares, and ranne violently vpon him all at once,
and thruste him out of the cyte, and stoned
Actu.22.b. him. * And the witnesses layed downe theyr clothes at the fete of a ponge man which was called Saull. And they stoned Steuen, whiche cried, and sayde: LORD
Psa.30.a. IESV, * receaue my spyrete. And he kneled downe, and cried with a loude voyce:
Luce.23.c. * LORDE, laye not this synne to theyr charge. And whan he thus had spoken, he fell a slepe. ✠

The.viii.Chapter.

Actu. 22.a

Saul had pleasure in his death At the same tyme there was a greate persecucion ouer the congregacion at Jerusalem.
Mat.10.c. Actu.11.b. * And they were all scatred abrode in the regions of Jewry and Samaria, excepte the Apostles. As for Steuen men that feared God dressed him and ma-
Actu.9.a 22.a.26.b. 1.Co.15.a Gala.1.b. de greate lamentacion ouer him. * But Saul made hauoke of the congregacion, entred into euery house, and drue out men and wemen, and delyuered them to prison
Actu.11.b. * They now that were scatered abrode, wente aboute, and preached the worde. Then came Philippe into a cyte of Samaria, and preached CHRIST vnto them And the people gaue hede with one accord vnto the thynges that Philippe spake hearynge hym, and seynge the tokens that he dyd. For the vncleane spretes cried loude,
Mat.16.c Actu.5.b. * and departed out of many that were possessed. And many that wer sycke of the palsye and lame, were healed. And there was greate ioye in the same cyte.

Actu.13.a. But afore there was in the same cyte a certayne man called Symon, * whiche vsed witchcraft, and bewitched the people of Samaria, sayenge, that he was a man which coulde do greate thinges. And they all regarded hym from the least vnto the greatest, and sayde: This is the power of God whiche is greate. But they regarded
B hym, because that of longe tyme he had bewitched them with his sorcery. Howbeit whan they beleued Philips preachynge of the kyngdome of God, and of the name of IESVS CHRIST, they wer baptysed both men and wemen. Then Simon hymselfe beleued also, and was baptysed, and dyd cleaue vnto Philippe. And whan he sawe the dedes, and tokens that were done, he wondred.

✠ Whan the Apostles whiche were at Jerusalem, herde, that Samaria had receaued the worde of God, they sent vnto the Peter and Jhon. Which, whan they were come, prayed for them, that they myght receaue ỹ holy goost. For as yet he was com vpon none of them, but they were baptised onely in thy name of CHRIST IESV.
Actu.19. ante.19. 1.Ioh.4. ante.5.c. 2.Ioh.1. * Then layed they theyr handes vpon the and they receaued the holy goost. ✠ But whan Simon sawe, ỹ by the layenge on of the Apostles handes the holy goost was geuen, he offered them money, and sayde: Geue me also this power, that on whom so euer I put the hondes, he may receaue the holy goost. Howbeit Peter sayde vnto hym: Perish thou with thy money, because thou thinkest ỹ the * gift of God Mat.10.
maye be obtayned w̄ money. Thou shalt haue nother parte nor felowshippe in this worde, for thy harte is not right before God Repent therfore of this thy wyckednesse, & praye vnto God, yf happly the thought of thy harte maye be forgeuen the. For I se that thou art ful of bytter gal, and wrapped in with vnrigteousnesse.

Then answered Simon, and sayde: C
Gen.18. * Praye ye vnto the LORDE for me, that none of these thynges wherof ye haue spoken, come vpon me. And they, whā they had testified and spoken the worde of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

✠ But the Angell of the LORDE spake vnto Philippe, and sayd: Aryse: and go warde the South, vnto the waye & goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a man of the Morians londe (a chamberlayne and of auctorite with Candace the quene of the londe of the Morians) whiche hadde the rule of all hyr treasuries, * the same came to Jerusalem to 1.Ioh.5
worshippe. And returned home agayne, and sat vpon his charret, and red the prophet Esay.

The spyrete sayde vnto Philippe: Go neare and ioyne thy self to ponder charret. Then came Philippe vnto hym, and herd hym rede the Prophet Esay, and sayde: Vnderstondest thou what thou redest? He sayde: How can I, excepte some man enfourme me?

And he desyred Philippe, that he wolde D

come vp, and syt with hym. The tenoure of the scripture whiche he redde, was this:
* He was led as a shepe to be slayne, and as a lambe voyceles before his sherer, so opened not he hys mouth. In his hũblenes is hys iudgement exalted. Who shall declare his generacion? for hys lyfe is taken awaye from the earth. Then answered the chamberlayne vnto Philip, and sayde: I praye the, of whom speaketh the Prophet this? of hymselfe, or of some other man?

Philippe opened his mouth, and began at hys scripture, and preached hym ỳ Gospell of IESVS. And as they wente on they waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, * what hyndereth me to be baptysed? Philippe sayde: yf thou beleue from thy whole harte, thou mayest. He answered, & sayde: I beleue that IESVS CHRIST is the sonne of God. And he commaunded to holde styll the charret, & they went downe into the water, both Philippe, and the chãberlayne. And he baptysed hym. But whã they were come vp out of the water, the spyrite of the LORDE toke Philippe away, And the chamberlayne sawe hym nomore. But he wente on hys waye reioycenge. As for Philippe, he was found at Asdod, and walked aboute, and preached the Gospell vnto all ỳ cyties, tyl he came to Cesarea.

The.ix. Chapter.

SAul was yet breathynge out threathninges, and slaughter agaynst the dyscyples of the LORDE. And wente vnto the hyghe preest, and desyred of hym letters to Damascon vnto the synagoges, that yf he founde ony of this waye (whether they were men, or women) he myght bynge them bounde vnto Jerusalem. And as he was goynge on his iourney, it fortuned, that he came nye vnto Damascon, and sodenly there shyned rounde aboute hym a lyght from heauen, and he fell to the earth, and herde a voyce whiche sayde vnto hym: Saul Saul, * why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayd: I am IESVS whom thou persecutest. It shall be harde for the to kycke agaynst the prycke. And he both trembling and astonnyed, sayde: LORDE * what wylt thou that I shall do? The LORDE sayde vnto hym: Aryse and go in to the cyte, there shal it be tolde the what thou shalt do.

As for the men that iourneyed wt hym they stode and were amased: for they herde a voyce, but sawe no man. Saul rose from the earth, and whan he hadde opened hys eyes, he sawe no man. Neuertheles they toke hym by the hãd, & brought him to Damascon: and he was thre dayes wythout syght, and nother dyd eate nor drynke. It Damascon there was a disciple named Ananias, and vnto hym sayde the LORDE in a vision: Ananias. And he sayde: Beholde, here am I LORDE, The LORD sayde vnto hym: Aryse, and go in to ỳ strete whiche is called strayght, and axe at the house of Juda after one called Saul of * Tharsis: for beholde, he prayeth, & hath sene in a vysyon a man named Ananias commynge vnto hym, and layenge the hande vpon hym, that he myght receaue hys syght. B Actu. 22.c. and. 22.a.

Ananias answered: LORDE, I haue herde by many of this man, * how much euell he hath done to thy sayntes at Jerusalem. And here hath he auctorite of the Hyghe Prestes, to bynde all those that cal vpon thy name. The LORD sayde vnto hym: Go thy waye, * for this man is a chosen vessell vnto me, that he maye beare my name before the Heythen, and before kynges, and before the chyldren of Israell. I wyll shewe hym, how greate thynges he must * suffre for my names sake. Actu. 8.a Gala. 1.cf Actu. 27.b 2.Co.11.f.

& And Ananias wente hys waye, and came in to the house, and laied the handes vpon hym and sayde: Brother Saul, the LORD whiche appeared vnto the in the way as thou camest, hath sent me, ỳ thou myghtest receaue thy syght, and be fylled wyth the holy goost. And immediatly there fell from hys eyes as it had bene scales, and he receaued hys syght, and rose, and was baptysed, and toke meate, and was comforted. C & Act. 22.b

Then was Saul a certayne dayes wt the disciples that were at Damascon. And straight waye he preached CHRIST in the synagoges, how that he was the sonne of God. But all they that herde hym, were amased and sayde: Is not this he, whiche at Jerusalem spoyled all those that called on his name? and came hyther to the intẽt that he shulde bryng them bounde vnto the hyghe prestes? But Saul increased in strength, and confunded the Jewes which dwelt at Damascon, and affermed that this was very CHRIST.

D And after many dayes the Jewes held a councell together to kyl him. But it was tolde Saul, that they layed waite for him.

2.Cor.11.b * And they wayted at the gates daye and
3 Ios. 2.c. nyghte, that they myghte kyll hym. * The
1.Ki.19.c. disciples toke hym by nyght, and put hym thorow the wall, and let hym downe in a basket.

Gala. 2.b. * But whan Saul came to Jerusalem he assayed to ioyne hymselfe to the disciples. And they were all afrayed of him, and beleued not, that he was a disciple. Neuertheless Barnabas toke hym, and brought hym to the Apostles, and tolde them how he had sene the LORD in the waye, & how he spake to him, and how he had done boldly at Damascon in the name of IESV. And he was with them, and went out, and in at Jerusalem, and quyte hymselfe boldly in the name of the LORD IESV. He spake also, and disputed with the Grekes. But they wente aboute to slaye hym.

Actu. 22.b * Whan the brethren knewe that, they brought hym to Cesarea, and sent hym forth to Tharsys. So the congregacions had reste thorow out all Jewry, and Galile, and Samaria, and were edified, and walked in the feare of the LORDE, & were fylled with the comforte of the holy goost.

E It chaunched that as Peter walked thorow all quarters, he came also vnto the sayntes whiche dwelt at Lydda. There found he a man named Eneas, which had lyen vpon his bedde eyght yeares sycke of the palsye. And Peter sayde vnto hym Eneas, IESVS CHRIST make the whole, aryse, and make thy bedde for thy
Mat. 9.a. selfe. * And he arose immediatly. And all
Mar. 2.a. they that dwelt at Lydda and at Sarona,
Luc. 5.c. sawe hym, and turned vnto the LORDE.
Joh. 5.a.

At Joppa there was a certayne woman that was a disciple, named Tabitha, whiche by interpretacion is called Dorcas: the same was ful of good workes, and almesse dedes, which she dyd. But it chaūched at the same tyme, that she was sycke, and dyed. Then washed they her, & layed her in a chamber. But for so much as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto hym, and desyred hym, that he wolde take it for no greke to come vnto them.

F Peter rose, and came with them. And whan he was come, they brought hym in to the chamber, and all the widowes stode rounde aboute him, weppynge, and shewed hym, the cotes and garmētes, which Dorcas made whyle she was with them. And whan Peter had put them al forth, he kneled downe, made hys prayer, and turned hym vnto the body, and sayde: Tabytha, aryse vp. And she opened hyr eyes: and whā she sawe Peter, she sat hyr downe agayne. But he gaue her the hande, and lyfte her vp, and called the sayntes and the wedowes, and shewed her there alyue. And it was knowne thorowe out all Joppa, and many beleued on the LORDE. And it fortuned, that he taryed a long season at Joppa by one Symon, whiche was a tanner.

The.x.Chapter.

THere was a man at Cesarea, named Cornelius (a captayne of the company, whiche is called the Italiane) a deuoute mā, and one that feared God with all hys house, and gaue muche * almesse to the people, and prayed God alway. The same sawe in a vision openly (aboute the nyenth houre of the daye) an angell of God entrynge in to hym, and sayeng vnto hym: Cornelius. He loked vpon hym, and was afrayed and sayde: LORDE, what is it? He sayde vnto hym: * Thy prayers, and thyne almesses are come vp in to remembraunce before God, and now sende men vnto Joppa, and call for Symon, whose Syrname is Peter, which is at lodgynge with one Symon a tanner, whose house lyeth by the see syde: he shall tell the what thou oughtest to do. And whan the angell whiche spake to Cornelius, was departed, he called two of hys housholde seruauntes, and a deuoute souldyer, of them, that wayted vpon hym: and tolde them al and sent them to Joppa.

Gen.17. and.

B On the nexte daye after whan these were goynge on theyr iourney, and came nye vnto the cyte. Peter * wente vp in to
4.Ki.4. Mat.14. Mar.6. Luc.9. a chamber to praye aboute the syxte houre. And whan he was hongrie, he wolde haue eaten. But whyle they made redy for hym he fell in to a traunce, and sawe heauen open, and a vessell commynge downe vnto hym, as it hadde ben a great lynnen cloth, knyt at the foure corners, & was let down to the earth, wherin were all maner foure footed beastes of the earthe, and wylde beastes, and wormes, & foules of the ayr. And there came a voyce vnto him: Aryse Peter, slaye, & eate. But Peter sayd: Oh no. LORD

† For I neuer dyd eate ony commune, or vncleane thynge. And the voyce spake vn to hym agayne the seconde tyme: * What God hath clensed, that make not thou vn cleane. This was done thryse. And the vessell was receaued vp agayne in to heauen.

But whyle Peter was combred in him selfe, what maner of vision this shulde be whiche he had sene, beholde, the men that were sent from Cornelius, enquyred after Symons house, and stode before the doore and called, † ared whether Symon (whose syname was Peter) were lodged there. Whyle Peter was musynge of the vision the spyrete sayde vnto hym: beholde, the men seke the. Aryse therfore, and get the downe and go with them: and doute not, for I haue sent them.

Then went Peter downe to the men, that were sent vnto hym from Cornelius, and sayde: lo, I am he whom ye seke what is the cause, wherfore ye are come. They sayde: Cornelius the captayne, a iust man, and one that feareth God, † of good reporte amonge all the people of the Jewes, was warned by an holy angell, to send for the in to hys house, and to heare wordes of the. * Then called he them in, and lodged them.

The nexte daye after went Peter forth with them, * † certayne brethren of Joppa bare hym company. And the daye folowynge came they to Cesarea. Cornelius wayted for them, and called together hys kynsfolkes and speciall frendes. And as it chaunched that Peter came in, Cornelius met hym, and fell downe at hys fete, and worshypped hym. But Peter toke him vp and sayde: * Stonde vp, I am a man also. And as he talked with him, he went in, and founde many that were come together, and he sayde vnto them: ye knowe ỹ † it is not lauful for a man beyng a Jewe to ioyne hymselfe, or to come to a straunger. But God hath shewed me, ỹ I shulde cal no man commune or vncleane. Therfore haue I not douted to come, as soone as I was sentfore. I axe youtherfore, for what intent haue ye sent for me?

Cornelius sayd: It is now foure dayes ago, then fasted I, and at the nyenth hour I prayed in my house, and beholde, there stode a man before me in a bright clothing and sayde: Cornelius, thy prayer is herde, and thyne almesse dedes are had in remembraunce in the syght of God. Sende therfore to Joppa, and call for one Symon, (whose syname is Peter) which is at lodgynge in the house of Symon the tanner by the see syde: the same whan he commeth shall speake vnto the. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here present before God, to heare all thynges, that are commaunded the of God.

† Peter opened his mouth, and sayde: * Now perceaue I of a trueth, that God hath no respecte of personnes, † but in all people he that feareth hym, and worketh ryghteousnesse, is accepted vnto hym. Ye knowe of the preachynge that God sent vnto the thyldren of Israell, preachinge thorow IESVS CHRIST. (which is LORD ouer all) which preachyng was publyshed thorow out all Jewry, * and beganne in Galile after the baptyme that Jhon preached, how God * anoynted the same IESVS of Nazareth with the holy goost and with power, whiche went about, and dyd good and healed all those that were oppressed of the deuell for God was with him. And we are wytnesses of all that he dyd in ỹ londe of the Jewes, and at Jerusalem. Whome they slewe, and hanged on a tre.

Hym God rayled vpon the thyrde day and caused hym be openly shewed not to all the people, but to the chosen wytnesses of God, euen vnto vs, * whiche dyd eate and drynke with hym after he was ryssen vp from the dead. † * And he commaunded vs to preache vnto the people, and to testifye, ỹ it is he that is ordeyned of God a iudge of the lyuyng and of the dead. Of hym beare * all the prophetes wytnesse, that thorow his name all they that beleue in hym, shal receaue remissiõ of synnes. ‖ Whyle Peter was yet speakyng these wordes: * the holy goost fell vpon all them, that herkened vnto the worde. And the faythfull of the circumcision whiche came with Peter, were astonnied, because that the gyft of the holy goost was shed out also vpon the Heythen. For they herde that they spake with tunges, and magnifyed God. Then answered Peter: * May ony man forbyd water, that these shulde not be baptysed whiche haue receaued the holy goost as wel as we? And he commaunded them to be baptysed in the name of the LORDE. ‖ Then prayed they hym that he wolde tary there certayne dayes.

THe Apostles and the brethren that were in Iewrye, herde saye, that the Heythen also had receaued ỹ worde of God. And whan Peter was come vp to Ierusalem, they that were of the circūcysyon, chode wyth hym, and sayde:

Deu. 7.18. * Thou wentest in to men that are vncircūcysed, and hast eaten with them. But Peter beganne, and expounded the thynge in

Actu. 10.a order vnto them, and sayde: * I was in the cyte of Ioppa prayenge, and in a traūce I sawe a vysyon, a vessell commynge downe, as it had bene a greate lynen cloth with foure corners, and lette downe from heauē, and come vnto me. In to the which I loked, and consydered, and sawe, foure foted beastes of the earth, and wylde beastes, and wormes, and foules of the ayre. And I herde a voyce, whiche sayde vnto me: Ryse Peter, slaye, & eate. But I sayde: Oh no LORDE, for there neuer entred

Leui. 11.a Deu. 14.a ony * commune or vncleane thynge, in to my mouth. Neuertheless the voyce answered me agayne from heauen: What God hath clensed, that call not thou vncleane. Thys was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there thre men before the doore of the house that I was in, sent from Cesarea vnto me. But the spyrete sayde vnto me, that I shulde go

Actu. 10.c. with them, and doute nothynge. * These syxe brethren also came with me, and were entred in to the mans house.

B And he shewed vs, how he had sene an angell stondynge in hys house, which said vnto hym: Sende men to Joppa, and call for Symon (whose syrname is Peter) he shall tell the wordes, where by thou and al thy house shall be saued. But whan I beganne to speake, the holy goost fell vpō

Actu. 2.c them: * lyke as vpō vs at the begynning Thē thought I vpō the worde of the LOR

Actu. 1.a. DE: how he sayde: * Ihō baptysed with water: but ye shall be baptysed with the holy goost. For as muche thē as God hath geuē them lyke gyftes, as vnto vs: which beleue on the LORDE IESVS CHRIST. Who was I, that I shuld be able to with stōde God? whā they herde thys, they held theyr peace, and praysed God, and sayde: Thē hath God also to the Heythē graūted repentaunce vnto lyfe.

Actu. 8.a. * They that were scatred abrode thorowe the trouble that rose about Steue: walked on euery syde vntyll Phenyces, & Cypers: and Antioche, & spake the worde vnto nomā but onely vnto the Iewes. Neuertheless some of them were mē of Cypers & Cyrene which came to Antioche: & spake also vnto the Grekes, and preached the Gospell of the LORDE IESV. And the hāde of the LORDE was with them. And a greate nombre beleued, and turned vnto the LORDE.

These tydynges of them came to the eares of the cōgregatiō at Ierusalem. And C they sent Barnabas, that he shulde go vnto Antioche. Whiche whā he was come thyther, & sawe the Grace of God, he was glad, * and exhorted them all, that wyth a purpose of harte they wolde cōtinue in the LORDE. For he was a good man full of the holy goost and fayth. And there was a greate multytude of people added vnto the LORDE. * But Barnabas departed a vnto Tharsis, to seke Saull. And whā he had foūde hym, he brought hym to Antioche. It chaunched, that a whole yeare they were there cōuersaunt together in the congregacion, and taught muche people, so that the disciples at Antioche were fyrst called Christen.

In those dayes came there Prophetes from Ierusalem vnto Antioche. And one of them (whose name was * Agabus) a stode vp, & declared by the spyrete a greate derth, that shuld come ouer the whole compasse of the earth: whiche came to passe vnder the Emperoure Claudius. But the disciples concluded (euery one accordynge to hys abylyte) to sende * an handreachyng 1.Co. 16.a. and. 2. vnto the brethren, that were in Iewry: whiche thynge they also dyd and sent it * vnto the elders by the handes of Barnabas, and Saull. acts. 11.a

The.xii. Chapter. ✠

AT the same tyme layed kynge Herode handes vpon certaine of the congregacyon, to vexe them. Is for * James the brother of Jhon, hym he slewe with the sweard. And whan he sawe that it pleased the Iewes, he proceded farther to take Peter also. But it was Easter. Now whan he had taken hym, he put hym in prison, and delyuered hym vnto foure quaternyons of souldiers, to kepe hym: & thought after Easter to bryng hym forth to the people. And Peter was kepte in the prison. * But prayer was made wythout ceassyng a of the congregacion, vnto God for hym.

And whan Herode wolde haue brought him out vnto the people, in the same night kepte Peter betwene two souldiers, bound with two cheynes. And the kepers before the doze kepte the prison.

* And beholde, the Angell of the LORD was there present, and a lyght shyned in the habitacyon, and smote Peter on ỳ syde, and waked hym vp, and sayde: Aryse vp quickly. And the cheynes fell of from hys hondes. And the Angell sayde vnto hym: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto hym: Cast thy mantle aboute the, and folowe me. And he went out, and folowed him and wyst not, that it was treuth that was done by the angell, but thought he had sene a dysyon. Neuertheless they went thorow the fyrst and seconde watch, and came to the yron gate, that ledeth vnto the cyte, which opened vnto them by hys owne accorde. And they went out, and passed thorowe one strete, and immediatly the angel departed from hym.

And whan Peter was come to hymselfe, he saide: * Nowe I knowe of a treuth that the LORDE hath sent hys angell, and delyuered me out of the honde of Herode, and from all the waytynge for of the people of the Jewes. ✝ And as he consydered the thynge, he came to the house of Mary the mother of one Jhon, (which after hys syrname was called Marke) where many were gathered together, * ✝ prayed. As Peter knoked at the entry doze, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnesse, but ranne in, and tolde, that Peter stode before the entry. But they sayde vnto her: Thou art madde. Neuertheless she abode by it, that it was so. They sayde: it is hys angell. But Peter continued knockynge. Whan they opened the doze, they sawe hym, and were astonyed. * But he beckened vnto them with the hande, to holde theyr peace, and tolde them, howe ỳ LORDE had brought hym oute of the prison. And he sayde: Shewe this vnto * James and to the brethren. And he departed, and went to another place.

Whan it was daye, there was not a litle a do amonge the souldiers, what was become of Peter. Whan Herode had called for hym, and founde hym not, he caused the kepers to be aramyned, and commaunded them to be caryed awaye, and he went downe from Jewry vnto Cesarea, and there abode. But he was displeased wt them of Tyre and Sydon. Neuertheless they came vnto him wyth one accorde and made intercessyon to Blastus the kynges chamberlayne, and desyred peace, because theyr countre was norysshed by the kinges londe. But vpon a daye appoynted, Herode putte on the kyngly apparell, sat hym downe vpon the iudgement seate, and made an oracyon vnto them. As for the people, they cried therto: Thys is a voyce of God, and not of man. Immediatly the angell of the LORDE smote hym, because he gaue not god the honoure. And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multyplyed. As for Barnabas and Saul, they came agayne to Jerusalem, and delyuered * the handreachyng, and toke with them ✝ Jhon whose syrname was Marke. Actu. 11.c. & 13.a.

The.xiii. Chapter.

THere were at Antioche in the congregacyon, Prophetes, and teachers, as Barnabas, and Symon called Nyger, and Lucius of Cyre, and Manahen Herodes ỳ Tetrarchas norysshelow, and Saull. As they serued the LORDE, and fasted, the holy goost sayde: Separate me oute Barnabas, and Saull for the worke, * where vnto I haue called them. Actu. 9.b. Then fasted they and prayed, and layed the hondes on them, and let them go. And they beynge sent of the holy goost, came vnto Seleucia, from thence they sailed vnto Cypers. And whan they were come into the cyte Salamyn, they shewed ỳ worde of God in the synagoges of ỳ Jewes. And they hadde * Jhon to theyr mynister. Actu. 12.b

And whan they had gone thorow out the yle vnto the cyte of Paphos, they found a certayne Sorcerer, and false prophet, a Jewe (whose name was Bar Jesu) which was wyth Sergius Paulus the ruler of the countre, a man of vnderstondynge. The same called Barnabas and Saul vnto hym, and desyred to heare the worde of God. Then the * Sorcerer Elymas (for so was hys name by interpretacyō) withstode them, and sought to turne awaye the ruler from the fayth. But Saull which is also called Paull, beynge full of the holy goost, loked vpon hym, and sayde: O thou child of the deuel, ful of al suttylty and all Exod. 7.b and. 8.b Actu. 8.a.

decreatfulnes, and enemye of all rygteousnes, thou ceassest not to peruert ꝑ straygght wayes of the LORDE. And now behold, the hande of the LORDE commeth vpon the, and thou shalt be blynd and not se the Sonne for a season. And immediatly ther fell on hym a myste, and darknesse, and he wente aboute, and sought them that shuld leade hym by the hande. Whan the ruler
Joh. 6. b. sawe what was done, * he beleued, and wondred at the doctryne of the LORDE.

B Whan Paule and they that wer with hym, were departed by shyppe from Paphos, they came to Perga in the londe of
actu. 15. c. Pamphylya. * But Jhon departed from them, and went agayne to Jerusalem. Neuertheless they wandred thorow frō Perga, & cam to Antioche in ꝑ lond of Pisidia, and wente in the Synagoge vpon ꝑ Sabbath daye, and sat downe. But after the lecture of the lawe and of the Prophetes, the rulers of the synagoge sente vnto them sayenge: Good brethren, yf ye haue ony sermon to exhorte the people, saye on. Then
actu. 12. c. stode Paul vp, and * beckened with the hande (that they shulde holde their peace) and sayde:

Ye men of Israell, and ye that feare God, herken to: The God of thys people chose oure fathers, and exalted the people whan they were straungers in the lond of
Exo. 14. c. Egypte, * and wyth a myghtie arme brought he them out of it. And by the space of fortie yeares suffred he their maners in the wyldernesse, and destroyed seuen nacyons in the londe of Canaan * and parted
Josu. 13. b. 3 Jud. 1. a. their londe amonge them by lot. ꝉ After that gaue he thē iudges by ꝑ space of four hundreth and fyftye yeares, vntyll the pro
1. Reg. 8. a 3 1. Par. 10. a phet Samuel. * And after that they desyred a kynge, ꝉ and God gaue vnto thē, Saul the sonne of Cis, a man of the tribe
1. Re. 16. a of Ben Jamin, fortye yeares ionge. * And whan he had put him downe, he let vp Dauid to be their kynge, of whom he repor-
Psa. 88. c. ted, sayenge: * I haue found Dauid the sonne of Jesse, a mā after my harte, he shal fulfyll all my wyll.

C Of thys mans sede hath God (* accordinge to the promesse) brought forth vn
Psa. 131. b. 2. Reg. 7. c to the people of Israell: the Saueoure IESVS: whan Jhon had fyrst preached before hys commynge the baptyme of repentaunce vnto Israell. But whan Jhon had ful-
Mat. 3. b. fylled his course, he sayde: * I am not he, ꝑ ye take me for. But beholde, ther commeth one after me, whose shues of his fete I am not worthye to lowse. ✣ Ye men and brethren, ye children of the generacyon of Abraham, and they that feare God amonge you, * vnto you is this worde of thys sal
Mat. 1. a uacyon sent, for the inhabyters of Jerusalem, and their rulers * for so muche as
Luc. 23. a they knewe him not, nor yet the voyces of the Prophetes (whiche are red euery Sabbath) haue fulfylled them in cōdemnyng hym. * And though they founde no cause
Luc. 23. a of death in hym, yet desyred they Pylate to kyll hym. And whan they had fulfylled all that was wrytten of hym, * they toke
Luc. 23. a hym downe from the tre, and layed him in a sepulcre: But on the thyrd daye God raysed hym vp from the dead, * and he appe-
Joh. 20. a red many dayes vnto them, ꝉ that went vp wyth hym from Galile vnto Jerusalem whiche * are hys wytnesses vnto the
Luc. 24. a people. ✣

And we also declare vnto you the pro- D mes whiche was made vnto oure fathers how that God hath fulfylled the same vnto vs their children, in that he raysed vp IESVS agayne. As it is wrytten in the seconde psalme: * Thou art my sonne this
Psa. 2. a daye haue I begotte the. But that he hath
Esa. 55. a raysed hym vp from the dead, now nomore to returne to corrupcyon, he sayde on thys wyse: * The grace promysed to Dauid,
Esa. 55. a wyll I faythfully kepe vnto you. Therfore sayeth he also in another place: * Thou
Psa. 15. a shalt not suffre thy holy to se corrupcyon. For Dauid whan he in hys tyme had serued the wyll of God, * he fell a slepe, and
1. Reg. 2. a was layed by hys fathers, and sawe corrupcyon. But he whom God raised vp agayn sawe no corrupcyon.

Be it knowne vnto you therfore ye mi and brethren, * that thorow this man is
Act. 13. a preached vnto you the forgeuenes of synes, and frō alꝑ thinges wherby ye might not be iustifyed in the lawe of Moses. But whosoeuer beleueth on this man, is iustifyed. Beware therfore, that it come not vpō you, whyche is spoken in the Prophetes.
* Behoilde ye despysers, and wonder at it, Abac. 1.
and perysshe for I do a worke in youre tyme, whyche ye shall not beleue, yf ony man tell it you.

Whan the Jewes were gone out of the synagoge, the Heythen besought them that they wolde speake the worde vnto thē betwene the Sabbath dayes. And whan the congregacion of the synagoge was broken vp, many Jewes and Proselytes that serued God folowed Paul and Barnabas

which spake to them, * and exhorted them
that they shulde continue in the grace of god
* On the Sabbath folowynge, came
almoost the whole cyte together, to heare
the worde of God. But whan the Jewes
sawe the people, they were full of indigna
cyon, and spake agaynst that whiche was
spoken of Paul, speakynge agaynst it, and
blaspheminge. But Paul and Barnabas
waxed bolde, and sayd: * It behoued fyrst
the worde of God to be spoken vnto you:
but now that ye thrust it from you, and
counte youre selues onworthy of euerla
synge lyfe, lo, * we turne to the Gentyles. For so hath the LORDE commaun
ded vs: * I haue set the to be a lyght vn
to the Gentyles, that thou be the saluacio
vnto the ende of the earth. * Whan the
Gentyles herde that, they were glad, and
praysed the worde of the LORDE, and be
leued, euen as many as were ordeyned to
euerlastynge lyfe. And the worde of the
LORDE was spreade abrode thorow out
all the regyon. * How be it the Jewes
moued the deuoute and honorable wemē,
and the chefe men of the cyte, and raysed
vp a persecucyon agaynste Paull & Bar
nabas and expelled them out of theyr coa
sts. But they * shoke of the dust of their
fete agaynst them, and came to Iconium
And the dysciples were fylled wyth ioye
and wyth the holy goost. ℣

The.xiiii.Chapter.

IT fortuned at Iconium, that
they wente both together in
to the synagoge of the Jew
es and spake so, that a great
multytude of the Jewes &
of the Grekes beleued. But the vnbele
ynge Jewes moued and disquyeted the
soules of the heythen agaynst the brethrē.
So they had theyr beynge there a longe
season, and quytte them selues boldely in
the LORDE, which gaue testymony vn
to the worde of hys grace, * and caused
tokens and wonders to be done by theyr
handes. Howbeit the multytude of the cy
te was deuyded, some helde with the Jew
es, and some with the Apostles. But whā
ther rose vp an insurrecyon of the Hey
then, and of the Jewes, and of theyr ru
lers, to put them to shame, and to stone
them, they perceaued it, * and fled vnto
Lystra, and Derba cyties of the countre
of Licaonia, and vnto the regiō ẏ lyeth
rounde about, & there they preached ẏ gospel

And amonge them of Lystra, ther ℣
was a man, whiche sat beynge impotent
of hys fete, * and was crepell from hys Actu. 3.a.
mothers wombe and had neuer walked.
the same herd Paul speake. And whan he
beheldе hym, and perceaued that he had
faith to be made whole, he sayd w a loud
voyce: Stonde vp ryghte on thy fete:
* And he sprange vp & walked. But whā Esa.35.a.
the people sawe what Paull had done,
they lyfte vp theyr voyce, and sayde in the
speche of Lycaonia: * The goodes are Actu.28.a
become lyke vnto mē, and are come down
vnto vs. And they called Barnabas Ju
piter, and Paull Mercurius, because he
was the preacher. But Juppters prieste
whiche dwelt before theyr cyte, brought
oren and garlandes before the gate, and
wolde haue done sacrifyce wyth ẏ people.
Whan the Apostles Barnabas, and ℭ
Paull herde that, they rent theyr clothes,
and ranne in amonge the people, cryenge
and sayenge: * ye men. Why do ye this? Actu. 10.a
We are mortall men also lyke vnto you, 3po. 19.b.
and preache vnto you the Gospell, that ye and. 22.b.
shulde turne from these vayne thynges
vnto the lyuynge God * whiche made psa. 145.a
heauen and earth, and the see, and all that Actu.17.b
therin is, which in tymes past suffered all 3po. 14.b
the Heythen to walke after theyr owne
wayes. * Neuertheles he hath not left Rom. 1.b
himselfe without wytnesse, in that he hath
shewed hys benefytes, and geuē vs rayne
from heauen, and frutefull seasons filling
our hartes with foode and gladnesse. And
whā they sayde this, they scarse refrayned
ẏ people, ẏ they dyd no sacrifice vnto them
But there came thyther certayne Jew
es from Antioche and Iconium, and per
suaded the people, and * stoned Paul and 2.Co.11.a
drue hym out of the cyte, supposynge he
had ben dead. Howbeit as the dysciples
stode rounde aboute hym, he rose vp, and
came in to the cyte. And on the nexte daye
he departed with Barnabas vnto Derba ℣
and preached the Gospell vnto the same
cyte, and taught many of them. And they
wente agayne vnto Lystra, and Iconium
and Antioche, strengthynge the soules of
the dysciples, * and exhortynge them to
continue in the fayth: and that we * tho Actu. 2.d
rowe muche trybulacion muste entre in to 11.c.13.c
the kyngdome of God. And whā they had 2Pet.3.b
ordeyned them Elders by election thorow 2Tim.3.b
all the congregacions they prayed and fas
ted, and commended them vnto the LOR
DE, on whome they beleued.

And they wente thorow Pisydia, and
came to Pamphilia, and spake the worde
at Perga, and wente downe to Attalia, and
from thence departed they by shippe vnto
Actu.13.a. Antioche: * from whence they were deli-
uered to the grace of God vnto the worke,
whiche they had fulfylled. Whan they
came there, they gathered the congregacion
together, and shewed them, howe greate
thynges God had done with them, & howe
he opened the dore of fayth vnto the Hey-
then. And there they abode a longe tyme
wyth the disciples.

The.xv. Chapter.

A
Gala. 3.a
And ther came certayne from
Iewry, and taught the bre-
thren: * Except ye be circu-
cysed after the maner of Mo-
ses, ye can not be saued. Now
whan ther rose a dissencyon, and Paule,
and Barnabas had set them selues harde
Gala. 2.a agaynst them, * they ordeyned that Paul
and Barnabas, and certayne other of the
shulde go vp to Ierusalem vnto the Apost
les, and Elders, aboute thys questiō. And
they were brought on theyr waye by the
congregacyon, and wente thorow Phenī-
ces, and Samaria, and declared the con-
uersacion of the Heythen: & brought great
ioye vnto all the brethren. Whā they came
Actu.28.b. vnto Ierusalem, * they were receaued of
the congregacyon, and of the Apostles, ād
of the Elders, and they tolde how greate
thynges God had done with them. Then
rose there vp certayne of the secte of ỹ Pha
riseis (whiche beleued), and sayde: They
must be circūcised, and commaunded, to
kepe the lawe of Moses. But the Apostles
and Elders came together, to reason vpō
thys matter.

B
Now whan ther was muche dyspu-
tynge. Peter rose vp, and sayde vnto them
ye men and brethrē, ye knowe that a good
whyle ago, God chose amonge vs, that the
Heythen by my mouth shulde heare the
worde of the Gospel, and beleue. And God
Actu.1.b
& 15.c.
the * knower of hartes bare wytnesse o-
uer them, & gaue them the holy goost
lyke as vnto vs, and put no differēce be-
twixte vs, and them, and purifyed theyr
hartes thorowe fayth. Now therfore why
tempte ye God, wyth layenge vpon the dis
Actu. 7.g. cyples necke the yocke, * which nother
oure fathers, nor we were able to beare?
Ephe. 2.a
Titū. 3. a.
* But we beleue to be saued thorowe the
grace of the LORDE IESVS CHRIST,
lyke as they also. Then all the multytude
helde theyr peace, and gaue audience vnto
Paule and Barnabas, whiche tolde how
great tokens and wonders God had done
by them amonge the Heythen. Afterward
whan they helde theyr peace, * Iames an
swered, and sayde: ye men, and brethren,
herken vnto me, Symon hath tolde howe
God at the fyrst vysyted to receaue a peo-
ple vnto hys name from amonge the Hey
thē, And vnto this agre the wordes of the
prophetes as it is wrytten: * After thys
wyll I returne and wyll buylde agayne ỹ
Tabernacle of Dauid, that is fallen downe
and that whiche is fallen in decaye there-
of, wyll I buylde agayne, and wyl set it vp
that the residue of men may seke after the
LORDE: and also the Heythen, vpon
whome my name is named, sayeth the
LORDE, which doth al thynges. Know
en vnto God are all hys workes from the
begynnynge of the worlde. Wherfore my
sentence is, that they whiche from amonge
the Heythen are turned vnto God, be not
dysquyeted, but to wryte vnto them, that
they abstayne them selues from fylthynesse
of * Idols, from ỹ whordome, and from
* strangled, and bloude. For Moses hath
of olde tyme in euery cyte them that pre-
che hym: and he is redde in the synagoges
euery Sabbath daye.

And the Apostles and Elders with the
whole congregacyon thought it good to
chose out men of them, and to sende them
vnto Antioche with Paule, and Barna-
bas, namely * Iudas, whose syrname was
Barsabas, and Sylas (whiche were chefe
men amonge the brethren) and gaue them
letters in theyr handes after thys maner.

We the Apostles and Elders, and bre-
thren wysshe health vnto the brethrē of the
Heythen whiche are at Antioche, & Syria
and Cilicia. * For so muche as we haue
herde that certayne of oures are departed
and haue troubled you, and cōbred youre
myndes, sayenge: ye must be circumcysed
and kepe the lawe (to whome we gaue no
such commaundement) it semed good vn
to vs, beynge gathered together wyth one
accorde, to chose out men, and to sende thē
vnto you, wyth' oure beloued Barnabas
and Paule men that haue * iopperded,
theyr lyues for the name of oure LORDE
IESVS CHRIST. Therfore haue we
sent Iudas and Sylas, whiche shall also
tell you the same with wordes. For it pleā
sed the holy goost & vs, to laye no charge
vpō you, more thē these necessarie poynts

that ye abstayne from the * offerynges of Idols, and from blonde, and from stran gled, and from whordom. From the which yf ye abstayne youre selues, ye shal do wel. Fare ye well.

Whan these were sent forth, they came vnto Antioche, and gathered the multytude together, & delyuered the epistle. Whan they had red it, they were glad of that consolacyon. As for Judas & Sylas, (whiche were prophetes also) they exhorted the brethren with much preachynge, & strengthed them. And whan they had taryed there for a season, they were let go of the brethren in peace vnto the Apostles. Notwithstondyng Silas thought it good to byde there styll. * But Paule, and Barnabas contynued at Antioche, teachynge and preachynge the worde of the LORDE, wyth other many.

Neuertheleſſe after certayne dayes Paule sayde vnto Barnabas: let vs go agayne, and vyset oure brethren thorow all the cytes (wherin we haue shewed ỳ word of the LORDE) how they do. But Barnabas gaue counsel, that they shulde take with them Jhon, whose syrname was Marke. Howbeit Paul thought it mete, not to take hym with them, * whiche departed from them in Pamphilia, & went not vᵭ them vnto the worke. And so sharp was the stryf betwene them, that they departed asunder the one from the other, ād Barnabas toke Marke vnto hym, and sayled vnto Cypers. But Paule chose Sylas, and departed, beynge commytted of the brethren vnto the grace of God. He went thorow Syria and Celica, stablyshynge the congregacions.

The.xvi.Chapter.

HE came vnto Derba and to Lystra, and behold, a certayne disciple was there named Tymotheus, the sonne of a Jewysh woman, which beleued, but hys father was a greke: the same had a good report amonge the brethren of Lystra and Iconium. Paul wolde that the same shulde go forth with hym, * & toke and circumcysed hym because of ỳ Jewes ỳ were in those quarters. For they knewe all, that hys father was a Greke. But as they went thorow the cytes, they delyuered them the sentence to kepe, * whiche was concluded of the Apostles and Elders at Jerusalem. Then were the congregacyons stablyshed in the fayth, and increased in nombre dayly.

But as they went thorow Phrygia, and the londe of Galacia, they were * forbydden of the holy goost, to preache the worde in Asya. Howbeit as they came in to Mysia, they proued to take theyr iourney in to Bythinia, and the spyrete suffred them not. Rom. 1.b,

Neuertheleſſe whan they had passed thorow Mysia, they came downe * to Troada, and there appeared a & vysyon vnto Paul by nyghte, that there was a mā of Macedonia, whiche stode, and prayed hym, and sayde: Come downe to Macedonia, and helpe vs. Whan he had sene the vysyon, we sought immediatly to go * vnto Macedonia, beynge certifyed, that the LORDE had called vs thyther, to preache the Gospell vnto them. B 2.Cor 2.c. & Act. 18.d and. 23. b. Act. 20.d

Then departed we from Troada, and came the straycht course vnto Samothracia, on the nexte daye to Neapolis, and from thence to Philippis, whiche is the cheke cyte of the londe of Macedonia, and a ce cyte. In this cyte abode we certayne dayes.

On the daye of the Sabbathes wente we out of the cyte beyde the water, where men were wonte to prape, and we sat downe and spake vnto the wemen that resorted thyther. And a deuoute woman (named Lydia) a seller a purple, out of ỳ cyte of Thiatira, herkened to, * whose harte the LORD opened that she gaue hede vnto the thynges that Paul spake. Whan she was baptysed and hyr housholde, she besought vs, and sayde: yf ye thynke that I beleue on the LORDE then come in to my house, and abyde there. And she *cōstrayned vs. Joh, 6. a. Gene. 19.d Luce. 14.c. and. 24. a.

It fortuned whan we went to prayer, that there met vs a damsel, whiche & had a spyrete of sothsayenge, and brought hyr master and mastresse greate bauntage vᵭ sothsayeng: the same folowed Paul & vs, & cryed and sayde: * These men are the seruauntes of the moost Hyghe God, whiche shew vs the waye of saluacyon. This dyd she many dayes. But Paul was not content with it, and turned hym aboute, and sayde vnto the spyrete: I commaunde the in the name of IESV CHRIST that thou departe out of her. * And he departed out at the same houre. C Act. 22.d Mar. 5.a. Luce. 8.d. Mar. 16.a

But whan hyr master and mastresse sawe that the hope of theyr * bauntage was gone & they toke Pauli and Sylas, Acts. 19.c. Act. 21.cor. 2.a.

dyue them in to the market place before the
rulers, and brought them vnto the offy-
Actu. 17.b cers, and sayde: These men * trouble our
cyte, and are Iewes, and preache an ordy-
naunce, whiche is not lawfull for vs to re-
D ceaue, nor to obserue, seynge we are Ro-
mayns. And the people rāne on them, and
the offycers rente theyr clothes, and com-
2.Cor.11.c maūded them to be * beaten with rodes.
And whan they had beaten them sore, they
cast them in prison, and commaunded the
tayler, to kepe them diligently. Whiche
whan he had receaued suche commaunde
ment, he caste them in to the vnner prison,
and putte theyr fete in the stockes.

Actu.4.d. * But at mydnyght prayed Paul and
Sylas, and praysed God. And the priso-
ners herde them. Sodenly was there a
Actu.5.c greate earthquake, so that the foundacy-
and.12.b. ons of the prison were shaken. * And im-
mediatly were all the dores open, and all
theyr bondes lowsed. Whan the keper of
the prison waked out of slepe, and saw the
prison dores open, he dyue out his sweard
and wolde haue kylled hymselfe: for he
thought the prisoners had bene fled. But
Paull cryed loude, and sayde: Do thy self
no harme, for we are all here.

He called for a lyghte, and sprange in,
and trembled, and fell at the fete of Paull,
and Sylas, and brought them out, and
Actu. 2.d sayde: * Syrs, what must I do to be sa-
* Joh. 6.f. ued? They sayde: * Beleue on the LORD
Mar.16.b IESVS, and so shalt thou and thy housholde
be saued. And they preached the worde of
the LORDE vnto hym, and to all that
were in hys house.

E And he toke them to hym in the same
houre of the nyght, and washed theyr stry-
pes. And immediatly was he baptysed, ād
all hys householde. And he brought them
Luce.5.d. in his house, nd set them a table, and * re
and.19.a. ioyced with al hys housholde, that he was
become a beleuer on God.

And whan it was daye, the offycers of
the cyte sent mynysters, and sayde: Let tho
se men go. And the keper of the prison told
thys sayenge vnto Paull: The offycers
haue sent hyther that ye shulde be louse.
Now therfore get you hence, & go in peace.
But Paull sayde vnto them. They haue
beaten vs openly vncondempned (where
as we are yet Romaines) and haue cast vs
in prison, and shulde they now thrust vs
out preuely? Not so, but let them come the
selues, and brynge vs out. The mynysters
tolde the wordes vnto ỹ offycers. And they
feared, whan they herde that they were Ro
maynes, and came and besought them,
* and prayed them to departe out of the
cyte. Then wente they out of prison, and
entred in the house of Lydia. And whan
they had sene the brethren, and confor-
ted them they departed.

The.xvij. Chapter.

AS they made theyr iourney
thorow Amphipolis, and Ap-
pollonia, they came to Thes-
salonica, where was a synago
ge of the Iewes. And Paul (as
hys maner was) wente in vnto them, and
vpon thre Sabbathes he spake vnto them
of the scrypture, opened it vnto them, and
alleged, * that CHRIST must nedes haue
suffred, and ryse agayne from ỹ dead: And
thys IESVS, whome I preache vnto you
(sayde he) is the same CHRIST. * And
some of them beleued, and were ioyned vn
to Paule and Sylas, a greate multytude
also of the deuout Grekes, and of the chefe
wemen not a fewe.

But the stynecked Iewes had indig-
nacyon, and toke vnto them certayne euel
men whiche were vagaboundes, and ga-
thered a company, and set the cyte in a rore
and preassed vnto the house of Jason, and
sought to brynge them out vnto the com-
mune people. But whan they found them
not, they dyue Jason, and certayne brethre
vnto the rulers of the cyte, and cried * The-
se that trouble all the worlde, are come hy-
ther also, whome Jason hath receaued pri-
uely. And these all do contrarye to the de-
crees of the Emperoure, * sayenge that
there is another kynge, one IESVS. They
troubled the people, and the rulers of the
cyte, that herde thys. And whan they had
receaued a sufficiēt answere of Jason, and
of the other, they let them go.

But the brethren immediatly sent a-
waye Paull, and Sylas by nyght vnto
Berea. Whan they came there, they went
in to the Synagoge of the Iewes (for they
were the eldeste amonge theat Thessaloni
ca) whiche receaued the worde marueay-
lous wyllyngly, and * searched the scrip-
tures dayly whether it were euen so. Then
beleued many of them, and worshipfull
wemen of the Grekes, and men not a fewe
* But whan ỹ Iewes of Thessalonica had
knowlege, ỹ the worde of God was pre-
ched of Paul at Berea, they came & moued
ỹ people there also. Howbeit ỹ brethre sent

Paull awaye then immediatly, to go vnto the see. Is for Sylas and Tymotheus, they abode there styl.

C They that conueyed Paull, brought hym vnto Athens. And whan they had receaued a commaundement * vnto Sylas and Tymotheus, that they shulde come vnto hym in all the hayst, they wente theyr waye. But whyle Paull wayted for them at Athens, hys spyrete was moued in hym, whan he sawe the cite geuen so to the worshyppynge of ymages. And he spake vnto the Jewes, and deuoute persones in the synagoge, and in the market dayly, vnto them that came to hym. But certayne Philosophers of the Epicures and Stoyques disputed with hym. And some sayde: What wyll thys babler saye? But some sayde: He semeth to be a tydynges bryngar of new goddes, (ꝑ was because he had preached vnto them the Gospel of IESVS and of the resurreccyon.) And they toke hym, and brought hym before the councell house, and sayde: Maye we not knowe, what new doctryne thys is that thou teachest? For thou bryngest straunge tydynges to oure eares? We wolde knowe therfore, what this meaneth. As for all they of Athens, and straungers, and gestes, they gaue them selues to nothynge els, but eyther to tell, or to heare some newes.

D Paul stode on the myddes of the commune place, and sayde: Ye men of Athens I se that in all thynges ye are to superstitious. I haue gone thorow, and sene your Gods scrupce, and founde an altare wherupon was writen: To the vnknowē god. Now shewe I vnto you the same, whome ye worshyppe ignorauntly. God * which made the worlde, and al that therin is, for so muche as he is LORDE of heauen and earth, * dwelleth not in temples with handes, nother is he worshipped wᵗ mens handes, as though he had nede of ony mā, seynge he hymselfe * geueth lyfe, & dreth vnto all men euery where, and hath made of one bloude all the generacion of men to dwell vpon all the face of the earth: * and hath assygned borders, appoynted before how longe, and farre they shulde dwell, that they shulde seke the LORDE, yf they myght fele and fynde hym.

E And truely he is not farre from euery one of vs. For in hym we lyue, moue, and haue our beynge, as certayne of your owne * Poetes also haue sayde: We are his generacion. For as muche then as we are the generacion of God, we ought not to thynke that the Godhead is lyke vnto golde, and syluer, or ymagery worke of the crafte or ymagination of man. * And truely God hath ouersene the tyme of ignoraūce * But now he commaundeth al men euery where to repēt, because he hath appoynted a daye, in the whiche he wyll iudge the compasse of the worlde, with ryghtousnesse, by that one man in whom he hath appoynted it: and offred fayth vnto all men, after ꝑ he had raysed hym vp frō the dead. Rom. 2.a. Luc. 24.b.

Whan they had herde of the resurreccyon of the dead, some mocked. But some sayde. We wyll heare the agayne of thys matter. So Paull departed from among them. Howbeit certayne men dyd cleue vnto hym, and beleued: amonge whom was Dionisius one of the councell: & a woman named Damaris, and other with them.

The.xviii. Chapter.

After that departed Paule frō Athens, and came to Corinthum, and founde a Jewe named * Aquila, borne in Pontus, whiche was lately come out of Italy: and hys wyfe Priscylla (because the Emperoure Claudius had commaunded all Jewes to departe from Rome) and he drewe vnto them. And because he was of the same crafte, he abode with them, and wrought. Theyr crafte was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Jewes and the Grekes. A Ro. 16.a. 2.Ti.4.c.

* Whan Sylas and Tymotheus were come from Macedonia, Paull was constrayned by the spyrete to testifye vnto the Jewes, that IESVS was very CHRIST. But whan they saide contrarie, and blasphemed, * he shoke his rayment, and said vnto them: Youre bloude be vpon youre owne heade. From henseforth I go blameles vnto the gentyles. And he departed thence, and came in to the house of a man named Justus, whiche feared God, and hys house was nerre vnto the Synagoge. Howbeit Crispus the chefe ruler of the Synagoge, * beleued on the LORDE wyth all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed. Actus.17.c. Mat.10.b Luc. 10.a. Actus.13.c. Joh.4.f. 1.Cor.1.b.

* The LORDE spake vnto Paule by a vision in the nyght: Be not afrayed, but speake, and holde not thy peace, for I am with the: and noman shall inuade the Actus.16.b and.23.b.

that shall hurtte the, for I haue muche people in thys cyte. He continued there a yeare and sixe monethes, and taught them the worde of God.

B But whan Gallio was ruler of the countre of Achaya, the Jewes made insurrecyon with one accorde agaynst Paul, & brought hym before the iudgement seat, and sayde. Thys folowe counceleth men to worshippe God contrarie to the lawe. Whan Paule was aboute to open hys
Actu. 25.c. mouth, Gallio sayde vnto the Jewes: * yf it were a matter of wronge, or an euel dede (O ye Jewes) reason woide that I shulde heare you: but yf it be a question of wordes and names, and of the lawe amonge you, loke ye to it youre selues, I thynke not to be iudge there ouer. And he droue them from the iudgement seate. Then all the
1. Cor. 1.a. Grekes toke * Sosthenes the ruler of ỹ synagoge, and smote hym before the iudgement seate. And Gallio cared for none of the thynges.

Paul after that he had taried a good whyle, toke hys leaue of the brethren, and sayled in to Syria, Priscilla, and Aquyla bearynge hym company. And he shore his
Num. 6.b heade at Cenchrea (for he hadde a * vowe) and came downe to Ephesus, and lefte the there. But he hymselfe wente in to the Synagoge, and reasoned with the Jewes.

C And they desyred hym that he wolde tary wyth them a longer season. And he consented not, but bad them farewell, and sayde:
Hebr. 6.a I muste nedes in ony wyse kepe thys feast
Jaco. 4.b that commeth at Jerusalem: * but yf god wyll, I wyll returne agayne vnto you.

And he departed from Ephesus, and came to Cesarea, and wente vp, and saluted the congregacion, and toke hys iourney downe to Antioche, and taryed there a certayne tyme, and departed, and walked thorow all the countre of Galatia, & Phrygia by order, & strengthed all the disciples.

There came vnto Ephesus a certayne
1. Cor. 1.b Jewe, named * Apollo (borne at Alexan-
1.a. 16.b. dria) an eloquent man, and myghtie in the scriptures, the same was informed in the waye of the LORDE, and spake feruently in the spirite, and taught diligently the thynges of the LORDE, and knew but the baptyme of Jhon onely. The same began to speake boldly in the Synagoge. Whan Aquyla and Priscylla herde hym, they toke hym vnto them, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaya, the brethren wrote, and exhorted the disciples to receaue hym. And whan he was come thyther, he helped them muche whiche beleued thorowe grace. For he ouercame the * Jewes myghtely, and shewed openly by the scrypture, that IESVS was CHRIST. Joh. 1.

The.xix.Chapter. ✣

BUt it fortuned whan Apollo was at Corynthum, that Paul walked thorowe the vpper coastes, and came to Ephesus and founde certayne disciples vnto whome he sayde: Haue ye receaued the holy goost, sence ye beleued? They sayd vnto hym: We haue not herde whether ther be an holy goost. He sayde vnto them: Wherwith then were ye baptysed? They sayde: With the baptyme of Jhon. Paull sayde: * Jhon baptysed with the baptyme of repentaunce, and spake vnto the people that they shulde beleue on hym, whyche shulde come after hym, that is, on IESVS, that the same is CHRIST. When they herde that, they were baptised in the name of the LORDE IESV. And whan Paule layed the handes on them * the holy goost came vpon them, and they spake with tunges, and prophecied. And al the men were aboute twelue.

He wente in to the synagoge, and preached boldly thre monethes long, teachyng and geuynge them exhortacyons of the kyngdome of God. B But whan dyuers warrd harde harted, and beleued not, and spake euell of the waye of the LORDE before the multytude, he departed frō them, and separated the disciples, and disputed dayly in the scole of one called Tyrannus. And thys was done two yeares longe, so that all they which dwelt in Asia, herde the worde of the LORDE IESV, both Jewes and Grekes. * And God wrought no small myracles by the hādes of Paule, so that from hys body there were brought napkyns, or partelettes vnto the sycke, and the diseases departed from thē, and the euell spyrytes wente out of them.

But certayne of the vagabounde Jewes which were conturers, vndertoke to name the name of the LORDE IESVS, ouer those that hadde euell spyrytes, and sayde: We charge you by IESVS whom Paule preacheth. They were seuen sonnes of one Sceua a Jewe the hygh Prest whiche dyd so. The euell spyryte answered, and sayde: IESVS I knowe, and Paule I

knowe, but wo are ye? And the man in whō the euel spyrete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. Thys was knowen vnto all the Jewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And the name of the LORDE IESVS was magnifyed. * Many of them also that beleued, came and confessed, and shewed theyr workes. But many of them that had vsed curious craftes, * brought the bokes together, and burnt them openly: and they counted the pryce of them, and founde it of money, fyfty thousande pens. So myghtely grewe the worde of ỹ LORDE, and preuayled.

C Whan thys was done, Paul purposed in spyryte to take hys pourney toward Macedonia, and Achaia, and to go to Jerusalem, and sayde: After that I haue ben there, I must se Rome also. * And he sent vnto Macedonia two that ministred vnto hym, Tymotheus and Erastus. But he hymselfe remayned in Asya for a season.

* In the same tyme there rose no lytle a do about that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and brought the craft no small vauntage. Them he gathered together, & the folowe workmen of the same occupacion, and sayde: Syrs, ye know that by this crafte we haue vauntage, and ye se and heare, that not onely at Ephesus, but almooste also thorowe oute all Asya, this Paule turneth awaye much people wyth hys persuadinge, and sayeth: * They be not goddes that are made with handes. Howbeit it shall not onely bringe oure occupacyon to this point to be set at naught, but also the temple of greate Diana shall from henceforth be despysed, and hyr mayeste also shall be destroyed, whom neuertheles all Asya, and the worlde worshyppeth.

D When they herde thys, they were full of wrath, cryed out, and sayde: Greate is Diana of the Ephesyans. And all the cyte was one a rore, & they rushed in with one assent in to the open place, & toke * Gayus and Aristarchus of Macedonia, Pauls companions. Whan Paule wolde haue gone in amonge the people, the disciples suffred hym not. Certayne also of the chefe of Asya, whyche were Pauls good frendes sent vnto hym, and desyred hym, that he shulde not presse in to the open place.

Some cryed one thynge, some awother. And the congregacyon was out of quiete, and the more parte knewe not wherfore they were come together. Some of the people drewe forth Alexander, whan the Jewes thrust hym forwarde. Alexander * beckened with the hand, and wold haue geuē the people an answere. But whā they knewe that he was a Jewe, there arose a shoute of al, and cried the space of two houres: Greate is Diana of the Ephesians. Actu. 21.b.

Whan the towne clercke had stylled E the people, he sayde: ye men of Ephesus, what man is it whiche knoweth not, that the cyte of the Ephesyans is a worshipper of the greate goddesse Diana, and of the heauenly ymage? Seynge now that thys can not be sayde agaynst, ye ought to be contente, and to do nothynge wythout aduysement. ye haue brought hyther thes men, whiche are nother churchrobbers, nor blaspheners of youre goddesse.

But yf Demetrius and they that are craftesmen wyth hym, haue ought to saye vnto ony man, the lawe is open, and there are rulers, let them accuse one another. But yf ye will go aboute ony other thinge it maye be determyned in a lawfull congregacyon. For we stonde in ieopardy to be accused of thys dayes vproure: and yet is ther no mā gylty, of whom we myght geue a rekenynge of thys vproure. And whan he sayde thys, he let the congregacyon departe.

The. xx. Chapter.

NOw whan the vproure was A ceassed, Paul called the disciples vnto hym, and toke hys leue of them, & departed * to 1.Tim.1.d go i to Macedonia. And whā he had gone thorowe those partes, and exhorted them wyth many wordes, he came into Grekelonde, and abode there thre monethes. But whan the Jewes layed wayte for hym, as he was aboute to sayle in to Syria, he purposed to turne agayne thorowe Macedonia. Ther accompanyed hym in to Asya, Sopater of Berrea: and of Thessalonica, Aristarchus, and Secundus: and Gayus of Derbe, and Tymotheus: but of Asya, Tychicus & * Trophimus. Actu. 27.b. 2.Ti. 4.c. These wente before, and taried for vs at Troiada: but we sayled after the Easter dayes from Philippos, vnto the fyft daye and came to them vnto Troada, and tarried there seuen dayes.

B Upon one of the Sabbathes, whan the disciples cam together to breake bread Paull preached vnto them, wyllynge to departe on the morowe, and continued the prachynge vnto mydnyght. And ther were many lyghtes in the chamber, where they were gathered together. There sat a yõge man named Eutychos, in a wyndow, and fel in a depe slepe (whyle Paul was spea kynge) and was ouercome with slepe, and fell downe from the thyrde lofte, and was taken vp dead. But Paul wente downe,
3.Re.17.c and * fell on hym, and embraced hym,
4.Re.4.d and sayde: Make nothynge a do, for hys
Actu.2.c. soule is in hym. Then wente he vp, * and
1.Co.11.b. brake the bread, and dyd eate, and talked muche with them tyll the daye brake, and so departed. As for the ponge man, they broughte hym alyue, and were not a lytle conforted.

But we wente afore in to the shyppe, and sayled towarde Asson, wyllynge there to receaue Paule. For so had he appoynted, and wolde hymselfe go on foote. Whã he was come to vs vnto Assõ, we toke hym in, and came to Mytilenes, and sayled frõ thence, and came on the nexte daye ouer a gaynst Chios, and on the daye folowynge we arryued at Samos, and taryed at Tra gilion, and on the nexte daye came we to Mileton: for Paul had determined to say le ouer by Ephesus, that he neded not to
Actu.27.a. spende the tyme in Asya: * for he haysted to be at Jerusalem vpon the Withsonday yf it were possyble for hym.

C But from Mileton he sent vnto Ephe sus, and called for the Elders of the con gregacion. Whan they were come to hym he sayde vnto them: ye knowe sence the
Actu.19.a fyrst daye * that I came in to Asya, after what maner I haue ben with you at all tyme, and serued the LORDE with all humblenes of mynde, and with many tea res and temptacions, which happened vn to me by the laynges of wayte of the Jew es, how that I haue kepte backe nothyng that was profytable, but that I haue shew ed you, and taught you openly and pryuat ly from house to house, and haue testifyed both vnto the Jewes, and to the Grekes
Luce.24.b *the repentaunce toward God, and fayth towarde oure LORDE IESVS.

And now beholde, I go bounde in the spyrete vnto Jerusalẽ, not knowyng what shal happen there vnto me, but that the ho ly goost, * wytnesseth in euery cyte, and
Actu.22.b. sayth, that bondes and, troubles abyde me there. But * I regarde none of them, 2.Co.2
nother counte I my lyfe dearer then my selfe, that I maye fulfyll my course with ioye, and the office that I haue receaued of the LORDE IESV to testifie the Gospell of the grace of God.

And now beholde, I knowe that ye D shall se my face nomore, all ye, thorowe whom I haue gone, and preached ỹ kyng dome of God. Wherfore I take you to re corde this daie * that I am pure from the 2.Co.7
bloude of all men: For I haue kepte no thinge backe, but haue shewed you all the councell of God. Take hede therfore vnto youre selues, and to al the flocke: amonge the whiche the holy goost hath set you to be Bishoppes, to fede the congregacion of God, whiche he hath purchased thorowe hys owne bloude. For thys I know, * that 1.Ti.4
after my departynge there shal enter in a 2.Pet.2
monge you greuous wolues, whiche shal not spare the flocke. yee euen * frõ among Jud.v.4
youre owne selues shall men aryse, spea kyng peruerse doctryne, to draw disciples after them. Therfore awake, and remem bre, that by the space of thre yeares I ceas sed not to warne euery one of you, both nyght and daye wyth teares.

And now brethren I commende you E vnto God, and to the worde of hys grace, whiche is myghtye to edifye you, and to geue you enheritaunce amonge all them 1.Ti.vi
that are sanctifyed. * I haue not desy- ann.12
red syluer, golde, or rayment of ony of you. For ye youre selues knowe, that * these Gen.
handes haue mynystred vnto my necessy- 1.Co.4
ties, and them that were with me. I haue 2.Co.
shewed you all thynges, how that so labou rynge ye ought to receaue the weake, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to ge ue, then to receaue.

And whan he had sayde thys, he kne- Actu.
led downe, * and prayed with them all. But there was much weppynge among the all, and they fell aboute Pauls necke, and kyssed hym, and were sory, moost of all be cause of the worde whiche he had sayde, that they shulde se hys face nomore. And they accompanyed hym vnto the shyppe.

The.xxi.Chapter.

NOw whan it fortuned that we I had launched forth and were departed from them, we came with a strayght course vnto Coos, and on the daye folow-

page vnto Rhodes, and from thence vnto Patara. And whan we founde a shyp ready to sayle vnto Phenices, we went aboord and set forth. But whan we came wythyn the syghte of Cypers, we lefte it on the left hande, and sayled vnto Syria, and came vnto Tyre: for there the shyppe shuld laye forth the ware. And whan we had founde disciples, we taryed there seuen dayes.

4.a *And they tolde Paul thorow the spyrite, ỹ he shulde not go vp to Ierusalem. And it fortuned whā we had fulfilled those dayes we departed and wente oure wayes, and they all brought vs on oure waye with wyues and chyldren, tyll we were come oute of the cyte, and we kneled downe vpon the 5.a shore, *and prayed. And whan we had taken our leaue one of another, we toke shyp but they turned agayne vnto theyrs. As for vs we ended the course from Tyre, and came to Ptolomayda, and saluted the brethren, and abode with them one daye.

B On the nexte daye we that were wyth Paul departed, and came vnto Cesarea, & entred in to the house of * Philippe the Euāgelistę (which was one of ỹ seuen) and abode w̄ hym. The same had foure doughters, which were virgins * and prophecyed. And as we taried there mo dayes, there came downe from Iewry a prophet, named * Agabus. Whan he was come vnto vs, he toke Pauls gyrdell, and bounde his handes and fete, and sayde: Thus sayeth the holy goost: * The man whose gerdell thys is, shall the Iewes bynde thus at Ierusalem, and shall delyuer hym in to ỹ handes of the Heythen. Whan we herde thys, both we and they that were of the same place, besought hym, that he wolde not go vp to Ierusalem. Then answered Paull and sayde: What do ye wepinge, and breakynge my harte? * For I am ready not onely to be bounde, but also to dye at Ierusalem for the name of the LORDE IESV. But whan he wolde not be persuaded, we ceased, and sayde * The wyll of the LORDE be fulfylled. And after those dayes we were ready, and wente vp to Ierusalem. There came with vs certaynes of the disciples of Cesarea, and brought wyth them one of Cypers, named Mnason, and olde disciple, wyth whome we shulde lodge. Now whan we came to Ierusalem, the brethren receaued vs gladly. But on the nexte daye Paule wente in with vs vnto Iames, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done amonge the Heythen by hys mynystracyon.

Whan they herde that, they prayed C the LORD, and sayde vnto him: Brother, thou seyst how many thousande Iewes ther are whiche beleue, and are all zelous ouer the lawe. But they are enformed of the, that thou teachest all the Iewes whiche are amonge the Heythen, to forsake Moses, and sayest that they ought not to circumcyse theyr chyldren, nor to walke after the same costume. What is it therfor? The multytude must nedes come together, for they shall heare that thou art come. Do thys therfore that we saye vnto the: We haue foure men which haue a * vowe on them, take them vnto the, & Num. 6.b purifye thyselfe with them, and do the cost Actu. 18.ab vnto them, that they maye shaue theyr heades: and they shall knowe, that it is nothynge, wherof they are informed agaīst the, but that thou also walkest and kepest the lawe. For as touchynge them that beleue amonge the Heythen, * we haue wrytten and concluded, that they shulde obserue no suche, but onely to kepe them selues from the offeringes of Idols, from bloud, from strangled, and from whoredome: Actu.15.d * Then Paull toke the men vnto hym, & was purifyed with them on the nexte daye, and entred in to the temple, declarynge that he fulfylled the dayes of purifycacyon, tyll there was an offerynge offered for D euery one of them.

But whan the seuen dayes were all moost fulfylled, the Iewes of Asya sawe hym in the temple, and moued all the people, layed handes vpon hym, and cried: Ye men of Israell, helpe, thys is the man, that teacheth all men euery where agaīst oure people, the lawe, and thys place. He hath brought Grekes also in to the temple and hath defyled this holy place. For they had sene * Trophymus the Ephesyan w̄ Act. 20. a. hym in the cyte, hym they thought that 2.Ti. 4.a Paul had brought into the temple. And al the cyte was moued, and the people ranne together. And they toke Paul, and drewe hym out of the temple, and forthwith the dores were shut.

But whan they wente about to kyll hym, tydynges came to the chefe captayne of the company, that all Ierusalem was moued. Whiche immediatly toke souldyers & captaynes vnto hym, & rāne in amōg them. Whan they sawe the captayne, and the souldyers, they lefte smytyng of Paul.

Actu.21.b. E Whan the captayne came nye, he toke hym, and commaunded hym * to be bounde with two cheynes, and ared what he was, and what he had done. One cryed thys, another that, among the people. But whan he coulde not knowe the certente, because of the rumoure, he cõmaunded hym to be caryed in to the castell. And whan he came to the steppes, it foꝛtuned, ꝑ he was boꝛne of the souldyers because of the violence of the people. Foꝛ the multytude of
Actu.23.b. the people folowed after, & cryed: * Away with hym. Whan Paul was now to be caryed in to the castell, he sayde vnto the captayne: Maye I speake vnto the? He saide: Canst thou Greke? Art not thou the Egyptian, which beꝛe these dayes maydest an vproure, and leddest out in to the wylderneſſe foure thousande pꝛeuy murthurers? Paul sayde I am a man whiche am a Jew
Actu.9.b. and.22.a. of * Tharsis, a cyteſin of a famous cyte in Cilicia: I beseche the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paull stode on the steppes, and beckened with the hande vnto the people. Now whan ther was made a great spẽce he spake vnto them in Hebꝛewe, & sayde.

The.xxii.Chapter.

A YE men, bꝛethꝛen, and fathers, heare myne answere wich I make vnto you. Whan they herd that he spake vnto them in the Hebꝛuetunge they kept
Actu.9.b. and.21.e. the moꝛe silence. And he sayde: * I am a man whiche am a Jewe, boꝛne at Tharsis in Cilicia, and bꝛoughte vp in thys cy-
Actu.5.e te at the fete of * Gamaliel, enfourmed diligently in the lawe of the fathers, & was feruent mynded to Godwarde, as ye al are
Actu.9.a. and.26.b. 1.Cor.15.a Gala.1.b. also thys daye: * and I persecuted thys waye vnto death, I bounde them and deliuered them vnto pꝛeson, both men & wemen, as the Hygh pꝛeste also doth beare me wytnesse, and all the Elders: of whome I receaued letters vnto the bꝛethꝛen, and wente towarde Damascon, that I myght bꝛynge them whiche were there, bound to Jerusalem, to be punyshed.

But it foꝛtuned as I made my iourney, and came nye vnto Damascon, about noone, sodenly there shone a greate lyghte aboute me from heauen, & I fel to ꝑ earth, and herde a voyce whiche sayde vnto me. Saull Saull, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am IESVS of Nazareth whome thou persecutest. * It is foꝛ the
Deut.1. and.10. that were with me, they sawe the lyghte, and were afrayed, but they herde not the voyce of hym that spake with me. I sayde: LORDE, what shall I do? The LORD sayde vnto me: Aryse, and go in to Damascon, there shall it be tolde the of all that is appoynted the to do. But whan I sawe no thynge foꝛ the bꝛyghtnesse of the lyghte, I was led by the hande of them that were with me, and came to Damascon.

B
Deut.9. * Ther was one Inanias, a deuout mã after the lawe, whiche had a good repoꝛte of all the Jewes that dwelt there, the same came, and stepte vnto me, and sayde: Bꝛother Saull, loke vp. And I loked vpon hym the same houre. He sayde: The God of oure fathers hath oꝛdeyned the beforẽ, that thou shuldest knowe hys wyll, and se the thynge that is ryghtful, and heare the voyce out of hys mouth: foꝛ thou shalt be hys wytnesse vnto all men of the thynges whiche thou hast sene and herde. And now why tariest thou? Aryse, and be baptysed, and washe away thy synnes, and * call
Gene.12. vpon the name of the LORDE.

But it foꝛtuned, that whã I was come agayne to Jerusalem, and pꝛayed in ꝑ temple, I was in a traunce, & sawe hym. The
Mat.10. Luke.9. sayde he vnto me: Make hayst, * and get the soone out of Jerusalem, foꝛ they will not receaue the wytnesse ꝑ thou bearest of me. And I sayde: LORDE, they themselues knowe that I put in pꝛeson, and bette in euery synagoge them that beleued on ꝑ.
Gen.7. * And whan the bloude of Steuen thy wytnesse was shed, I stode by also, and cõsented vnto his death, & kept the clothes of them that slewe hym. And he sayde vnto
Luke.9. me: Go thy waye, foꝛ * I will sende the farre amonge the Heythen.

C They gaue hym audience vnto thys woꝛde, and lyft vp theyꝛ voyce, and sayde: Away with such a folowe from the earth, foꝛ it is not reason that he shuld lyue. But as they cryed, and cast of theyꝛ clothes, and thꝛue dust in to the ayre, the captayne bad bꝛynge hym in to the castell, & commaunded hym to be beaten with roddes, and to be examined, that he myght knowe, foꝛ what cause they cryed so vpon hym. And whan he bound hym with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it lawfull foꝛ you to scourge a man that is a Romayne, and vncondempned? Whan the vndercaptayne herde that, he wente to the yppercaptayne, and toldym

and sayde: What wylt thou do? Thys mā is a Romayne. Then came the vppercaptayne, and sayde vnto hym: Tell me, arte thou a Romayn? He sayde: yee. And the vpper captayne answered: With a greate summe optayned I thys fredō. But Paul sayde: Is for me, I am a Romayn borne. Then strayght waye departed from hym, they that shulde haue examined hym. And the chefe captayne was afrayed, whan he knewe that he was a Romayn, and becau se he had bounde hym. On the nexte daye wolde he knowe the certaynte wherfore he was accused of the Jewes, and he lowsed hym from the bondes, and commaunded the Hyghe Prestes, and all theyr councell to come together, * and broughte Paull forth, and set hym amonge them.

The.xxiij.Chapter.

PAull beheelde the councel, and sayde: ye men and brethren. * I haue liued with al good conscience before God vnto thysdaye: * But the Hyghe Preste Ananias commaunded them that stode aboute hym, to smyte hym on the mouth. Then sayde Paull vnto hym: God shall smyte the thou paynted wall. * Sittest thou and iudgest me after the lawe, and commaundeste me to be smytten contrary to the lawe? And they that stode aboute hym, sayde: Reuylest thou Gods Hyghe Preste? And Paul sayde: Brethren, I wyst not that he was the Hyghe Preste. For it is wrytten: * The ruler of the people shalt thou not curse

But whan Paull knewe that the one parte was Saduces, and the other parte Pharises, he cryed out in the councell. ye men and brethren, I am a * Pharise, and the sonne of a Pharise, * Of hope and re surrection of the dead am I iudged. And whan he had so sayde, ther arose a dissen cyon betwene the Pharises and the Saduces, and the multitude was deuyded: * for the Saduces saye that there is no resurrecyon, nother angell, nor spyrete: but the Pharises graunte both. And there was made a greate crye. And the Scrybes of the Pharyses secte stode vp, and stroue, & sayde: We fynde no euell in thys man. * But yf a spyrete, or an angel haue spoken vnto hym, let vs not stryue agaynst God.

But whan the dissensyon was greate, the vppercaptayn feared, that Paul shuld haue ben pluckt asunder of them, and commaunded the souldyers to go downe, and to take hym from them, and to bryngе him in to the castell. * But in the nyghte following, the LORDE stode by hym, and sayd: Be of good cheare Paul, for as thou haste testifyed of me at Jerusalē * so must thou testifye at Rome also. Act. 16.& and. 18. 6j Ephe. 3.a 2. Tim. 1.b

Now whan it was daye, certayne of the Jewes gathered them selues together and made a bowe nother to eate, nor drynk tyl they had kylled Paul. They were more then fortye, whiche had made thys conspyracyon. These came to the hyghe prestes, and Elders, and sayde: We haue bounde oure selues wyth a bowe, that we wyl eate nothynge, tyl we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayn & to the councel, þ he maye bringe hym forth vnto you tomorowe, as though ye wolde heare hym yet better: As for vs, we are ready to kyll hym, or euer he come nye you.

But whan Pauls systers sonne herde of theyr layenge awayte, he came, and entred in to the castell, and tolde Paule. So Paull called vnto hym one of the vnder captayns, and sayde: Bryngе thys ponge man to the vpper captayne, for he hath somwhat to saye vnto hym. He toke hym and brought hym to the vppercaptayne, & sayde: Paul the presoner called me vnto hym, and prayed me to bryngе to the thys ponge man, whiche hath somwhat to saye vnto the. Then the hyghe captayne toke hym by the hande, and wente aside wyth hym out of the waye, and axed him: What is it, that thou haste to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paule be broughte forth tomorowe before the councell, as though they wolde heare hym yet better. But folowe not thou theyr myndes, for they laye wayte for hym mo then forty men of them, whiche haue bounde them selues with a bowe, nother to eate nor drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let þ ponge man departe, and charged hym to tell no man, that he had shewed hym thys. And he called vnto hym two vndercaptaynes and saide: Make ready two hundreth soul dyers, that they maye go to Cesarea, and thre score and then horsemen, and two hundreth speare men at the thyrde houre of the night, and deliuer them beastes, that they maye set Paule theron, and bryngе hym

safe to Felix the debyte, and he wrote a letter on thys maner.

Claudius Lysyas, vnto the moost
Actu.22.b myghty debyte Felix, gretynge. * The Iewes had taken this mã, and wold haue slayne hym. Thẽ came I wyth souldyers, and rescued hym, and perceaued that he is a Romayn. And whan I wold haue knowen the cause, wherfore they accused hym.
Actu.22.c * I brought hym in to theyr councel: then perceaued I, that he was accused aboute questyons of theyr lawe. But there was no accusacyon worthy of death, or of bondes. And whan it was shewed me, that certayne Iewes layed wayte for hym, I sent hym straycht waye vnto the, and commaũded the accusers also, that loke what they had agaynst hym, they shulde tel the same before the, Feare well.

The souldyers (as it was commaunded them) toke Paull and brought hym to Antipatras. But on the nexte daye: they left the horsmen to go with hym, and turned agyne to the castel. Whan these came to Cesarea, they delyuered the letter vnto the debyte, and presented Paul before him also. Whan the debyte had red the letter, he axed of what countre he was. And whã he vnderstode ỹ he was of Cilicia, he said:
Actu.17.a * I wyll heare the, whan thyne accusers are come also. And he commaunded hym to be kepte in Herodes iudgement house.

The.xxiiii.Chapter.

After fyue dayes the Hyghe
Actu.23.a and.25.c Preste Ananias came downe with the Elders, and with the oratoure Tertullus, whiche appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus beganne to accuse hym, and sayde: Seynge that we liue in greate peace by the meanes of ỹ, and that many good thinges are done for thyspeople thorow thy prouidence (moost myghtye Felix) that alowe we euer, and in all places, and wyth al thankes. Notwithstondyng, that I be nomore tedious vnto the, I pray the, that of thy curtesye thou woldest heare vs fewe wordes.

We haue founde thys man a pestilẽt felowe, and a stearer vp of sedicyon amõg all the Iewes thorow out all the worlde, and a mayntayner of the secte of the Nazaretes, * and he had taken in hande also to
Actu.21.d suspende the Temple, whom we toke, and wolde haue iudged hym accordyng to our law. But Lysias the Hygh captayne came vppon vs, and wyth greate violence delyuered hym out of oure handes, and commaunded hys accusers to come vnto the: of whome (yf thou wylt enquyre) thou mayest haue knowlege of all these thynges, wherof we accuse hym. The Iewes lykewyse affyrmed and sayde that it was euen so.

But Paull (whan the debyte had beckened vnto hym, that he shulde speake) answered: Seynge I knowe that thou haste ben iudge now many yeares among thys people, I wyll not be afrayed to answere for my selfe, because thou mayest knowe that thet are yet nomore but twelfe dayes sence. I came vp to Ierusalem to worshyp
Gal.1.b * and that they nother founde me in the Temple disputynge with ony man, or makynge ony vproure among the people, nor in the synagoges, nor in the cyte, nother cã they proue the thynges, whereof they accuse me. But thys I * confesse vnto the, that
Mat.5. Luc.6. after thys waye whiche they call heresye so worshyppe I the God of my fathers that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope towardes God, that * the same resurreccyon of
Dan.12. Ioh.5. the dead (whiche they them selues loke for also) shalbe both of the iuste, and vniuste.
Dan.6. * Therfore studye I to haue alwaye a cleare conscience towarde God, and towarde men.

Rom.15. *But after many yeares I came and brought almesse vnto my people, and offrynges: * where vpon they founde me purifyed in the Temple wythout ony maner rumoure or vnquietnesse. Howbeit there were certayne Iewes out of Asya, whiche shulde be here present before the, and accuse me, yf they had ought agaynst me: or els let these same here saye, yf they haue founde ony vnrygteousnesse in me, whyle I stond here before the councell: excepte it be for thys one worde, that I cried stondinge amonge them: * Of the resurrection of the
Act.24.c dead am I iudged of you this daye.

Whan Felix herde this, he deferred them (for he knewe very well of that way) and sayde: Whan Lysyas the vpperraptayne commeth downe, I wyl enquire out youre matter. * But he commaunded the
Act.27.c vnderraptayne to kepe Paull, and to let him haue rest, and that he shulde forbidde none of his acquaintaunce to minister vnto him, or to come vnto him.

But after certaine dayes came Felix

ỳ hys wyfe Drusylla, which was a Jewesse, & called for Paul, and herde him of the fayth of CHRIST. Howbeit whã Paul spake of ryghteousnesse, and of chastyte, & of the iudgement to come Felix trembled and answered: Go thy waye for this tyme: whan I haue a conuenient tyme, I will sende for the. He hoped also, that money shulde haue ben geuen hym of Paule, therfore called he ofte for hym, and communed with him. But after two yeares came Porcius Festus in Felix rowme. ¶ Felix wyllynge to shewe the Jewes a pleasure, left Paul bounde.

The.xxv.Chapter.

NOw whan Festus came in to the countre, ouer thre dayes he went vp from Cesarea to Jerusalem. Then appeared ỳ hyghe prestes, & ỳ chefe of ỳ Jewes before hym agaynst Paule, and intreated hym, and desyred fauoure against him, that he wolde sende for him to Jerusalem, and layed wayte for hym, that they might slaye him by the waye. Then answered Festus, that Paule shulde be kepte at Cesarea, but that he hymselfe wolde shortly go thyther agayne. Let them therfore (sayde he) whiche are able amonge you, come downe with vs to accuse the man, yf ther be ought in hym.

Whan he had taryed amonge them more thẽ ten dayes, he went downe to Cesarea. And on the nexte daye he sat downe in the iudgement seate, and commaunded Paule to be brought. Whan he was come the Jewes whiche were come downe from Jerusalem, stode rounde aboute him, and brought many & greuous quarels against Paul, which they coulde not proue, whyle he answered for himselfe: * I haue neyther offended ought agaynst the lawe of ỳ Jewes, nor agaynst ỳ temple, nor agaynst the Emperoure.

But Festus wyllinge to shewe the Jewes a pleasure, answered Paull, and sayde: Wylt thou go vp to Jerusalem, ãd there be iudged of the thynges before me? But Paull sayde: I stonde at the Emperours iudgement seate: where I ought to be iudged: to the Jewes haue I done no harme, as thou also knowest very wel. yf I haue hurte ony man, or committed ony thynge worthye of death, I refuse not to dye. But yf ther are no suche thynges, as they accuse me of, then maye no man deliuer me vnto them: I appeale vnto the Emperoure. Then spake Festus with the Coũcel, & answered: Thou hast appealed vnto ỳ Emperour, to ỳ Emperour shalt thou go

After certayne dayes came kynge Agryppa, and Bernice to Cesarea to welcome Festus, and whan they had taryed there many dayes: Festus rehearsed Pauls cause vnto the kynge, and sayde. * Ther is a man left bounde of Felix: for whose cause the hyghe prestes and Elders of ỳ Jewes appeared before me whan I was at Jerusalem, and desyred a sentence agaynst hym. Vnto whom I answered: * It is not the maner of the Romaynes to deliuer ony man that he shuld perysshe, before that he whiche is accused, haue his accusers present, and receaue libertye to answere for hymselfe to the accusacion. Whã they were come hither together I made no delaye, but sat the nexte daye in iudgment and commaunded the man to be brought forth. * Of whom, whan the accusers stode vp, they brought no accusacion of suche thynges as I supposed: but had certayne questions agaynste hym of theyr owne superstycions, and of one Jesus dead whom Paule affyrmed to be alyue. Howbeit because I vnderstode not the question, I asked hym whether he wold go at Jerusalem and there be iudged of these matters. But whan Paul had appealed, that he myghte be kept vnto the knowlege of ỳ emperoure I cõmaunded him to be kept, tyll I myght sende hym to the Emperoure.

Agryppa sayde to Festus: I wold fayne heare the man also. He sayde: Tomorowe shalte thou heare hym. And on ỳ nexte daye came Agryppa and Bernyce with greate pompe, and went in the comune hal with the captaynes and chefe men of the cyte. And at Festus commaundement, Paull was brought forth. And Festus sayde: Kynge Agryppa, & all ye men, which are here with vs, ye se this man, about whom al the multitude of the Jewes haue entreated me, both at Jerusalem and here also, and cried that he ought not to lyue ony lenger. But whan I perceaued that * he had done nothynge worthy of death, and ỳ he hymselfe also had appealed vnto the Emperoure I determyned to sende hym, of whome I haue no certayne thynge to wryte vnto my Lorde. Therfore haue I caused hym to be brought forth before you, specyally before the (O kynge Agrippa) that after examinacion had, I might haue

somwhat to wyte. For me thynke it an vnreasonable thinge to sende a prysoner, and not to shewe the causes whiche are layed agaynst hym.

The.xxvi. Chapter.

AGryppa sayde vnto Paule: Thou haste leaue to speake for thy selfe. Then Paul stretched forth the hande, and answered for hymselfe: I thynke my selfe happye, O kynge Agrippa) because I shall answere this daye before the, of all the thynges wherof I am accused of the Jewes: spetially for so muche as thou art experte in all costumes, and questions which are amonge the Jewes. Wherfore I beseke the, to heare me patiently.

My lyuynge truely frō youth vp (how it was led from the begynnynge amonge this people at Jerusalem) know all ỹ Jewes wich knew me afore at the fyrst, yf they wolde testifye, for after the mooste straynte secte of oure Jewyshe lawe, I lyued a pharyse. * And now stonde I, and am iudged, because of the hope of the * promes, ỹ was made of God vnto oure fathers, vnto whiche (promes) oure twolue trybes hope to come seruynge God instantly daye, and nyghte. For the whiche hopes sake (O kynge Agryppa) I am accused of the Jewes. Wherfore is this iudged amonge you not to be beleued * that God rayseth vp the deade?

Actu. 23.a
Philip. 3.a
2 Ge. 3.c
and. 22.c
Deu. 28.c
Psa. 25.b.

I also verely thoughte by my selfe, that I ought to do many contrary thynges cleane agaynste the name of IESVS of Nazareth, * whiche I dyd at Jerusalem, whan I shut vp many sayntes in prison, where vpon I receaued authorite of the Hyghe Prestes. And whan they shulde be put to death, I brought the sentence. And thorowe all the synagoges I punyshed them oft, and compelled them to blaspheme, and was exceadynge madde vpon them, and persecuted them euen vnto straunge cyties. Aboute whiche thynges as I wente towarde Damascon with authorite and lycence of the Hyghe Prestes, euen at the myddaye (O kynge) I sawe in the waye, that a lyghte from heauen (clearer then the bryghtnesse of the Sonne) shyned rounde aboute me, and them that tourneyed with me.

Joh. 11.a
Actu. 8.a and. 9.a. and. 22.a

But whan we were all fallen downe to the earth, I herde a voyce speakyng vnto me, and sayeng in Hebrue. Saul, Saul why persecutest thou me? It shall be harde for the to kycke agaynste the pryckes. But I sayde: LORDE, who art thou? He sayde: I am IESVS, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I myghte ordeyne the to be a mynister, and wytnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wyl delyuer the from the people, & from the Heythen, amonge whome I wyll now sende the, to open theyr eyes, ỹ they maye turne from the darknesse vnto the a lyght, and from the power of the deuell vnto God, that they maye receaue forgenesse of synnes, and the enheritaunce with them that are sanctifyed by faith in me.

Act.26.a

Wherfore (O kinge Agrippa) I was not faythlesse vnto the heauenly vysyon, but shewed it fyrste vnto them at Damascon, and at Jerusalem, and in all the coastes of Jewry, and to the Heythen, that they shulde * do penaunce, and turne vnto God, and to do the ryghte workes of penaunce. For this cause the Jewes toke me in the temple, and wente aboute to kyll me. But thorowe the helpe of God lente vnto me, I stonde vnto this daye, and testifye both vnto small and greate, and saye none other thynge, then that the prophetes haue sayde (that it shulde come to passe) and Moses: that CHRISTE shulde suffre, and be the fyrst of the resurrection from the dead, and shewe lyght vnto ỹ people, and to the Heythen.

Deu. 30.a
Esa. 42.a
Esa. 49.a
Esa. 61.a
Luc. 24.a
Esa. 53.a
Psa. 16.a
Actu. 13.a
1 Cor. 15.a

Whan he thus answered for hymselfe. Festus sayde with a loude voyce: Paull thou arte beside thy selfe, much learnynge maketh the madde. But Paull sayde: I am not madde (moost deare Festus) but speake the wordes of treuth, and sobernesse: for the kynge knoweth thys well, vnto whome I speake freely. For I thynke that none of these thynges is hyd from hym: * for thys was not done in a corner. Beleuest thou the Prophetes O kynge Agryppa? I knowe that thou beleuest. Agryppa sayde vnto Paull: Thou persuadest me in a parte to become a Chrysten. Paule sayde: I wolde to God, that not onely in a parte but altogether, I myght persuade not the onely, but all them that heare me thys daye, to be suche as I am, these bondes except. And whan he had spoken thys, the kynge rose vp, and the Debyte, and Bernyce, and they that sat with them, and wente aside, and

Act.25.a

talked together and sayde: * Thys man hath done nothynge ỹ is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man myghte haue bene lowsed, yf he had not appealed vnto the Emperoure.

The.xxvii. Chapter.

When it was cõcluded that we shulde sayle in to Italy. They delyuered Paul and certayne other prysoners to the vnder captayn named Julius, of ỹ Emperours souldyers. And whã we were entred in to a shyppe of Adramis to sayle by Asia, we launched from londe. And ther was wyth vs one * Aristarchus out of Macedonia of Thessalonica, and on ỹ nexte daye we came vnto Sydon. And Julius entreated Paull curteously, * and gaue hym libertye to go to his frendes, and to refreshe hymselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) & sayled ouer the see of Cilicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne found a shyppe of Alexandria, ready to sayle in to Italy, and put vs therin. And whã we had sayled slowly, & in many dayes were scarcely come ouer agaynst Gnydon (for the wynde withstode vs) we sayled in Candye vnto the cyte of Salmo, and came scarcely beyonde it. Then came we to a place which is called Goodhauen, nye where vnto was the cyte Lasea. Now whan muche tyme was spent, and saylynge was now to perdous, because that they also had fasted ouerlonge. Paull exhorted them, & sayde vnto them: Syrs I se that thys saylynge wyll be with hurte and much dammage, not onely of the ladynge and of the shippe but also of oure lyues.

Neuerthelesse the vndercaptayne beleued the gouernoure of the shyppe, and the master, more then it that was spokẽ of Paull. And for so much as the hauen was not commodius to wynter in, ỹ more part of them toke councell to departe thence, yf by ony meanes they mighte come to Phenices to wynter there, which is an hauen of Candy, towarde the Southwest, and Northwest wynde. Whan the South wynde blewe, they supposyng to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, ther arose against them purpose a flowe of wynde, which is called Northeast. And whan the shyppe was caught, and coulde not resyste the wynde, we let her go, and droue wyth the wether. But we came to an Ile, named Claudia where we could scarce get a bote. Whiche they toke vp, and vsed helpe, and bounde it vnder harde to the shyppe, fearinge lest they shulde haue fallen in to the Syrtes, and let downe the vessell, and so were caried. And whan we had bidden a greate tempest, on the nexte daye they made an outcastynge. And on the thyrde daye with oure owne handes we cast out the tacklynge of the shyppe, But whan nother Sonne, nor starres appeared in many dayes, and no small tempeste laye vpon vs, all the hope of oure lyfe was taken awaye.

And after longe abstinence, Paule stode forth in the middes of them, & sayde: Syrs, ye shulde haue herkened vnto me, and not to haue lowsed from Candy, and not to haue brought vs this harme, and losse. And now I exhorte you to be of good cheare, for ther shall none of oure lyues perysshe but the shippe onely.

For this night stode by me the angell of God (whose I am, and whom I serue) and sayde: Feare not Paull, * thou must be brought before the Emperoure. And lo, God hath geuen vnto the all them ỹ saylewith the. Wherfore syrs be of good cheare: for I beleue God, that it shall come so to passe, as it was tolde me. * How be it we must be cast in to a certaine ylonde.

But whan the fourtenth nyght came as we were caried in Adria aboute midnight, the shipmen demed that ther appeared some countre vnto them, and they cast out the leade, and founde it twentye feddoms: and whan they were gone a lytle farther, they caste out the leade agayne, and founde fyftene feddoms.

Then fearinge leste they shulde fall on some rocke, they caste four ankers out of the sterne, and wyshed for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the bote in the see (vnder a coloure as though they wold cast ankers out of the forestippe) Paule sayde vnto the vndercaptayne and to the souldyers: Excepte these byde in the shippe, ye can not be saued. Then the souldiers cutte of the rope from the bote, and let it fall. And whan it beganne to be daye Paull exhorted them all to take meate,

and sayde: To daye is the fourtenth daye that ye haue taryed and continued fasting and haue receaued nothynge: Wherfor I praie you take meate, for your health: * for ther shall not one heer fal from the heade of ony of you. And whan he had thus spoken, he toke bread, * and gaue thankes to God before them all, and brake it, and beganne to eate. Then were they al of good cheare, and toke meate also. We were all together in the shyppe two hundreth, three score, and syxtene soules. And whan they had eaten ynough, they lyghtened the shyp and cast out the wheate in to the see.

Mat. 10.d Luce. 12.a.

Mar. 6.c. and. 8.a Joh. 6.a 1.tim. 4.a

C Whan it was daye, they knewe not the londe. But they spyed an hauen wyth a banke, in to whiche they were mynded, (yf it were possyble) to thrust in the shyppe. And whan they had taken vp the anckers they committed them selues to the see, and lowsed the rudderbandes, and hoysed vp the mayne saple to the wynde, and drue to warde lond. And whan we chaunched on a place whiche had the see on both the sydes, the shyppe dasshed vpon it. And ỹ fore parte abode fast vnmoued, but the hynder part brake thorow ỹ violence of ỹ wawes.

The souldyers councell was to kyll ỹ prysoners, lest ony of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllynge to saue Paule, kepte them from theyr purpose, and commaunded that they whiche coulde swymme, shulde cast them selues fyrst in to the see, and escape vnto londe, and the other some on bordes, some on broken peces of the shyppe. And so it came to passe, that all the soules came safe vnto londe.

The.xxviii.Chapter.

Act. 17.c.

AND whā we were escaped, we knewe that the Ile * was called Melyte. As for the people, they shewed vs no lytle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne, that was come vpon vs, and because of the colde. Whan Paul hadde gathered a bondell of styckes, and laied them on the fyre, ther came a vyper out of the heate, & lepte on Pauls hande. Whan the people sawe the beast hange on hys hande, they sayde amonge them selues. This mā must nedes be a murthurer, whome vengeaunce suffereth not to lyue, though he haue escaped the see. But he shoke of the beast in to the fyre, & * felt no harm. Howbeit they wayted, whan he shulde haue swollen, or fallen down dead sodenly. But whan they had loked a greate whyle, and sawe that ther happened no harme vnto hym, they chaunged theyr myndes, and sayde * that he was a God.

Act. 2.

In the same quarters the chefe man of the Ile whose name was Publius, had a lordshyppe: the same receaued vs and lodged vs thre dayes curteously. It fortuned whan Publius father laye sycke * of the feuers and of the bludy flure: Paul went in vnto hym, and prayed, and layed the hādes on hym, and healed hym.

Mar. 16.d

Whan thys was done, other also which had dyseases in the Ile, came, & were healed. And they dyd vs greate honoure. And whan we departed, they laded vs wyth thynges necessary.

After thre monethes we sayled in a shyppe of Alexandria, whiche had wintred in the Ile, and had a badge of Castor, and Pollux. And whan we came to Syracusa, we taried there thre dayes: & whā we had sailed about we cam to Rhegiū: & after one daye whāȳ south wynd blewe, we came to Puteolis, where we found brethren & were desyred of them to tarye there seuen dayes and so came we to Rome. And from thence whan the brethren herde of vs, * they came forth to mete vs to Apiforum and to the thre tauernes. Whan Paule sawe the, he thanked God, and waxed bolde. But whā we came to Rome, the vndercaptayn deliuered the prysoners to the chefe captayne. * As for Paul, he hadde leaue to byde alone wyth one souldyer that kepte hym.

Act. 24.

After thre dayes it fortuned that Paul called the chefe of ỹ Jewes together. And whan they were come, he sayde vnto them: ye men and brethren. * I haue committed nothynge agaynst oure people nor agaynst the lawes of the fathers, * yet was I bounde, delyuered out of Jerusalem in to the Romayns handes: whiche whā they had examined me, wolde haue let me go, for so muche as ther was no cause of death in me. But whan the Jewes spake the contrary, I was constrayned to appeall vnto the Emperour: not as though I had ought to accuse my people of: for this cause haue I called you, euen to se you, and to speake wyth you: because that * for the hope of Israel, I am bound wt this cheyne. They said vnto hym: We haue nother receaued

Act. 2.

Act. 23. and. 26.

hatter but of Jewry concernynge the, no-
ther came ther ony of the brethren, ꝓ shew
ed or spake ony harme of the. But we wyll
heare of the, what thou thynkest: for we
have herde of thys secte, that euery where,
it is spoken agaynste. And whan they
had appoynted hym a daye, ther came ma
ny vnto hym in hys lodginge: vnto whom
he expounded the kyngdome of God, and
preached vnto them of IESV, out of the
lawe of Moses, and out of the Prophe-
tes, euen from morynge vntyll the euen.
And some beleued the thynge that he
spoke, but some beleued not.

But whan they agreed not amonge
them selues, they departed, whan Paull
had spoken one worde: Full well hath the
holy goost spoken by the Prophet Esay
vnto our fathers, and sayd: Go vnto thys
people, and saye. * With eares ye shall
heare, and not vnderstond, and wyth eyes
shall ye se, and not perceaue. For the harte
of thys people is waxed grosse, and they
heare hardly with theyr eares: and theyr
eyes haue they closed, that they shulde not
se wyth theyr eyes, and heare wyth
theyr eares, and vnderstonde in theyr har-
tes, and be conuerted, that I myghte heale
them. Be it knowne therfor vnto you, that
this saluacyon of God is sent vnto ꝓ Hey-
then, and they shall heare it. And whan he
had that, the Jewes departed, and had a
great disputacyon amonge them selues.
But Paull abode two whole yeares in
hys owne hyred dwellynge, and receaued
all them ꝓ came in vnto hym, preа-
chynge the kyngdome of God, & ꝛ
teachynge those thinges wich
concerne the LORDE
IESVS with al bold
nesse, vnforbyd
den.

¶ The ende of the Actes of the Apostles,
wrytten by. S. Luke, which was
present at ꝓ doynges of the.

¶ The Epistle of

the Apostle Saynt Paull to the Romayns.

The summe of thys Epistle.

Chap. i Paul declareth his loue toward the Romaynes / sheweth what the Gospell is with the frute therof: and rebuketh the beastlynesse of the flesh.

Chap. ii He rebuketh the Jewes: whiche as touchynge lynne are lyke the heythen / yee worse then they.

Chap. iii He sheweth what preferment the Jewes haue / and that both the Jewes / and Gentiles are vnder lynne / and are iustified onely by the grace of God in Christ.

Chap. iiii He declareth by the example of Abraham: that fayth iustifieth / and not the lawe / nor the workes therof.

Chap. v The power of fayth: hope and loue and how death regned frō Adā vnto Christ by whō only we haue forgeuenesse of sinnes.

Chap. vi For so much as we be delyuered thorow Christ from synne: we must fashyon oure selues to lyue as the seruauntes of god and not after oure owne lustes. The vnlyke rewarde of ryghteousnesse and synne.

Chap. vii Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is / and calleth it ꝓ lawe of the members.

Chap. viii The lawe of the spyrite geueth lyfe. The spyrite of God maketh vs gods chyldren and heyrs with Christ. The abidaunt loue of God can not be separated.

Chap. ix Paul complaineth vpon the hard hartes of the Jewes: that wolde not receaue Christ: and how the heythen are chosen in theyr steade.

Chap. x The vnfaythfulnesse of the Jewes. Two maner of ryghteousnesse

Chap. xi All the Jewes are not cast awaye / therfore Paull warneth the Gentyles that be called / not to be hye mynded / nor to despyse the Jewes: for the iudgementes of god are depe and secrete.

Chap. xii The sweete conuersacyon: loue: and workes of such as beleue in Christ.

Chap. xiii The obedience of men vnto theyr rulers. Loue fulfylleth the lawe. It is now no tyme to folowe the workes of darknesse.

Chap. xiiii The weake ought not to be despysed. No man shulde offende anothers conscience. Agayne: for outward thynges shuld noman condempne another.

Chap. xv The infirmyte and frayltie of the weake ought to be borne with all loue and kyndnesse: after the ensample of Christ.

Chap. xvi A chapter of salutacions. He warneth them to beware of them: & commendeth vnto them certayne godly men that were louers and brethren in the truethe.

Romaynes

¶ The Epistle of

the Apostle Saynt Paull to the Romayns.

The.fyrst.Chapter. ✠

PAull the seruaunt of IESV CHRIST, called an Apostle * put a parte to preache the Gospel of God (which he + promised afore by hys prophetes in the holy scryptures) of hys sonne, which was begotten * of the sede of Dauid after the flesshe, and myghtely declared to be the sonne of God after the spyrete which sanctifyeth, sence the tyme that he rose agayne from the dead, namely, IESVS CHRIST oure LORDE, by whome we haue * receaued grace and Apostelshyppe amonge all Heythen, to set vp the obedience of fauth vnder hys name, of whome ye are a parte also, which are called of IESVS CHRIST. +

To all you that be at Rome, beloued of God, and sayntes by callynge. * Grace be wyth you, and peace from God our father, + the LORDE IESVS CHRIST.

Fyrst I thanke my God thorow IESV CHRIST for you all, that youre faith is spoken of thorow out all the worlde. For God is my wytnesse (* whome I serue in my spyrete in the Gospell of hys sonne) that wythout ceassynge I make mencyon of you * besekynge alwayes in my prayers, that I myght once haue a prosperous iourney (* by the wyll of God) to + come vnto you. For I long to se you that I myght bestow vpon you some spirituall gyfte to strengthen you (that is) that I myght be comforted wyth you, thorowe youre fayth and myne, whiche we haue together.

B But I wolde ye shulde knowe (brethre) howe that I haue often tymes purposed to come vnto you (but haue ben * let hetherto) that I myghte do some good amonge you, lyke as among other Gentyles, I am

Actu.13.a. 2 Cor.1.c. Actu.26.d

Mat.1.a 2 Tim.2.a

Actu.9.c

1.Cor.1.a. Gala.1.a

Joh.4.c 2.Tim.1.a

Philip.1.a Colos.1.a

Iere.10.d + Act.28.c.

Actu.16.a

The.i.chap.

detter both to the Grekes, and to the vngrekes: to the wyse, and to the vnwyse. Wherfore (as muche as in me is) I am redy to preache the Gospell vnto you at Rome also.

* For I am not a shamed of the Gospell of CHRIST: for it is the + power of God, which saued all that beleued therein, the Iewe fyrst, and also the Greke: for in it the ryghteousnesse that is of value before God, is opened, whiche commeth out of fayth in to fayth. As it is wrytten. * The iust shall lyue by hys fayth. For the wrath of God is declared from heauen vpon all vngodlynes, and vnryghteousnesse of men, whiche wytholde the treuth of God in vnryghteousnesse: because that it, which may be knowne of God, is manyfest with the. * For God hath shewed it vnto them, that the + inuisyble thynges of God (that is, hys euerlastynge power and God heade) myghte be sene * whyle they are considered by the workes from the creacion of the worlde: so that they are without excuse, in as much as they knewe, that ther is a god, and haue not prayed him as God, nor thanked hym, but became vayne in their ymaginacions, and * their folysh harte was blynded. Whan they counted them selues wyse, they became fooles: * and turned the glory of the incorruptible God, in to the symilitude of the ymage of a corruptible man, and of byrdes, and of foure footed, * and creepinge beastes.

* Wherfore God lykewise gaue them vp vnto their hartes lustes in to vnclennesse, to defyle their owne bodies in them selues, whiche turned the treuth of God vnto a lye, and worshipped and serued the creature more then the maker, whiche is blessed for euer. Amen.

Therfore God gaue them vp vnto shameful lustes. * For their wemen chaunged the naturall vse in to the vnnaturall: lykewyse the men also lefte the naturall vse of the woman, and brent in their lustes one on another, and man wyth man wrought fylthynes, and receaued in them selues the rewarde of their errour, as it was accordynge. * And as they regarded not to knowe God, euen so + God gaue them vp in to a lewde mynde, to do thole thynges whiche were not comly, beynge full of all vnryghteousnesse, whoredome, wickednesse, couetousnesse, maliciousnesse full of enuye, murther, stryfe, deceate, euel condicioned, whisperers, backbyters, de-

Gene.1.a. Psal.18.a. Rom.3.a. Gene.1.a. Psal.96.a. Rom.3.a. Psal.5.a. Psal.10.a. Psal.36.a. Psal.140.a. Rom.3.a. Psal.5.a. Psal.10.a. Psal.36.a. Psal.140.a. Rom.3.a. Psal.106.a. Jere.2.a. Psal.81.a. Rom.3.a. Psal.106.a. Jere.2.a. Psal.81.a. 1.Cor.15.a. Rom.3.a. Psal.14.a. Psal.53.a. Rom.3.a. Psal.14.a. Psal.53.a. 2.Thes.2.a. Rom.3.a. 2.Thes.2.a. Rom.3.a.

hyſers of God, doers of wronge, proude, boasters, bringers vp of euell thinges, dis obedient to theyr Elders, wythout vnderstondynge, conuenaunt breakers, vnlouynge, stubborne, vnmercyful. Which me though they knowe the ryghteousnesse of God (that they whiche do suche, are worthy of death) yet not onely do the same *but also haue pleasure in those ỹ do the.

The. ii. Chapter.

THerfore canst thou not excuse thy selfe O man whosoeuer thou be that * iudgest: * for loke wherin thou iudgest another, thou cõdempnest thy self, in so much as thou that iudgest, doest euē the same. For we are sure that the iudgement of God is (accordynge to the trueth) ouer them that do such. But thinkest thou thys o thou man, that iudgest them which do suche thynges, and doest euen the very same thynge thy selfe, that thou shalt escape the iudgement of God? Or despysest thou the ryches of his goodnes, patience, and longe sufferynge? * Knowest thou not, that the louynge kyndnesse of God leadeth the to repentaunce?

But thou after thyne harde and impenytent harte, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath, and of the openynge of the ryghteous iudgement of God, * whiche shall rewarde euery mã accordìng to his dedes: namely, prayse and honoure, and vncorruption, vnto them that wyth patience in doynge good, seke euerlastynge lyfe: But vnto thẽ that are contencyous, * and not obedient vnto the treuth, but obey vnryghteousnesse, shal come indignacyon and wrath, trouble, and anguysh vpon all the soules of mẽ that do euell, of the Jewe fyrst, and also of the Greke: But vnto all thẽ that do good, (shall come) prayse and honoure, and peace vnto the Jewe fyrst, & also to the Greke.

** For ther is no respecte of persones before God: Whosoeuer haue synned wythout lawe, shall perysshe also without lawe: and whosoeuer haue synned in the lawe, shalbe iudged by the lawe. * For before God, they are not ryghteous, which heare the lawe: but they that do the lawe, shalbe iustifyed. For yf the Gentyles whiche haue not the lawe, do of nature the thynges conteyned in the law, then they haupnge not the lawe, are a law vnto them selues, in that they shewe that the worde of the lawe is wrytten in theyr hartes, whyle theyr conscience beareth wytnesse vnto them, and also the thoughtes, whiche accuse or excuse them amonge thẽ selues, in the daye * whan God shall iudge the secretes of men by IESVS CHRIST, accordynge to my Gospell. Amẽ

But take hede, * thou arte called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest hys wyll: & for so muche as thou arte enkourmed of ỹ lawe, thou prouoste what is best to do, and presumest to be a leader of the blynde: a lyghte of them that are in darknesse: an enkourmer of the vnwise: a teacher of the symple: whiche haste the ensample of knowlege and of the treuth in the lawe.

Now teachest thou other, and teachest not thy selfe: * Thou preachest that a mã shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. Thou makest thy boast of ỹ law, and thorowe breakynge of the lawe thou dyshonorest God. For thorowe you is the name of God euell spoken of amonge the gentyles, * as it is wrytten.

The circumcysyon verely auayleth, yf thou kepe the lawe, but yf thou breake the lawe, then is thy circumcision become vncircumcysyon. Therfore yf the vncircũcysyon kepe the ryght thynges conteyned in the lawe, shall not hys vncircumcysyon be counted for circumcysyõ? And so, it that of nature is vncyrcumcysyon, and fulfylleth the lawe, shall iudge the, whiche vnder the letter and circumcysyon trangresseth the lawe. For he is not a Jewe whiche is a Jewe outward: nother is that circumcisyon whiche is done outwardly in the flesh: * But he is a Jewe, whiche is hyd wythin. And ‡ the circumcysyon of ỹ hart is the circumcysyon, whiche is done in the spyrete and not in the letter: Who so prayse is not of men, but of God.

The. iii. Chapter.

WHat furtheraunce then haue the Jewes? Or what auaunctageth circumcysyon? Surely very much e. Fyrst * vnto them was committed what God spake: * But where as some of them dyd not beleue thereõ, what then? shulde theyr vnbeleefe make the promesse of God of none effecte? God forbid. Let it rather be

Joh. 3. c. 1 pet. 1 15. a. thus that * god is true ‡, and al men liers
*psa. 50. a Is it is wrytten: * That thou mayest be
iustifyed in thy sayenges, and shuldest ouercome, whan thou art iudged.

But yf it be so, that oure vnrygh teousnesse prayseth the ryghteousnesse of God, what shall we saye? Is god then vnrygh-
treous, that he is angrie therfore (I speake thus after the maner of men) god forbyd. How mpghte god then iudge the worlde? For yf the treuth of god be thorowe my lye the more excellent vnto hys prayse, why shulde I then be iudged yet as a synner? and not rather to do thus: (as we are cuell spoken of, and as some reporte, ỹ we shuld saye) Let vs do euel, that good maye come therof. Whose damnacyon is iuste.

B What saye we then? are we better thē they? No, in no wyse: for we haue proued afore, that both the Iewes and grekes are
Psa. 13. a. and 53. a. all vnder synne. Is it is wrytten: * Ther is none ryghteous, no not one. Ther is none that vnderstondeth, there is none ỹ seketh after god. They are all gone out of they waye, they are altogether become vn profytable: ther is none that doeth good,
Psal. 5. b. no not one. * Theyr throte is an open sepulcre, wyth theyr tunges they haue deceas
psal. 139. a tted, * the poyson of Aspes is vnder their
Rpsal. 9. c. lyppes. ‡ Theyr mouth is full of cursyng
Psa. 10. a and bytternesse. * Theyr fete are swyfte
Rsa. 59. a. to shed bloude. ‡ Destruccyon and wre-
chednes are in theyr wayes, and the waye
Psal. 35. a of peace haue they not knowen. * Ther is no feare of god before theyr eyes.

✣ But we knowe, that what so euer the lawe sayeth, it sayeth it vnto them whiche are vnder the lawe, that euery mouth may be stopped: and that all the worlde maye
Gala. 2. c be better vnto god, * because that by the
Heb. 7. c. dedes of the law no flesh maye be iustifyed in hys syghte. * For by the lawe commeth but the knowlege of synne. But now wy-
thout addynge to of the lawe, is the rygh-
teousnesse whiche availeth before god, de-
clared, haurnge wytnesse of the lawe, and the prophetes: but I speake of the rygh-
teousnesse before god, whiche commeth by the fayth on IESVS CHRIST vnto al, and vpon all them that beleue.

C For here is no difference. For they are all synners, and wante the prayse that god
Esa. 53. c shulde haue of them, * but wythout deser
uynge are they made ryghteous, euen by hys grace, thorow the redempcyon that is done by CHRIST IESV, whom god hath
Exon. 25. c Heb. 5. a set forth for a * Mercyseate thorowe faith

in hys bloude, to shewe the ryghteousnesse which auayleth before hym, in that he for-
geueth the sinnes, which were done before vnder the sufferaunce of god, which he suf-
fered, that at hys tyme he myght shew the ryghteousnesse whiche auayleth before hym: that he onely myght be ryghteous, & the ryghteous maker of hym whiche is of the fayth on IESVS. ✣

Where is now then thy reioycynge? It is excluded. By what lawe? By the law of workes? Nay, but by the lawe of fayth.
Gala. 2. * We holde therfore that a man is iusty-
fyed by fayth, wythout the workes of the lawe. Or is god the god of the Iewes on-
ly? Is he not also the god of the Heythē-
nes verely the god of the Heythen also, for so muche as he is the god onely that iusty
fyeth the cyrcumcysyon whiche is of faith: and the vncyrcumcysyon thorowe fayth. Destroye we then the lawe thorow fayth? god forbyd. But we mayntayne the lawe.

The. iiij. Chapter.

What shall we saye then, that Abraham * our father as per
Gala. 3. taynynge to the flesshe, byd
fynde? This we saye: yf Abra hā were made righteous tho-
rowe workes, then hath he wherin to re-
ioyce, but not before god. But what sayeth
Gene. 15. Gala. 3. Jam. 2. the scrypture? * Abraham beleued god, & that was counted vnto hym for ryghteous-
nesse. Vnto hym that goeth aboute wyth workes, is the rewarde not rekened of fa-
noure, but of duety: Howbeit vnto hym, that goeth not about wyth workes, but be-
leueth on hym that iustifyeth ỹ vngodly, is hys fayth counted for ryghteousnesse. Eue
as Dauid sayeth also, that blessednesse is
Psa. 32. onely that mans, vnto whom god counted ryghteousnesse wythout addyng to of wor-
kes, where he sayeth: * Blessed are they whose vnryghteousnesses are forgeuen, and whose synnes are couered. Blessed is the man, vnto whom the LORDE impu-
teth no synne.

Now this blessednesse goeth it ouer ỹ circumcisyon, or ouer the vncircumcision? We must nedes graunte, that Abrahams fayth was counted vnto hym for ryghte-
ousnesse. How was it then rekened vnto
Gene. 17. hym? In the circumcisyon, or in the vncir-
cumcysyon? Doutles * not in the circum-
Gene. 17. cysyon, but in the vncyrcumcisyon. As for the token of circumcision * he receaued it

for a stale of the ryghteousnesse of fayth, whiche he had yet in the vncircumcysyon, that he shulde be a father of all them that beleue, beyng in the vncyrcumcysion, that it myght be counted vnto them also for ryghteousnesse: and that he myght be a father of cyrcumcision, not only of them that are of the circumcysyon, but of them also that walke in the fotesteppes of the fayth, whiche was in the vncircumcysyon of our father Abraham.

For the promes (that he shulde be the heyre of the worlde) was not made vnto Abraham or to hys sede, thorowe the law, but thorowe the ryghteousnesse of fayth.

* For yf they whiche are of the lawe be heyres, then is fayth vayne, and the promes of none effecte, for so muche as ỹ lawe causeth but wrath. For where ỹ law is not, there is also no transgressiō. Therfor was the promes made thorowe fayth, that it myght come of fauoure, whereby the promes myght be made sure vnto al the sede: not onely vnto hym whiche is of the lawe, but also vnto hym that is of the fayth of Abraham, * whiche is the father of vs al As it is wrytte: * I haue made the a father of many Heythen before God, whom thou hast beleued: whiche quickeneth the dead, and calleth it which is not, that it may be.

And he beleued vpon hope, where nothynge was to hope, that he shulde be a father of many Heythen, accordynge as it was sayde vnto hym: * Euen so shall thy sede be. And he was not faynt in fayth, nother consydred hys owne body, which was dead already, whyle he was almooste an hundreth yeare olde, nother the dead wōbe of Sara. For he douted not in the promes of God thorow vnbeleefe, but was stronge in faith, and gaue god the prayse, and was sure, that loke * what God promyseth, he is able to make it good. And therfore was it reckened vnto hym for ryghteousnesse.

* But thys is not wrytte onely for his sake that it was counted vnto hym, but also for oure sakes: vnto whom it shalbe counted, yf we beleue on hym that rayseth vp oure LORDE IESVS from the death.

* Which was geuen for oure synnes, and rayseth vp for oure ryghteousnesse sake.

The. v. Chapter.

BEcause therfore that we * are iustifyed by fayth, * we haue peace wyth God thorowe our LORDE IESVS CHRIST, by whome also we haue an entraunce in fayth vnto thys grace, wherein we stonde, and * reioyce in the hope of the glorie for to come, whiche God shall geue. Not onely that, but we reioyce also in troubles, for so much as we knowe that * trouble bryngeth patience, patience bryngeth experience, experience bryngeth hope: * As for hope, it letteth vs not come to confusyon, because the loue of God is shed abrode in oure hartes, by ỹ holy goost which is geuen vnto vs. * For whan we were yet weake accordynge to the tyme, CHRIST dyed for vs vngodly. Now dieth ther scarce ony man for the ryghteousnesse sake: Peraduenture for a good mā durst one dye. + * Therfore doth God set forth hys loue toward vs, in ỹ CHRIST dyed for vs, whan we were yet synners: Much more then shal we be saued from wrath by hym: seynge we are now made ryghteous thorowe hys bloude.

For yf we were reconcyled vnto God by the death of hys sonne, whan we were yet enemyes: muche more shall we be saued by hym, nowe that we are reconcyled. Not onely that, but we reioyce also in god thorowe oure LORDE IESVS CHRIST, by whome we haue now receaued the attonement.

Wherfore * as by one man synne entred into the worlde, and death by the meanes of synne: euen so went the death also ouer all men, in so muche as they all haue synned. For synne was in the worlde vnto the lawe: but where no law is, there is not synne regarded. Neuertheles death raygned from Adam vnto Moses, euen ouer them also that synned not with lyke transgression as dyd Adam, which is the ymage of hym that was to come.

But it is not wyth the * gyfte as ỹ the synne: for yf thorowe synne of one many be dead, yet muche more plenteously came the grace and gyfte of God vpō many * by the fauour that belonged vnto one man IESVS CHRIST.

And the gyfte is not onely ouer one synne, as death came thorowe one synne, of one ỹ synned. For the iudgement came of one synne vnto condempnacion, but the gyfte to iustifie from many synnes. For yf by the synne of one death raygned by the meanes of one: muche more shall they whiche receaue the abundaunce of grace & of the gyfte vnto ryghteousnesse, raygne in lyfe by ỹ meanes of one IESV CHRIST. Lykewise then as by the synne of one ton-

Heb. 3.c
Iacob. 1.a
Esai. 57.b
Ephe. 2.a
Colos. 1.a and 2.a
Ioh. 3.c 1. Pet. 1.c 1. Ioh. 4.b
Heb. 9.b
Gene. 3.a
Ioh. 4.b
Ioh. 1.b

dempnacion came on all men, euen so also by the ryghteousnesse of one, came the iustifienge of lyfe vpon al men. For as by the disobedience of one, many became synners, euen so by the obedience of one shall many be made ryghteous.

Galat. 5.c * But the lawe in the meane tyme entred, that synne shulde increase. ✣ Neuertheisse where abundance of synne was, there was yet more plenteousnesse of grace, that lyke as synne had raygned vnto death, euen so myght grace raygne also thorow ryghteousnesse to euerlastynge lyfe, by the meanes of IESVS CHRIST. ✣

Luc. 7.c

The.vi. Chapter.

WHat shall we saye then? Shal we continue in sinne, that ther maye be abundaunce of grace? God forbyd. Howe shall we lyue in sinne, that are dead from it? ✣ * Knowe ye not, ý all we which are baptysed in to IESV CHRIST, are baptysed in to hys death? Therfore are we buryed with hym by baptyme in to death, ý lyke as CHRIST was raysed vp from the dead by the glorye of the father, * euen so we also shulde walke in a newe life. For yf we be grafted with hym vnto lyke death, then shall we be lyke the resurrecyon also: For so muche as we knowe, that oure olde man is crucyfied with hym, that the synfull bodye myghte ceasse, that hence forth we shuld serue synne nomore. * For he ý is dead, is made ryghteous from synne.

Gala. 3.b Colo. 2.b 1.Pet. 3.c

Ephe. 4.c Colo. 3.a Heb. 9.c

1.Pet. 4.a

* But yf we be dead with CHRISTE, we beleue, that we shall lyue also wt hym, and are sure, * that CHRIST raysed from the dead, dyeth nomore: Death shall haue nomore power ouer hym. For as touchinge that he dyed, he dyed concernynge synne once: but as touchynge that he lyueth, he lyueth vnto God. Lykewyse ye also, coũte youre selues to be euen dead concernynge synne, and to lyue vnto God thorow IESVS CHRISTE oure LORDE. ✣ ✣ Let not synne reygne therfore in your mortal body that ye shuld obey vnto the lustes of it. Neither geue ye ouer youre membres vnto synne to be weapenes of vnrighteousnesse but geue ouer youre selues vnto God, as they that of dead are become lyuynge, and youre membres vnto God to be weapens of ryghteousnesse. For synne shal not haue power of you, in so much as ye are not vnder the lawe, but vnder grace.

2 Tim. 2.b Apoc. 6.b

How the? Shal we syn, because we are not vnder ý law, but vnder grace? God forbyd. ✣ * Knowe ye not, ý loke vnto whom ye geue ouer youre selues as seruauntes to obeye, hys seruauntes ye are to whome ye obeye, whether it be of synne vnto death or of obedience vnto ryghteousnesse? But God be thanked, that though ye haue ben the seruauntes of synne, ye are now yet obedient of harte to the ensample of the doctryne, where vnto ye are committed. For now ý ye are made free from synne, ye are become ý seruauntes of ryghteousnesse. ✣

Iud. 2.Pa.

✣ I wyll speake grosly, because of the weaknesse of youre flesh. Lyke as ye haue geuẽ ouer your mẽbres to ý seruyce of vncleanesse, from one wickednesse to another: Euẽ so now also geue ouer your mẽbres to ý seruice of righteousnesse, ý ye maye be holy. For whã ye were ý seruaũtes of syn, ye were lowse from ryghteousnesse. What frute hadde ye at that tyme in those thynges, whereof ye are now ashamed? For the ende of suche thynges is death. But now that ye be free from sinne, and are become the seruauntes of God, ye haue your frute that ye shulde be holy: but the ende is euerlastinge lyfe. * For death is the rewarde of sinne, but the gifte of God is euerlastinge life in CHRISTE IESV oure LORDE. ✣

C

Gen. 2.a Rom. 6.a

The.vii. Chapter. ✣

KNowe ye not brethren (for I speke vnto them that knowe the lawe) how that the lawe hath power vpon a man as longe as he lyueth? * For the woman that is in subiection to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she lowsed from the lawe that concerneth the man. * yf she be now with another man, whyle the mã liueth, she shalbe called a wedlocke breaker. But yf the man be dead, thẽ is she free from the law, so that she is no wedlock breaker, yf she be with another man.

1.Co.7.a

Rom. 6.a

Euen so my brethren, ye also are dead vnto the lawe by the body of CHRIST, that ye shulde be with another (namely with him that is raised vp from the dead) that we shulde bring forth frute vnto God. For whan we were in the flesshe, the synfull lustes (whiche were stered vp by the lawe) were mightie in oure membres to bringe forth frute vnto death. But now are we lowsed from the lawe, and dead vnto it, ý helde vs captiue, so that we shulde serue

in a new conuersacion of the spyete, and not in the olde conuersacyon of the letter.

What shall we saye then? Is the lawe synne? God forbyd: Neuertheles I knewe not syn, but by the lawe. For I had knowen nothynge of luste, yf the lawe had not sayde: * Thou shalt not lust. But then toke synne occasyon at the commaundement, and stered vp in me al maner of lust for wythout the lawe, synne was dead.

As for me, I lyued somtyme, wythout lawe howbeit whan the cõmaudnement came, synne reuyued, but I was dead. And the very same commaundement that was geuen me vnto lyfe, was founde to be vnto me an occasion of death. For synne toke occasyon at the commaundement, and deceaued me, and slewe me by the same commaũdement. * The lawe in dede is holy, and the commaundement holy, iuste and good. Is that then which is good become death vnto me? God forbyd. But syn that it myghte appeare how ỹ it is synne, hath wrought in me death thorow good: that synne myghte be oute of measure synfull by the commaundement. For we knowe that the lawe is spirituall, but I am carnal * solde vnder synne: because I knowe not what I do. For I do not that I wyll, but what I hate, that do I. yf I do now that whiche I wyll not, then graunte I, that the lawe is good.

So then it is not I that do it, but syn that dwelleth in me: for I knowe that in me, (that is, in my * flesshe) ther dwelleth no good thynge. To wyll is present with my, but to perfourme that whiche is good I synde not. For the good that I wyll, do I not: but the euel whiche I wyll not, that do I. yf I do now that I wyll not: then is it not I that do it, but synne that dwelleth in me.

Thus synde I now by the lawe, that whan I wyll do good, euel is present with me. For I delyte in the lawe of God after the inwarde man: but I se another law in my membres, which stryueth agaynst the lawe of my mynde, and taketh me prysoner in the lawe of synne, whiche is in my membres. O wretched man that I am, who shall delyuere me from the body of this death? I thanke God thorowe IESVS CHRISTE oure LORDE.

So then with the mynde I serue the lawe of God, but with the flesshe the lawe of synne,

The.viii.Chapter.

THen is ther now no damnacyon vnto them that are in CHRIST IESV, whiche walke not after the flesshe, but after the spyete. For the lawe of the spyete (that bryngeth lyfe in CHRIST IESV) hath made me * free from the lawe of synne and death. * For what vnpossyble was vnto the lawe (in as muche as it was weake because of ỹ flesshe) that performed God, and sent hys sonne in the symylitude of synfull flesshe, and by * synne damned synne in the flesshe: that the ryghteousnesse requyred of the lawe, myght be fulfylled in vs, whiche walke not after the flesh, but after the spyete. For they that are fleshly, are fleshly minded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is lyfe and peace.

For to be fleshly mynded, is enemyte agaynst God, * syth it is not subdued vnto the lawe of God. For it can not also. As for them that are fleshy, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the spyet of God dwel in you. But who so hath not the spyete of CHRIST ỹ same is not hys. Neuertheles yf CHRIST be in you, then is the body dead because of synne: But the spyete is lyfe for ryghteousnesse sake,

Wherfore yf the spyete of him, that rased vp IESVS from the dead, dwell in you, then shall euen he also that rayled vp CHRIST from the dead, quycke̅ your mortall bodyes, because that hys spirite dwelleth in you. * Therfore bretheren we are now detters, not to the flesshe, to lyue after the flesshe, for yf ye lyue after the flesshe, ye must dye: but yf ye mortifye the dedes of the body thorowe the spyete, ye shall lyue. For whosoeuer are led by the spyete of god are Gods children: * for ye haue not receaued the spyete of bondage to feare ony more, but ye haue receaued the spyete of adopcyon, whereby we crye: Abba, deare father. * The same spyete certifyeth oure spyete, ỹ we are ỹ children of god. yf we be children, the are we heyres also, namely the heires of god, & heires annexed vnto CHRIST yf so be ỹ we suffer together, ỹ we may be also glorifyed together. * * For I suppose, ỹ the afflictions of this tyme, are not worthy of ỹ glory, wich shalbe shewed vpõ vs. * For ỹ feruent longinge of ỹ creature loketh for the appearynge of the children of god, because ỹ creatur is subdued vnto

hanyte agaynst hyr wyll, but for his wyll that subdued her vpon hope. For the creature also shall be fre from the bondage of corruption, vnto the glorious lybertie of the chyldren of God. For we knowe, that
Job.16.c. euery creature groneth, * and trauayleth with vs in payne vnto the same tyme.

Not they onely, but we oure selues also, which haue the fyrst frutes of the spyret, grone within in oure selues for the chyldshyppe, and loke for the delyueraunce of oure body. For we are saued in dede, howbett in hope: * but the hope that is sene, is
Heb.11.a no hope: for how can a man hope for that which he seyth? But yf we hope for that which we se not, then do we thorowe pacience abyde for it.

LYkewise the spyret also helpeth oure weakenesse: for we knowe not what we
Esa.26.c shulde desyre as we oughte: * neuertheles the spyret it selfe maketh intercessyō mightely for vs with vnoutspeakable gro
Jere.17.b nynges. * Howbeit he ỳ searcheth the hart knoweth what the mynde of the spyret is: for he maketh intercessyon for the sayntes accordynge to the pleasure of God.

* But sure we are, that all thynges serue for the best vnto them that loue god: wich are called of purpose. For those whome he knewe before, hath he ordeyned also before that they shulde be lyke fashioned vnto ỳ shape of his sonne, that he might be ỳ fyrst begotten amonge many brethren. As for those whome he hath ordeyned before, thē hath he called also: and whome he hath called, them hath he also made ryghteous: ād whome he hath made ryghteous, thē hath he glorified also.

What shall we saye then vnto these
num.14.a thynges? * yf God be on oure syde, who
Esai.50.b can be agaynst vs? * Which spared not
Gen.22.c his owne sonne, but hath geuen him for vs
Esa.53.c all, how shall he not with him geue vs all
Joh3.3.c thynges also? Who wyll laye ony thynge to the charge of Gods chosen? It is God that maketh ryghteous, who wyll then cōdemne? It is CHRIST that dyed, ye rather whiche is raysed vp agayne: whiche is also on the ryghthande of God, and maketh intercession for vs.

Who wyll separate vs from the loue of God? Trouble? or angyshe? or persecucyon? or honger? or nakednesse? or parell?
Psal.43.c or swearde? As it is wrytten: * For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayn. Neuertheles in all these thinges we ouer

come farre, for his sake that loued vs. For sure I am, that nother death nor lyfe, nother angell, nor rule, nother power, nother thynges present, nother thynges to come, nother heyght, nor loweth, nother ony other creature shalbe able to separate vs from the loue of God, which is in CHRIST IESV oure LORDE.

The.ix.Chapter.

I Saye the trueth in CHRIST, and lye not (wherof my conscience beareth me wytnesse in the holy goost) that I haue greate heuynesse and contynuall sorowe in my harte. * I haue wy- Gen.
shed my selfe to be cursed from CHRIST for my brethren, that are my kynsmen after the flesh, whiche are of Israell: * vnto Gen.
whome pertayneth the chyldshyppe, and Exo.
the glorye, and the conuenaunces and the lawe, and the seruyce of God, and the promises: whose are also the fathers, of whom (after the flesh) commeth CHRIST, which
* is god ouer al, blessed for euer, Amen. Rom.
But I speake not these thinges, as though the worde of God were of none effecte:
* For they are not all Israelytes, whiche Rom.
are of Israell: * nother are they all chil- Gen.
dren, because they are the sede of Abraha: * but in Isaac shall the sede be called vn- Gen.
to the, that is. They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the pro- Gen.
mes: where he sayeth: * About this tyme
wyll I come, and Sara shall haue a son.

How be it it is not so with this onely
but also whan * Rebecca was with child Gen.
by one (namely by our father Isaac) or euer the chyldren were borne, and had done nother good nor bad (that the purpose of god might stonde accordynge to the electyon, not by the deserynge of workes, but by ỳ grace of the caller) it was sayd thus vnto her: The greater shall serue the lesse. As it is wrytten: * Jacob haue I loued, but Gen.
Esau haue I hated.

What shall we saye then? is God then vnrighteous? God forbyd. For he sayeth vnto Moses: * I shew mercy, to who I shew Exo.
mercy: & haue cōpassiō, on whom I haue compassion. So lieth it not then in ony mās wil, or running, but in ỳ mercy of god. For the scrypture sayeth vnto Pharao: * For Exo.
this cause haue I stered the vp, euen to shewe my power on the, ỳ my name might

be declared in all londes. Thus hath he
mercy on whom he wyl: and whom he wil
he hardeneth.

Thou wylt saye then vnto me: why
blameth he vs yet? * For who can resyste
hys wyll? O thou man, who art thou that
disputest with God? Sayeth the worke to
his workman: Why hast thou made me
on this fashion? * Hath not the potter
power, out of one lompe of claye to make
one vessell vnto honoure, and another vn
to dishonoure? Therfore whan God wold
shewe wrath, & to make his power knowē,
he brought forth with greate pacience the
vessels of wrath, whiche are ordeyned to
dampnacyon: that he might declare the ry
ches of his glorie on the vessels of mercy,
which he had prepared vnto glory, whom
he hath called (namely vs) not only of the
Iewes, but also of the Gentyles. As he sa-
yeth also by Osee: * I will call that my
people, whiche is not my people: and my
beloued, whiche is not the beloued. And it
shall come to passe in the place, where it
was sayde vnto them: ye are not my peo-
ple, there shall they be called the chyldrē of
the lyuynge God. But Esay cryed ouer Is
rael: * Though the nombre of the chyl-
dren of Israell be as the sonde of the see,
yet shall ther but a remnaunte be saued.
For there is the worde that fynysheth, and
shorteneth in ryghteousnesse. For a shorte
worde shall God make vpon earth. And
as Esay sayde before: * Excepte ỹ LOR-
DE of Sabbaoth had lefte vs sede: we
shulde haue ben as Sodoma, and lyke vn
to Gomorra.

What shall we saye then? This wyll
we saye: The Heythen which folowed not
ryghteousnesse, haue ouertaken righteous
nesse: but I speake of the ryghteousnesse
that commeth of fayth. Agayne, Israel fo
lowed the lawe of ryghteousnesse, and at-
tayned not vnto the law of ryghteousnesse
Why so? Euen because they sought it not
out of fayth, but as it were out of the de-
seruinge of workes. For they haue stōbled
at the stomblinge stone. As it is written:
* Behold, I lay in Syō a stone to stōble at
& a rocke to be offended at: & whosoeuer be
leueth on him, shal not be confounded.

The.x. Chapter. ✣

BRethren my hartes desyre, & ād
prayer vnto God for Israell
is, that they myght be saued.
For I beare them recorde,
that they are zelous for gods
cause, but not with vnderstondynge. For
they knowe not the ryghteousnesse whiche
auayleth before God, and go aboute to
mayntayne their owne ryghteousnesse: &
thus they are not subdued vnto the rygh-
teousnesse, that is of value before God.
* For CHRIST is the ende of the law, vnto Mat. 5 b
ryghteousnesse for euery one that beleueth
Moses writteth of the rightcousnesse wich Leui. 18.c
commeth of the lawe, * that the man wich & Gala. 3.b
doth the same, shall lyue therin. But the
ryghteousnesse which commeth of fayth, Deu. 30.c
speaketh on this wyse: * Saye not in
thyne harte: Who will go vp in to heauē?
(that is nothynge els thē to fetch CHRIST
downe). Or who wyll go downe in to the
depe? (that is nothynge els then to fetch
vp CHRIST from the dead). But what sa-
yeth the scrypture? The worde is nye the,
euen in thy mouth, & in thyne harte. Thys
is the worde of fayth that we preache.
For yf thou knowlegest IESVS w̄ thy B
mouth ỹ he is the LORD, & beleuest in thyn
harte, that God hath rayled hym vp from
the dead, thou shalt be saued. ✣ For yf
a man beleue frō the harte, he shalbe made
ryghteous: and yf a man knowlege wyth
the mouth, he shalbe saued. * For the scryp Esay. 28.c
ture sayeth: Whosoeuer beleueth on hym,
shall not be confounded.

Here is no difference, nother of ỹ Iewe
nor of ỹ Gentyle. For one is LORDE of all,
which is ryche vnto all that cal vpon hym.
* For whosoeuer shall cal vpon the name Joel. 2.f
of the LORDE shalbe saued. But how Actu. 2.b
shal they call vppon hym, on whome they and. 22.b
beleue not? How shall they beleue on hym
of whome they haue not herde? How shal
they heare wythout a preacher? But how C
shall they preache excepte they be sente?
As it is wrytten: * Howe bewtyfull are Esay. 52.b
the fete of them that preache peace, that
bringe good tydynges? But they are not
all obedient vnto the Gospell. For Esay
sayeth: * LORDE, who beleueth oure Esay. 53.a
preachynge. So then fayth commeth by Rom. 10.c
hearynge, but hearynge commeth by the
worde of God.

But I saye: Haue they not herde? No
doute * their sounde went out in to all Psa. 18.a
londes, and their wordes in to the endes
of the worlde. ✣ But I saye: Hath not Is-
rael knowē? First, Moses sayeth: * I wyll Deu. 32.a
prouoke them to enuye, by them that are
not my people: and by a foolishe nacyō wil
I anger you. Esay after him is bolde, & sa
yeth: * I am found of thē ỹ sought me not, Esay. 65.a
and. 65. a

and haue appeared vnto them, that axed not after me. But vnto Israell he sayeth:
Esa.65.a * All the daye long haue I stretched forth my hãdes vnto a people that beleueth not but speaketh agaynst me.

The. xi. Chapter.

I Saye thẽ: * hath god thrust out his people? God forbyd for I also am an Israelyte, of the sede of Abraham out of the trybe of Ben Jamin. God hathe not thruste out hys people, whom he knewe before. Or wote ye not what the scrypture sayeth of Elyas, how he maketh intercessyon vnto God against Israell, ād
Jere. 31.c
3.Re. 19.c sayeth: * LORDE, they haue slayne thy Prophetes, and dygged downe thyne altares. And I am lefte ouer onely, and they seke my lyfe? But what sayeth the answere of God vnto him? * I haue reserued vnto me seuen thousande men, whiche haue not bowed theyr knee before Baall. Euen so goeth it now at this tyme also with this
3.Re. 19.d
Deu. 9.a. remnaunt after the election of grace. * yf it be done of grace, then is it not of deseruynge: els were garce no grace. But yf it be of deseruynge, then is grace nothynge: els were deseruynge no deseruunge.

B What then? Israell hath not optayned that which he soughte, but the electyō hath optayned it. As for the other, they are
Esa.6.b
Actu.7.g. blynded. As it is wrytten: * God hath geuen them the spyrete of vnquietnesse, eyes that they shuld not se, and eares that they shuld not heare, euen vnto this daye. And
Psa. 86.b Dauid sayeth: * Let theyr table be made a share to take them with all, and an occasyon to fall, and a rewarde vnto them. Let theyr eyes be blynded that they se not, and euer bowe downe theyr backes.

I saye then: Haue they therfore stombled, that they shuld cleane fal to naught? God forbyd: but thorowe they fall is saluacion happened vnto the Heythen, that he myght prouoke them to be zelous after them. For yf theyr fall be the ryches of the worlde, and the mynyshynge of them the ryches of the Heythen: howe muche more shulde it be so, yf theyr fulnes were there?

I speake vnto you Heythē: for in as much
Rom. 1.a
1 Tim. 2.a
2. Tim. 1.b as * I am the Apostle of the Heythen, I will prayse myne office, yf I might prouoke them vnto zele whiche are my flesshe and saue some of them. For yf the losse of them be the reconcylynge of the worlde, what were that els, then as yf lyfe were taken of the dead? yf the begynnynge be holy, then is all the dowe holy: * and yf the
Esa.65. rote be holy, thē are ỹ braūches holy also.

But though some of the braunches C
now be broken, and thou, whan thou wast a wylde olyue tre, arte grafted in amonge them, and made partaker of the rote, and sappe of the * olyue tre, boast not thy self
Jam. 4. agaynst the braunches. yf thou boast thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then, The braunches are broken of, that I myghte be grafted in. Thou sayest well. They are broken of because of theyr vnbeleffe, but thou stondest thorow beleue. * Be not thou hye mynded, but
Esa. 7. feare, seynge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse, and rygorousnesse of God: on them whiche fell, rygorousnesse: but toward the, kindnesse, yf thou continue in the kyndnesse.
Els shalt thou be hewen of: * and they, yf
2.Co.11. they byde not styl in vnbeleffe, shalbe grafted in agayne. For God is of power to grafte them in agayne. For yf thou be cut out of the naturall wylde olyue tre, and grafted (contrary to nature) in the good olyue tre, how muche more shall they that are natural, be grafted in theyr own olyue tre agayne?

I wolde not that thys secrete shulde D
be hyd from you brethren (lest ye shulde be wyse in youre owne conceates) that partly blyndnesse is happened vnto Israel, * vn
Luc. 21. longe tyll the fulnesse of the Heythen be come in. And so all Israell shalbe saued.
Esa. 59. As it is wrytten: * There shall come out
Esa. 27. of Syon he that doth delyuer, and shall turne awaye vngodlinesse from Jacob.
And this is my couenaunt with them, whan I shall take awaye their sinnes. As concerninge the Gospell, I holde them as enemies for youre sakes: but as touchynge the election, I loue them for the fathers sakes.

For verely the giftes and callynge of God are suche, that it can not repente hym of them. For like wise as ye also in time past haue not beleued, but now haue optayned mercy thorow their vnbeleffe: Euen so now haue they not beleued on the mercy whiche is happened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleffe, ỹ he myght haue mercy on all.

O the depenesse of the ryches, both

of the wysdome and knowlege of God
How incomprehensyble are hys iudgementes, and hys wayes vnsearcheable:
For who hath knowne the mynde of the LORDE Or who hath ben hys counsell geuer: Or who hath geuen hym ought afore hande, that he myght be recompensed agayne: * For of hym, and thorowe hym, and in hym are all thynges. * To him be prayse for euer Amen.

The. xii. Chapter. *

I Beseke you brethren by ỹ mercyfulnesse of god, that ye geue ouer youre bodyes for a *sacrifyce, that is quycke, holy, and acceptable vnto God, whiche is youre reasonable seruynge of God. And fashion not your selues lyke vnto thys worlde, but be chaunged thorowe the renewenge of youre mind, that ye may proue, * what thynge that good, that acceptable, and perfecte wyll of God is. For I saye thorowe the grace that is geuẽ me, vnto euery man amonge you: that noman esteme of hymselfe more, then it becometh hym to esteme: * but that he dyscretely iudge of himselfe, accordynge as god hath dealte vnto euery man the measure of fayth. * For lyke as we haue many membres in one body, but al the membres haue not one maner of operacion: Euen so we beynge many, are one body in CHRIST, & * But amonge oure selues euery one is the membre of another, and haue dyuers gyftes, accordynge to the grace that is geuen vnto vs. * yf ony man haue the gift of Prophecyenge let it be accordynge to the fayth.

* Let hym that hath an office, wayte vpon the office: let him that teacheth, take hede to the doctryne: Let hym ỹ exhorteth, geue attendaunce to the exhortacion. * If ony man geueth, let hym geue with syngleneſſe. * Let hym that ruleth, be dylygent. * If ony man shewe mercy, let hym do it with chearfulnesse, let loue be without dissimulacyon. * Hate that which is euell: Cleue vnto that whiche is good. Be kynd one to another with brotherly loue. * In geuynge honoure go one before another. * Be not slouthfull in the busynes that ye haue in hande: Be feruent in the spyrete, seruing the LORD. Reioyce in hope, Be patient in trouble, Continue in prayer. Destrybute vnto the necessytes of the sayntes. * Be gladde to harborowe. Blesse them that persecute you. Blesse and curse not. Be mery with them that are mery, & wepe wyth them that wepe.

*Be of one mynde amonge youre selues. & * Be not proude in youre owne conceates, but make youre selues equall to them of the lower sorte. Be not wyse in youre owne opynyons. * Recompence vn to noman euell for euell. & Prouyde hone ste afore hande towarde euery man. If it be possyble (as muche as in you is) haue peace with all men.

Dearly beloued, auenge not youre selues, but geue rowme vnto the wrath of God. For it is wrytten: * Vengeaunce is myne, & I wyll rewarde, sayeth the LORDE Therfore * If thyne enemye honger, fede hym. If the thyrst, geue hym drynke. For in so doynge thou shalt heape coles of fyre vpon hys heade. Be not ouercome w euel, but ouercome thou euell with good, &

The. xiii. Chapter. *

LEt euery soule submytte hym selfe to the authorite of the hyer powers. * For ther is no power but of God. The powers that be, are ordeyned of God, so that whosoeuer resysteth ỹ power, resysteth the ordinaunce of God. And they that resyste, shall receaue to them selues damnacion. For rulers are not to be feared for good workes, but of euell. yf thou wylt be without feare of the power, do well then, and thou shalt haue prayse of the same: for he is the mynister of God for thy wealth. But yf thou do euel, then feare, for he beareth not the swearde for naught. For he is the mynyster of God, a taker of vengeaunce, to punyshe hym that doth euell. Wherfore ye muste nedes obey, not onely for punyshment, but also because of conscience. For thys cause muste ye geue trybute also. For they are gods ministers, whiche mayntayne the same defence. &

* Geue to euery mã therfore his dewe tye, trybute, to whom trybute belongeth: costume, to whom costume is due: feare, to whom feare belongeth: honoure to whom honoure pertayneth. & Owe nothynge to ony man, but to loue one another. * For he that loueth another, hath fulfylled the lawe. For where it is sayde: * Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnesse: thou shalt not lust: & yf ther

be ony other commaundement, it is comprehended in thys worde: * Thou shalt
Leui. 19.c Mat. 22.b Gal.5.b.Ro.13.a loue thy neghbour as the self. Loue doth hys neghboure no euell. Therfore is loue the fulfyllynge of the lawe.

* And for so muche as we knowe this,
1.Tes.5.a namely the tyme, * that the houre is now for vs to ryse from slepe. (For now is oure saluacion neater, than whan we beleued, the nyght is past, but ꝑ daye is come nye.)
Colos.3.a * Let vs therfore cast awaye the workes of darknesse, and put on the armoure of lyghte. Let vs walke honestly as in the
Luce.21.b 1 Cor.6.b Ephe.5.a * Iac.3.c daye, * not in excesse of eatynge and dronkenesse, * not in chamburynge and wantonnesse, * not in strife and enuyenge: but
Galat.5.c 2.Pet.2.b put ye on ꝑ LORDE IESVS CHRIST, * And make not prouysyon for the flesh, to fulfyll the lustes of it.

The.xiiii.Chapter.

A Hym that is weake in ꝑ fayth, receaue vnto you, and trouble not the consciences. One beleueth ꝑ he maye eate al thyng: but he ꝑ is weake eateth herbes. Let not hym that eateth, despyse hym that eateth not: and let not hym which eateth not, iudge hym that eateth: for God hath receaued hym.

Iaco.4.b * Who art thou, that iudgest another mans seruaunt? He standeth or falleth vnto hys LORDE: ye he maye wel stonde, for God is able to make hym stond. Some man putteth difference betwene daye, and daye, but another man counteth all dayes
Colo.2.c alyke. * Let euery mā be sure of hys meanynge. He that putteth dyfference in the daye, doth it vnto the LORDE, and he that putteth no dyfference in the daye, doth it vnto the LORDE also. He that eateth, eateth vnto the LORDE, for he geueth God thankes: and he that eateth not, eateth not vnto the LORD, and geueth god thankes. For none of vs lyueth to hymselfe and none dyeth to hymselfe. If we lyue, we lyue vnto the LORD: ꝑ we dye, we dye vnto the LORD. Therfore, whether we lyue or dye, we are the LORDES.

B For therto dyed CHRIST, and rose agayne, and reuyued, that he myght be
Actu.2.b Phil.2.a * LORD both of dead and quycke. But why iudgest thou thy brother? Or thou other, why despysest thou thy brother?
Gala.6.a * We shall all be brought before the iudgement seate of CHRIST. For it is wrytten
Esa.45.c * As truely as I lyue, (sayeth the LORD) all knees shall bowe vnto me, and all tonges shall knowlege vnto God. * Thus
Rom.14.c shall euery one of vs geue accomptes for
Luc.16.c hymself vnto God. Let vs not therfore iudge one another ony more. But iudge thys rather, that noman put a stomblynge blocke or an occasyon to fall in hys brothers waye. * I knowe, and am full certeyned
1.Cor.8.c in the LORD IESV, that ther is nothing commune of it selfe: but vnto hym that iudgeth it to be commune to hym is it commune. But yf thy brother be greued ouer thy meate, then walkest thou not now in charite. Destroye not wyth thy meate, hym for whome CHRIST dyed.

Se therfore that youre treasure be not
Rom.12.c euell spoken of. For the kyngdome of god is not meate nor drynke, but ryghteousnesse, and peace, and ioye in ꝑ holy goost. He that in these thynges serueth CHRIST, pleaseth God, and is commended of men. Let vs therfore folowe these thinges, whych make for peace: and thynges wherwith one maye edifye another. Destroye not the worke of God for meates sake.
Rom.14.c * All thynges truely are cleane, but it is euell for that man, whiche eateth vnto hurte of hys conscience. * It is muche better ꝑ
1.Cor.8.c thou eate no flesche, and drynke no wyne, nor ony thynge, wherby thy brother stombleth or falleth, or is made weake. Hast thou fayth, haue it with thy selfe before God. Happy is he, that condempneth not hymselfe in that thinge which he alloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of fayth: For * what soeuer is not of fayth,
Rom.14.c the same is synne.

The.xv.Chapter.

WE that are stronge * ought
Gala.6.c to beare the frayltie of them whiche are weake, and not to stonde in oure owne conceites. Let euery one of vs order hymselfe so, that he please hys neghboure vnto hys welth, and edifieng. For CHRIST pleased not hymselfe, but as it is wrytten:
Psal.69.b * The rebukes of them whiche rebuked the, are fallen vpon me. + * Whatsoeuer
Rom.4.b thynges are wrytten afore tyme, are wrytten for oure learnynge, that we thorow ꝑ
Psal.119.b cience and * comforte of the scryptures, myght haue hope. The God of patyence, and consolacyon graunte you to be lyke mynded one to another accordynge vnto IESV CHRIST, that ye beyng of one mynd maye with one mouth prayse God the fa-

ther of oure LORDE IESV CHRISTE.
Wherfore receaue ye one another, as CHRIST hath receaued you to the prayse of God. But I saye, that CHRIST IESVS was a minister of the circumcision for the truth of God, to confyrme the promyses made vnto the fathers, and that the Heythen myght prayse God because of mercy, as it is wrytten: * For this cause wyll I prayse the amonge the Gentyles, & synge vnto thy name. And agayne he sayeth: * Reioyce ye Heythen with hys people. And agayne: * Prayse the LORDE all ye Gentyles, and laude hym all ye nacyons. And agayne Esay sayeth: * There shalbe ỳ rote of Jesse and he that shall ryse to rule the gentyles, in hym shall the gentyles trust. The god of hope fyl you with al ioye and peace in belyuynge, that ye maye be plenteous in hope thorowe the power of the holy goost.

+ I my selfe am full certifyed of you (my brethren) that ye youre selues are full of goodnesse, fylled with all knowlege, so that ye are able to exhorte one another. Nethelesse (brethrē) I haue somwhat more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace ỳ is geuen me of god, that I shulde be a myster of IESV CHRIST amonge the Heythen, to declare the gospell of god, that the Heythen myght be an acceptable offering vnto god, sanctifyed by the holy goost. Therfore maye I boast my selfe thorowe IESV CHRIST, that I myght wyth thynges pertaynynge vnto god. + For I durst not speake oughte except CHRIST had * wroughte the same by me, to make the Heythen obedient thorow worde and dede thorowe the power of tokens and wōders and thorow the power of the spyrite of god, so that from Jerusalem, and rounde about vnto Illyricon, I haue fylled all with the gospell of CHRIST. So haue I enforced my selfe to preache the gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacyon, but as it is wrytten: * To whome he was not spoken of, they shall se: and they that haue not herde, shall vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to com vnto you. But now syth I haue no more place in these contrees, hauynge yet a desyre many yeares sence to come vn to you, whan I shall take my yourney in to Spayne: I wyl come to you: for I trust that I shall passe that waye, and se you, & to be brought on my way thytherwarde by you: but so, that I fyrst refresh my selfe a lytle with you.

But now go I to Jerusalem, to mynyster vnto the sayntes: For they of Macedonia and Achaia haue wyllyngly prepared a comune * collectyon together, for the poore sayntes at Jerusalē. They haue done it wyllyngly, and they are detters are they. + For yf the Heythen be made partakers of their spirituall thinges, their dutye is to mynyster vnto them in bodely thynges. Now whan I haue perfourmed this, and haue brought them thys frute sealed, I wyl take my iourney by you into Spayn. But I am sure whan I come vnto you, that I shall come with the full blessyng of the Gospell of Christ.

I beseke you brethren thorowe oure LORDE IESV CHRIST, and thorow the loue of the spyrite, that ye helpe me in my busynes with youre prayers vnto god for me, that I maye be delyuered from the vnbeleuers in Jewry, and that this my seruice which I do to Jerusalem, maye be accepted of the sayntes, that I maye come vnto you with ioye by the wyl of god, and refreshe my selfe with you. * The God of peace be with you all. Amen.

D

Actu. 11. 8
1 Cor. 16. a
2 Cor. 8. a
and 9. a
1 Cor. 9. b
Gala. 6. a

1 Co. 14. a

The.xvi.Chapter.

I Commende vnto you Phebe oure syster, whiche is a mynyster of the congregacyon of Cenchrea, that ye receaue her in the LORDE, as it becōmeth the sayntes, and that ye helpe her in what so euer busynesse she hath nede of you. For she hath succoured many, and myne owne selfe also.

Grete Prisca and * Aquyla my helpers in Christe IESV, whiche for my lyfe haue layed downe their owne neckes: vnto whome not I only geue thankes, but all the congregacions of the Heythē. Grete the congregacyon also in their house. Salute Epenetos my beloued which is the fyrste frute amonge them of Achaia in Christ. Grete mary which hath bestowed much laboure on vs. Salute Andronicus and Junia my cosens, and felowe prysoners, whiche are awncient Apostles, and were before me in Christ. Grete Amplias my beloued in the LORD. Salute Urbā our helper in Christ & Stachis my beloued. Salute Apelles approued in Christe. Salute them ỳ are of Aristobolus housholde

Actu. 18. a
2. Ti. 4. c

Saulte Herodion my kynsman. Grete the whiche are of Narcissus housholde in the LORDE. Salute Tryphena and Tryphosa, which haue laboured in the LORDE. Salute my beloued Persida, whiche hath laboured muche in the LORDE. Salute Rufus the chosen in the LORDE: and his mother, and myne. Grete Asyncrytus Phlegon, Herman, Patrobas, Hermen, and the brethren with them. Salute Philologus, and Julia, Nerius and his syster, and Olympa, and all the sayntes with them.

2.Cor.13.c * Salute one another with an holy kysse. The congregacios of CHRIST salute you.

Colos.2.b Tit.3.b * I beseke you brethren, marke them which cause diuysion, and geue occasyons of euell, contrarye to the doctryne which ye haue learned, and auoyde them. For they that are suche, serue not the LORDE

Phil.3.c IESV CHRIST, * but their owne belye: and thorow swete preachynges and flatteryng wordes, they deceaue the hartes of the innocentes. For your obedience is published amonge al me, therfore am I glad of you.

C * But yet I wolde haue you wyse in

Mat.10.b that which is good, & symple in euel. The God of peace treade Sathan vnder your fete shortly. The grace of oure LORDE IESVS CHRIST be with you. * Tymo-

Actu.16.a Phili.2.b thеus my helper, and ‡ Lucius, and * Ja-

‡ Act.13.a * Act 17.a son, ‡ Sopater my kynsmen salute you.

‡ Act.20.a I Tertius which haue written this epistle in the LORDE, salute you, * Gaius

1.Cor.1.a myne host and the host of the hole congregacion saluteth you. Erastus ỹ chamberlayn of ỹ cite saluteth you, and Quartus a brother saluteth you. The grace of our LORDE IESV CHRIST be with you al, Amē.

To hym that is of power to stablyshe you, acc ordynge to my Gospell and preachynge of IESV CHRIST, wherby is vttered the mysterye which hath ben kepte secrete sence the worlde began, but now is opened, and shewed by the scryptures of ỹ Prophetes, at the commaundement of the euerlastynge God, to set vp the obedience of the fayth amonge all

Rom.11.d Heithen: * to the same god whiche is alone wyse, be prayse thorowe IESVS CHRIST for euer, Amen.

To the Romayns.

C Sent from Corinthū by Phebe: wich was a mynystre of the congregacyon of Cenchrea.

Corinthians.i.

The fyrst Epistle

of the Apostle Saynt Paull to the Corynthyans.

The summe of thys Epistle.

Chap. i The commendeth the Corinthians/ exhorteth them to be of one mynde/ and rebuketh the diuision that was amonge them worldly wysdome is foolishnes before God: yee ther is no wysdome but in the despysed crosse of Christ.

Chap. ii It is not eloquence and glorious paynted wordes of worldly wysdome/ that can edifie and cōuerte soules vnto Christ/ but the playne wordes of the scrypture/ for they make mencio of him and his crosse.

Chap. iii Paul rebuketh the sectes & authores therof. Christ is ỹ foūdacio of his church. Noman ought to reioyce in mē but in god.

Chap. iiii The preachers are but ministers. Judgement belōgeth onely vnto God.

Chap. v After what maner Paul curseth ỹ man: that had cōmitted fornicacio with his mother in lawe.

Chap. vi He rebuketh them for goynge to lawe together before the heythen/ and reprooueth vnclennesse.

Chap. vii Of mariage/ virginite and wyddowheade.

Chap. viii He rebuketh them that vse their lyberte to the slaūder of other: and sheweth how men ought to behaue them towarde such as be weake.

Chap. ix Loue forbeareth the thinge that she maye do by the lawe. He exhorteth them to runne on forth in the course ỹ they haue begōne.

Chap. x He fraieth them with the ensamples of the olde Testament/ and exhorteth them to a godly cōuersacio.

Chap. xi He rebuketh them for the abuse & mislordre that they had about the Sacrament of the body and bloude of Christ/ and bringeth them agayne to the fyrst institucio

Chap. xii The diuersyte of the gyftes of the holy goost/ geuen to the cōforte and edifyenge one another: as the membres of a mans body serue one another.

Chap. xiii The natures & condicions of loue.

Chap. xiiii Paul sheweth that the gyft of prophecie/ interpretynge/ or preachynge/ excelleth the gyft of tunges/ and how they ought both to be vsed.

Chap. xv The resurrection of dead.

Chap. xvi He putteth them in remembraūce of the gatherynge for the poore Christen at Jerusalem: and cōcludeth hys epistle with the salutacyōs of certayne louynge brether.

The fyrst Epistle

of the Apostle. S. Paull to the Corinthians.

The.fyrst.Chapter.

PAull, called to be an Apostle of IESVS CHRIST thorowe the wyl of God, & brother * Sosthenes, vnto the congregacion of God whiche is at Corinthū, to them that are * sanctifyed in CHRIST IESV, saynctes by callynge, with al them that call vpon the name of oure LORDE IESVS CHRISTE, in euery place both of theyrs and ours, * Grace be with you and peace from God oure father, and from the LORDE IESVS CHRIST.

* I thanke my God alwayes on your behalfe, for the fauoure of God whiche is geuen you in IESVS CHRIST, ✠ in all poyntes ye are made ryche by hym, in euery worde, and in all maner of knowlege (euen as the preachynge of CHRIST is confyrmed in you) so that ye wante nothynge in ony gyfte, and wayte but for the appearynge of oure LORDE IESVS CHRISTE: which shall strengthen you also vnto ✠ ende, that ye maye be blameles in the daye of oure LORDE IESVS CHRISTE. ✠ * For God is faythfull, by whome ye are called vnto the felowshyppe of hys sonne IESVS CHRIST oure LORDE.

But I beseke you brethren thorow the the name of oure LORDE IESVS CHRIST * that ye all speake one thynge, & let ther be no dissensyon amonge you, but that ye be perfecte in one meaninge. For it is shewed me (my brethren) of you, by them which are of the housholde of Cloes, that ther is stryfe amonge you. I speake of that, wich euery one of you sayeth: I holde of Paull: Another, I holde of * Apollo. The thyrd I holde of Cephas. The fourth, I hold of

CHRIST. Is CHRIST then deuyded in partes? Was Paull crucifyed for you? Or were ye baptysed in the name of Paul? I thanke God that I haue baptysed none of you, but * Crispus and Gayus: lest ony shulde saye, that I in myne owne name had baptysed. I baptysed also the housholde * of Stephana. Farthermor knowe I not whether I baptised ony other. For CHRIST sent me not to baptyse, but to preache the Gospell, not with wysdome of wordes, lest the crosse of CHRIST shulde haue bene made of none effecte.

For the worde of the crosse is foolyshnesse to them that perysshe * but vnto vs, whiche are saued, it is the power of God. For it is wrytten * I wyll destroye ✠ wysdome of the wyse, and wyll caste away the vnderstondynge of the prudent.

* Where are the wyse? Where are the Scribes? Where are the disputers of this worlde? Hath not god made the wysdome of this worlde foolishnesse? For in so much as the world by the wisdome therof knew not god in his wisdome, it pleased god thorowe foolysh preachynge, to saue them that beleue. For * the Iewes requyre tokens, and the Grekes are after wysdome. But we preache CHRIST the Crucified: to the Iewes an occasyon of fallinge, and vnto the Grekes foolyshnesse. But vnto them that are called (both Iewes and Grekes) we preache CHRIST the power of god, and * the wysdome of god.

For the foolyshnesse of god is wyser [illegible] and weaknesse of god is stroger then men. ✠ Brethren, loke on your calling How we ✠ * not many wyse men after ✠ flesh not many myghty, not many of hyghe degre are called: but that foolysh is before ✠ world hath god chosē, ✠ he myght confounde the wise: And that weake is before ✠ world hath god chosen, that he myght confounde the myghtie. And the vyle and despysed before the worlde hath god chosen, * yee, and that whiche is nothynge, that he myght destroye, that whiche is ought, that no flesh shulde reioyce in his presence. Of the same are ye also in CHRIST IESV, which of god is made vnto vs * wysdome & righteousnesse * sanctifyenge and redemption: accordynge as it is wrytten. * He that reioyceth, shulde reioyce in the LORDE. ✠

The.ii.Chapter.

1 AND I brethren, whan I came vnto you, I came not with hygh wordes or hyghe wysdome to shewe vnto you the preaching of CHRIST. For I shewed not forth my selfe amonge you þ I knewe ony thynge, saue onely IESVS CHRIST. euen the same that was crucifyed. And I was in weakneſſe, and in feare, & in muche
1.Cor.1.8 tremblynge: * and my worde and my preachynge was not with entiſynge wordes of mans wysedome, but in shewynge of the spirite and of power: that youre faith shuld not stonde in the wysedome of men, but in the power of God.

That we speake of, is wysedome amonge them that are perfecte: not the wysedome of this world, nother of the rulers
1.Cor.15.c of this worlde * whiche go to nought but we speake of the wysedome of God which is in secrete and lyeth hyd: which God ordeyned before the worlde vnto oure glory,
Mat.11.c * whiche none of the rulers of this worlde
2 Joh.15.c knewe. * For yf they had knowen it, they
and.16.a had not crucifyed the LORDE of glorye,
Deut.13.c but as it is wrytten: * The eye hath not
Esa.64.a sene, and the eare hath not herde, nother hath it entred in to the harte of man, that God hath prepared for them that loue hym.

2 But god hath opened it vnto vs by
Rom.8.c. hys spirite. * For the spirite searcheth out all thynges. yee euen the depenesse of the godheade. For what man knoweth what is in man, saue the spirite of man which is in hym? Euen so noman knoweth what is in god, saue the spirite of god. As for vs, we haue not receaued the spirite of this worlde but the spirite whiche commeth of god, so that we can knowe what is geuen vs of god: which we also speake, not with conynge wordes of mans wysdome, but with the conynge wordes of the holy goost, and iudge spirituall matters spiritually. Howbeit the naturall man perceaueth nothynge of the spirite of god. It is foolyshnesse vnto hym, and he can not perceaue it: for it muste be spyrytually discerned. * But he that is spirituall, discusseth all thynges, and he is iudged of no-
Prou.28.a man. * For who hath knowen the mynde
Deut.9.b of the LORDE? Or who shall enfourme hym? But we haue the mynde of CHRIST.

The.iii.Chapter.

AND I brethren, coulde not I speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ
* I gaue you milke to drinke
Heb.5.c and not meate, for ye myght not the away withall, nother maye ye yet euen nowe,
Gala.5.c in so muche as ye are yet fleshly. * For seynge ther is enuyenge, stryfe, and diſsencyon amonge you, are ye not fleshly, and walke after the maner of men? For whan one saieth: * I holde of Paull: Another
1.Cor.1.a I hold of Apollo, are ye not fleshly then? What is Paull? what is Appollo: Euen mynysters are they, by whome ye are come to the beleke, and that accordyng as the LORD hath geuen vnto euery mã. I haue planted, Apollo hath watered,
1.Cor.3.c * but god hath geuen the increace. So
Gala.2.c then nother is he that planteth ony thing, nother he that watereth, but god whiche geueth the increace. As for hym that planteth, and he that watereth, the one is as the other: but yet shall euery one receaue hys rewarde accordynge to hys labour. For we are Gods labourers, ye are Gods husbandrye, * ye are Gods buyldynge.

Accordynge to the grace of god which
Gala.2.a is geuen to me, as a wyse buylder haue I layed the fundacion, but another buyldeth theron. yet let euery man take hede, how he buyldeth theron * For other fun-
Apoc.21.a dacion can noman laye, then that whiche is layed, the whiche is IESVS Christ. But yf ony man buylde vpon this fundacion gold, syluer, precyous stones, tymber, haye stubble, euery mans worke shalbe shewed.
Esa.31.a * For the daye of the LORD shall declare it, whiche shalbe shewed with fyre: and the
1.Pet.1.a and.4.b * fyre shall trye euery mans worke what it is. yf ony mans worke that he hath buylded theron abyde, he shall receaue a rewarde: yf ony mans worke burne, he shall suffre losse: but he shalbe saued hym-selfe: neuertheleſſe as thorowe fyre.

** Knowe ye not that ye are the tem-
1.Cor.6.b ple of God, and that the spirite of god dwelleth in you? yf ony man defyle the temple of God, hym shal he destroye. For the temple of God is holy, whiche ye are, * Let
Psal.1 noman deceaue hymselfe. yf ony man thynke himselfe wyse amonge you, let him
Rom.12.a become a foole in thys worlde, that he maye be wyse. * For the wysedome of thys worlde is foolyshnesse with God. For it is
Job.5.a wrytten: * He cõpasseth þ wyse in their craftynes. And agayn: * The LORD knoweth
Psal.94.a

the thoughtes of the wyse, that they are vayne. Therfore let noman reioice in men for all is yours, whether it be Paull, or Apollo, whether it be Cephas or the worlde: whether it be lyfe or deeth: whether it be present or for to come. All is yours, but ye are CHRISTES, and CHRIST is Gods.

The.iiii. Chapter.

LEt euery man thys wyse esteme vs, euen for the * mynysters of CHRIST, and stewardes of the * secretes of God. Now is ther nomore requyred of the stewardes, then þ they be found * faythfull. It is but a small thynge vnto me, that I shulde be iudged of you, or of mans daye, nother iudge I myne owne selfe. I knowe nought by my selfe, * yet am I not therby iustifyed. It is the LORD that iudgeth me. Therfore iudge ye nothynge before the tyme, vntyll the LORD come, whiche shall bringe it to lyght that is hyd in darknesse, and open the councels of the hartes, and the shal euery one haue prayse of God.

These thynges brethren haue I descryued in myne owne person, and in Apollos for youre sakes, that ye myghte learne by vs, that noman counte hygher of hymself then aboue is writen, that one be not puft vp agaynste another for ony mans cause. For who preferreth the? * What hast thou that thou haste not receaued? yf thou hast receaued it, why makest thou the thy boast, as though thou haddest not receaued it? Now ye are full, now ye are made riche, ye raygne wythout vs, and wolde God ye dyd raygne, that we might raygne with you.

Me thynketh that God hath sette forth vs Apostles for the lowest of all, * euē as thoe that are appoynted to death. For we are a gasynge stocke to the worlde, and to the angels, and vnto men. We are fooles for CHRISTES sake, but ye are wyse in CHRIST: We weake, but ye stronge: ye honorable, but we despysed. Euen vnto thys houre we honger and thyrst, and are naked and are buffeted with fystes, and haue no certayne dwellynge place, * and laboure and worke with oure owne handes. We are reuyled, * and yet we blesse we are persecuted, and suffre it. We are euell spoken of, & we praye: We are become as it were the very outsweppynges of the worlde, yee the offscowryng of al men vnto this tyme.

I wryte not thys to shame you, but as my deare chyldren I warne you. For though ye haue ten thousād instructours in CHRISTE, yet haue ye not many fathers For I haue * begotten you in CHRIST IESV thorowe the Gospell. Wherfore I exhorte you, * be ye my folowers. For this cause haue I sent vnto you Tymotheus (whiche is my deare sonne, and faythfull in the LORDE) that he maye put you in remembraunce of my wayes, whiche are in CHRIST, euen as I teach euery where in al congregacyons. Some are puft vp as though I wold come nomore at you. But I wyll come to you shortely. (* yf the LORDE wyll) and wyll knowe, not the wordes of them that are puft vp, but the power. For the kyngdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with the rod, or with loue and the spirite of meekenesse.

The.v. Chapter.

IT is comen to a commune reporte that ther is whordome amōg you, and suche whordome, as is not once named among the Heythen * that one shuld haue hys fathers wyfe. And ye are puft vp, and haue not rather sorowed, that he whiche hath done thys dede, myght be put from amonge you. * For I verely as absent in body, but present in spyrite, haue determyned already as though I were present (to condemnynge hym that hath done thys dede) in the name of oure LORDE IESVS CHRIST, whan ye are gathered together with my spyrite, and with the power of our LORDE IESVS CHRISTE, * to deliuer hym vnto Sathan for the destruccion of the flesh, that the spyrite maye be saued in the daye of the LORDE IESV.

Youre reioycyng is not good. * Knowe ye not that a litle leuen sowreth the whole lompe of dowe? Pourge out therfore the olde leuen, that ye maye be newe dowe lyke as ye are swete breed. For we also haue an * Easter lambe, whiche is CHRIST that is offered for vs. Wherfore let vs kepe Easter, not in the olde leuen, nor in the leuē of malicyousnesse, and wyckednesse, but in the swete breade of purenesse, and of the treuth.

I wrote vnto you in the Epistle * þ ye shulde haue nothynge to do with whoremongers, and that mente I not all of the whoremongers of thys worlde, other of the

couetous, oz of extozcioners, oz of the that
wozshyppe ymages, foz then muste ye ne-
2. Tes.3.a des haue gone out of the wozlde. * But
now haue I wzytten vnto you, ꝑ ye shulde
haue nothynge to do with them: Namely
yf ther be ony man that is called a bzo-
ther, and is an whozemõger, oz couetous,
oz a wozshyppere of ymages, other a tayler,
Jerr.16.a oz a dzonkarde, oz extozcioner: * whith
Dani.1.b suche shall ye not eate. Foz what haue I to
do to iudge them that are wythout? Do ye
not iudge them that are within? As foz the
that are without, God shall iudge them.
Deu.13.a * Put awaye from you hym that is euell.

The.vi.Chapter.

I Dowdare one of you haupnge
busynesse with another, go
to lawe before the vnrighte-
ous, and not before the sayn-
Mat.12.b tes? * Do ye not know that ꝑ
and.19.d sayntes shall iudge the wozlde? yf ꝑ wozld
then shalbe iudged of you, are ye not good
ynough to iudge small matters? Know ye
not that we shall iudge the angels? howe
muche moze thynges that pertayne to the
tempozall lyfe? Therfoze yf ye haue iudge
mentes of tempozall matters, take them ꝑ
are despysed in the congregacyon, and set
the to be iudges. This I saye to youre
shame. Is ther vtterly no wyse man a-
monge you? What not one at all, that
can iudge betwene bzother and bzother?
but one bzother goeth to lawe with ano-
ther, and that before the vnbelceuers?

B Now therfoze is ther vtterly a faute
amonge you, that ye go to lawe one with
Math.5.e another. * Why do ye not rather suffre
wzonge? Why suffre ye not youre selues
rather to be defrauded? but ye your selues
do wzonge and defraude, and that euẽ the
bzethzen. Knowe ye not that the vnrygh-
teous shall not inhereth the kyngdome of
Gala.5.c god? Be not deceaued. * Nother whozemõ-
Epha.5.a gers, noz wozshyppers of ymages, noz bze
akers of wedlocke, noz weakliges, nother
abusers of them selues wyth makynde,
noz theues, nother the couetous, noz
dzonkardes, noz cursed speakers, noz extoz
cioners shall inhereth the kyngdome of
God. And such haue some of you bene, but
ye are washed, ye are sanctifyed, ye are ma
de ryghteous by the name of the LORD
IESVS, and by the spzete of oure God.

C I maye do all thynges, but * all thyn
Eccli.37.b ges are not pzofytable. I maye do al thyn
1.Co.10.c ges, but I wyl be bzoughte vnder nomãs
power. Meates are ozdeyned foz the bely,

and the bely foz meates. But God shall de
stroye both it and them. The body belon-
geth not vnto whozdome, but vnto the
LORDE, and the LORDE vnto the body
*God hath rayled vp the LORDE, and shal Gen.1
rayse vs vp also by hys power. * Knowe
ye not that youre bodyes are the membzes
of CHRIST? Shall I now take ꝑ mem
bzes of CHRISTE, and make them the
membzes of an harlot? God forbyd. Oz
ye not knowe, ꝑ he which cleueth to an har
lot, is one body? Foz they shalbe two (* sa- Gen.2
yeth he) in one flesshe. But he that cleueth
vnto the LORDE, is one spzete.

Flye whozdome. All synnes that a mã
doth, are without the body. But he ꝑ com-
mytteth whozdome, synneth agaynst hys
owne body. * Oz knowe ye not that youre 1.Co.6
body is the temple of the holy goost, whõ 1.Co.6
ye haue of God, and are not youre owne?
* Foz ye are dearly bought. Pzayse ye god 1.Co.7
therfoze in youre body, and in your spzete, 1.Pe.1
whiche are Gods.

The.vii.Chapter.

AS concernynge the thynges
whereof ye wzote vnto me, I
answere: It is good foz a mã
not to touche a woman. Ne-
uertheles to auoyde whoz-
dome, let euery man haue hys owne wyfe
and let euery woman haue hyz owne hus-
bande. Let the man geue vnto the wyfe
dew beneuolence: lyke wyse also the wyfe
vnto he man. The wyfe hath not power o-
uer hyz owne body, but the husbande: and
lykewyse the man hath not power ouer
hys own body, but the wyfe. * Withdraw Gen.6
not youre selues one from another, except 1.Co.7
it be wyth cõsent of both foz a tyme, ꝑ ye may Joel.2
geue youre selues vnto fastynge & prayer,
and then come together agayne, lest Sa-
than tẽpte you foz youre incontynencye.
But thys I saye of fauoure, and not of cõ
maundement. * Howbeit I wolde rather Jer.16
that all men were as I am. Neuertheles
euerypne hath hys pzoper gyfte of God,
one thus another so. To them verely that
are vnmaryed and to wedowes I saye: It
is good foz them that they abyde also as I 1.Co.7
do. * but yf they can not absteyne, let them
marye. Foz it is better to marye, then to
burne.

But vnto them that are maryed, com B
maunde not I, but the LORDE, * that the Mat.19
wyfe separate not herselfe from hyz hus- 1.Co.7
bande: but yf she separate herselfe, that she

remayne vnmaried, or be recõcyled to hyr husbande: and let not the husbande put awaye hys wyfe from hym.

Is for the other, vnto them saye I, not the LORDE: If ony brother haue an vnbeleuynge wyfe, and she is cõtent to dwel with hym, let hym not put her awaye. And yf a woman haue an vnbeleuynge husbãd and he is content to dwell with her, let her not put hym awaye. For the vnbeleuynge husbande is sanctifyed by the wyfe, and the vnbeleuynge wyfe is sanctified by the husbande: or els were youre chyldren vnclene, but now are they holy. But yf the vnbeleuynge departe, let hym departe. A brother or a syster is not bound in suche cases, but God hath called vs in peace. * For what knowest thou O woman, whether thou shalte saue the man? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God hath dystributed vnto euery one, * & as the LORDE hath called euery man, so let hym walke: and so ordeyn I in all congregacyons.

C If ony man be called beynge circumcysed, let hym take no Heythenshyppe vpon hym: yf ony man be called in the Heythenshyppe, let hym not be circumcysed. Circumcisyon is nothinge, and vncircumcision is nothynge, but the keppynge of the commaundementes of God. + Let euery one abyde in the callynge wherin he is called. * Arte thou called a seruaunte, care not for it: Neuertheless yf thou mayest be free, vse it rather. For he that is called in the LORDE beynge a seruaunte, is a freman of the LORDE. Lykewyse he that is called beynge free, is a seruaunt of CHRIST. * ye are dearly boughte, be not ye seruauntes of men. Brethren, let euery one wherein he is called, therein abyde wyth God.

As concernynge virgines, I haue no commaundement of the LORDE, neuertheless I saye my good meanyng, as I haue optayned mercy of the LORDE to be faythfull, I suppose it is good for the present neadde, for it is good for a man so to be. Arte thou bound vnto a wyfe, seke not to be lowsed. Arte thou lowsed frõ a wyfe, seke not a wyfe. But yf thou takest a wyfe thou synnest not. And yf a virgine mary, she synneth not. Neuertheless suche shall haue trouble in ỳ flesh. But I fauour you.

Howbeit this I saye brethren: * the tyme is shorte. Farthermore this is the meanynge, that they whiche haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyce, be as though they reioyced not, and they that bye, be as though they possessed not, and they that vse thys world, be as though they vsed it not. * For the fashion of thys worlde passeth awaye. Esa.40.8. 1.Joh.2.c + But I wolde that ye shulde be wythout care. * He that is syngle, careth for ỳ thinges of the LORD, how he maye please the LORDE. But he that is maryed, careth for the thynges of the worlde, how he maye please hys wyfe, and is deuyded. A woman, and a virgine that is syngle, careth for the thynges of the LORD, that she may be holy both in body and also in spyrite. But she that is maried, careth for the thynges of the worlde, how she maye please hyr husbande. 1.Joh.2.c ‡mat.6.c. Luce.12.c *1.ti.5.a

C This I saye for youre profyt, not that I wyll tangle you in a snare, but for that which is honest, and comly vnto you, that ye maye continually cleue vnto the LORD without hinderaunce. But yf ony man thinke that it is vncomly for his virgine yf she passe time of mariage, and yf nede so require, let hym do what he list, he synneth not, let them be coupled in mariage. Neuertheless he that purposeth surely in his harte, hauinge no nede but hath power of his owne wilt, and determineth so in his harte to kepe his virgin, doth well. Finally, he that toyneth his virgyn in mariage, doth well: but he that toyneth not his virgin in mariage, doth better. * The wyfe is bounde to the lawe, as longe as hyr husbonde lyueth. But yf hyr husbande slepe, she is at lybertie to mary vnto whome she wyll, onely that it be done in the LORDE. But she is happier yf she so abyde after my iudgement. I thynke verely that I also haue the spyrite of God. Rom.7.a

The.viii.Chapter.

As touchynge thynges * offred vnto Idols ‡ we all haue knowlege. Knowlege puffeth a man vp, loue edifieth. Neuertheless yf ony man thynke ỳ he knoweth ony thing, he knoweth not yet how he ought to knowe. But yf ony man loue God, the same is knowen of hym. I Cor.vi.b ‡Ro.14.b

So are we sure now concernyng the meates offred vnto Idols, * that an Idol 1.Cor.10.c

Deu. 4.f. and .6.b Esa.44.b is nothinge in the worlde, * and that ther is none other God but one. And though ther be that are called goddes, whether Psa. 82.a it be in heauen * or in earth (as ther be goddes many, and Lordes many) yet haue Ephe. 4.a & Rom. 11.d we but * one God, euen the father, * of whom are all thinges, and we in hym, and one LORDE IESVS CHRIST, by whom are all thinges, and we by him.

B But euery man hath not knowlege: 1.Co. 10.b for some make yet * conscience ouer the Idoll, and eate it as a thinge offered vnto Idols: & so their conscience beynge weake is defyled. Neuertheiesse meate furtbereth not vs vnto God. yf we eate, we shall not therfor be the better: yf we eat not: we shal not therfor be the lesse. But take hede that this your liberty be not an occasyon of fallinge vnto the weake. For yf ony man se ỳ (whiche hath knowlege) syt at the table in the Idols house, shall not his conscience whyle it is weake, be occasioned to eate of the Idoll offerynges? And so thorow we thy knowlege shall the weake brother perysh, for whom CHRIST dyed. But whan ye synne so agaynst the brethren, and wounde their weake conscience, ye synne agaynst CHRIST. Wherfor * yf meate offend my Rom. 14.f brother, I will neuer eate flesshe, lest I offende my brother.

The.ix.Chapter.

A Deut. 9.a AM I not an Apostle? Am I not free? * Haue I not sene IESVS CHRIST oure LORDE? Are not ye my worke in the LORDE? yf I be not an Apostle vnto other, yet am I youre Apostle: For the seale of myne Apostelshyppe, are ye in the LORDE. Myne answere vnto the that are me, is this: Haue we not power to eate and drynke? Haue we not power al 1 Phil. 4.a so to leade aboute * a syster to wyfe, as well as other Apostles, and as the brethren Joh. 1.f. of the LORDE, and * Cephas? Or haue Gala. 2.b onely I and Barnabas not power this to do? Who goeth a warfare at ony tyme vpon his owne wages? Who plateth a vyntarde, and eateth not of the frute therof? Who fedeth a flocke, and eateth not of the milke of the flocke?

B Saye I these thinges after the maner of men? Sayeth not the lawe the same also? * For it is written in the lawe of Moses: Thou shalt not mosell the mouth of ỳ Deut. 25.a 1.Tim 5.f oxe that treadeth out the corne. Doth God take thought for the oxen? Or saieth he it not altogether for our sakes? For no doubt it is written for oure sakes. For he that eareth, shulde eare vpon hope: and he that thresheth, shulde trosh e vpon hope, that he might be partaker of his hope. * yf we haue sowen vnto you spirituall thynges, is it a greate thynge yf we reape your bodely thinges? But yf other be partakers of this power on you, wherfore are not we rather: * Neuertheless we haue not vsed this power, but suffre all thinges, lest we shulde hynder the Gospell of CHRIST. Know ye not that they whiche laboure in the temple, haue their liuinge of the temple: and they that wayte at the altare, enioye the altare: * Euen thus also hath the Rom. 1 LORD ordeyned, that they whiche preache the Gospell, shulde lyue of the Gospell. * But I haue vsed none of these thynges. Rom. 12 1.Tes. 2 1.Tes. 4

Nother write I thereof, that it shulde be done so vnto me: for I had rather dye C then ỳ ony man shulde brynge my reioycinge to naughte. For in ỳ I preache the Gospel, I nede not boast my self, for I must nedes do it. And wo vnto me, yf I preache not the Gospell. yf I do it with a good will, I shall haue my rewarde: but yf I do it against me will yet is the office committed vnto me. Wherfore then shall I be rewarde: (Namely therfore) that I preache ỳ Gospell, and do ỳ same freely for naught, ỳ I abuse not my liberte in the Gospell. Rom. 1 * For though I am free from all men, yet haue I made me selfe euery mans seruaũt Rom. 12.a and .f ỳ I winne the moo. * Vnto the Iewes I am become as a Iewe, to winne the Iewes. To them ỳ are vnder the lawe, I am become as though I were vnder the lawe, to winne them whiche are vnder the lawe.

* Vnto them ỳ are without lawe I am D become, as though I were without lawe, 1.Co. 7.a (where as yet I am not without ỳ lawe of God, but am in ỳ lawe of CHRIST) to winne them ỳ are without lawe. To ỳ weake, 1.Co. 8.f am I become as weake to winne ỳ weake. * I am become of all fashions vnto euery man, to saue some at ỳ least. But this I do, for the Gospels sake, ỳ I might be partaker therof.

✣ Know ye not, ỳ they whiche runne in a course, runne al, yet but one receaueth the rewarde: Runne ye so, that ye maye optayne. Euery one ỳ prouyeth maystry, abstayneth from all thynges, and they do it ỳ they maye optayne a corruptible crowne

but we do optayne an * vncorruptible crowne. I therfore runne so, not as at an vncertayne thynge. So fyght I, not as one that beateth the ayre: but I tame my body, & bring it in subiectiō, lest whā I preach the vnto other, I my self be cast away. ✠ The.x. Chapter. ✠

BRethren, I wolde not that ye shulde be ignorannt of thys, * that our fathers were al vnder the cloude, * and al passed thorowe the see, and were all baptysed vnder Moses in ỹ cloud, & in the see, * & dyd al eat of one spirituall meat, & dyd al drynke of one spiritual drynk: but they dronke of ỹ spiritual * rocke ỹ folowed thē wich rock was CHRIST. ✠ Neuerthelesse in many of thē had god no delite, * for they were smytten down in ỹ wyldernesse.

These are ensamples vnto vs, that * we shulde not lust after euell thynges as they lusted; nother be ye worshippers of ymages, as were some of them. Accordyng as it is wrytten: * The people sat downe to eate and drynke, and rose vp to playe. Nother let vs committe whoredome, * as some of them commytted whoredome, and fell in one daye thre and twētye thousand. Nother let vs tempte CHRISTE, * as some of them tempted hym, and were destroyed of serpentes. Nother murmure ye, * as some of them murmured, and were destroyed thorowe the destroyer.

All these happened vnto them for ensamples, but they are wrytte to warne vs, vpon whome the ende of the worlde is come. Therfore let hym that thynketh he stondeth, take hede, lest he fall. Ther hath yet no temtacion ouertaken you, but such as foloweth the nature of man. Neuerthelesse * God is faythfull, & whiche shall not suffre you to be tempted aboue youre strength, but shall in the myddes of the temptacion make a waye to come out, that ye maye beare it. ✠ ✠ Wherfore my dearly beloued, flye from worshippyngt of Idols. I speake vnto them which haue discretion, iudge ye what I saye. The cuppe of thankesgeuynge wherwith ye geue thāckes, is it not the partakynge of the blonde of CHRIST? The bread that we breake, is it not the partakynge of the body of CHRISTE? For we many are one bread, and one body, in as muche as we all are partakers of one bread.

Beholde Israell after the flesh. They that eate the sacrifyces, are they not partakers of the altare? What shal I now saye then? * Shall I saye that the Idol is ony thynge? Or that it whiche is offered vnto the Idoll is ony thynge? Naye. But thys I saye, that soke what the Heythen offre, that offre they vnto deuels, and not to God. ✠ ✠ Now wolde I not that ye shuld be in the felowshippe of deuels. ye cā not drynke of the cuppe of the LORDE, and of the cuppe of the deuels. ye can not be partakers of the LORDES table, and of the table of deuels. Or wyll we prouoke the LORDE? Are we stronger then her? * I maye do all thynges, but all thynges are not profytable. I maye do all thinges, but all thynges edifye not. * Let noman seke hys owne profyte, but let euery man seke anothers wealth. 2.Cor.8.a 1.Cor.6.c Eccl.37.b 1.Cor.13.a

Whatsoeuer is solde in the fleshmarket, that eate, and aske no question for conscience sake. * For the earthe is the LORDES, and all that therin is. yf ony of them that beleue not, byd you to a feaste, and yf ye be disposed to go, what soeuer is set before you, that eate, axynge no question for conscience sake. Psa.23.a

But yf ony man saye vnto you: This is offered vnto Idols, then eate not of it, for his sake that shewed it, and for hurting of conscience. (The earthe is the LORDES, & al ỹ therin is.) Neuertheles I speake of * cōscience, not thyne, but of the other. For why shulde my libertie be iudged of another mās cōsciēce? * For yf I take my part wt thankesgeuynge, why am I euell spoke of, for ỹ thynge wherfore I geue thankes? 1.Cor.8.b

* Therfore whether ye eate, or drynke, or what soeuer ye do, do al to the prayse of God. ✠ Be not ye an occasyon of fallynge nother to the Iewes, nor the Gentyles, nor to the congregacion of God, * Euen as I also please all men in all thynges, not sekynge myne owne profyte, but the profite of many, that they myght be saued. * Folowe ye me as I do CHRIST. 1.Tim.4.b Colos.3.b 1.Cor.9.b 1.Cor.4.a

The.xi. Chapter.

I Commende you brethren, ỹ ye remēbre me in al poyntes, and kepe ỹ ordinaūces euē as I deliuered thē vnto you: but I certifye you, ỹ CHRIST is ỹ heade of euery mā. * As for ỹ mā, he is ỹ heade of ỹ womā, but god is Christes heade. Euery mā ỹ prayeth, or prophecieth, & hath ony thing on his head, shameth his head. But euery woman that praieth, or prophecieth with vncouered head, dishonesteth hyr Eph.5.c

heade. For it is euen alyke muche as yf she were shauen. yf the woman be not couered, let hyr heer also be cut of.

Deut.22.a 1.Co.14.c *But yf it be vncomely for a woman to haue hyr heer cut of, or to be shauen, the let her couer hyr heade. Neuertheles the man ought not to couer his heade, * for

Ephe.4.c so muche as he is ỹ ymage and glorye of God: but the woman is the glory of ỹ mã. * For the man is not of the woman, but

Gene.2.b the woman of the man. Nother was the man created for the womans sake, but the woman for the mans sake.

Therfore ought the woman to haue a power vpon hyr heade, for the angels sakes. Neuertheles nother is the man wythout the woman, nother the woman wythout the man in the LORDE. For as the woman is of the man, euen so commeth ỹ man also by the woman, but all of God.

Iudge ye by youre selues. whether it be comly, that a woman prayе before God bareheaded? Or doth not natur teach you, that it is a shame for a man yf he weare longe heer? For hyr heer is geuen her to couer her withall. * But yf ther be ony mã

1.Ti.6.a amonge you that hath luste to stryue, let hym knowe that we haue no suche custume, nother the congregacions of God.

But this must I warne you of: I commẽde it not, that ye come together not after a better maner, but after a worse. First, whan ye come together in the congregacyon, I heare that ther are dissensyons amonge you, and I partly beleue it. * For

Mat.18.a 1.Joh.2.c ther muste be sectes amõge you, that they whiche are perfecte amonge you, myght be knowen.

Now whan ye come together, ỹ LORDES supper can not be kepte, euery man taketh his owne supper afore, And one is hungrie, another is dronken. Haue ye not houses to eate and drinke in? Or despyse ye the congregacion of God, and shame them that haue not? What shall I saye vnto you? Shall I prayse you in this I prayse you not. + That whiche I delyuered vnto you, receaued I of the LORD. * For

Mat.26.c Mar.14.c Luce.22.b the LORDE IESVS the same nyght in ỹ whiche he was betrayed, toke the bread, and gaue thankes, and brake it, and sayd: Take ye, and eate ye, this is my body, * which is broken for you. This do in ỹ

1.Cor.11.a remembraunce of me. After the same maner also he toke ỹ cuppe whan supper was done, and sayd: This cuppe is the new Testament in my blonde, this do (as ofte as ye drinke it,) in the remembraunce of me. For as ofte as ye shall eate of this breade, and drinke of this cuppe, ye shall * shewe the LORDES death, vntyll he + come.

1.Cor.11 2.Cor.5.

Wherfore whosoeuer shall eate of this bread and drinke of this cuppe of ỹ LORD vnworthely, shalbe gylty of the body, and blonde of the LORDE. * But let a man

1.Cor.11.a examine hymselfe, + so let hym eate of this bread, and drink of this cuppe. For he that eateth and drinketh onworthely, eateth, + drinketh his own dampnacion, because he maketh no difference of ỹ LORDES body.

Therfore are ther so many weake, + sycke amonge you, and many slepe. * For yf we

Gala.4 iudged oure selues, we shulde not be iudged. But whan we are iudged, we are chastened of the LORDE, that we shulde not be dampned with the * worlde. Wher

1.Joh.2 fore my brethren, whã ye come together to eate, tary one for another. But of ony man hõger, let him eate at home, ỹ ye come not together vnto condempnacion. As for other thynges, I wyll set them in order whan I come.

The.xii. Chapter.

AS concernynge spirituall gyftes (brethren) I wolde not that ye were ignoraũt. + ye know that ye were Heythen, + wente youre wayes vnto domme Idols, euen as ye were led. Wherfore I declare vnto you, * that noman speakynge

1.Cor.12 thorowe the spyrete of God, defyeth IESVS. And noman can saye that IESVS is the LORDE, but by the holy goost.

* Ther are diuerse gyftes, yet but

Rom.12 one spyrete, and ther are dyuerse offices, yet but one LORDE: and there are diuerse operations, * yet is ther but one God

Iud.6 1.Joh.4 which worcheth all in all. + The gyftes of the spyrete are geuen vnto euery mã to profyte the congregacion. To one is geue thorowe the spyret the vtteraunce of wysdom: to another is geuen ỹ vtteraunce of knowlege, accordynge to the same spyrete: to another, fayth in the same spyrete: to another, the gyftes of healynge in the same spyrete: to another, power to do myracles: to another, prophecyenge: to another, * iudge-

1.Joh.4 ment to discerne spyretes: to another dyuerse tunges: to another, the interpretacyon of tunges. These all doth the same onely sprete worke, and distributeth vnto euery man, accordynge as he wyll. + B

Rom.12 * For as the body is one, and hath

yet many membres, neuertheleſſe all the membres of ỹ body thoughthey be many are yet but one body: euen ſo CHRIST alſo. For we are all baptyſed in one ſpyrite to be one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue all * dronken of one ſpyrete. For the body alſo is not one membre, but many. Yf the foote ſaye: I am not the hand, therfore am I not a membre of the body, is he therfore not a membre of the body? And yf the eare ſaye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? yf al the body were an eye where were then the hearynge? If al were hearynge, where were then the ſmellyng? But now hath God ſet the membres, euery one ſeuerally in the body, as it hath pleaſed hym. Neuertheleſſe yf all the membres were one membre, where were then the body? But now are the membres many, yet is the body but one.

The eye can not ſaye vnto the hande: I haue no nede of the: or againe the heade vnto the fete: I haue no nede of you: but rather a greate deale the membres of the body which ſeme to be mooſt feble, are mooſt neceſſary: and vpon thoſe membres of the body which we thynke leaſt honeſte, put we mooſte honeſtye on: and oure vncomly partes haue mooſt beutye on. For oure honeſt membres nede it not. But God hath ſo meaſured the body, and geuen mooſt honoure vnto the membres which had nede, that ther ſhulde be no ſtryfe in ỹ body, but that the membres ſhuld indifferently care one for another. And yf one membre ſuffer, all the membres ſuffre with him: and yf one membre be had in honoure, all the membres are glad with hym alſo. But ye are the body of CHRIST, and membres, euery one of another.

And God hath ordeined in the congregacion, fyrſt the * Apoſtles ſecondly prophetes, thyrdly ‡ teachers, then doers of myracles, after that the gyftes of healyng helpers, gouerners, dyuerſe tunges. Are they all Apoſtles? Are they all Prophetes? Are they all teachers? Are they all doers of myracles? Haue they all the gyftes of healynge? Speake they all with tunges? Can they all interpryete: But couet ye the beſt gyftes. And yet ſhew I you a more excellent waye.

The.xiii.Chapter.

Though I ſpeake with the tunges of me and angels, and yet had not loue, I were euen as ſowndinge braſſe, or as a tynglyng Cymbal. * And though I coulde prophecie, and vnderſtode all ſecretes, and al knowlege, and had al fayth, ſo, * that I coulde moue mountaynes out of theyr places, and yet had not loue, I were nothinge. And though I beſtowed all my goodes to fede the poore, ‡ though I gaue my body euen that I burned, and yet haue not loue, it profyteth me nothing. A

Loue is pacient and curteous, loue enuyeth not, loue doth not frowardly, is not puft vp, dealeth not dyſhoneſtly, * ſeketh not hyr owne, is not prouoked vnto auger thinketh not euell, reioyceth not ouer iniquite, but reioyceth in the trueth, beareth all thinges, beleueth al thinges, hopeth al thinges, ſuffreth all thinges.

Though Prophecyenges fayle, or tunges ceaſſe, or knowlege peryſhe, yet loue falleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecieng is vnparfecte. But whan that whiche is parfect, cõmeth, then ſhal ỹ vnparfect be done away. Whan I was a child, I ſpake as a child, I vnderſtode as a child, I ymagined as a child. But as ſoone as I was a mã, I put away childiſhneſſe. Now we ſe thorow a glaſſe in a darke ſpeakig, but thẽ ſhal we ſe face to face. Now I know vnperfectly, but then ſhal I know euẽ as I am knowẽ. Now abideth fayth, hope, loue, theſe thre: but the greateſt of theſe is loue. B

The.xiiii.Chapter.

Labour for loue. Couet ſpirituall giftes, but ſpecially that ye maye prophecie. For he ỹ ſpeaketh with tunges, ſpeaketh not vnto men, but vnto God: for noman heareth him. Howbeit in the ſpyrete he ſpeaketh miſteries. But he ỹ prophecieth ſpeaketh vnto men to edifyenge, and to exhortacion, and to conforte. He that ſpeaketh with tũges, edifieth him ſelfe: but he that prophecieth: edifieth the congregacion. I wolde that ye all ſpake with tunges, but rather that ye prophecyed. For greater is he that prophecieth, thẽ he that ſpeaketh with tunges: excepte he alſo expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and ſpeake with tunges, what ſhall I profet you, excepte I

speake vnto you, other by reuelacyon, or by knowlege, or by Prophecyenge, or by doctryne?

B Lykewyse is it also in the thynges that geue sound, and yet lyue not: whether it be a pype, or an harpe, except they geue dystyncte soundes from them, howe shall it be knowen what is pyped? or harped? And yf the trompe geue an vncertayne sounde who wyll prepare hymselfe to the battayll? Euen so ye lykewyse, whan ye speake with tunges, except ye speake playne wordes, how shall it be knowen what is spoken? for ye shall but speake in the ayre. So many kyndes of voices are in the worlde, and none of them is wythout signification. yf I knowe not nowe what the voyce meaneth, I shall be an aleaunt vnto hym that speaketh, and he that speaketh, shalbe an aleaunt vnto me. Euen so ye (for so muche as ye couet spirituall gyftes) seke that ye maye haue plentye to the edifyenge of the congregacion. Wherfore let him that speaketh with tunges, praye, that he maye interprete also. yf I praye with tunges, my spyrete prayeth, but my vnderstondynge byngeth noman frute. How shal it be the? Namely thus: I wyll praye with the spyret and wyll praye with vnderstondinge also, I will synge Psalmes in the spyrete, and wyll synge Psalmes with the vnderstondinge also.

C But whan thou geuest thankes with the spyrete, how shall he that occupieth the rowme of the vnlearned, saye Amen at thy geuinge of thankes, seynge he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edified. I thanke my God, that I speake with tunges more then ye all. yet had I leauer in the congregacion to speake fyue wordes with my vnderstondynge that I maye enfourme other also, rather then ten thousande wordes with tunges. * Brethren be not chyldren in vnderstondynge, howbeit as concernynge malicyousnesse be chyldren, but in vnderstondynge be perfecte. Eph 4.a.

Esa. 28.b In the lawe it is wrytten: * With other tunges, and with other lyppes will I speake vnto thys people, and yet shall they not Deut. 7.b heare me, sayeth the LORD. * Therfore are tunges for a token, not to them that beleue, but to them that beleue not. Contrary wyse, prophecyenge, not to them that beleue not, but to them which beleue.

D yf the whole congregacion now came together in to one place, and spake al with tũges, and ther came in they that are vnlearned, or they whiche beleue not, shulde they not saye, that ye were out of your wittes? But yf all prophecied, and ther came in one that beleued not, or one vnlearned, he shulde be rebuked of them all, and iudged of all, and so shulde the secrete of hys harte be opened, and so shulde he fal down vpon his face, worshippinge God, & knowleginge, that of a treuth God is in you. How is is then brethren? Whan ye come together, euery one hath a Psalme, hath doctryne, hath a tunge, hath a reuelacyon, hath an interpretacyon. Let all be done to edifyeng. If ony man speake with tunges let hym do it hymselfe beynge the seconde, or at the moost himselfe beinge the thyrde, and one after another, and let one interprete it. But yf ther be not an interpreter, then let him kepe sylence in the congregacion, howbeit let him speake to himselfe, and to God. As for the Prophetes, let two or thre speake, * let the other iudge. But 1.Cor.14.a yf ony reuelacion be made vnto another, that sytteth, then let ꝑ fyrst hold his peace.

ye maye al prophecie one after another, C that they all maye learne, and that al may haue comforte. And the spyrete of the Prophetes, are subiecte vnto the Prophetes. For God is not a God of dissencyon, * but Rom. xv. of peace, lyke as in all congregacyons of the sayntes. * Let youre wyues kepe sylence in the congregacion, for it shall not be permitted vnto them to speake but to be vnder obedience, * as the lawe sayeth also. But yf they will learne ony thynge, let them axe theyr husbãdes at home. For it becommeth not wemen to speake in the congregacion. Or sprange the worde of God from amonge you? Or is it come vnto you onely? yf ony man thynke hymself to be a prophete, or spiritual, let him know what I wryte vnto you, for they are the commaundementes of the LORDE. But yf ony man be ignorant, let hym be ignoraunt. Wherfore brethren, couet to prophecye, and forbyd not to speake with tunges. * Let all thynges be done honestely and in order. 1.Cor.11.a 1.Tim.2.a Gen.1.a 1.Cor.11.a Col.2.a

The.xv. Chapter.

I Declare vnto you brethren, I the Gospell that I haue preached vnto you (which ye haue also accepted, and in the which ye stonde, by the whiche also ye are saued) after what maner I preached Gal.1.a

it vnto you, yf ye haue kepte it except ye haue beleued in vayne. For fyrst of al I de liuered vnto you that whiche I also receaued, how that CHRIST * dyed for our synnes accordyng to the scriptures, * and that he rose agayne the thyrde daye accordyng to the scryptures, * and that he was sene of Cephas, then of the twelfe: after ỳ was he sene of mo then fyue hundreth brethren at once, whereof ther are yet many alyue, but some are fallen aslepe. Afterward was he sene of Iames, then of all the Apostles. Last of al was he sene of me also, as of one borne out of due tyme. * For I am ỳ leest of the Apostles, whiche am not worthye to be called and Apostle, * because I persecuted the congregacyon of God. But by the grace of God, I am that I am. And hys grace in me hath not ben vayne. ℞ but I haue laboured more then they all, howbeit not I, but the grace of God whiche is in me. Now whether it be I or they, thus haue we preached, & thus haue ye beleued.

* But yf CHRIST be preached, that he is rysen from the dead, howe saye then some amonge you, that ther is no resurrecyon of the dead? yf ther be no resurrecyon of the dead, then is CHRISTE not rysen. yf CHRIST be not rysen, thẽ is our preachynge in vayne, and youre fayth is also in vayne: yee and we are founde false wytnesses of God, because we haue testyfyed agaynst God, that he hath raysed vp CHRIST, whom he hath not raysed vp yf ỳ dead ryse not agayne. For yf the dead ryse not agayne, then is CHRIST also not rysen agayne. But yf CHRIST be not rysen agayne, then is youre fayth in vayne, and ye are yet in youre synnes: they also that are fallẽ a slepe in Chryst, are perysshed. yf in thys lyfe only we hope in CHRIST thẽ are we of all men the moost mysserable.

But now is CHRIST rysen from the dead, and is become * the fyrst frutes of them that slepe. For by one man commeth death, and by one man the resurrection of the dead. For as they all dye in Adam, so shall they all be made alyue in CHRIST, but euery one in his order. * The fyrst is CHRIST, then they that belonge vnto CHRIST, whan he commeth then the ende, whan he shall delyuer vp the kyngdome vnto God the father: whan he shall put downe all rule, & all superiorite, & power: * For he must raygne, tyll he haue put all his enemies vnder hys fete. The last enemye that shalbe destroyed is death, for he hath put all thynges vnder hys fete. But whan he sayeth, that all thynges are put vnder hym, it is manyfest that he is excepted, whiche put all thynges vnder hym. Whan all thynges shalbe subdued vnto hym, then shall the sonne hymselfe also be subiecte vnto hym, which put all thynges vnder hym, that God maye be all in all.

D

Or els what do they whiche are baptysed ouer the dead, yf the dead ryse not at all? Why are they then baptysed ouer the dead? and why stonde we in iopardy euery houre? by oure reioycing which I haue in CHRIST IESV oure LORDE, I dye dayly. That I haue fought wyth beastes at * Ephesus after the maner of men, what helpeth it me, yf the dead ryse not agayne? * Let vs eate and drynke, for to morow shal wedye. Be not ye deceaued. Euell speakynges corrupt good maners. Awake rycht vp, and synne not: for some haue not ỳ knowlege of God. This I saye to youre shame. 1.Co.16.b Esa. 22.b Sapi. 2.a

But many mycht saye: How shall the dead aryse? and with what maner of body shall they come? Thou foole, * that which thou sowest is not quickened, except it dye. And what sowest thou? thou sowest not ỳ bodye that shalbe, but a bare corne, namely of wheat, or of some other. But God geueth it a body as he wyll, and vnto euery one of the sedes his owne body. Ioh.12.a

& All flesshe is not one maner of flesshe, but ther is one maner flesshe of men, another of beastes, another of fyshes, another of byrdes. And ther are heauenly bodies, and ther are earthy bodies: but the heauenly haue one glory, and the earthy another. * The sonne hath one clearnesse, the moone hath another clearnesse, and the starres another clearnesse, for one starre excelleth another in clearnesse: Euen so the resurrection of the dead. It is sowẽ in corrupcyon, and shall ryse in vncorrupcion: It is sowen in dishonoure, and shall ryse in glory: It is sowẽ in weaknesse and shall ryse in power: It is sowen a naturall body, and shal ryse a spirituall body. Mat. 13.b

yf ther be a naturall body, ther is a spirituall body also. As it is wrytten: * The fyrst man Adam was made in to a natural lyfe, and the last Adam in to a spirituall lyfe. Howbeit the spirituall body is not ỳ fyrst, but the naturall, and then the spirituall. & The fyrst man is of the earth, thy: the seconde man is from heauen, heauenly. As the earthye is, suche are Gene. 2.b

they also that are earthly: and as the heauenly is, suche are they also that are heauenly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly also. This I saye brethre, that flesshe, and bloude can not enherete the kyngdome of God: nother shall corrupcion inhereth vncorrupcion.

1 Behold, I saye vnto you a mystery: 2.Thes.4.c * We shall not all slepe, but we shall all 1.Cor.15.c 1.Phil.3.c † be chaunged, and that sodenly, and in the twynklynge of an eye, at the tyme of † laste trompe. For the trompe shall blowe, and the dead shal ryse vncorruptyble, and we shalbe chaunged. For this corruptyble must put vncorrupcion, and this mortall must put on immortalyte. But whan thys corruptible shall put on vncorrupcio, and this mortall shall put on immortalyte, the shall the worde be fulfylled that is wrytte: Esai.25.b * Death is swalowed vp in victory. Ose.13.c † Death, where is thy stynge? Hell where Hebr.2.a is thy victorye? The stynge of death is synne. The strength of synne is the law. But thākes be vnto God, * which hath geuen vs 1 Johā.5.a the victory thorowe oure LORDE IESVS CHRIST. Therfore my deare brethren, be ye stedfast, vnmoueable, and alwaye ryche in the worde of the LORDE, for as much as ye knowe that youre labour is not in vayne in the LORDE.

The.xvi.Chapter.

1 Concernynge the * gathering Rom.15.b that is made for the sayntes, 2.Cor.8.a as I haue ordeyned in † con- and.9.a gregacions of Galacia, euen so do ye also. Upon some Sabbath daye let euery one of you put aside by hymselfe, and laye vp whatsoeuer he thynketh mete, that the collectiō be not to gather whan I come. Whan I am come, whomsoeuer ye shall alowe by youre letters them wyll I sende to brynge your liberalyte vnto Ierusalem. Neuertheles yf it be mete that I go thyther also, they Actu.19.c shall go with me. * But I wyll come vn- 2.Cor.1.c to you, whan I go thorowe Macedonia: for thorowe Macedonia wyll I take my iourney. With you peraduenture wyll I abyde, or els wynter that ye maye brynge me on my waye, whyther so euer I go.

6 I wyll not se you now in my passage, for I hope to abyde a whyle with you, yf Actu.20.b the LORDE shall suffre me. * But I will tary at Ephesus vntyll Whitsontyde. For a greate and frutefull doore is opened vnto me, and ther * are many aduersaries. † yf Tymotheus come, se that he be 1.Cor.16 wythout feare wyth you, for he worketh † 2Cor.1.c worke of the LORDE, as I do. Let noma therfore despise him, but cōueye him forth in peace, that he maye come vnto me, for I loke for hym with the brethren.

As for brother Apollo, be ye sure, that I greatly desyred hym to come vnto you with the brethren: And his mynd was not at al to come at this tyme: but he wyl come whan he hath oportunite. Watch ye, stond fast in the fayth, quytte you lyke men, and bestronge: let all youre thynges be done in loue.

But brethren (ye knowe the house of ¶ * Stephana, that they are the fyrst frutes 1.Cor.1 in Achaia, and that they haue appoynted them selues to mynister vnto the sayntes) I erhorte you to be obedient vnto suche: and to all that helpe, and laboure. I am glad of the commynge of Stephana and Fortunatus, ād Achaycus. For loke what was lackynge vnto me on youre parte, that haue they supplied: they haue refreshed my spirete and youres. Knowe them therfore that are suche.

The congregacions of Asya salute you. Aquila † Pyscilla salute you muche in the LORDE, and so doth the congregacyon that is in theyr house. All the brethren salute you. * Salute ye one another Rom.16 wyth an holy kysse. The salutacyon of me Paull wyth myne owne hande. yf ony man loue not the LORD IESVS CHRIST, the same be Anathema Maharan Matha.

The grace of the LORDE IESV CHRIST be vnto you. My loue be with you all in IESV CHRIST. AMEN.

¶ The fyrst Epistle to the Corinthians, sent out of Asya, by Stephana, and Fortunatus, and Achaycus, and Tymotheus.

(*)

The secõd Epistle

of the Apostle Saynt Paull to the Corynthyans.

The summe of thys Epistle.

Chap. i The consolacion of God in trouble. The loue of Paull towarde the Corinthians/ and his excuse that he came not vn to them.

Chap. ii He sheweth the cause of his absence/ and exhorteth them to forgeue the man: that was fallen/ and to receaue hym agayn wyth loue.

Chap. iii He prayseth the preachynge of the Gospell aboue the preachynge of the lawe.

Chap. iiii A true preacher is diligent/ he corrupteth not the worde of God/ he preacheth not hymselfe/ but seketh the honoure of Christ/ yee though it be with the perell of hys lyfe.

Chap. v The reward for suffering trouble.

Chap. vi An exhortacion to receaue the worde of God with thankfulnesse and amendement of lyfe. The diligence of Paull in the Gospell/ and how he warneth them to eschue the company of the heythen.

Chap. vii He exhorteth them to receaue the promyses of God thankfully. The Corynthians are commended for theyr obedience/ and loue towarde Paull.

Chap. viii. ix He putteth them in remembraunce to helpe the poore sayntes at Jerusalem/ accordynge as the Macedonians dyd.

Chap. x He toucheth the false Apostles/ and defendeth his authorite and callynge.

Chap. xi Paull (vnder sufferaunce) commendeth hymselfe/ and defendeth his authorite agaynst the false Prophetes.

Chap. xii Paul is taken vp in to the thyrde heauen/ and heareth wordes not to be spoken of.

Chap. xiii He prompteth to come vnto them and exhorteth them so to order them selues that he maye fynde them perfecte/ and of one mynde.

The secõd Epistle

of the Apostle S. Paull to the Corinthians.

The.i.Chapter.

PAUL an Apostle of IESV CHRISTE, by the wyll of God, and brother Tymotheus. Unto the congregacion of God whiche is at Corinthum, all the sayntes, whiche are in all Achaya. Gala.1.a Ephe.1.a
* Grace be with you, and peace from god oure father, and from the LORDE IESV CHRISTE.

* Blessed be God the father of oure LORD IESV CHRIST, the father of mercy, and the God of all comforte, which comforted vs in all oure trouble: in so muche that we are able to comforte them that are in ony maner of trouble, with the same cõforte wherwith we oure selues are comforted of God. * For as the afflictions of CHRIST are plentious in vs, euen so is oure consolacion plenteous by CHRIST. But whether we haue trouble, or comforte it is done for youre wealth. Yf it be trouble, it is done for youre comforte & health, whiche health sheweth hyr power, in that ye suffre the same afflictions which we suffre. Yf it be comforte, it is done also for your comforte and health. Therfore is our hope fast for you, in as much as we knowe, that lyke as ye are partakers of the afflictions so shall ye be partakers also of the consolacyon. 1.Pet.1.a Colo.1.d

Brethren we wolde not haue you ignorant of oure trouble, * whiche happened vnto vs in Asya, for we were greued oute of measure passynge strength, so that we euen dispayred of lyfe, and had concluded in our selues that we must nedes dye. But this was done, because we shulde not put oure trust in oure selues, * but in god whiche rayseth vp the dead to lyfe agayn: whiche deliuered vs frõ so greate a death and yet deliuereth dayly. On whome we truste, that he wyll deliuer vs here after also, * by the helpe of youre prayer for vs: that on oure behalfe many thankes maye be geuen by many personnes, for the gyfte that is geuen vs. B Actu.19.a 1.Ma.2.b Philipp.1.c 2.Cor.9.c

For oure reioycynge is this, euen the testimony of oure conscience, that in syngelnesse, & goddly pureneſſe, not in fleshly

wysedome, but in the grace of God, we haue had oure conuersacion in the worlde, but moost of all with you. For we wryte no thynge els vnto you, then that ye rede, and also knowe. yee and I truste that ye shall fynde vs to the ende, euen as ye haue founde vs partly.

C For we are youre reioycynge, euen as
B bfil.2.b 1. Cor.2.c 2.co.16.a pe also are oure * reioycynge in the daye of the LORDE IESVS. ✣ And in this confidence was I mynded the other tyme to come vnto you (that ye myghte haue yet another pleasure more) and to passe by you in to Macedonia, and to come agayne out of Macedonia vnto you, & to be led forth to Iewrye warde of you.

Whan I thus wyse was mynded, dyd I vse lyghtenesse? Or are my thoughtes
Math.5.b Iacob.5.c fleshly? Not so, * but with me yee is yee, and nay is nay. O faythful God that oure worde vnto you hath not bene, yee and naye. For Gods sonne IESVS CHRIST, whiche was preached amonge you by vs, (namely by me and Syluanus, and Tymotheus) was not yee and nay, but in him it was yee. For all the promyses of God are yee in him, and are amen in him, to the
Rom.8.b prayse of God by vs. * But it is God whiche stablysheth vs wyth you, in
Ephe.4.c CHRIST, and hath anoynted vs, and * sealed vs and geuen the earnste of the spyrete in oure hartes.

The.ii. Chapter. ✣

I But I * call God to recorde vn
Rom.9.a to my soul, that to fauour you withall I came not agayne vnto Corinthum. Not that
1.Pet.5.a we are * Lordes ouer youre fayth, but we are helpers of youre ioye, for ye stonde in fayth. But I determined thys with my selfe, that I wold not come agayn to you in heynesse. For yf I make you sory, who is it that shall make me glad, but the same whiche is made sory by me? And the same haue I wrytten vnto you, lest whan I come, I shulde take heynesse of them, of whome I ought to reioyce: for so muche as I haue this confydence to you all, that my ioye is the ioye of you all. For in greate trouble, and anguysshe of harte wrote I vnto you with many teares, not that ye shulde be sory, but that ye myghte perceaue the loue, whiche I haue moost specially vnto you.

B But yf ony man haue caused sorowe,
the same hath not made me sory, but partely: lest I shulde greue you all. It is sufficient, that * the same man is so rebuked
1.Cor.12 of many, so that from henceforth ye ought the more to forgeue hym, and to comforte hym, lest he be swalowed vp in ouermuch heynesse. Wherfore I exhorte you, that ye shewe loue vpon him. For therfore dyd I wryte vnto you also, that I myghte knowe the proue of you, whether ye were obedient in all thynges. But loke vnto whome ye forgeue ony thynge, I forgeue hym also. For I also, yf I forgeue oughte vnto ony man, that forgeue I for your sakes in the rowm of CHRIST, lest we shuld be preuented of Sathan. For his thoughtes are not vnknowen vnto vs.

But whan I came to * Troada to C
Rom.15.c preache the Gospell of CHRIST (and a dore was opened vnto me in the LORDE) I had no rest in my spyrete, because I founde not Tytus my brother: but I toke my leue of them, and wente awaye into Macedonia. yet thankes be vnto God, whiche alwaye geueth vs the victory in CHRIST,
Colos.2.c * and openeth the sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of CHRIST, both amonge them that are saued, and amonge them that perysshe. * To these, the sauour
Rom.11.a of death vnto death: but vnto the other, the sauoure of lyfe vnto lyfe. And who is mete therto? For we are not as many are, which choppe, & chaunge with ỹ worde of god, but euē oute of pureneſſe, & out of god in ỹ syghte of god, so speake we in Christ.

The.iii. Chapter.

B Egin we then again to praise I
oure selues? Or nede we (as some other) of pistles of commendacio vnto you, or letters of commendacion from you? ye are oure epistle wrytten in oure hartes: whiche is vnderstonde and red of all men in that ye are knowē, how that ye are ỹ epistle of CHRIST, mynystred by vs, and wrytten, not with ynke, but with the spyrete
Exo.31.a of the lyuyng god: * not in tables of stone
Exo.34.a ✣ but in fleshly tables of ỹ harte. ✣ Such truste haue we thorowe Christ to Godward
Phil.3.a not that we are sufficient of oure selues to thynke ony thynge, as of oure selues, * but our ablenesse commeth of god, which hath
1.Cor.4.c made vs able, * to be ministers of ỹ newe
2.Cor.6.c testament: not of the letter, but of the spyrete. For the letter kylleth, but the spyrete geueth lyfe.

B But yf the mynistracion ỹ * kylleth tho-
rowe the letter, and was figured in stones
was glorious, ✝ so that the chyldren of Is-
raell myght not beholde the face of Mo-
ses, for the clearnesse of his countenaunce
(which glorie neuertheles is done away)
how shall not the * mynistracion of the
spyrete be muche more glorious? For yf the
office that preacheth damnacion be glo-
rious, muche more doth ỹ office that prea-
cheth the rygteousnesse exceade in glory. ✝
For the other parte that was glorified, is
nothinge glorified in respecte of this excea
dynge glorye. For yf that whiche is done
awaye, be glorious, muche more shal that
whiche remayneth, be glorious.

C Seyng then that we haue such trust,
we vse great boldnesse, and do not as Mo
ses, * whiche put a vayle before hys face,
so that the chyldren of Israell myght not
se the * end of it, that is done away. But
theyr myndes ✝ are blynded. For vnto
this daye remayneth the same couerynge
vntaken awaye in the olde Testament,
whan they rede it, whiche in CHRISTE is
put away. But euen vnto this daye whan
Moses is red, the vayle hangeth before
theyr hartes: * Neuertheles whan they
turne to the LORD, the vayle shalbe ta-
ken awaye. * For the LORD is a spyrete,
and wher the spyrete of the LORD is, there
is liberty. But now the glorye of the LOR
DE appeareth in vs al with open face, and
we are chaunged into the same ymage,
from one clearnesse to another, euen as of
the spyrete of the LORDE.

The. iiij. Chapter.

Therfore seyng we haue suche
an office (euen as mercy is
come vpon vs) we faynte not:
but caste from vs the cloakes
of dyshonestye, and walke not
in craftynes: nother corrupte we the word
of God, but open the trueth, and reporte
oure selues to euery mans conscience in
the syght of God.

✝ yf oure Gospell be yet hyd, it is hyd
in them that are loste: amonge whome the
God of this worlde * hath blynded the
myndes of them whiche beleue not, that
the lyght of the Gospell of the glory of
CHRIST (* which is the ymage of God)
shuld not shyne vnto them. ✝ For we prea
the not oure selues, but IESVS CHRIST
to be the LORDE, and oure selues youre
seruauntes for IESVS sake.

* For God that cõmaunded the light B
to shyne out of darknesse, ✝ hath geuen a
cleare shyne in oure hartes, that by vs the
lyghte of the knowlege of the glorye of
God myghte come forth in the face of IE-
SV CHRISTE.

But this treasure haue we in * ear-
then vessels, that the power whiche excel-
leth might be of God, and not of vs. We
are troubled on euery syde, yet are we not
wythout shift. We are in pouertye, but
not vtterly without somwhat: We are per
secuted, but we are not forsaken: we are op
pressed, neuertheles we perysh not: * We
alwayes beare about in oure body the
dyenge of the LORDE IESVS, that the
lyfe also of the LORDE IESVS might ap
peare in oure bodye. ✝ * For we which ly-
ue, are alwayes deliuered vnto death for
IESVS sake, that the lyfe also of IESVS
myghte appeare in oure mortall flesche.

Therfore is death now myghtie in vs C
but lyfe in you. ✝ * But seyng that we
haue the same spyrete of fayth (accordynge
as it is wrytten: * I beleued, and therfore
haue I spoken,) we also beleue, and ther-
fore we speake, for we knowe that he, wich
raysed vp the LORDE IESVS, shall
rayse vs vp also by the meanes of IESVS,
and shall set vs with you. For all thinges
do I for youre sakes, * that the plente-
ous grace by the thankesgeuynge of ma-
ny, maye redounde to the prayse of God.
Therfore are we not weery, but though
oure outwarde man be corrupte, yet the
inwarde is renewed daye by daye. * For
oure trouble, whiche is but temporal, and
lyghte, worketh an exceadinge and an eter
nall weyghte of glorye vnto vs, wich loke
not on the thynges that are sene, but on
them whiche are not sene. For the thynges
whiche are sene, are temporall: but ỹ thyn-
ges that are not sene, are eternall. ✝

The. v. Chapter.

We knowe surely, that yf oure A
* earthy house of this dwel-
lyng were destroyed, we haue
a buyldynge ordeyned of god
an house not made with han-
des, but euerlastynge in heauen. * And in
the same, sygh we also after oure mãsyon,
which is from heauen: and long to be clo-
thed therwith, so yet, * yf that we be foũde
clothed, and not naked. For as long as we
are in this * tabernacle, we sygh and are
greued, for we hadde rather not be vncl-
thed but to be clothed vpõ, that mortalyte

might be swalowed vp of lyke. But he that
Rom. 8.b hath ordeyned vs for this, is God, * wich
2.Cor. 1.c. hath geuen vs the earnest of the spyrete.
Therfore are we alwaye of good cheare, and knowe, that as longe as we dwel here in the body, we are not at home with the LORDE: for we walke in fayth, and se hym not. Neuertheles we are of good comfort and had leuer to be absent from the body, and to be at home with the LORDE.

B Wherfore, whether we be at home, or from home, we endeuoure oure selues to
Mat. 25.c please hym. * For we must all appeare be-
Rom. 14.b fore the iudgement seate of CHRIST, that euery one maye receaue in his body, accordynge to that he hath done, whether it be good or bad. † Seynge then yᵗ we knowe how that the LORDE is to be feared, we deale sayre with men, but we are knowen well ynough vnto God: I truste also, that we are knowne in youre consicence. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye maye haue to reioyce agaynst thē, which reioyce after the outwarde appearreaunce, and not after the harte. For yf we do to muche, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of CHRIST constrayneth vs, in as muche as we thus iudge, yᵗ yf one be dead
2.Cor.5.b for all, then are all dead. * And therfore dyed he for al, that they which lyue, shulde not henceforth lyue vnto them selues, but vnto hi, wich dyed for thē & rose agayne. †

C * Therfore hence forth knowe we no man after the flesthe: and though we haue knowne CHRIST also after the flesthe, yet knowe we hym now so nowre. Therfore yf ony man be in CHRIST, he is a new
Esay.43.c creature. Olde thynges are past awaye,
Apo. 21.a. * beholde, all are become new. Neuertheles all thynges are of God, whiche hath reconcyled vs vnto hymselfe by IESVS CHRIST, and hath geuen vs the office to
Colos 2.b preache the attonement. * For God was
2 Rom. 3.c in CHRIST, and † reconcyled yᵗ world
Coloss. 1.b vnto hymselfe, and counted not theyr synnes vnto them, and amonge vs hath he set
1.Joh. 4.b vp the worde of the attonement. Now the are we messaungers in yᵗ rowm of CHRIST euen as though God exhorted by vs. We beseche you now therfor in Christes steade,
Esay. 53.b that ye be at one with God: * for he hath made hym whiche knewe no synne, to be
Rom. 8.a * syn for vs, that we by his meanes shulde
Hebr. 9.c be that ryghteousnelle, whiche before god is alowed.

The.vi. Chapter.

WE as helpers therfore exhorte you, that ye receaue not the grace of God in vayne. For he sayeth: * I haue herde the Esa.49.a
in the tyme accepted, and in ye daye of saluacyon haue I succoured the. Beholde, now is the accepted tyme, nowe is the daye of saluacion. Let vs geue no man occasyon of euell, that oure office be not euell spoken of: but in all thynges let vs behaue oure selues as yᵗ * ministers of 1.Cor.4. 2.Cor.6.
God: in muche pacience, in troubles, in necessities, in anguyshes, in stryppes, in presonmentes, in vproures, in labours, in watchynges, in fastynges, in pureneſſe, in knowledge, in longe sufferynge, in kyndnesse, in the holy goost, in loue vnfayned, in the worde of the treuth, in the power of B
God, by the armoure of ryghteousnelle on the ryghthande, and on the left, by honour and dyshonoure, by euel reporte and good reporte: as deceauers, and yet true: as vnknowne, and yet knowne: * as dyenge, and Esay.38.c
beholde, we liue: as chastened, and not killed: as sorowinge, and yet alwaye mery: as poore, and yet make many ryche: as hauynge nothynge, and yet possellynge all thynges. †

O ye Corinthians, oure mouth is open vnto you, oure harte is made large. ye are in no straytnelle on our behalfe: but where as ye are in straytnelle, that do ye of youre owne hartye meanynge. I speake to you, as to chyldren that haue lyke rewarde w vs. Set youre selues therfore at large.

C * Beare not a straunge yocke with Deut. 7.a
the vnbeleuers. For what felowshyppe hath ryghteousnelle with vnryghteousnelle? What company hath lighte with darknelle? * How agreeth Christ with Belyal? Or what parte hath the beleuer with Mat.6.a
the infydele? Howe accordeth the temple of God with ymages? * ye are the temple of the lyuynge God, as sayeth God: * I 1.Cor.3. and.6.c 2Cor.6.d Leuit.26.d
wyll dwell in them, and walke in them, and wyll be theyr God, and they shalbe my people. Wherfore come out from amonge them, and separate youre selues, Esay.52.b
*(sayeth the LORDE,) and touche no vncleane thynge: so wyll I receaue you, and be youre father, and ye shalbe my sonnes, and doughters, sayeth the almyghtye LORDE.

The.vii.Chapter.

Seynge now that we haue ſuch promyſes (dearly beloued) let vs clenſe oure ſelues from all fylthynes of the fleſhe & ſprete and growe vp to ful holyneſſe in the feare of God. Underſtonde vs ryghte. We haue hurte noman, we haue corrupte noman. We haue defrauded noman. I ſpeake not this to condempne you, for I haue ſhewed you before, that ye are in oure hartes to dye and to lyue with you. I am very bolde towarde you. I ma be muche boaſt of you, I am fylled with cõ forte, I am exceadynge ioyous in all oure tribulacion. * For whan we were come in to Macedonia, oure fleſhe had no reſt, but we were troubled on euery ſyde: outward was fyghtynge, inwarde was feare. Ne- 2.Co.11 uertheleſſe * God that comforteth the abiecte, comforted vs by the commynge of Tytus.

B Not onely by hys commynge, but alſo by the conſolacion wherwith he was cõforted of you, whan he tolde vs youre deſyre, youre weppynge, youre feruent mynde for me, ſo that I now reioyce the more. For where as I made you ſory by the letter, it repenteth me not, though I dyd repente. For I ſe, ỳ theſame epiſtle made you ſory (though it were but for a ſeaſõ). But now I reioyce, not that ye were ſory, but that ye were ſory to repentaunce. For ye ſorowed godly, ſo that in nothynge ye were hurte by vs. * For godly ſorowe cauſeth repen- 2.Co.12 taunce vnto ſaluacyon, not to be repented of: * but worldly ſorowe cauſeth death. Beholde, where as ye haue had godly ſorowe, what diligence hath it wrought in you? yee a ſufficient anſwere, diſpleaſure, feare, deſyre, a feruent mynde, punyſhement. For in all poyntes ye haue ſhewed your ſelues, that ye are cleare in ỳ matter.

C Wherfore though I wrote vnto you, yet is it not done for hys cauſe, that dyd hurte, nother for hys cauſe that was hurt: but that youre diligẽce (which ye haue for vs in ỳ ſyghte of God) myght be manyfeſt vnto you. Therfore are we cõforted, becauſe ye are cõforted: but exceadyng ỳ more ioyed we, for ỳ ioye of Titus, becauſe his ſpret was refreſhed of you al. I am therfore not now aſhamed, though I boaſted my ſelfe vnto hym of you: but lyke as all is true ỳ I haue ſpoken vnto you, euen ſo is oure boaſtynge vnto Tytus founde true alſo. And hys inwarde affeccyon is more abundaunt towarde you, whan he remembreth the obedience of you all, how ye receaued hym with feare and tremblynge. I reioyce ỳ I maye be bolde ouer you in al thinges.

The.viii.Chapter.

I doo you to wyte (brethren) the grace of God whiche is geuen in the congregacions of Macedonia. For they? reioycynge was mooſt abundaunt, whan they were tryed by muche trouble: and though they were exceadynge poore, yet haue they geuen exceadynge rychely, and that in ſyngleneſſe. For to they? power (I beare record) yee and beyonde they? power they were wyllynge of they? own accord, & prayed vs with greate inſtaunce, that we wolde receaue they? benefyte, and felowſhyppe of the * handreachynge that is done for the ſayntes: And not as we loked for, but gaue ouer them ſelues fyrſt to the LORDE, and afterwarde vnto vs by the wyll of God, ſo that we coulde not but deſyre Tytus, that lyke as he had begonne afore, he wolde euen ſo accomplyſh ỳ ſame beneuolence amonge you. Now as ye are ryche in al poyntes in fayth, and in worde, and in knowlege, and in all diligence, and in youre loue towarde vs, euen ſo ſe, ỳ ye be plenteous alſo in this beneuolence. Thys I ſaye not as commaundynge, but ſeynge other are ſo diligent, I proue your loue alſo, whether it be perfecte or no. * For ye knowe the lyberalyte of our LOR DE IESVS CHRIST, which though he be ryche, yet for youre ſakes he became poore, that ye thorowe hys pouerte might be made ryche.

Gen. 17, c
Rom. 15, b
1.Co.16.a
2.Co.9.a

Rom.10.b

B And my councell herin I geue, for thys is profytable for you, which haue begonne a yeare ago, not onely to do, but alſo to wyll. But nowe perfourme the dede alſo, that like as ther is a redy minde to wyll: ther maye be a redy mynde alſo to perfourme the dede * of that which ye haue. * For yf ther be a wylling at mynde it is accepted accordynge to that a man hath, not accordynge to that he hath not. This is not done to the entent that other ſhulde haue eaſe, and ye combraunce, but that it be a lyke. Let youre abundaũce ſuccurre their lacke in this tyme of derth, that theyr abundaunce alſo herafter maye ſupplye youre lacke, ỳ ther may be equalyte. As it is wrytten: * He that gathered muche, had not the more, and he that gathered lytle, wanted nothynge. Thankes be vnto

1.Pet.4.b
Phi.2.b
2.Co.8.b
Luc.21.b

Exo.16.b

God, whiche put in the harte of Tytus, the same diligence towarde you. For he accepted the requeste in dede, yee he was rather so well wyllynge, that of hys owne accorde he came vnto you.

C We haue sent with hym that brother whose prayse is in the Gospell throwout all the congregacions. Not only that, but he is chosen also of the congregacions, to be a felowe with vs in oure journey, for this benevolence that is ministred by vs vnto the prayse of the LORDE, and to steare vp youre prompte mynde, and to beware lest ony man reporte euell of vs because of this plenteousnesse, whiche is ministred by vs: * and therfore make we proues Rom.12.c uisyon for honest thynges, not only before the LORDE, but also before men.

We haue sent with them also a brother of oures, whome we haue ofte proued diligent in many thinges, but now muche more diligent. And this haue we done in greate hope toward you, whether it be for Tytus sake (whiche is my felowe and helper among you) or for oure brethren (which are Apostles of the congregacions, and the prayse of CHRIST.) Shewe now ye proofe 1.Cor.2.c of youre loue, * and of oure boastynge of you vnto these, and openly in the syght of the congregacions.

The.ix.Chapter.

Of the * handreachynge vnto the sayntes, it is no nede for me to wrytte vnto you: for I knowe your redines of mind, Rom.15.d 2.Cor.8.a whereof I boast myself amōg the of Macedonia, and saye: Achaia was redy a yeare ago. And your feruētnes hath prouoked many. Neuertheles yet haue we sent these brethren, lest oure reioycyng ouer you shulde be in vayne in this behalf that ye myght be redy, as I haue reported of you: lest whan they of Macedonia come with me and fynde you vnprepared, we (I will not saye ye) shulde be ashamed in this presumpcion of boastynge.

B Wherfore I thought it necessary to exhorte the brethren, to come before hande vnto you, for to prepare this blessyng promysed afore, that it might be ready, so that it be a blessynge, and not a defraudynge. Pro.11.c ✝ This I thynke: * that he whiche soweth litle shall reape lytle also: and he that Gala.6.a soweth plenteously, shall lyke wyse reape plenteously euery one accordynge as he hath purposed in hys harte, not grudgynly, or of compulsyon. * For God loueth a Prou.22. chearefull geuer. God is able to make you ryche in all grace that ye in all thynges haupynge sufficient to the vttermost, maye be ryche to all maner of good workes. As it is wrytten: * He hath sparsed abrode, Psa.111 and hath geuen to the poore, his ryghteousnesse remayneth for euer.

He that geueth sede vnto the sower C shal minister breade also for foode, and * shal Esa.55.c multiplie youre sede, and increase the frutes of youre ryghteousnesse, that in all thinges ye maye be made ryche, vnto al syngle nesse, whiche causeth throwe vs thanksgeuyng vnto God. For the handreachynge of this collecyon not onely supplieth the nede of the sayntes, but also is abundaunt herin, that for this laudable ministracyon many mynght geue thankes vnto God, and prayse God for youre obedient profession of ye Gospell of CHRIST, and for youre syngleneesse in distributynge vnto them, and to all men, and in theyr prayer for you, whiche longe after you, for the abundaunte grace of God in you. Thankes be vnto God for his vnouttespeakeable gyfte.

The.x.Chapter.

I Paull my selfe beseke you by I the mekenesse and softenes of CHRIST, whiche whan I am present amonge you, am of small reputacyō, but am bold towarde you beynge absent, I beseke you that I nede not be bolde whan I am present, and to vse the boldnesse wherewyth I am supposed to be bolde, agaynst some, whiche repute vs as though we walked after the flesshe: for though we walke in the flesshe, yet fyght we not after a fleshly maner. * For the weapens of oure warre are Ephe.6.c not fleshly, but myghtye before god to cast downe stronge holdes, wherwith we ouerthrowe ymaginacions, and euery hyghe thynge that exalteth it selfe agaynste the knowlege of God, and brynge in captiuite all vnderstondynge to the obedience of CHRISTE, and are ready to take vengeaunce on all disobedience whan your obedience is fulfylled. Loke ye on thynges after the vtter appearaunce.

B If ony man truste of hymselfe that he is Christes, let hym thynke this also by hymselfe, that lyke as he is Christes: euen so are we Christes also. And though I

shulde boast my self somwhat more of our authorite * whiche the LORDE hath geuen vs to edifye & not to destroye, it shuld not be to my shame. This I saye, leste I shulde seme as though I wente aboute to make you afrayed with letters. For the epistles (saye they) are sore and strong, but his bodely presence is weake, & his speche vile. Let hym that is such, thynke on this wyse, that as we are in worde by letters whan we were absent, suche are we also in dede whā we are present. For we dare not reken, or compare oure selues vnto some, that prayse them selues: Neuertheles whyle they measure them selues by them selues, and holde only of them selues, they understonde nothynge.

Howbeit we wyll not boast oure selues aboue * measure, but only according to the measure of the rule, wherwith God hath distributed vnto vs the measure to reach euen vnto you. For we stretch not oure selues to farre, as though we had not reached vnto you. For vnto you haue we come with the Gospell of CHRIST, and boast not oure selues oute of measure in other mens laboures. yee and we hope whan youre fayth is increased in you, that we wyll come farther, (according to our measure) and preache the Gospel vnto the that dwell beyonde you, and not to reioyce in that, whiche is prepared with another mans measure.

The.xi. Chapter.

LEt hym that reioyceth, reioyce in the LORDE: for he that * prayseth hymselfe is not alowed, but he whom the LORDE prayseth. Wolde God ye could suffre me a litle in my foolishnesse, yet do ye forbeare me. For I am gelous ouer you with Godly gelousye. For I haue maried you vnto one man, to bringe a chaste virgine vnto CHRIST. But I feare, * leste as the serpent begyled Eue with his suttilye, euen so youre wyttes shulde be corrupte from the synglenesse ỳ is in CHRIST. * For yf he that commeth vnto you, preache another IESVS, whome we haue not preached, or yf ye receaue another spyrite, that ye haue not receaued, or an other Gospell which ye haue not accepted, ye myght ryghte well haue ben content. For I suppose that I am no lesse, then the hyghe Apostles are. And though I be rude in speakynge, yet am I not rude in knowlege. Howbeit amonge you, I am knowne to the vttemoost. Or dyd I synne therin, because I submytted my selfe, that ye might be exalted.

For I preached vnto you the Gospell of God * freely, and robbed other congregations, and toke wages of them to prach vnto you. And whan I was present wyth you, and had nede, * I was greuous to noman: & for that whiche was lackynge vnto me, the brethren whiche came from Macedonia, supplyed. And in all thynges I kepte my self so, that I shulde not be greuous to you, and so wyll I kepe my selfe. As surely as the treuth of CHRIST is in me, this reioycynge shall not be taken from me in the regions of Achaya. Wherfore? because I shulde not loue you? God knoweth. Neuertheles what I do and wyll do, that do I to cut awaye occasyon, from them whiche seke occasyon ỳ they myght boast them selues to be lyke vnto vs. For suche false Apostles, and deceatfull workers fashyon them selues lyke vnto the Apostles of CHRIST. And that is no maruayll: for Sathan hymselfe is chaunged in to the fashion of an Angell of lyght. Therfore is it no greate thynge, though his mynisters fashion them selues, as though they were the prechers of ryghteousnesse * whose ende shalbe according to theyr dedes.

I saye agayne, lest ony man thynke that I am foolyshe: or els take me euen as a foole, that I maye boast my selfe a lytle also. That I speake now, that speake I not after the LORDE, but as it were in foolyshnesse, whyle we are now come to boastynge: Seynge that many boast them selues after the flesshe, I wyll boaste my selfe also. + For ye suffre fooles gladly in so muche as ye youre selfe are wyse. For ye suffre euen yf a man bringe you in to bondage, yf a man put you to dishonestye, yf a man take ought from you, yf a man exalte hymselfe ouer you, yf a man smyte you on the face, I speake concernynge rebuke, as though we were weake.

* Wherin soeuer now ony man dare be bolde, (I speake foolyshly) therin dare I be bolde also. They are Hebrues, so am I. They are Israelytes, euen so am I. They are the sede of Abraham, so am I. * They are the ministers of CHRIST, (I speake as a foole) I am more: in laboures more abundaunt, in stripes aboue measure, in prysonmentes more plenteously, in death oft.

Deu.25.a
2 Act:16.d
* Act 14.c
2 Act.27.c
* Of the Iewes receaued I fyue tymes
fortye strypes one lesse. * Thryse was I
beaten with roddes. * I was once stoned
* suffred thryse shipwracke: night and day
haue I ben in the depth of the see: I haue
oft pournyed: I haue ben oft in parels of
waters, in parels amonge murtherers, in
parels amonge the Iewes, In parels a-
monge the Heythen, in parels in cytes, in
parels in the wylderneſſe, in parels vpon
the see, in parels amonge falſe brethren, in
laboure and trauayle, in muche watchyn-
ges, in honger and thyrst, in much fastyn-
ges, in coulde, and nakednesse: Beſyde tho
se thynges whiche are outwarde, namely,
Actu. 20.d
2 1.Co.8.b
and. 11.d.
my daylye combraunce * my daylye care
for all congregacions. * Who is weake,
and I be not weake? Who is offended, and
I burne not? ¶ If I muste nedes make my
boast, I wyll boaste my selfe of myne infir
mytie. God the father of oure LORDE
IESVS CHRIST, whiche is blessed for
Galat. 1.c
2 Actu.9.b
euer, * knoweth that I lye not. * At Da
maſcon the gouernoure of the people vn-
der kynge Aretas, kepte the cyte of the Da
maſcenes, and wolde haue taken me, and
at a wyndowe was I let downe in a bas-
ket thorowe the wall, and so escaped hys
handes. ✠

The.xii. Chapter. ✠

IT profyteth me nothyge (no
doute) to boast. Neuertheleſſe
I wyll come to the visyons, & re-
uelacions of the LORDE. I
know a man in CHRIST aboue
fourtene yeares ago (whether he was in ỹ
body, I can not tell: or whether he was out
of the body, I can not tell, God knoweth)
the same was taken vp in to the thyrd hea
uen: and I knowe the same man (whether
he was in the body, or out of the body, I
can not tell, God knoweth) howe that he
was take vp in to the Paradyse, and herd
wordes not to be spoken, which no man can
vtter. Here of wyll I boast, but of my selfe
wyll I make no boast, except it be of myne
infyrmityes, And though I wolde boaste
my selfe, I dyd not foolyshly, for I wolde
saye the treuth. But I refrayne my selfe,
lest ony man shulde thynke of me aboue ỹ
Iob. 1.b
he seyth in me, or heareth of me. * And lest
I shulde exalte my selfe out of measure, be
cause of the hyghe reuelacions, ther is a
warnynge geuen vnto my flesshe, euen the
messaunger of Sathan, to buffet me, that
I shulde not exalte my self out of measure:
for the which I besoughte the LORD thry
se, that it myghte departe fro me. And he
sayde vnto me: My grace is sufficient for
the. For my strength is made perfecte tho-
rowe weaknesse. Very glad therfore wyll I
reioyce in my weaknesse, that the strength
of CHRIST maye dwell in me. ✠

Therfore I am content in infirmities B
in rebukes, in necessities, in persecucyons,
in angupshes for Christes sake: for whan
I am weake, then am I stronge. I am be-
come a foole in boastyng my selfe: ye haue
compelled me. For I oughte to be comme
ded of you, * in so muche as I am in no-
thynge inferior to the hyghe Apostles. 1.Co.12.a
Though I be nothynge, yet are the tokes
of an Apostle wroughte amonge you, with
all pacience, with sygnes, and with won-
ders, and with myghtye dedes. For what
is it, wherin ye are inferiours to the other
congregacions? except it be that I haue
not ben greuous vnto you. Forgeue me
this wronge. Beholde, I am ready ỹ third
tyme to come vnto you, and wyll not be
chargeable vnto you. * For I seke not you 2co.12.a
res, but you. For the chyldren oughte not
to gather treasure for the elders, but thel
ders for the chyldren. I wyll very gladly
bestowe, and wylbe bestowed for your sou
les: though the more I loue you, the lesse
am I loued agayne.

But let it be so, that I greued you not: C
neuertheleſſe for so muche as I was craf-
tye, I toke you with gyle. Haue I defrau-
ded you by ony of them, whome I sent vn
to you? I desyred Tytus, and with hym I
sent a brother: dyd Titus defraude you?
Haue we not walked in one spyrete? Went
we not in lyke foteſteppes? Agayn, thinke
ye that we excuse oure selues? We speake
in CHRIST in the sighte of God. But all
this (dearly beloued) is done for youre edi
fienge. For I feare, lest whan I come, I
shall not fynde you suche as I wolde: and
lest ye shall fynde me suche as ye wold not
Galat.5.a
* lest ther be amonge you, debates, enui-
enges, wrathes, striuynges, backbitinges,
whisperinges, swellynges, vproures: lest
whan I come agayne, God bryng me
lowe amonge you, and lest I be constray-
ned to bewayle many of them that haue
synned before, and haue not repented ouer
1.Co.5.a
the * vnclennesse, and whoredome, and
wantonnesse, which they haue committed.

NOw come I the thyrde tyme vnto you. * In the mouth of two, or thre wytnesses shal euery matter be stablyshed. I haue tolde you before, & tell you before as present the seconde tyme, & wryte it now beynge absent, vnto them which in tyme passed haue synned, and to all other: and yf I come agayne, I wyll not spare, seynge that ye seke experience of hym: * which speaketh in me, euen CHRISTE, which amonge you is not weake, but is myghtye among you. And though he was crucifyed in weaknesse, yet liueth he in the power of God. And though we are weake in hym, yet lyue we with hym in the power of God amonge you.

* Proue youre selues, whether ye are in the fayth, examē youre selues. Or know ye not youre selues, that IESVS CHRIST is in you? Excepte ye be castawayes. But I trust ye knowe, that we are not castawayes. I desyre before god yͤ ye do no euel, not that we shulde seme commēdable, but that ye shulde do that whiche is good, and let vs be castawayes. For we maye do nothynge againste the treuth but for yͤ treuth. We are glad whan we are weake, and ye stronge: and the same also we wishe for, namely, your perfectenesse. Therfore wryte I these thynges beyng absent, lest whā I am present I shulde vse sharpnesse, according to the power, * which the LORDE hath geuen me te edifye, and not to destroye.

Fynally brethren, reioyce, be perfecte, conforte youre selues, be of one mynde, be peceable, and the God of loue, and peace shall be with you. * Salute one another with an holy kysse. All the sayntes salute you. The grace of our LORD IESV CHRIST & the loue of God, & the felowshippe of the holy goost be with you all. Amen.

¶ The seconde Epistle to the Corinthiās Sent from Philippos in Macedonia, by Tytus, and Lucas.

¶ The Epistle

of the Apostle S. Paull to the Galathians

The summe of thys Epistle.

Chap. i Paull reproueth them because they were fallen awaye frō the Gospel / sheweth his owne conuersion / magnifieth his office and Apostelshyppe / and declareth hymselfe to be equall with the hyghe Apostles.

Chap. ii He withstondeth Peter in the face / and proueth that the lawe and circumcysyon are not necessary to saluacīō.

Chap. iii He reproueth the vnstedfastnesse of the Galathians: shewynge the vnperfectnesse of the lawe / and declareth neuertheles yͤ it was not geuen for naught.

Chap. iiii Paul sheweth that thorowe Christ we be deliuered from the lawe: and reproueth the vnthankfulnesse of the Galathians.

Chap. v He laboureth to drawe them away from circumcisiō: sheweth them yͤ battayll betwixt yͤ spyret & the flesh: & yͤ frutes of the both

Chap. vi He exhorteth them to brotherly loue: and one to beare with another. In the ende he warneth yͤ to beware of circumcisiō.

¶ The Epistle

of the Apostle Saynt Paull to the Galathians

The.i.yrst.Chapter.

PAull an Apostle (not of men, neyther by man, but by IESVS CHRIST and by God the father, which rayled hym vp frō the dead) and all the brethren whiche are with me. Unto the congregacions in Galacia.

* Grace be with you, and peace from God the father, and oure LORD IESVS CHRIST, whiche gaue hymselfe for oure synnes, that he myght delyuer vs frō thys present euell worlde, according vnto yͤ wyll of God oure father, to whom be prayse for euer and euer. Amē. 1.Cor.1.c. Ephes 1.a 1.Pet.1.a.

I maruayl that ye are so soone turned (from hym that called you in the grace of CHRIST) vnto another Gospell: whiche is nothynge els, but that ther be some, which * trouble you, and intende to peruerte the Gospell of CHRIST. Acts.15.c.

Neuertheles though we oure selues, or an angel from heauen preach vnto you any other Gospell, then that wich we haue preached vnto you: the same be accursed. * As we haue sayde afore, so saye we now againe: yf ony man preache vnto you ony other thynge, then that ye haue receaued, the same be accursed. Preache I men now, or God? Or go I aboute to please men? * yf I shulde yet please men, I were not yͤ seruaunt of CHRIST. 1.Cor.15.a Iohn.5.b Iacob.4.a

* But I certifye you brethren, that the Gospell which is preached of me, is not of mē. For I nother receaued it, nor learned it of man, but by the reuelacyon of IESVS CHRIST. For ye haue herde

of my conuersacion afore tyme in the Iew
Actus.4.a f.8. 22.f. shippe, * how that beionde measure I per
secuted the congregacion of god, and spoy
led it, and p:euayled in the Iewishyppe
aboue many of my companyons in my na
Phili.3.a. cion, * & was a muche more feruent mayn
teuer of the traditions of the fathers.

C But whan it pleased God whiche se-
Actus 9.b and, 22.b parated me from my mothers wombe, * & called, me by hys grace, for to declare hys
sonne in me, that I shulde p:eache him tho
rowe the Gospel amonge the Heythen, im
mediatly I communed not of the matter
Mat.16.c. with * flesshe and bloude, nother came I to
Ierusalem vnto them whiche were Apos-
tles before me: but wente my wayes in to
Arabia, and came agayne to Damascon.
Then after thre yeare I came to Ierusa-
lem to se Peter, and abode with hym fyfte
ne dayes. As for the other Apostles, I saw
none of them, saue James the LORDES
brother.

The thynges that I wryte vnto you
2.Cor.11.b beholde, * God knoweth, I lye not. After
that went I in to the coastes of Siria, and
Cilicia: but of face I was vnknowe of the
Chr:isten congregacions in Iewry. Neuer
theiesse they had herde onely, that: He that
persecuted in tyme passed, p:eacheth now
the fayth whiche some tyme he destroyed:
and they p:ayse God in me.

The. ii. Chapter.

Then after fourtene yeares,
Actu.15.a. * I wente vp agayne to Ieru
salē with Barnabas: and Ty-
tus with me also. But I went
vp by reuelacyon, and commu
ned with them of the Gospell, whiche I
p:eache amonge the Heythen: but specia-
ly with them whiche were in reputacyon,
lest I shulde runne, or had runne in vayn.
Actu. * But Tytus whiche was also with me,
1.Cor. was not compelled to be cyrcumcyled,
though he was a Greke: and that because
of certayne incommers beynge false bre-
thren, whiche came in amonge other, to
spye out our lybertye, whiche we haue in
CHRISTE IESV, that they might bring
vs vtterly to bondage: To whome we gaue no
rowme, not not for the space of an hour, as
concernynge to be brought in to subiecty-
on: that the treuth of the Gospell myghte
continue with you.

As for them that semed to be greate,
what they were in tyme passed, it maketh
Actu.10.b. no matter to me. * For God loketh not
on the outwarde appearaunce of men. Ne
uertheiesse they which semed great taught
me nothynge: but contrary wyse whā they
sawe that the Gospell ouer the vncircum-
cisyon was cōmitted vnto me, as the Gos-
pell ouer the cyrcumcisyon was commit-
ted vnto Peter: (for he that was myghtye
with Peter to the Apostelshyppe ouer the
cyrcumcisyon, the same was myghty with
me also amonge the Heythen) they perce-
ued the grace that was geuen vnto me.

James and Cephas, and Ihon, which
semed to be pylers, * gaue me, and Bar- Actu.1.
nabas the tyghte hādes, and agreed with
vs, that we shulde p:eache amonge ye Hey-
then, and they amonge the Iewes, onely
that we shulde remembre the poore, * with Actu.11.
thynge also I was diligent to do. 1.Cor.16.

But whan Peter was come to Antio-
che, I withstode hym in ye face, for he was
worthy to be blamed. For afore ther came
certayne from James, he dyd eate with ye
Heythen. But whan they were come, he
withdrue and separated hymselfe, fearing
them whiche were of ye circumcisyon. And
the other Iewes dissembled with hym ly-
kewyse, in so muche that Barnabas was
brought into theyr simulacion also. But
whan I sawe that they walked not tyghte
after the treuth of the Gospell, I sayde vn
to Peter openly before all: yf thou beynge
a Iewe, lyuest after the maner of the Gen
tyles, and not as do the Iewes, why cau-
sest thou the Gentyles then to lyue as do
the Iewes?

C * Though we be Iewes by nature, & Phil.3.
not synners of the Gentyles, & (yet in so Gala.2.
muche as we knowe, ye a man is not made
tyghteous by the dedes of the lawe, but by
the fayth on IESVS CHRIST) we haue
beleued also on IESVS CHRIST, that
we myght be made tyghteous by ye fayth
of CHRISTE, and not by the dedes of the
lawe, because that by the dedes of the lawe
no flesshe shalbe iustifyed.

yf we then whiche seke to be made
tyghteous by CHRIST, shulde be yet
founde synners oure selues, is not CHRIST
then the mynyster of synne? God forbyd.
For yf I buylde agayn that which I haue
destroyed, then make I my self a trespasser Rom.7.
* But I thorow the law am dead vnto ye
law, ye I might lyue vnto God, I am cruci
fyed with CHRIST, yet do I lyue: neuerthe
lesse now not I, but CHRIST liueth in me.
For ye life which I now lyue in ye flesh, I liue
in the fayth of the sonne of God * whiche Ephes.5.

loued me, and gaue hymselfe for me, I cast not awaye the grace of God. For yf ryghteousnesse come by the lawe, then dyed CHRIST in vaine.

The.iii. Chapter.

O foolysh Galathians, * who hath bewitched you, that ye shulde not beleue the treuthe? To whome IESVS CHRIST was described before the eyes, and amonge you crucifyed, This onely wolde I learne of you: Receaued ye the spyrete by the dedes of the lawe, or by ỹ preachynge of the fayth? Are ye so vnwyse? ye begã in ỹ spyret, wold ye ende now then in ỹ flesh? Haue ye suffred so much in vayne? yf it be els in vayne. He ỹ geueth you the spyret, * doth suche greate actes amonge you, doth he it thorowe the dedes of the lawe, or by the preachynge of the fayth? ✣ * Euen as Abraham beleued God, and it was counted vnto hym for ryghteousnesse. Thus ye knowe, that they whiche are of fayth, are Abrahams chyldren.

B The scrypture sawe afore hande, that God iustifyeth the Heythen thorow faith: Therfore shewed it glad tydynges afore vnto Abraham, and sayde: * In the shall all Heythen be blessed. So then they whiche be of fayth, are blessed with faythfull Abraham. For as many as go aboute with the workes of the lawe, are vnder the curse. For it is wrytten: * Cursed be euery man that continueth not in all thynges ỹ are wrytten in the boke of the lawe, to do them. That noman is iustified by the law in the syght of God, it is euydent: * For the iust shall lyue by his fayth. ✣ The lawe is not of fayth * but the man that doth the same, shall lyue therin. * But CHRIST hath delyuered vs from the curse of the lawe, whan he became a curse for vs (for it is wrytten: * Cursed is euery man ỹ hangeth on a tre,) that the blessynge of Abraham myght come on the Gentyles in CHRIST IESV, and that we myght so receaue the promysed spyrete, thorowe fayth.

C Brethren I wyll speake after the maner of men. Though it be but a mans testament, yet noman despyseth it, or addeth ony thynge therto, * whan it is confyrmed.

✣ To Abrahã and hys sede were the promyses made. He sayeth not in thy sedes, as in many, but in thy sede, as in one, whiche is CHRIST. This Testament (I saye) wich afore was confyrmed to CHRIST warde, is not disanulled (that the promes shulde be made of none effecte) by the lawe * wich was geuen beyonde foure hundreth, and thyrtye yeares therafter. * For yf the enheretaunce be gotten by the lawe, then is it not geuen by promesse. But God gaue it frely vnto Abraham by promesse.

Wherfore then serueth the lawe? * It was added because of transgressyõ, tyl the sede came to the whiche the promesse was made. * And it was geuen of angels, by ỹ hande of ỹ * mediatoure. A mediatoure is not a mediatour of one only, but god is one.

D Is the lawe then agaynst the promisses of God? God forbyd. Howbeit yf ther had ben geuen a lawe whiche coulde haue geuen lyfe, then no doute ryghteousnesse shuld come of the law. * But the scripture hath shut vp all vnder synne, ỹ the promesse shulde come by the fayth on IESVS CHRIST, geuen vnto them that beleue. ✣ Before fayth came, we were kept and shut vp vnder the lawe, vnto the fayth whiche shulde afterwarde be declared. Thus the lawe was oure scolemaster vnto CHRIST that we might be made righteous by faith. But now that fayth is come, we are nomor vnder the scolemaster. * For ye all are the chyldren of God by the fayth in CHRIST IESV. * For as many of you as are baptysed, haue put on CHRIST. Here is nother Iewe nor Greke: here is nother bonde nor fre: here is nother man nor woman, for ye are all * one in Christ IESV. * yf ye be Christes, then are ye Abrahams sede, and heyres accordynge to the promesse.

The.iiii. Chapter. ✣

B But I saye: As longe as the heyre is a chylde, ther is no differece betwene hym, and a seruaunt though he be lorde of the goodes: but he is vnder tuters and gouerners, vntyll the tyme appoynted of the father. Euẽ so we also whã we were chyldren, were in bondage vnder the outwarde tradicions. But whan the * tyme was fulfylled, God sent hys sonne, borne of a woman, * and put vnder the lawe, to redeme them whiche were vnder the lawe, that we myght receaue the chyldshyppe. * For so muche then as ye are chyldren, God hath sent the spyrete of his sonne into oure hartes, whiche crieth Abba, deare father. Wherfore now, thou arte not a seruaunt, but a sonne. If thou be a sonne, then arte thou the heyre of God thorowe CHRIST. ✣ Notwithstãdyng whan ye

knewe not God ye dyd seruyce vnto them,
1.Cor.8.a. * whiche by nature are no goddes. But
now seynge ye knowe God (yee rather are
Collos.2.c knowen of God) howe is it * that ye turne
you backe agayne vnto ỹ weake and beg-
gerly traditions, where vnto ye desyre a-
gayne a freshe to be in bondage.

B ye obserue dayes and monethes, and
tymes, and yeares. I am in feare of you,
lest I haue bestowed laboure on you in
vayn. Brethre I beseke you be ye as I am,
for I am as ye are. ye haue not hurt me at
al. For ye know, how ỹ in weakenesse after
the flesshe I preached the Gospell vnto you
at the fyrst: and my tentacion whiche I suf-
fred after the flesshe, ye despised not, nother
Gala.2.a abhorred, but receaued me as an * Angel
of God, yee euen as CHRISTE IESV.
How happy were ye then? For I beare you
recorde, that yf it had ben possible, ye had
plucked out youre owne eyes, and geuen
them vnto me. Am I therfore become your
enemye, because I tell you the treuth?

They are gelous ouer you amysse,
yee they wold make you to fall backe that
ye myghte be feruente to them warde. It
is good to be feruente, so that it be alwaye
in a good thinge, and not only whā I am
present with you. My lytle chyldre (of whō
Iohn.16.c I * trauayle in * byrth agayne, vntyll
1.Co.4.c CHRIST be fashioned in you) I wolde I
were with you now, and coulde chaunge
my voyce. For I stonde in doute of you.

C Tell me, ye that wyl be vnder ỹ lawe,
haue ye not herde the lawe? * For it is
wrytten, that Abraham had two sonnes,
Gen.16.b. * the one by a bonde mayden * the other
Ygen.21.a. by a fre woman, * as for hym that was of
*Ro.9.a. the bonde mayden, he was borne after the
flesshe: but he whiche was of the fre woman
was borne by promesse. These wordes be-
token somwhat. For these wemen are the
two testaments; The one from the mount
Syna, that gendreth vnto bondage, wich
is Agar. For Agar is called in Arabia the
mount Syna, and reacheth vnto Ierusa-
lem, whiche now is, and is in bondage wᵗ
hyr chyldren.

Apoc.21.a * But Ierusalem that is aboue, is the
fre woman, which is the mother of vs all.
Esai.54.a For it is wrytten: * Reioyce thou baren,
that bearest no chyldren: breake forth, and
crye thou that trauaylest not, for the dese-
late hath many mo children, then she wich
hath an husbande. As for vs (brethren) we
are the chyldren of Isaac accordynge to
the promesse.

* But lyke as at that tyme, he that was Gen.21.a
borne after the flesh, persecuted hym ỹ was
borne after the spyrte, euen so is it now al-
so. But what sayeth the scrypture? * Put Gen.21.a
awaye the bonde mayden, and hyr sonne:
for the sonne of the bonde mayden shal not
be heyre with the sonne of the fre woman.
So now brethren, we are not chyldren of
the bonde mayde, but of the fre woman. ✠

The.v.Chapter.

STonde fast therfore in the ly-
berty wherwith CHRIST hath
made vs fre, and be not wrap-
ped agayne in the yocke * of Gene.a
bondage. Beholde, I Paul say
vnto you: * yf ye be circumcysed, CHRIST Rom.2.b
profyteth you nothynge at all. I testifye
agayne vnto euery man whiche is circum
cysed, that he is bounde to kepe ỹ whole
lawe. ye are gone quyte from CHRIST, as
many of you as wyll be made ryghteous
by the lawe, and are fallen frō grace. But
we wayte in the spyrte of hope, to be made
ryghteous by fayth. * For in CHRIST IESV Gala.5.b
nother is circumcysyon, worth ony thyng,
nor vncyrcumcysyon: but fayth whiche
* by loue is myghtie in operacion. ye ran 1.Cor.13.c
well * who was a let vnto you, ỹ ye shuld 3.Gal.1.
not obeye the treuth? Such councel is not
of hym that hath called you. * A lytle leue 1.Cor.5.a
sowreth the whole lompe of dowe.

✠ I haue trust towarde you in ỹ LORD B
that ye wyl be none otherwyse mynded.
But he that troubleth you shal beare hys,
* iudgemēt, what soeuer he be. Brethren, Iere.17.
yf I yet preache cyrcumcysyon, why do I Gyrcyl.3.
suffre persecucion? then hath the shlaunder
of the crosse ceassed. Wolde God they were
roted out from amonge you, whiche trou-
ble you. But brethren, ye are called vnto ly
bertye, onely let not youre * libertye be an Rom.7.a
occasyon vnto the flesshe, but by loue serue 1.Cor.8.a
one another. For all the lawe is fulfylled
in one worde, namely in this: * Loue thy Leui.19.c
neighboure as thy self. But yf ye byte, and Rom.13.
deuoure one another, take hede, that ye be Mat.22.c
not consumed one of another. ✠ mar.12.b

* I saye: Walke in the spyrte, and so C
shall ye not fulfyll the * lustes of the flesh. 1.Pet.2.b
For the flesshe lusteth agaynst the spyrte, &
the spyrte agaynst the flesshe. These are con
trary one to the other, so that ye cā not do
that whiche ye wolde: But and yf ye be led
of the spyrte, then are ye not vnder ỹ lawe.
* The dedes of the flesshe are manyfeste, 1.Cor.6.
whiche are these: Aduoutrye, whordome,

vnclennesse, wätonnesse, Idolatrie, witchcrafte, * hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, enuyenge, murther, dronkennesse, glotony, and such like: of the whiche I tel you before, as I haue told you in tyme past, * that they whiche commyte suche, shall not inherite the kyngdome of God. * But the frute of the spyrete, is loue, ioye, peace, longe sufferynge, gentlenesse, goodnesse, faythfulnesse, mekenesse, temperaunce. * Agaynst suche is not the lawe: * But they that are Christes, haue crucyfyed theyr flesh, with the lustes & desyres. ✠

The.vj. Chapter. ✠

IF we lyue in the spyrete, let vs walke also in the spyrit. Let vs not be vayngloryous, prouokynge one another, and enuyenge one another. Brethren yf ony man be ouertaken of a faute, ye which are spirituall enfourme hym with a meke spyrete: and consyder thyne owne selfe, that thou also be not tempted. * Beare ye one anothers burthen, and so shall ye fulfyll ỳ lawe of Christ. But yf ony man thynke hymselfe to be somwhat (whan in dede he is nothynge) the same deceaueth hymselfe. Let euery man proue hys own worke, and then shall he haue reioycynge in hys owne selfe, and not in another. * For euery man shall beare hys owne burthen.

* But let hym that is taught with the worde, mynyster in all good thinges, vnto hym that teacheth hym. Be not deceaued, God wyll not be mocked. * For whatsoeuer a man soweth, that shall he reape. He that soweth vpon the flesshe, shall of ỳ flesh reape destruccion. But he that soweth vpõ the spyrete, shall of the spyrete reape lyfe euerlastynge. * Let vs not be weery of well doynge: for whã the tyme is come, we shall reape wythout ceassynge. Whyle we haue tyme therfore, let vs do good vnto all men * but specially vnto them which are of the housholde of fayth. ✠

Beholde, with how many wordes I haue wrytten vnto you * with myne owne hande. They that wyll please in the flesshe, constrayne you to be circumcised, only lest they should be persecuted with the crosse of CHRIST. For euen they them selues which are circumcysed, kepe not the lawe, but wolde haue you circumcised, ỳ they might reioyce in youre flesshe. But God forbyd that I shulde reioyce, saue onely in ỳ crosse of oure LORD IESVS CHRIST, wherby the worlde is crucifyed vnto me, and I vnto the worlde. * For in CHRIST IESV nother circumcysyon auayleth ony thing, nor vncircumcysyon, but a newe creature. Galat.5.a

* And as many as walke accordynge to this rule, peace and mercy be vpon them, and vpon Israell of God. From hereforth let noman put me to busynesse, * for I bere in my body the markes of the LORDE IESV. Brethren, the grace of oure LORDE IESV CHRIST be with youre spyrite. Psal.124.b 2.Cor.4.b

AMEN.

¶ Vnto the Galathians sent from Rome.

¶ The Epistle

of the Apostle S. Paull to the Ephesyans.

The summe of thys Epistle.

Chap. i. The euerlastynge ordinaunce and electyon of God in sauynge all men thorow Christ Jesus his sonne. we are ordened vnto good workes. The dominion of Christ.

Chap. ii. Paull sheweth them what maner of people they were before they were conuerted and what they now are in Christ.

Chap. iii. He sheweth the cause of his prysonment, desyreth them not to faynte because of his trouble, and prayeth God to make them stedfast in his spyrete.

Chap. iiii. He exhorteth them vnto meknesse: longe sufferynge, vnto loue and peace: euery one to serue and edifye another with ỳ gifte that god hath geuē him: to beware of straunge doctryne, to laye aside the olde conuersacyō of greedy lustes & to walke in a new lyfe.

Chap. v. He exhorteth them vnto loue: warneth them to beware of vnclennesse: couetousnesse, foolysh talkynge and false doctrine to be circumspecte, to auoyde dronkennesse, to reioyce and to be thankfull towarde god to submytte them selues one to another. He teacheth how wemen shulde obeye their husbondes: and how louyngly men ought to intreate theyr wyues.

Chap. vi. How chyldren shulde behaue them selues towarde theyr fathers and mothers. Lykewyse fathers towarde theyr chyldren: Seruauntes towarde theyr maysters. Agayn maysters towarde theyr seruauntes. An exhortacyō to the spirituall battayll: & what harnesse christen men shulde fight withal.

¶ The Epistle

of the Apostle Saynt Paull to the Ephesyans.

The.i.ylt.Chapter.

PAull an Apostle of IESV CHRIST by the wyll of God. To the sayntes whiche are at Ephesus, and to them that beleue on IESVS CHRIST.

2.Cor.1.a Galat.1.a * Grace be with you, and peace from God oure father, and from the LORDE IESVS CHRIST.

1.Pet.1.a * Blessed be God and the father of our LORDE IESVS CHRIST, which hath blessed vs with all maner of spirituall blessynge in heauenly thynges by CHRISTE

Joh.15.b, 1.Tim.1.b * accordynge as he had chosen vs by him or euer the fundacion of the worlde was layed, that we shulde be holy and without blame before him in loue, and ordeyned vs before, to receaue vs as chyldren thorowe IESVS Christ, accordynge to the pleasure of hys wyll, vnto the prayse of the glory of his grace, wherby he hath made vs accepted in the * Beloued * in whom we haue

Math.3.b and.17.a 2.Cor.1.b Hebre.1.a redempcion thorowe his bloude: (namely) the forgeuenesse of synnes, accordynge to the riches of his grace, which he hath shed vpon vs abundauntly in all wysedome, & prudence, * and hath opened vnto vs the

Collos.1.c mysterye of hys wyl, accordyng to his plea

B sure: whiche he had purposed in hymselfe,

Galat.4.a that it shulde be preached * whan ỹ tyme was fulcome, that all thynges shuld be gathered together by Christ, both the thynges whiche are in heauen, and also ỹ thynges that are vpon earth: euen by hym, by whome also we are come to the inheritaun

Rome.8.d ce * we that were therto predestinate before, accordynge to the purpose of hym, whiche worketh all thynges after the cou cell of his owne wyll, that we myght be to the prayse of hys glorye, euen we that ther fore beleued on CHRIST, on whō also ye beleued, after ỹ ye herde the worde of trueth, nemely the Gospell of youre saluacyon: wherin whan ye beleued, ye were * sealed Rom.15. 2.Cor.1.c and.5.c with the holy spyrete of promesse, whiche is the earneste of oure inheritaunce to our redempcyon, that we myght be his owne, to the prayse of his glorye.

Wherfore I also, (in so muche as I C haue herde of the fayth whiche ye haue in the LORDE IESV, and of youre loue vnto the sayntes) * cease not to gene thākes for you, and make mencyon of you in my prayers, that the God of oure LORDE IESVS CHRIST * the father of glorye, may Psal.1.a gene vnto you the spyrete of wysdome, and open vnto you the knowlege of hymselfe, and lyghten the eyes of youre vnderstondynge, that ye maye know what is ỹ hope of your callynge, and what the ryches of his glorious inheritaunce is vpon the sayntes, and what is the exceadynge greatnesse of his power towarde vs, whiche beleue accordynge to the workynge of hys myghtye power whiche he wrought in CHRIST, whan he rayse hym vp from the dead, * and set hym on hys ryghte hande Ps.109.a in heauenly thynges, aboue all * rule, Dan.7.c power, myght, and domination: and aboue all that maye be named, not onely in this worlde, but also in the worlde to come. * And hath put all thynges vnder Psa.8.a his fete, and hath made hym aboue al thynges * the head of the congregacion, wich Gene.4. ma.5.c is his bodye, and the fulnesse of hym that Colos.2.a fylleth all in all.

The.ii.Chapter.

ANd quyckened you also, whā I ye were dead thorowe trespasses and synnes, in the which Colos.3.a and.7.a in tyme past ye walked accordyng to ỹ course of this world and after the prince that ruleth in the ayre, namely, after the spyrete whiche now worketh in the chyldren of vnbelefe: * Among Colos.3.a whome we also had oure conuersacion in tyme past in the lustes of oure flesshe, & dyd the wyll of the flesh, and of the mynde, and were naturally the chyldren of wrath, euē as well as other.

But God whiche is ryche in mercy thorowe his greate loue wherwith he loued vs euen whā we were dead in synnes hath Ephes.5.b and.2.a quickened vs wt Christ (* for by grace are ye saued) and hath rayse vs vp with him, and set vs with hym in heauenly thynges

thorowe CHRIST IESV that in tymes to come he myght shewe the exceadyng ryches of his grace, in kindnesse to vswarde in CHRIST IESV. For by grace are ye saued thorowe fayth, and that not of your selues. For it is the gyfte of God, not of workes, lest ony man shuld boast hymselfe.

For we are his workmanshyppe, created in CHRIST IESV * vnto good workes, to the which God ordeyned vs before, that we shulde walke in them.

Wherfore remembre, that ye (whiche afore tyme were Gentyles after the flesshe, and were called vncircumcisyon, of them that are called * circumcisyon after the flesshe, which circumcysyon is made wyth the hande) that ye at the same tyme were wythout CHRISTE, and reputed aleaunes from the comune wealth of Israel, and were straungers from the testamet of promesse, therfore had ye no * hope, and were wythout God in this worlde. But now ye that be in CHRIST IESV, and afore tyme were farre of, are now made nye by ỹ bloud of CHRIST.

For he is oure * peace, which of both hath made one, and hath broken downe ỹ wall, that was a stoppe betwixte vs, and hath also thorowe hys flesshe put away the cause of hatred (namely the lawe of ỹ commaundementes contayned in the law writ ten) that of twayne he myghte create one newe man in hymselfe, and make peace, and to reconcyle both vnto god in one bodye thorowe the crosse, and so he slewe the hatred thorowe hys own selfe and came, & * preached peace in the Gospell, vnto you whiche were farre of, and to them ỹ were nye. For thorowe hym we both haue entraunce in one spyrte vnto the father.

Now therfore ye are nomore gestes and straungers, but cytesyns wyth the sayntes, and of the housholde of god, buyl ded vpon * the fundacion of ỹ Apostles and Prophetes: where IESVS CHRIST is the heade corner stone, in whome euery buyldynge coupled together, groweth to an holy temple in the LORDE, in whom ye are buylded also together, to be an habitacyon of god in the spyrte.

The.iii. Chapter.

For this cause I Paule am * a presoner of IESV CHRIST, for you Heythen, accordynge as ye haue herde of the office of the grace of god which * is geuen me to youwarde. For * by reuelacyon was thys mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whā ye reade it, ye may perceaue myne vnderstondynge in the mystery of CHRIST, whiche (mistery) in tymes past was not opened vnto the chyldren of men, as it is now declared to hys holy Apostles, and Prophetes by the spyrte, namely, That the Heythen shuld be inheritours also, and of the same body, and partakers of his promesse in CHRIST by the Gospell, whereof I am made a mynister accordynge to the gyfte of the grace of god, whiche is geuen me accordynge to the workynge of hys power.

Vnto me * the least of all sayntes is this grace geuen, that I shulde preache amonge the Heythen the vnsearcheable ryches of CHRIST, and to make all men se, what is the felowshyppe of the * mystery, which from the begynnynge of the worlde hath ben hyd in god, which made all thynges thorowe IESVS CHRISTE: to the intēt that now vnto the rulers, and powers, in heauen myght be knowen by the congregacion the manyfolde wysdom of god, accordynge to the eternall purpose, which he hath shewed in CHRIST IESV oure LORDE, by whom we haue boldnesse, and an entraunce in al confydence thorow fayth on hym. * Wherfore I desyre that ye faynte not because of my tribulacyons, that I suffre for you, wich is your prayse.

For this cause I bowe my knees vnto the father of oure LORD IESVS CHRIST, whiche is the true father ouer all, that is called father in heauen and in earth, that he graunte you (accordynge to the ryches of hys glorye) to be strengthed with power by his spyrte in the inwarde man, ỹ Christ maye dwell in youre hartes by fayth, that ye beynge rooted, and grounded in loue, maye be able to comprehende wt all sayntes, what is the brede, and length, and ỹ depth, and the heyght: and to knowe the loue of Christ, whiche loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of god.

Vnto hym that is able to do exceadyng abūdauntly, * aboue al that we are, or vnderstonde (accordynge to the power that worketh in vs) be prayse in the cōgregacion which is in Christ Jesu, at all tymes for euer, and euer Amen.

The.iiii. Chapter.

A THerfore which am prisoner in the LORDE exhort you * ye walke as it becometh youre callynge wherin ye are called, with all humblenes of mynde and mekenes, and longe sufferynge, forbeareynge one another in loue, and be diligent to kepe the vnyte of the spirite thorow ye bond of peace. One body and one spirite, euen as ye are called in one hope of your callynge. One LORDE, one fayth, one baptyme, one God and father of vs all, whiche is aboue all, and thorow all, and in you all. ✠

Gen.17.a. 1.Cor.7.b Philip.1.b Coloss.1.a. 1.Thessa.4.a

Rom.12.a 1.Cor.12.a: Iohn.3.c *Psa.67.c Esa.45.a

✠ *Vnto euery one of vs is geuen grace accordynge to the measure of the gyfte of CHRISST. Therfore sayeth he: * He is gone vp on hye, and hath led away captiuite captyue, & hath geuen gyftes vnto men. That he wente vp, what is it, but that he fyrst came downe in the lowest partes of the earth?

Iohn.3.b *He ye came down, is euen the same wich is gone vp aboue all heauens, to fulfyll all.

1.Cor.12.c *And ye same hath set some to be Apostles, some to be prophetes, some to be euangelistes, some to be shepherders, and teachers, wherby the sayntes myght be coupled together by commune seruice to the edifyeng of the bodye of CHRIST, tyl we all come vnto one maner of fayth and knowlege of ye sone of God, and become a perfect man in to the measure of the perfecte age of CHRIST. ✠

1.Cor.14.c & Coll.2.a *that we be nomore chyldren, & wauerynge and caryed aboute with euery wynd of doctryne thorow the wyckednesse of men and craftynes, wherby they lape wayte for vs to deceaue vs.

B But let vs folowe the trueth in loue, and in all thinges growe in hym, * which is the heade euen CHRIST, in whom all the body is coupled together, and one membre hangeth by another thorow out all the ioyntes

Ephes.1.c and .5.c.

Rom.12.a 1.Cor.12.b *Wherby one ministreth vnto another (according to the operacyon as euery membre hath his measure) & maketh ye the body groweth to the edifynge of it selfe in loue.

✠ This I saye therfore, and testifie in ye LORDE, that ye walke nomore * as the other Heythen walke in the vanite of theyr mynde, blynded in theyr vnderstandynge, beynge straūgers from the lyfe which is in God, thorow the ignorauce that is in the: because of the blindnes of theyr hart, which beynge past repentaunce, haue geuen themselues ouer vnto wantōnes to worke al maner of vnclennes euen with gredynesse.

Roma.1.c 1.Pet.4.a

C But ye haue not so lerned CHRIST, yf so be that ye haue herde of hym, & are taught in hym euen as the treuth is in IESV. So then as concernynge the conuersacyon in tyme past, * laye from you that olde mā, which marreth hymselfe thorowe deceable lustes. ✠ ✠ But be ye renued in ye spirit of youre mynde, and put on that new man which is shapen after god, in true ryghteousnesse and holynesse. * Wherfore put awaye lyenge, and speake euery man the treuth with hys neghboure, for as muche as we are membres one of another. * Be angry, but synne not. Let not ye Sonne go downe vpon youre wrath: nother geue place to the bachyter. He that hath stolen, let hym steale nomore: * but let hym laboure rather, and do some good with hys handes, that he maye haue to geue vnto hym that nedeth. ✠

Rom.6.c Coll.3.a 1.Pet.4.a Psal.4.a 2.Thes.3.a

* Let no fylthy communication proceede out of youre mouth, but that which is good to edifye withall, whan nede is, that it be gracious to heare. And greue not the holy spirite of God, wherwith ye are * sealed vnto the daye of redempcion. Let all bitternesse, and fearcenesse, and wrath, and roarynge, and cursed speakynge be farre from you with al maliciousnesse. * But be ye curteous one to another, mercifull, & forgeue one another, euen as god hath forgeuen you in CHRIST

Rom.12.a Ephes.4.a

Coll.3.a Iame.4.a

The.v. Chapter.

B E ye the * folowers therfore of god as deare chyldren, and walke in loue, euen as Christ loued vs, and * gaue hymself for vs an offerynge, and sacrifice of a swete sauoure vnto God. As for whordome, and all vnclennesse, or couetousnesse, * let it not be named amonge you, as it becommeth sayntes, * nother fylthinesse, nor foolysh talking, nother iestynge (which are not comly) but rather geuyng of thākes. * For be sure, ye no whormōger, or vnclene person, or couetous person (wich is a worshipper of ymages) hath inheritaunce in ye kyngdō of Christ & of god. * Let noman deceaue you with vayne wordes: for because of these commeth the wrath of god vpon the chyldren of vnbeleffe. Be not ye therfore companions with them. For sometyme ye were darknesse, * but now are ye lyght in the LORDE.

I Ephes.5.a Iohn.13.a 1.Cor.6.a 1.Cor.5.a Coll.3.a Ephes.5.a Coll.3.a 1.Cor.6.a Coll.3.a 2.Cor.6.a Ephes.5.a

B Walke as the chyldren of lyght (* for the frute of the spirite is all maner of goodnesse, and ryghteousnesse, and treuth:) & proue what is pleasynge vnto ye LORD

Coll.3.a

and haue no felowshyppe with the vnfrutefull worckes of darkneſſe, but rather rebuke them. For it is shame euen to name thoſe thynges, whiche are done of them in ſecrete. * But all thynges are manyfeſte, whan they are rebuked of the lyghte. For whatſoeuer is manyfeſt, ỳ ſame is lighte. Therfore ſayeth he: * Awake thou that ſleepeſt, and ſtonde vp from the dead, and CHRIST ſhall geue the the lyght.

** Take hede therfore how ye walke circumſpectly not as the vnwyſe, but as ỳ wyſe, and redeme the tyme, for it is a myſerable tyme. Wherfore be not ye vnwyſe but vnderſtonde what the * wyll of the LORDE is, ‡ and be not dronken wyth wyne, wherin is exceſſe, but * be full of the ſpyrite, ‡ and talke amonge youre ſelues of Pſalmes, and ymnes, and ſpiritual ſonges, * ſyngynge and makynge melody vnto the LORDE in youre hartes * geuynge thankes alwayes for all thynges vnto God the father, in the name of oure LORDE IESVS CHRISTE ſubmyttynge youre ſelues one to another in the feare of God. ℣

C * Let the wemen ſubmytte them ſelues vnto theyr huſbandes, as vnto the LORDE. ‡ For the husband is the wyues heade, euen as CHRIST alſo is the heade of the congregacion, and he is the Sauioure of hys body. Therfore as the congregacion is in ſubiecciõ to CHRIST, lykewyſe let the wyues be in ſubiecciõ to theyr huſbandes in all thynges.

Ye huſbandes loue youre wyues, euen as CHRIST loued the congregacyon, * ‡ gaue hymſelfe for it, to ſanctifye it, ‡ and clenſed it in the fountayne of water by the worde, to make it vnto hymſelf a glorious congregacion, hauynge no ſpot, nor wrynkle, nor ony ſuche thynge, but that it ſhuld be holy and wythout blame.

So ought men alſo to loue theyr wyues, euen as theyr owne bodyes. He that loueth hys wyfe, loueth hymſelfe. For no man euer yet hated his owne fleſhe, but nourſheth, and cherſheth it euen as the LORDE doth alſo ỳ congregacyon. For we are membres of hys body, of hys fleſhe, and of hys bones. * For this cauſe ſhall a man leaue father, and mother, and cleue vnto hys wyfe, and they two ſhalbe one fleſhe: This is a greate ſecrete: but I ſpeake of CHRIST, and the congregacyon. Neuertheleſſe do ye ſo, that euery one of you loue his wyfe euen as himſelfe: but let the wyfe feare hyr husbande.

The.vi.Chapter.

YE * chyldren obey youre elders in the LORD, for that is ryghte. Honoure thy father and thy mother. (* That is the fyrſte commaundement, ỳ hath ony promeſſe) that thou mayeſt proſper, and lyue longe vpon earth. And ye fathers, prouoke not youre chyldren vnto wrath, * but brynge them vp in the nourioure, and informacion of the LORDE.

* Ye ſeruauntes, obey youre bodely maſters, with feare and tremblynge, in ſyngleneſſe of youre harte euen as vnto CHRIST, not with ſeruyce onely in the eye ſyght, as men pleaſers: but as the ſeruauntes of CHRIST, doynge the wyll of God from the harte with good wyll. Thynke ỳ ye ſerue the LORDE and not men: and be ſure, that what good ſoeuer a man doth, he ſhal receaue it agayn of the LORDE, whether he be bonde, or fre.

* And ye maſters, do euen the ſame vnto them, puttynge awaye threatenynges, and knowe that euen youre mayſter alſo is in heauen, * nother is there ony reſpecte of perſonnes with hym.

B * Finally my brethren, be ſtronge in the LORDE, and in the power of his might put on the armoure of God, that ye maye * ſtonde ſtedfaſt agaynſt the crafty aſſaultes of the deuell. For we wreſtle not agaiſt fleſhe and bloud, but agaynſt rule, agaynſt power, namely, agaynſt the rulers of the worlde, of the darkneſſe of this worlde, agaynſt the ſpyrete of wyckedneſſe vnder the heauen. For this cauſe take ye the armour of God, ỳ ye maye be able to reſyſte in the euell daye, ‡ ſtonde perfecte in al thynges.

* Stonde therfore, and youre loynes gyrded aboute with the treuth, hauyng on the preſtplate of righteouſneſſe, and ſhode vpon youre fete with the Goſpel of peace, that ye maye be prepared. Aboue all thynges take holde of the ſhylde of fayth wher with ye maye quench the fyrie dartes of ỳ wycked. And take the helmet of ſaluacyon * and the ſwearde of the ſpyrete, which is the worde of god. ℣

C * And prayе alwayes with all maner of prayer, and ſupplicacion in the ſpyrete, and watch ther vnto with all inſtaunce, ‡ ſupplicacion for all ſayntes, and for me, * that the worde maye be geuen me, that I maye open my mouth boldly, to vtter ỳ

secretes of the Gospell, whereof I am a
Actus. 4. messaunger in bondes, * that I maye
speake therin freely, as it becommeth me
to speake.

But that ye maye also knowe, what
case I am in, and what I do, Tychycus
my deare brother, and faithfull minister
in the LORDE shall shew you all: whom
I haue sent vnto you for the same cause,
that ye myght knowe what case I stonde
in, and that he myghte comforte your har-
tes. Peace be vnto the brethren, and loue
with fayth, from God the father, and from
the LORDE IESV CHRIST.
Grace be with all them that
loue our LORDE IE
SVS CHRIST
vnfaynedly.
AMEN.

¶ Sent from Rome vnto
the Ephesyans, by
Tychycus.

¶ The Epistle

of the Apostle S. Paull to the
Philippians.

The summe of thys Epistle.

Chap. i. He exhorteth them to increase in loue, in knowlege, and experience of godly thynges: maketh mencyon of hys preferment at Rome, is glad to heare Christ preached, is content other to lyue, or dye, and prayeth them to lede a godly conuersacyon: to be of one mynde, and to feare no persecucion.

Chap. ii. He exhorteth them to vnite, and brotherly loue: and to beware of stryfe: and vayne glory: And for a sure ensample: he lapeth Christ before them.

Chap. iii. He warneth them to beware of false teachers whom he calleth dogges and enemyes of Christ: and reproueth mans owne rygteousnesse.

Chap. iiii. He saluteth certayne of them, exhorteth them to be of honeste conuersacyon: and thanketh them because of the prouysyon, that they made for hym beynge in prison.

The.i.chap.

¶ The Epistle

of the Apostle Saynt Paull to the
Philippians.
The.fyrst.Chapter.

PAull, and Tymotheus the ser- I
uauntes of IESVS CHRIST
whiche are at * Philippos, Acts.16.
with the Bishoppes, and * mi- Acts 6.
nysters.

*Grace be with you, and peace from 2.Cor.1.
God oure father, and from the LORDE Gala.1.a.
IESVS CHRIST.

✠ * I thanke my God, as ofte as I Colos.1.a
remembre you (whiche I alwayes do in al 1.Tess.1.
my prayers for you all, and praye w̄ glad
nesse) because of youre felowshyppe wich
ye haue in the Gospell from the fyrst daye
vnto now, and am surely certifyed of this, Joh.6.b
that he whiche hath begonne * that good
worke in you, shall go forth with it vntyll
the daye of IESVS CHRIST: as it becō-
meth me to iudge of you al, because I haue
you in my harte, as those that are partā-
kers with me of grace in my bondes, in de
fendynge, and stablyshing of the Gospell.

For God is my * recorde, howe I B
longe after you all, euen from the very 1.Tess.2.a
harte rote in IESV CHRIST. * And for the Ephes.1.a
same I praye, that youre loue may increa Colos.1.a
ce more and more in all maner of knowle- 2.Pet.1.b
ge, and in all experience, that ye maye proue what is best, that ye maye be pure, and
suche as hurte nomans conscience, vnto
the daye of CHRISTE: fylled with the frutes of ryghteousnesse, whiche come by IE
SVS CHRIST vnto the glory and prayse of God. ✠

*I wolde ye vnderstode brethren, that Ephes.3.b
my busynes is happened vnto the greater
forthereaunce of the Gospell, so that my
bondes in CHRISTE are manyfeste thorowe out all the iudgementhall, and in al

other places: In so muche that many bre-
thren in the LORDE are boldened thorow
my bondes, and darre more largely speake
the worde wythout feare. Some (no dout)
preache CHRIST of envye and stryfe, but
some of good wyll. The one parte preac-
heth CHRIST of stryfe, and not pu-
rely supposynge to adde more adversyte
vnto my bondes. The other parte of love
for they know that I lye here for the defe-
se of the Gospell.

What then? So that CHRIST be prea-
ched al maner of ways (whether it be done
by occasyon, or true manynge) I reioyce
therin, and wyll reioyce. For I knowe that
the same shall chaunce to my saluacyon,
* thorowe youre prayer, and mynistrynge
of the spryte of IESV CHRIST, as I loke
for and hope, that in nothynge I shalbe
ashamed: but that with all confydence (as
always in tymes past, euē so now) CHRIST
shalbe magnifyed in my body, whether it be
thorowe lyfe or thorow death. For CHRIST
is to me lyfe, and death is to me auauntage.
But in as muche as to lyue in the flesshe is
profytfull to me for the worke, I wote not
what I shall chose, for both these thynges
ly harde vpon me. * I desyre to be lowsed,
and to be with CHRIST, whiche thynge
were muche better (for me) but to abyde in
the flesshe is more nedefull for you.

And this am I sure of, that I shal a-
byde, and continue with you all, for the fur
therauce, and ioye of youre fayth, that ye
may, abundantly reioyce in CHRIST IESV
thorowe me, by my commynge to you a-
gayne. Onely let youre conuersacyon be
* as it becommeth the Gospel of CHRIST
that whether I come and se you, or els be
absent. I maye yet heare of you, that ye cō-
tinue in one spryte, and one soule, labou-
rynge (as we do) to mayntayn the fayth of
the Gospell, and in nothyng fearyng your
aduersaries, whiche is to them a token of
perdicion, but vnto you (a token) of salua-
cion, and that of God. For vnto you it is
geuen, not onely that ye shulde beleue on
CHRIST, but also suffre for his sake, and to
haue euen the same fyght, whiche ye haue
sene in me, and nowe heare of me.

The.ii.Chapter.

IF ther be amonge you ony cō
solacion in CHRIST, yf ther be
ony comforte of loue, yf ther
be ony felowshyppe of the
spryte, yf ther be ony compas-
syon and mercy, fulfyll my ioye, * that ye Rom. 12.c
drawe one waye, hauynge one loue, beynge
of one accorde, and of one wynde: that ther
be nothinge done thorowe * stryfe and 1.Cor.3.a
vayne glorye, but that thorow mekenesse
of mynde euery man esteme another better
then hymselfe: and let euery man loke not
for his owne profyte, but for the profyte
of other.

* * Let the same mynde be in you that 1.Pet.2.b
was in CHRIST IESV: which beyng in the
shape of god, thought it not robbery to be
equall with god, * but made hymselfe of Psal.8.d
no reputacion, and toke vpon him ye shape
of a seruaunt. * He came lyke another mā, Heb.5.a
and was founde in his apparel as a man:
he humbled hymselfe, and became obedy-
ent vnto the death, euen the death of the
crosse.

* Therfore hath god exalted him, and Mat.28.c
geuen him a name, which is aboue all na- Heb.2.a
mes * that in the name of IESVS euery kne Col.3.c
shulde bowe, both of thinges in heauen, of Deut.7.d
thinges vpon the earth, and of thinges vn- Mat.14.b
der the earth: and that al tunges shuld con-
fesse ye IESVS CHRIST is the LORDE vnto
the prayse of god the father.

Wherfore my dearly beloued, as ye B
haue alwaye obeyed (not onely * in my Actm.16.d
presence, but also muche more in myne ab-
sence) euen so worke oute youre owne sal-
uacion with feare and tremblynge. * For Deute.2.b
it is God whiche worketh in you both Exo.36.c
the wil and the dede, euen of his owne good 2.Cor.3.a
wyll. * Do all thinges without murmu- Heb.13.b
ringes, and disputynges, that ye maye be 2.Pet.4.b
blamelesse, and pure, and the chyldren of
god, * wythout rebuke in the myddes of 1.Pet.2.b
the croked and peruerse nacion, * among Mat.5.b
whome se that ye shyne as lyghtes in the
worlde: holdynge fast the worde of lyfe vn-
to my * reioycyng in the day of CHRIST, 2.Cor.1.a
that I haue not runne in vayne, nother la- 1.Thes.2.c
boured in vayne. * Yee and though I be Col.1.c.
offered vp vpon the offerynge and sacrify-
ce of youre fayth, * I am glad, and reioy- Rom.12.d
se with you all: be ye glad also, and reioyce
ye with me.

I truste in the LORDE IESVS C
* to sende Tymotheus shortly vnto you, Acto.16.d
that I also maye be of good comforte, 1.Cor.4.d
whan I knowe what cause ye stonde in.
For I haue no man that is so lyke mynded
to me, whiche wyth so pure affection ca-
reth for you. For all other seke their owne,
not that whiche is IESVS CHRISTES.
But ye knowe ye proffe of him: for as a chyld

vnto the father so hath he ministred vnto me in the Gospell. Hym I hope to sende, as soone as I knowe howe it wyll go with
Phil. 1.b me. * But I trust in the LORDE, that I also my selfe shall come shortly.

Neuertheiesse I thought it necessarye to sende vnto you the brother Epaphrodi tus whiche is my companion in labour, & felow souldyer, and your Apostell, and my minister at my nede, for so muche as he lõged after you all, and was full of heuynesse, because ye had herde that he was sycke. And no doute he was sycke, and that nye vnto death: but God had mercy on hym, and not on hym onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent hym therfore the more hastely, that ye myghte se hym, & reioyce agayne, and that I also myghte haue the lesse sorowe. Receaue hym therfore in the
Rom.15.b LORDE with all gladnesse, * and make
Mat.10.a muche of suche, for because of the worke of
2.Cor.5.b CHRISTE, he went so farre, that he came nye vnto death, and regarded not his lyfe, to fulfyll the seruyce which was lackynge on youre parte toward me.

The.iii. Chapter.

FOrouer my brethren, reioyce in the LORDE. Where as I wryte euer one thynge vnto
Philip 1.b you: it greueth me not, and ma
Gal. 5.c keth you the surer. * Beware
2 Co. 2.c of dogges, beware of euell workers, bewa
Coloss. 2.b re of dyssencyon: * For we are the circum-
Joh. 4.c cision, euen we that serue God + in the
2 Rom.2.a spyrete, and reioyce in CHRIST IESV, and haue no confidence in the flesh though I haue whereof I myghte reioyce in the flesshe. * yf ony other man thynke that he
2.Cor.12.c hath wherof he myght reioyce in the flesh, muche more I whiche was circumcysed on the eyghte daye, one of the people of Israell, of ỹ tribe of Ben Jamin, an Hebrue of the Hebrues: as concernyng the law, * a
Actu. 23.a Pharise, as concernynge feruentnesse, + I
Galat. 1.b persecuted the congregation: and as touchynge the ryghteousnesse whiche is in ỹ lawe, I was vnrebukeable.

Mat. 13.c * But the thynges that were hauntage vnto me, haue I counted losse for CHRIS TES sake. Yee I thynke all thynges, but
Joh. 17.a losse, for that excellent * knowleges sake
Coloss. 2.a of CHRIST IESV my LORDE: for whõ I haue counted all thynges losse, & do iudge them but donge, that I myghte wynne CHRIST, and be founde in hym, not hauynge myne owne ryghteousnesse whiche commeth of the lawe, but by the fayth of CHRIST (namely) the righteousnesse which B commeth of God in fayth to knowe hym, and the vertue of his resurrection, and the felowshyppe of his passion, * that I may Rom.6.a be conformable vnto hys death, yf by ony meanes I myghte attayne to the resurrection from the dead. Not that I haue attayned vnto it alreadye, or that I am already perfecte, but I folowe yf I maye comprehende that, wherin I am comprehended of CHRIST IESV. Brethren I counte not my selfe yet that I haue gotten it: but one thynge I saye: I forget ỹ which is behynde, and stretche my selfe vnto that whiche is before, & presse vnto the marke appoynted, to optayne the rewarde of the hyghe callyng of God in CHRIST IESV.

Let vs therfore (as many as be perfecte) be thus wyse mynded: and yf ye be other wyse mynded, I praye god open euẽ this vnto you. Neuertheiesse in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde.

✠ * Brethren, be ye the folowers of C
1.Cor.4. me, & loke on them wich walke euen so as
Phil.3. ye haue vs for an ensample. For many walke (of whome I haue tolde you often, but nowe I tell you weppynge) euen enemyes of the crosse of CHRIST, whose ende is
Ro.16. dampnacyon, * whose god is the belye, & whose glorye shalbe to their shame, which are earthly mynded. * But oure conuersa
Col.3.a cion is in heauen, from whence we loke for the sauioure IESV CHRISTE the
1.Cor.15. LORDE, * whiche shal chaũge oure vyle body, that it maye be lyke fashioned vnto his glorious body, according vnto the worke kynge whereby he is able to subdue al thynges vnto hymselfe.

The.iiii. Chapter.

WHerfore my brethren dearly be I loued and longed for, my ioye and my crowne, continue so in the LORDE ye beloued. I praye Euodias, & beseke Syntiches, that they be of one mynde in the
1.Cor.1. LORDE. Yee and I beseke the my * faith full yockfelowe, helpe the wemen whiche haue laboured with me in the gospel, with
Rom.16. Clement & with my other helpers, * who-
Apoc.17. se names are in the boke of lyfe. ✠ + Re-
Phil.3. ioyce in the LORDE alway, and agayn I saye, Reioyce. Let youre softnesse be knowne vnto all men. The LORDE

is euen at hande. Be not carefull, but in al thynges let youre peticions in prayer, and supplicacion with geuynge of thankes be knowe before God. And * ỹ peace of god whiche palleth all vnderstondynge, kepe youre hartes and myndes in CHRIST IESV. ✠

Furthermore brethren, what soeuer thynges are true, what soeuer thynges are honest, what soeuer thinges are iust, what soeuer thynges are pure, what soeuer thinges pertayne to loue, what soeuer thinges are of honeste reporte, yf ther be ony vertuous thynge, yf ther be ony laudable thinge, haue those same in youre mynde, whiche ye haue both learned, and receaued and herd and sene in me: those thynges do, and the God * of peace shalbe with you. I reioyce greatly in the LORDE, that now at the laste ye are reuyued agayne to care for me, as ye cared for me afore, but ye lacked opportunyte. I speake not this because of necessyte: for I haue learned in what so euer estate I am, * ther vnto be cõtẽt. I can be low, & I can be hygh. Euery where, & in all thynges I am mete, both to be ful, and to be hongrye, to haue plentye, and to suffre nede. I can do all thynges thorowe CHRIST, whiche strenghteth me. Notwithstondynge ye haue done well, that ye bare parte with me in my tribulacion.

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacyon bare parte wyth me * concernynge geuynge, and receauynge, but ye onely. For vnto Tessalonica ye sent once, and after warde agayn vnto my necessyte. Not that I seke gyftes, but I seke ỹ frute that it be abundaunt in youre rekenyng. For I haue all, and haue plentye. I was euen fylled whan I receaued of Epaphroditus ỹ, wich came from you, an odour of sweteneſſe, * a sacrifyce accepted and pleasaunt vnto god My God fulfyll all youre nede, according to hys ryches in glory in CHRIST IESV.

Vnto god and our father be prayse for euer and euer. Amen.

Salute all the sayntes in CHRISTE IESV, The brethren that are with me salute you. All the sayntes salute you, but specially they that are of ỹ Emperoures house The grace of oure LORDE IESV CHRIST be with you all. Amen.

Wrytten from Rome by Epaphroditus.

The Epistle

of the Apostle S. Paull to the Collossians.

The summe of thys Epistle.

Cap. i He geueth thankes vnto God for they^r fayth / loue / & hope / prayeth for they^r increase / and sheweth howe we are ỹ kyngdome of God / optayned by Christ / whiche is the heade of the congregacion.

Chap. ii what greate care Paull toke for all congregacions. He exhorteth them to be stedfast in Christ to beware of false teachers and worldly wysdom / and declareth ỹ false Prophetes.

Chap. iii He putteth them in remembraunce of the spirituall resurrecyon / to laye aside all maner of corrupte lyuynge / to be frutefull in all godlynesse and vertue / & sheweth al degrees they^r dewtye.

Chap. iiii He exhorteth them to be feruent in prayer / to walke wysely vnto them that are not yet come to the true knowlege of Christ and saluteth them.

The Epistle

of the Apostle. S. Paull to the Collossians.

The fyrst Chapter.

PAVL an Apostle of IESV CHRISTE by the wyll of god, and brother Tymotheus To the sayntes whiche are at Collossa, and brethren that be leue in CHRIST.

* Grace be vnto you & peace from god our father & fro the LORDE IESVS CHRIST. Galat. 1.a Ephe. 1.a

* We geue thankes vnto god and the father of oure LORD IESVS CHRISTE, prayenge alwayes for you (sence we herde of your fayth in CHRIST IESV, and of youre loue to all sayntes) for the hopes sake whiche is layed vp in stoare for you in heauen: of the which ye haue herde before Phil. 1.a 1. Tes. 1. a

by ỹ worde of treuth in ỹ gospell which is
come vnto you: euẽ as it is in to al ỹ world
Mar. 4.a & is *fruteful as it is in you, sence ỹ daye ỹ
Collo. 4.b ye herde and knewe the grace of God in ỹ
treuth, as ye learned of * Epaphras oure
deare felowe seruaunt, whiche is a fayth-
full minister of CHRIST for you, which al-
so declared vnto vs youre loue in ỹ spyrete.

Ephe. 1.c * For this cause we also, sence the daye
Phili. 1.b ỹ we herde of it, ceasse not to praye for you,
2. Thess. 1.b and desyre ỹ ye myght be fulfylled wt the
Tessa. 4.a knowlege of his * wyll, in all wysedome,
Ephe. 1.b and spirituall vnderstondinge, * that ye
myght walke worthye of the LORDE, to
Johñ. 5.b please hym in al thynges, * and to be fru-
tefull in all good workes, and grow in the
knowlege of god: and to be strengthed wt
all power accordynge to the myghte of his
glorye, to all pacience and long sufferyng
with ioyfulnesse, and geue thankes vnto ỹ
father, whiche hath made vs mete for the
enheritaunce of sayntes in lyghte.

B Whiche hath deliuered vs frõ ỹ power
Ephe. 1.a of darknesse, & translated vs in to the king
dome of his deare son, (* in whõ we haue
redemption thorow his bloud, namely, the
2. Cor. 4.a forgeuenesse of synnes). * Whiche is the
Hebre. 1.a & 11.ti. 6.a pmage of the ỹ inuisyble god * fyrst be-
*ecc. 24.a & psl. 32.a gotte before al creatures. ỹ For by him were
Heb. 1.a al thinnges created, that are in heaue, and
in earth, ỹ thinges visyble, & thinges inuisy
ble, whether they be mayesties, or lordshi p
pes, other rules, or powers. Al thinges are
created by him, & in him he is before al thin
ges, & in him al thinges haue their beyng.

Ephes. 1.c * And he is the head of the body, name
and. 4. b ly, of the congregacion: ỹ he is the begyn
& 1. cor. 15.c nynge and fyrst begotte from ỹ dead, that
Apoca. 1.b in all thinges he myght haue the preemy-
nence. For it pleased the father that in hym
Colos. 2.b shulde dwell * all fulnesse and that by him
Roma. 5.c all thynges shulde be * reconcyled vnto
2. Cor. 5.c hymselfe, whether they be thynges vpon
earth, or in heauen, that thorowe the bloud
on his crosse, he might make peace euẽ tho
Rom. 5.a rowe his owne selfe. * And you (whiche
Ephe. 2.a were in tymes past straungers and enemy
Collos. 2.b es, because your myndes were set on euell
C workes) hath he now reconcyled in ỹ body
of his fleshly thorow death, to make you holy
ephes. 5.b * & vnblameable & without faut in his own
Mat. 16.c syghte, yf ye continue * grounded and sta-
1. Cor. 3.b biyshed in the fayth, and be not moued a-
and. 10.b way from the hope of the gospel, whereof
Psal. 18.a ye haue herd, which is preached * among
all creatures that are vnder heauen wher-
of I Paull am made a mynyster.

* Now ioye I in my sufferynges wich 2. Cor. 12
I suffre for you, * and fulfyll that whiche Ephe. 3.
is behynde of the passions of CHRIST in Philip. 2.
my flesshe, for his bodyes sake, whiche
is the congregacion, * wherof I am made 2. Ti. 1.
a minister, accordynge to the godly office 1. Cor. 9.
of preachynge, whiche is geuen vnto me
amonge you, that I shulde tychely preа-
che the word of god, namely, * that myste- Ephe. 3.
rye whiche hath ben hyd sence the worlde
beganne, and sence the begynnynge of ty-
mes: but nowe is * opened vnto his sayn Mat. 11.c
tes, to whome god wolde make knowen Joh. 14.
the glorious ryches of this mysterie amõg 2. Cor. 2.
the Heithen: which (ryches) is CHRIST in Ephes. 1.
you, euen that is the hope of glorie, whom
we preache, and warne all men, and teache
all men in all wisdome, to make euery mã
perfecte in CHRIST IESV: Wherin I al
so labboure, and stryue accordynge to the
workynge of hym whiche worketh myght-
tely in me.

The.ii. Chapter.

I Wolde ye knewe what figh- A
tinge I haue for youre sakes,
and for them of Laodicea, and
for as many as haue not sen
my personne in the flesshe, that
theyr hartes might be cõforted and knitte
together in loue, to all riches of full vnder
stondinge, * whiche is in the knowlege of Joh. 17.
the misterie of god the father, & of CHRIST
* in whom are hyd all the treasures of wy 1. Cor. 1.
sedome and knowlege.

* This I saye, lest ony man shulde be- Ephes. 5.
gyle you wyth entysynge wordes. ỹ For Philip. 2.
though I be absent in the flesshe, yet am I
present with you in the spyrete, ioyeng, and
beholdynge youre order, and stedfastnesse Colos. 2.
of youre fayth in CHRIST. * As ye haue
therfore receaued CHRIST IESV the
LORDE, euen so walke in him, and be ro
ted and buylded in hym, and be stedfast in
fayth, as ye haue learned, and be plenteous
in the same in geuynge thankes.

+ * Beware lest ony man spoyle you B
thorow philosophie & deceatful vanyte af Rom. 16.
ter the traditions of men, and after ỹ ordi-
naunces of the worlde & not after CHRIST.
* For in him dwelleth all the fulnesse of ỹ 2. Ti. 3.
godhead bodely, & ye are complete in him,
which is ỹ heade of all rule and power: in
whom also ye are circumcised wt * circum- Rom. 2.
cision wythout handes, by puttynge of the Philip. 3.
synfull body of the flesh: (namely) with the
circumcision of CHRIST, * in that ye are Rom. 6.
buried wyth hym thorowe baptyme: in

whome ye are also rysen agayne thorowe
faythe that is wrought by the operacion
of God, whiche rayled hym vp from the
deade.

* And with hym hath he quyckened
you, whan ye were deade in synnes, and in
the vncyrcumcisyon of youre flesshe, and
hath forgeuen vs all synnes. ✣ And
put oute the handwrytynge that was a-
gaynst vs (contayned in the law wrytten)
and that hath he taken oute of the waye,
and fastened it to the crosse: * And hath
spoyled rule and power, and hath made a
shewe of them openly, and trivmphed ouer
them in hys owne personne.

¶ Let noman therfore trouble youre cō-
sciences aboute, * meate, or drynke, or for
a pece of an * holy daye, as the holy daye
of the new mone, or of the Sabbath dayes
* whiche are the shadowe of the thynges
that were for to come: but the body it selfe
is in CHRIST. * Let noman make you
shote at a wronge marke, which after hys
owne chosynge walketh in humblenesse,
* and spirituallyte of Angels, thynges
whiche he neuer sawe, and is vayne, and
puft vp in hys owne fleshely mynde: and
holdeth not hymselfe to the heade, whereof
ꝑ whole body by iointes, and couples re-
traueth norysshement, and is knytte toge-
ther, and so groweth to the greatnesse, that
commeth of God.

* Wherfore yf ye be dead wt CHRIST
from the ordinaunces of the worlde, why
are ye holden then with suche traditions,
as though ye lyued after the worlde? As
whan they saye: Touche not this, trayste
not that, handle not that. All these thyn-
ges do hurte vnto men, because of the abu
se of them, whiche abuse commeth onely
of the commaundementes, and doctrynes
of man: * which thynges haue a shyne
of wysedome thorowe chosen spirituallyte,
and humblenesse, and in that they spare
not the bodye, and do the flesshe no wor-
shyppe vnto hys nede.

The.iii.Chapter. ✣

IF ye be rysen nowe wyth
CHRIST seke those thynges
whiche are aboue, where
CHRIST is syttynge on the
ryghtehande of God. Set
youre mynde on the thynes, whiche are
aboue, not on the thynges that are vpon
earthe. For ye are dead * & youre lyfe is
hyd wyth CHRIST in god. ✣ But whan
CHRIST oure lyfe shall shewe hym Iohn.3.d
selfe, then shal ye appeare also wyth hym
in glorye. ✣

✣ * Mortifye therfore youre mem- 1.Cor.6.b
bres whiche are vpon earth, whoredome, Ephe.5.a
* vnclennesse, vnnaturall luste, euell con- Deut.27.c
cupiscence, and couetousnesse, whiche is a
worshyppinge of Idols: * for whiche Gen.6.19.d
thinges sake the wrath of God commeth 1.Cor.10.a
vpon the childzen of vnbeleefe: ✣ in the ✣Epy.2.a
whiche thinges ye walked somtyme whan
ye lyued in them.

* But nowe put al away frō you wrath, Rom.6.a
fearcenesse, malicyousnesse, cursed speakig Ephe.4.c
fylthye wordes out of youre mouth. Lye
not one to another. * Put of the olde man Rom.13.b
with hys workes, and put on the newe,
whiche is renewed in knowlege after the
ymage of him that made him: * wher ther Galat.6.b
is no greke, Iewe, circumcision, vncircum
cision, Barbarous, Scythian, bonde, free
but CHRIST is all in all. ✣

✣ * Nowe therfore as the electe of B
god, holy and beloued ✣ put on tender mer Ephe.5.c
cy, kyndnesse, humblenesse of mynde, meke ✣Ephe.4.c
nesse, longe sufferynge, forbearynge one a-
nother, and forgeuing one another, yf ony
man haue a quarell against another. * Ly Mat.22.b
ke as CHRIST hath forgeuen you euen so 1.Cor.6.b
do ye also. But aboue all thynges put on
loue, whiche is the bonde of perfectnesse.
And the peace of god rule in youre hartes,
to the whiche (peace) ye are called also in
one body: and se that ye be thankfull.

Let the worde of CHRIST dwell in you
plenteously in all wysedome. * Teache Ephe.5.b
and erhorte youre owne selues with Psal-
mes, and ymnes, and spirituall songes,
which haue fauoure wt them, syngynge in
youre hartes to the LORDE. * And what 1.Cor.10.b
soeuer ye do in worde, or worke, do all in ꝑ
name of the LORDE IESV, * and geue Ephe.5.b
thankes vnto god the father by hym. ✣

* ye wyues, submytte your selues vn ¶
to youre husbandes, as it is comly in the Ephe.5.c
LORDE. 1.Pet.3.b

ye husbandes, loue youre wyues, and
be not bytter vnto them.

* ye chyldren, obeye youre Elders in Ephe.6.a
all thynges, for that is well pleasynge vn-
to the LORDE.

ye fathers, rate not your chyldren, lest
they be of a desperate mynde.

* ye seruauntes, be obedient vnto Ephe.6.a
Tit.2.b
youre bodely masters in all thynges, not 1.Pet.2.c
with eye seruyce as menpleasers, but in
synglenesse of harte, fearynge God.

What ſo euer ye do, do it hartely, euen as vnto the LORDE, and not vnto men. And be ſure, that of the LORDE ye ſhall receaue the rewarde of the enheritaunce. For ye ſerue the LORDE, CHRISTE.* But he that doth wronge ſhall receaue for the wronge that he hath done. * For ther is no reſpecte of perſonnes (with God).

Rom.2.a
Deut.10.d
Rom.2.b
Ephe.6.a.
Eccli.35.d

* Ye maiſters, do vnto your ſeruauntes that whiche is iuſte, and equall, and knowe yͤ ye alſo haue a maiſter in heauen.

The.iiii. Chapter. ✣

Ephe.6.c
2.Theſ.3.a

COntynue in prayer, & watche in the ſame with thankeſgeuynge, and praye alſo together for vs, that God open vnto vs the dore of the worde, to ſpeake the myſterye of CHRISTE (wherfore I am alſo in bondes) that I maye vtter the ſame, as it becōmeth me to ſpeake.

Eccli.27.b
Ephe.5.b

* Walke wyſely towarde them that are wythout, and redeme the tyme. Let youre ſpeche be alwaye fauorable, ſeaſoned with

Matth.5.b
Mar.9.a

* ſalt, that ye maye knowe howe to anſwere euery man.

Tychycus the deare brother and faithfull mynyſter, and felowe ſeruaunt in the LORDE, ſhall tell you what caſe I am in. Whom I haue ſent vnto you for the ſame purpoſe, that he myghte knowe how ye do, and that he myghte comforte youre

Philo.1.b

hartes, with one * Onelymus a faythfull and beloued brother, whiche is one of you: they ſhall ſhewe you of all thynges,

Actū.27.a

whiche are adoynge here. * Ariſtarchus

2.Tim.4.b

my priſon felowe ſaluteth you, and * Marcus Barnabaſſes ſyſters ſonne, touchyng whome ye receaued commaundementes: yͤ he come vnto you, receaue hym, and Jeſus, whiche is called Juſtus, whiche are of the circumcyſyon. Theſe onely are my helpers in the kyngdom of God, which were to my conſolacyon.

Collo.1.a

* Epaphras a ſeruaunte of CHRIST whiche is one of you, ſaluteth you, and alwaye laboureth feruently for you in prayers, that ye maye ſtonde perfecte, and ful, in all that is the wyll of God. I beare hym recorde, that he hath a feruent mynde for you, and for them a Laodicea, & at Hierapolis. Deare Lucas the Phiſician ſaluteth

2.Ti.4.b

you, and ſo doth * Demas. Salute the brethren, whiche are at Laodicea, and ſalute Nymphas, and the congregacyon whiche is in hys houſe. And whan the epiſtle is redde of you, cauſe it to be redde alſo in the congregacyon at Laodicea: and that ye lykewyſe reade the Epiſtle of Laodicea. And ſaye to Archyppus: Take hede to the office whiche thou haſt receaued in the LORD, that thou fulfyll it. My ſalutacyon wyth the hande of me Paull. Remembre my bondes,

2.Tim.4.b

* Grace be wyth you.

AMEN.

Sent from Rome by Tychycus, and Onelymus.

✣

The fyrſte Epiſtle

of the Apoſtle. S. Paull to the Theſſalonians.

The ſumme of this Epiſtle.

Chap. i. He thanketh God for them: that they are ſo ſtedfaſt in fayth: and good workes: and receaue the Goſpell wyth ſuche earneſte.

Chap. ii. He putteth them in mynde of the godly conuerſacyon that he led amonge them when he preached the Goſpell vnto them: thanketh God that they receaue hys worde ſo ſtedfaſtly: and prayeth for his abſence.

Chap. iii. He ſheweth howe greatly he was reioyced: whan Tymothe tolde him of their fayth and loue.

Chap. iiii. He exhorteth them to ſtedfaſtneſſe to kepe them ſelues from fyne: and to chaſte conuerſacyō: to loue one another: and to encreſſe: and ſpeaketh of the reſurrecyon.

Chap. v. He enformeth them of the daye of dome and commynge of the LORDE. exhorteth them to watch: and to regarde ſuche as preache Gods worde amonge them.

The fyrste Epistle

of the Apostle. S. Paull to the Tessalonians.

The fyrst Chapter.

PAull and Syluanus, and Tymotheus. Unto the congregacyon of the Tessalonians, in God the father and ỹ LORD IESVS CHRIST.

* Grace be wyth you and peace from God oure father and from the LORDE IESVS CHRIST.

✣ * We geue thankes vnto God alwaye for you all, makynge mencion of you in oure prayers wythout ceassynge, and call to remembraunce youre worke in the fayth, and youre laboure in * loue, and youre patience in hope, ✣ whiche is oure LORDE IESVS CHRISTE before God oure father: Because we knowe (brethren, beloued of God) howe that ye are electe: * for oure Gospell hath not ben with you in worde onely, but both in power, and in the holy goost, and in muche certaynty, * as ye knowe after what maner we were amonge you for youre sakes.

And ye became the folowers of vs, and of the LORDE: & receaued the word in muche affliccyon with ioye of the holy goost: ✣ so that ye were an example to all that beleued in Macedonia, & Achaya. For from you was the word of the LORD sowed out, not onely in Macedonia, and Achaya, but in all quarters also is youre fayth in god spred abrode, so that it nedeth not vs to speake ony thyng at al. For they them selues shewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to loke for hys sonne * from heauen whom he raysed vp from the dead, euen IESVS, which hath delyuered vs from the * wrath to come. 1 Thes. 3.c

The. ii. Chapter.

FOr ye youre selues (brethren) knowe of oure intraunce vnto you, howe that it was not in vayne, but as we had suffered afore, * and were shamefully intreated at Philippos (as ye knowe) we were bolde in oure God, * to speake vnto you the Gospell of God with muche stryuynge. For oure exhortacyon was not to brynge you to errour nor yet to vncleannesse, nother was it with gyle, but as we are alowed of God, that the Gospell shulde be committed vnto vs to preache, euen so we speake, * not as though we wolde please men, but God: which trieth ouer hartes. Actu. 16.c Actu. 17.a Galat. 1.b

For we haue not gone aboute with flatterynge wordes: (as ye knowe) nor wayted for oure owne profyte (* God is recorde) nother sought we prayse of men, nother of you, nor of ony other, whā we might haue ben chargeable vnto you as the Apostles of CHRISTE, but we were tender amonge you. Phil. 1.b

Lyke as a norsche cherysheth hyr chyldre, euen so had we hartely affeccyon to warde you, & wolde with good wyl haue dealt vnto you, not onely ỹ Gospel of god, but our liues also, because ye were deare vnto vs. B

✣ ye remembre brethren oure labour and trauayle. * For daye, and nyghte wrought we (because we wold not be chargeable vnto ony of you) and preached the gospell of god amonge you. ye are wytnesses, and so is god, howe holyly, and iustly, and vnblemeable we behaued oure selues amonge you that beleue (as ye know.) Now that as a father hys chyldre, euen so exhorted we and comforted, and besought euery one of you, * that ye wolde walke worthely before god, whiche hath called you vnto hys kyngdome and glorye. Actu. 20.a 2 Thes. 3.a 1. Tes. 4.a

For this cause thanke we god without ceassynge, because that whan ye receaued of vs the worde of the prechynge of god ye receaued it not as the worde of mē, but (euen as it is of a treuth) the worde of god, which worketh in you that beleue. ✣

For ye brethren are become the folowers of * the congregacion of god which in Iewry are in CHRIST IESV, so that ye haue suffered euen lyke thynges of youre kynsmen, as they haue suffred of ỹ Iewes. Whiche as they put the LORDE IESVS C 1 Thes. 2.b

to death, and theyr owne prophetes, euen so haue they persecuted vs also, and please not God, and are contrarie to all men,
Actn. 17.d and.b *forbyddynge vs to speake vnto the Heythen that they myghte be saued, to fulfyll theyr synnes alwayes: for the wrath is come vpon them alreadye vnto ỹ vttermost.

But we (brethren) for as much as we haue ben kepte from you for a season, as concernynge the bodely presence, but not in the harte, we haue haisted the more ẅ greate desyre to se you personnally. Therfore wolde we haue come vnto you, (I Paull) two tymes, * but Sathan wythstode vs. For who is oure hope, or ioye, or crowne of * reioycynge? are not ye it in ỹ syghte of oure LORDE IESVS CHRIST at hys commynge? yes ye are oure prayse and ioye.
Dan.10.b 2.Cor.1.b Phil.2.b

The.iii.Chapter.

Actn. 17.e

WHerfore, sence we coulde no longer forbeare, we thoughte it good to remayne at *Athes alone, and sent Tymotheus oure brother and mynister of God, and oure helper in the Gospell of CHRIST, to stablyshe you and to conforte
ephes. 3.b ỹ Joh. 15.b 2.Tim. 3.b you in youre fayth * that noman shulde be moued in these troubles: ỹ for ye youre selues knowe that we are euen appoynted thervnto. And whan we were with you, we tolde you before, that we shulde suffre tribulacyon, euen as it is come to passe, and as ye know. For this cause seyng I could no longer forbeare, I sent, that I myghte haue knowelege of your fayth, lest happly the tempter had tempted you, and lest oure laboure had ben inuayne.

B But nowe that Tymotheus is come from you vnto vs, and hath shewed vs of youre fayth and loue, and howe that ye haue alwaye good remembraunce of vs, desyrynge to se vs, as we also longe to se you: therfore brethren we haue consolacyon in you, in all our trouble, and necessyte thorowe youre fayth. For now are we alyue, yf ye stonde stedfast in the LORD. + For what thankes can we recompence to God agayn for you, because of this ioye that we haue concernyng you before our god? We prayе exceadyngly daye and nyght, that we myghte se you presently, and fulfyll ỹ whiche is lackynge in youre fayth.

God hymselfe oure father, and oure LORDE IESVS CHRISTE gyde oure iourneye vnto you. But the LORDE increase you, & make you flowe ouer in loue one towarde another, and towarde all me (euen as we do towarde you) that youre hartes maye be stable, and vnblameable in holynesse before god oure father, at the commynge of our LORD IESVS CHRIST wyth all hys sayntes. +

The.iiii.Chapter. +

FVrthermore I beseke you brethren, and exhorte you in the LORD IESVS, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought * to walke and to please god. For ye knowe what commaundementes we gaue you by oure LORDE IESVS CHRIST. For this is the * wyll of god, euen youre sanctifienge, that ye shulde abstеyne from whoredome + that euery one of you shulde knowe howe to kepe his vessell in holynesse, and honoure, and not in the lust of concupiscence, as * the Heythe whiche knowe not god. And that noman go to farre and defraude hys brother in bargenynge. For the LORD is the auenger of all such thynges, as we haue sayde, and testifyed vnto you afore tyme. For god hath not called vs to vnclennesse, but vnto holynesse. * He therfore that despyseth, despyseth not man, but god: * which hath geuen his holy spyrte in to you. +
I
Phil.1.c Rom.12.c 1.Cor.7.c 1.Thes.4.a Rom.1.c Luc.10.b 1.Cor.2.b and.6.c

B *But as touchinge brotherly loue, ye nede not that I wryte vnto you, ỹ for ye youre selues are taught of god to loue one another: yee and that thinge ye do vnto all the brethren, whiche are thorowe oute all Macedonia. But we beseke you brethren, that ye increase yet more & more, and that ye studye to be quyete, and to medle wyth youre busynesse, * and to worke ẅ youre owne handes, as we commaunded you, that ye maye walke honestly towarde thē, that are wythout, and that nothinge be lacking vnto you.
1.Thes.4.a ỹ Joh.6.c Actn.20.c 2.Thes.3.c

+ We wolde not brethrē that ye shuld be ignorant concerninge them which are fallen a slepe, that ye sorowe not as other do, * whiche haue no hope. For yf we beleue that IESVS dyed, and rose agayne, euen so them also whiche slepe by IESVS shall god bringe with him. For this we saye vnto you in the worde of the LORDE * that we whiche lyue, and are remayning in the commynge of the LORDE, shal not come yer they whiche slepe. * For ỹ LORD hymselfe shall come downe from heauen
Deut.1.a 1.Cor.15.c Mat.24.b Iohā.5.c Actn.1.b 2.Thes.2.a

with a ſhoute and voyce of the Archangel, and with the trompe of God, and the dead in Chriſte ſhall aryſe fyrſte: than ſhall we whiche lyue and remayne, be caught vp with them alſo in the cloudes, to mete the LORDE in the ayre, and ſo ſhal we euer be with the LORDE. Wherfore conforte youre ſelues one an other with theſe wordes. ✠

The.v.Chapter. ✠

BUt of the tymes and ſeaſons (brethrē) it is no nede to wryte vnto you. For ye your ſelues know perfectly, that * the day of the LORDE ſhal come euen as a theefe in the nyght. For whā they ſhall ſaye: Tuſh. It is peace, there is no daunger, * then ſhall ſodeyn deſtruccion come vpon them, euen as the payne of a woman trauelynge with chylde, and they ſhall not eſcape. But ye brethren are not in darknes that that daye ſhulde come on you as a theefe. ✠ ✠ ye are altogether chyldren of lyght, and children of the day. We are not of the nyght, nother of darkneſſe.

* Therfore let vs not ſlepe as do other, but let vs watche, and be ſober. For they that ſlepe, ſlepe in the nyght: and they that be dronken, are dronken in the nyght. But let vs whiche are of the day, be ſober * armed with the breſtplate of fayth and loue, and with the helmet of hope to ſaluacion.

For God hath not appoynted vs vnto wrath, but to optayne ſaluacion by ỹ meanes of oure LORDE IESV CHRIST, whiche dyed for vs, that * whether we wake or ſlepe, we ſhulde lyue together with hym. Wherfore conforte youre ſelues together, & edifye one an other, euen as ye do. ✠

We beſeke you brethrē, * that ye knowe them which laboure amonge you, & haue the ouerſyght of you in the LORDE, and geue you exhortacyon, that ye haue them the more in loue for their workes ſake, and be at peace with them. ✠ We deſyre you brethren, warne them that are vnruly, comfort the feble mynded, forbeare the weake, be patient toward al men. * See that none recompence euell for euell vnto ony man: but euer folowe that which is good, bothe amonge your ſelues and to all men.

* Reioyce alwaye & praye contynually * in all thynges be thankefull: for this is the wyl of God in CHRIST IESV toward you. & Quenche not the ſpyrete: deſpyſe not prophecyenges, proue all thynges, & kepe that which is good. Abſtayne frō all ſuſpi-

cious thinges. The very God of peace ſanctifye you thorowe out. And I praye God that your whole ſpyrete, ſoule and body be kepte blameleſſe vnto the cōmynge of the LORDE IESV. ✠ * Faythfull is he whiche hath called you, whiche wyll alſo do it. Brethren praye for vs. * Grete all the brethren with an holy kyſſe. I charge you by the LORDE, that this Epiſtle be redde vnto all the holy brethren. ✠ The grace of our LORDE IESVS CHRISTE be with you. AMEN.

1.Cor.1.b and.10.b

Rom 16.b 1.Cor.16.a 2.Cor.13.c

2.Theſ.3.b

The fyrſt epiſtle to the Theſſalonians, ſent from Athens.

The.ij.Epiſtle

of the Apoſtle. S. Paule to the Theſſalonians.

The ſumme of this Epiſtle.

Chap. i. He thanketh God for their fayth and loue: and prayeth for the encreaſe of the ſame.

Chap. ii. He ſheweth them that the daye of the LORDE ſhall not come, tyll the departynge from the fayth come fyrſt: & therfore he exhorteth them not to be deceaued, but to ſtonde ſtedfaſt in the thynges that he hath taught them.

Chap. iii. He deſyreth them to pray for hym that the Goſpell may proſpere: and geueth them warnynge to reproue the idle: and ỹ they wyll not laboure with their handes, that they ſhall not eate.

The secõd Epistle

of the Apostle Saynt Paull to the

Tessalonians.

The.fyrst.Chapter.

PAul and Syluanus, and Tymotheus.

To the congregaciõ of the Tessalonians in God oure father, and in the LORDE IESV CHRIST,

1.Cor.1.a Ephes.1.a * Grace be with you, and peace from God oure father, and from the LORDE IESV CHRIST.

We are bounde to thanke God always for you brethrẽ, as it is mete: because that your fayth groweth exceadingly, and the loue of euery one of you increaseth towarde another amonge youre selues, so that we oure selues make our boast of you (in the congregacyons of God) of your pacience, and fayth in all youre persecutions and troubles that ye suffre, whiche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdome of God, for the whiche ye also suffre.

For it is a ryghteous thynge with god, to recompense tribulacyon vnto them that trouble you, but vnto you whiche are trou
Mat.24.c and.25.c. bled rest with vs, * whan the LORDE IESVS shall shewe hymselfe from heauen, wt the angels of his power, and with flam-
2.Pet.3.a mynge * fyre: to geue vengeaunce vnto
Rom.2.a them that *know not God, and to thẽ that obeye not the Gospell of oure LORDE IE
Hap.5.b SVS CHRIST.* Which shalbe punyshed
Esay.2.b with euerlastynge dampnacyon, * from the presence of the LORDE, and from the glory of his power, whan he shall come to be glorified in his sayntes, and to become maruaylous in all them that beleue: because ye haue beleued oure testymony vn-
Colos.1.a to you of the same daye. * Wherfore we praye alwayes for you, that oure God make you worthy of the callinge, and fulfyll all delectacyon of goodnesse, and the worke of faith in power, that the name of oure LORDE IESVS CHRIST maye be praysed in you, and ye in hym, accordynge to the grace of oure God, and of the LORDE IESV CHRIST.

The.ii.Chapter.

WE beseke you brethren by the commynge of oure LORDE IESVS CHRIST, and in that we shall assemble vnto hym, ‡ ye be not sodenly moued from youre mynde, and be not troubled, nether by spryte, nether by wordes, nor yet by letter, whiche shulde seme to be sent from vs,
2.Pet.3.a * as though the daye of CHRIST were at hande. Let noma deceaue you by ony meanes. For the LORDE commeth not, excepte the departynge * come fyrst, and that the
Dani.9.c 1.Tim.4.a man of synne be opened, euen the sonne of perdicion, wich is an * aduersarye, and is
2.Thes.2.c exalted aboue al ‡ is called God, or gods seruyce, so that he sytteth as God, in the
1.Cor.13 ana.6.1 & Da.11.d * temple of god, ‡ and boasteth himselfe to be God.

Remembre ye not, that whan I was yet with you, I tolde you these thynges. And nowe ye knowe what witholdeth it, euen that it myghte be vttered at his tyme
1.Joh.2.c (*For the mystery of the iniquite worketh already, Let hym that holdeth, holde faste nowe, tyll he whiche nowe onely letteth be taken oute of the waye.) And then shall that wycked be vttered, * whom ‡ LORD
Job.4.b Esa.11.c Dani.8.c shall consume with the spryte of his mouth and shall destroye with the appearaunce of his commynge: ‡ euen hym, whose
Joh.8.b 2.Cor.11.c Mat.24.b commynge is * after the workynge of Sathan, ‡ with all lyenge power, and signes, and wõders, ‡ with al deceaueablenesse of vnryghteousnesse amonge them that perysh, because they receaued not the loue of the treuth, that they myghte haue ben saued.* Therfore shall God sende thẽ stróg delusyon, that they shulde beleue lyes, that
Zacha.5.a Rom.1.b all they myghte be dampned, whiche beleued not the treuth, but had pleasure in vnryghteousnesse.

But we are bounde to geue thankes alwaye vnto God for you, brethrẽ beloued of the LORDE because that god hath frõ ‡ begynnynge chosen you to saluacyon in ‡ sanctifyenge of the spryte, and in beleuyng of the treuth, wherunto he hath called you by oure Gospell, to optayne the glorye of oure LORDE IESVS CHRISTE.

‡ Therfore brethren stonde fast, and kepe the ordinaunces whiche ye haue learned, whether it were by oure preachynge, or by epistle. But oure LORDE IESVS CHRIST hymselfe, and God oure father, whiche hath loued vs, and geuen vs euerlastynge consolacion, and a good hope thorowe grace, comforte youre hartes, and sta

lyth you in all doctryne, & good worckes.

The.iii.Chapter.

FUrthermore brethren * praye for vs, that the worde of God may have free passage and be glorifyed, as it is with you, and that we may be delyuered from vnreasonable & euell men. * For fayth is not euery mans. But the LORD is faythfull, whiche shall stablyshe you, and kepe you from euell. We have confidence in the LORDE touwarde you, that ye bothe do, and wyll do, that whiche we cõmaunde you. The LORD * gyde your hartes vnto the loue of God and pacience of CHRIST. ℣

* * But we requyre you brethren, in the name of our LORDE IESVS CHRIST, that ye withdrawe your selues from euery brother that walketh inordinatly, and not after the institucyon whiche he receaued of vs. * For ye your selues knowe, how ye ought to folowe vs: for we behaued not our selues inordynatly amonge you, neither toke we bread of ony man for nought * but wrought with labour and trauayle nyght and daye, lest we shulde be chargeable to ony of you. Not that we had no suche auctorite: but to geue our selues for ensample vnto you to folowe vs. And whan we were with you, this we warned you of, that if ther were ony which wolde not worke, the same shulde not eate. For we heare saye, that there are some whiche walke amonge you inordynatly, & worke not at al, but are busybodies. * But them that are suche, we cõmaunde and exhorte by our LORDE IESVS CHRISTE, that they worke with quietnes, and eate their owne breade. ℣

Neuertheles brethrẽ * be not ye weery of weldoynge. * But yf ony man obey not our sayenges, sende vs worde of hym by a letter, & haue nothynge to do with hym, that he may be ashamed. yet counte hym not as an enemye, but warne hym as a brother. The very LORDE of peace geue you peace alwayes by all meanes. The LORD be with you all. * The salutacyon of me Paul with myne owne hande: This is the token in all Epistles, so I wryte. * The grace of oure LORDE IESVS CHRIST be with you all. Amen.

¶ Sent from Athens.

The fyrst Epistle

of the Apostle Saynt Paule

to Timothe.

The [illegible] of this Epistle.

Chap. i He exhorteth Timothe to wayte vpon his office: namely, to se that nothynge be taught but Gods worde. &c. He shewth also wherfore the lawe is good: & telleth these swete and good tydynges, that Christ Iesus came in to the worlde to saue synners, example of hymselfe.

Chap. ii He exhorteth to praye for all men. He wyll not haue women to be ouercostly arayed nor to teache in the congregacion: but to be in silence, and obey their husbandes.

Chap. iii what maner of man a bysshop or prestе ought to be: and what condicyon his wyfe and children shulde haue. The propertyes also requyred in a deacon or minister, and in his wyfe.

Chap. iiii He prophecieth of the latter dayes, and exhorteth Timothe to the diligent in redynge of the holy scripture.

Chap. v. He teacheth hym how he shall behaue himselfe in rebukynge all degrees. An order concernynge widowes.

Chap. vi. The dewtye of seruauntes towarde their maysters. Agaynst suche as are not stablished with the worde of god. Agaynst couetousnes. A good lesson for rychemen.

The fyrst Epistle

of the Apostle Saynt Paule

to Timothe.

The fyrst Chapter.

PAule an Apostle of IESVS CHRIST, accordynge to the * cõmaundement of God our sauioure, and of the LORDE IESVS CHRIST, * which is our hope. Iesu.9.b 1.Tes.1.a

Vnto * Timothe my naturall sonne in the fayth. 1.Co.4.d Gala.1.a

* Grace, mercy, & peace from God oure

father, and oure LORDE IESVS CHRIST.

As I besought þ to abyde styl at Ephesus
Actu 19. c. and 20. a (* when I departed in to Macedonia) that so do that thou cõmaunde some, that they
1. Tim. 1. c. Tit. 3. b. teache none other wyse, * nother gyue hede to fables & genealogies, which are endelesse and bryde doutes more then godly edifyenge, which is by fayth * For þ chefe sume
Rom. 3. b. Gala. 6. a & Act. 15. b of the cõmaundementes is loue of & a pure harte, and of a good conscyence, & of fayth vnfayned. From the which some haue erred, and haue turned vnto vayne janglynges, wyllynge to be doctours of the scripture, & vnderstande not what they speake, nother wherof they affyrme.

B ✣ *But we knowe that þ lawe is good
Rom. 7. b. & Gal. 3. c. yf a man vse it lawfully, vnderstondynge this & that the lawe is not geuen vnto the ryghteous, but to the vnryghteous and disobedient, to the vngodly & to synners, to the vnholy and vncleane, to murtherers of fathers and murthurers of mothers, to
Rom. 1. d. manslayers, to whoremongers * to them that defyle them selues with mankynde, to menstealers, to lyers, to periured, and so forthe yf ther be ony other thynge that is contrary to the wholsome doctryne, accordynge to the Gospell of the glorye of the blessed God, which (Gospell) is cõmytted vnto me.

And I thanke CHRISTE IESV oure LORDE, whiche hathe made me stronge for he counted me faythfull, and put me in office, when before I was a blasphemer,
Actu. 9. a & Gal. 1. b. * and a persecuter, and a tyraut, but I obtayned mercy, bycause I dyd it ygnorantly in vnbelefe. Neuertheles the grace of oure LORDE was more abundaut thorow þ fayth & loue which is in CHRIST IESVS ✣

C ✣ For this is a true sayenge, and by all
Mat. 9. a & Joh. 3. c meanes worthy to be receaued, * That CHRIST IESVS, came in to the worlde to saue synners, of whome I am chefe. Notwithstandynge for this cause obtayned I mercy, that IESVS CHRISTE myght prym cypally shewe in me all longe pacyence, to the ensample of them which shulde beleue in hym vnto eternall lyfe. So then vnto
Col. 1. b God kynge euerlastyng, immortall * and inuisible, and wyse onely, be honoure and prayse for euer and euer. Amen. ✣

This cõmaundment cõmyt I vnto the (my sone Timotheus) accordynge to the Prophecyes which in tyme paste were prophecyed of the, that thou in them shuldest fyght a good fyght, hauyng fayth & good conscyence, which some haue put awaye from them, and as cõcernynge fayth haue made shypwracke, of whose nombre is
* Hymeneos, & * Alexander, * whome I 1 Tim. 2. b & 4. c. 2 Tim. 2. b. haue delyuered vnto Sathan, that they myght be taught, no more to blaspheme.

The seconde Chapter. ✣

I Ethorte therfore, that aboue all thynges, prayers, supplycacyons, intercessyons, and geuyng of thankes be had for all men * for kynges and for 1 Tim. 2. b. all þ are in auctorite, that we maye lyue a quyete and peaceable lyfe in all godlynesse and honestye. For that is good and accepted in the syght of God our sauioure,
* which wyl haue al men saued, & for ther Eue. 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. &

with all honestye. (But yf a man can not rule his owne house, how shall he care for the congregacion of God:) He maye not be a ponge scoler, lest he be puft vp, and fall in to the iudgemēt of the cuell speaker. He must also haue a good reporte of thē which are wythout, lest he fall in to the rebuke, and snare of the cuell speaker.

Lykewyse must the * mynisters be honest, not double tunged, not geuen to moche wyne, nother to fylthye lucre, but holdinge the mysterye of fayth in pure conscience. And let them fyrste be proued, and then let them mynyster, yf they be blameles.

Euen so must theyr wyues be honest, not cuell speakers, but sober and saythfull in all thynges. Let the mynysters be euery one the husbande of one wyfe, and such as rule theyr chyldren well, and theyr owne housholdes. * For they that mynister well, get them selues a good degre, and greate lyberye in the fayth whiche is in CHRIST IESV.

These thynges wryte I vnto the, trustynge shortly to come vnto the: but yf I tarye longe, yͭ thou mayest yet haue knowlege, how thou oughtest to behaue thy self in Gods house, whiche is the congregacion of the lyuynge God, the pyller & ground * of the treuth: and with out naye, greate is that mysterye of godlynesse. * God was shewed in the flesshe, was iustifyed in the spyrite: * was sene of angels: was preached vnto the Heythen, was beleued on in the worlde, * was receaued vp in glorye.

The.iiii.Chapter.

THe spyrite speaketh euydently. * That in the latter tymes some shall * departe from the fayth, and shall geue hede vnto spyrites of errour, and deuelyshe doctrynes, of them whiche speake falsely thorowe ypocrysye, and haue theyr consciēce marked with an whote yron, forbyddynge to marye, and commaundynge to abstayne from the meates, wiche god hath * created to be receaued with * geuynge thankes, of them whiche beleue and know the treuth. * For euery creature of god is good, and nothynge to be refused, that is receaued with thanksgeuynge: for it is sanctifyed by the worde of God, & prayer. yf thou shalt put the brethren in remembraunce of these thynges, thou shalt be a good minister of CHRIST, * which hath ben norysshed vp in the wordes of fayth, and of good doctryne, whiche thou hast followed hetherto. 2.Tim.3.b

* As for vngoostly and olde wyues fables, cast them awaye, but exercyse thy selfe vnto godlynesse. * For bodely exercyse profyteth lytle, but godlynesse is profitable vnto all thinges, as a thinge wich hath promyses of the * lyfe that is now, and of the lyfe for to come. + This is a sure saienge, and of all partes worthye to be receaued. For therfore we laboure, and suffre rebuke, because we hope in the lyuinge God, which is the Sauecoure of al men, but specially of those that beleue. Suche thynges commaunde thou, and teache. Let noman despyse thy youth, * but be thou vnto them that beleue, an ensample, in worde, in conuersacion, in loue, in the spyrite, in fayth, in purenesse. B
1.Tim.1.a
2.Tim.2.b
Tit.2.c.
Luc.18.a
1.Tim.3.b
Tit.2.a
1.Pet.5.a

Geue attendaunce to readinge, to exhortacion, to doctryne, vntyll I come. Be not negligent in the gyfte that is geuen yͭ thorowe prophecye * with layenge on of the handes of the Elders. These thinges exercyse, and geue thy selfe vnto them, that thyne increase maye be manifeste vnto euery man. Take hede vnto thy selfe, and to learnynge, continue in these thinges. For yf thou so do, thou shalt saue thy selfe, and them that heare the. I
Actu.6.a and .8.b
2.Tim.2.a

The.v.Chapter.

REbuke not an * Elder, but exhorte him as a father: and the yongemen as brethren: the Elder wemen as mothers, the ponger as systers, wyth all pureneße. Honoure wedowes, whiche are true wedowes. yf ony wedo we haue chyldren, or neuues, let them learne fyrste to rule theyr owne houses godly, * and to recompense theyr elders. For that is good and acceptable before God. * But the that is a ryghte wedowe, and desolate, putteth hyr truste in God, and contynueth in prayer, and supplicacion nyghte, and daye. But she that lyueth in pleasures, is dead, euen yet alyue. And these thinges commaunde, that they maye be wythoute blame. * But yf ther be ony man that prouydeth not for hys owne, and specially for them of hys household, the same hath denyed the fayth, and * is worse then an infydele. G
Leui.19.a
Eccli.3.b.
Luc.2.f
1.Tim.5.b
Galat.6.a
1.Pet.2.a

B Let no wedowe be chosen vnder thre score yeare olde, and suche one as was the wyfe of one man, and well reportedof in good workes, yf she haue brought vp chyl
1.Pet.4.b dren well, yf she haue ben * harberous, yf she haue washed the saynctes fete, yf she haue ministred vnto them whiche were in aduersyte, yf she were continually geue to all maner of good workes. But the yonger wedowes refuse. For whan they haue begonne to wax wanton agaynst CHRIST then wyll they marye, hauynge theyr dam nacion, because they haue broken the fyrst fayth. Beſydes this they are ydell, and learne to runne about from house to house
Titꝰ.2.a. * Not onely are they ydell, but also tryflynge, and busybodyes, speakinge thyn ges whiche are not comly.
1.Cor.7.a * I wyll therfore that the yonger wemen marye, beare chyldre, gyde the house, to geue the aduersary no occasyon to speake euell. For some are turned back alreadyy after Sathan. yf ony man, or woman that beleueth, haue wedowes, let them make prouysyon for them, and let not the congregacion be charged: that they which are ryghte wedowes, maye haue ynough.

C The elders that rule well, are worthie of double honoure, moost specially they whiche laboure in the worde, and in teachynge. For the scripture sayeth: * Thou
Deu.25.a
1.Cor.9.a shalt not muzell the mouthe of the oxe that
Mat.10.a treadeth oute the corne. And, * The labourer is worthye of his rewarde.
Deut.19.a * Agaynst an Elder receaue none accusacion but vnder two or thre wytnesses. Them that synne, rebuke in the presence of all: that other also maye feare.

I testifye before God and the LORDE IESVS CHRISTE, and the electe Angels that thou obserue these thynges wythout hastye iudgement, and do nothynge partially. * Laye houdes sodenly on noman, neither be partaker of other mens synnes. Kepe the selfe pure.
2.Tim.1.b
Eccli.31.d * Drynke no lenger water, but vse a lytel wyne for thy stomaches sake, and because thou arte ofty nes sycke. Some mens
Gala.5.a synnes * are open, so that they maye be iudged afore hande: But some mens (synnes) shall be manyfest hereafter. Lykewyse also good workes are manyfeste afore hande: and they that are otherwyse can not be hyd.

LEt as many * seruauntes as I are vnder the yocke, counte theyre masters worthy of all honour, that the name of God and hys doctryne be not euell spoken of. And they that they whiche haue beleuynge masters, despyse them not, because they are brethren, but rather do seruyce, for so muche as they are beleuynge, and beloued, and partakers of the benefyte.
1.Cor.7.
Ephe.6.
1.Pet.2.

These thynges teache, and exhorte.
* yf ony man teache other wyse, & agreeth
Gal.1.a not vnto the wholsome wordes of oure LORDE IESVS CHRIST, and to the doctryne of godlynesse, he * is puft vp, and
1.Ty.1.a knoweth nothyng, but waxeth his brayn aboute questions, and stryuinges of wordes: * wherof sprynge enuye, stryfe, rayl
1.Tim.1.a
Titꝰ.3.a lynges, euell surmysynges, wayne disputacions of suche men as haue corrupte myndes, * and are robbed of the treuth, which
2.Tim.3.a
Rom.1.b thynke that godlinesse is lucre: From such separate thy selfe. Howbeit it is greate a-
B uauntage, who so is godly, * and holdeth
Phy.4.b
Hebr.13.a
1.Joh.2.a hym content with that he hath. + * For we broughte nothynge in to the worlde, therfore is it a playne case, that we can cary nothinge out. * Whan we haue foode
Eccl.29.a and rayment, let vs therwith be content.
* For they that wylbe ryche fall in to the
Gen.27.a
Mat.13.a temptacion and snare, and in to many foolyshe, and noysome lustes, which drowne men in destruccion and damnacion. For couetousnesse is the rote of all euel, which whyle some lusted after, they erred from the faith, & thryed them selues with many sorowes.
2.Tim.2.a

* But thou man of God, flye such thinges: folowe ryghteousnesse, godlynesse, fayth, loue, pacience, mekenesse: fyghte a good fight of faith: lay hold on eternal lyfe
C wher vnto thou art called, & hast professed a good profession before many wytnesses.

I geue the charge before God, * wich
1.Ty.5.a
Acts.17.a quyckeneth all thynges, and before IESV CHRIST, whiche vnder Poncius Pylate wytnessed a good wytnessyng, that thou kepe the commaundement, wythout spot, vnreproueable, vntyll the appearynge of oure LORDE IESVS CHRIST, * which appearynge (at hys tyme) he shall
Apoc.17.c
and.19.c shewe that is blessed, and myghtye onely * the kynge of all kynges, and LORDE of all LORDES, whiche only hath immortalyte, and dwelleth in a lyghte that noman
Iudi.1.b
1.Joh.4.b can attayne, * whome noman hath sene, nother can se. Vnto whome be honoure, and Empyre euerlastynge. Amen.

Charge them which are ryche in this
worlde, that they be not proude, nor truste
in the vncertayne ryches, but in the liuing
God (which geueth vs abundantly all
thynges to enioye them:) That they do
good: that they be ryche in good workes:
that they geue and distribute with a good
wyll, * gatherynge vp treasure for them
selues, a good fundacion, agaynst the tyme
to come, that they maye laye hande on eter
nall lyfe.

O Tymothe, kepe that whiche is com
mitted vnto the, and auoyde vngoostly
vayne wordes, and oppositions of science
falsely so called, which whyle some
professed, they haue erred as
concernynge the fayth.
Grace be wyth
the.
A M E N.

☞(*) * ✣ . (∴) ☜

Written from Laodicea wich
is the chefeste cyte of Phry
gia Pacatiana.

C:D ☜ ☞ C:D

The secõd Epistle

of the Apostle Saynt Paule
to Timothe.

The summe of this Epistle.

Chap. i. Paull exhorteth Tymothe to stedfastnesse: and pacience in persecution: and to
continue in the doctrine that he had taught
him. A commendacion of Oneliphorus.

Chap. ii. Lyke as in the fyrst chapter: so here
he exhorteth him to be constant in trouble
to suffre manly: and to byde fast in the whol
some doctrine of our LORD Jesus Christ.

Chap. iii. He prophecieth of the parlous ty
mes: setteth out ypocrites in theyr colours
telleth vs what they be wythin: for al their
fayre faces outwardly. Persecution for the
Gospell.

Chap. iiii. He exhorteth Tymothe to be fer
uent in the worde: and to suffre aduersyte:
maketh mencyon of hys owne death: & bydd
eth Tymothe to come vnto hym.

The secõd Epistle

of the Apostle S. Paull to
Timothe.

The first Chapter.

PAull an Apostle of IESVS
CHRIST, by the wyll of God, ¶
to preache the promesse of the
lyfe wich is in CHRIST IESV.
To my deare sonne Ty=
motheus. * Grace, mercy, and peace from 1.Cor.1.a
God the father, and from CHRIST IE= Galat.1.a
SV oure LORDE.

I thanke God * whome I serue fro Acts.23.a
my forefelders in a ǂ pure conscience, that Phil.3.a
wythout ceasynge I make mencyon of the ǂ 1.Tim.1.a
in my prayers nyghte and daye: and longe
to se the (whan I remembre thy teares) so
that I am fylled with ioye, whan I call to
remembraunce the vnfayned fayth that is
in the, whiche dwelt fyrste in thy graunde
mother Lois, and in thy mother Eunyce:
and am assured that it dwelleth in the al=
so. Wherfore I warne the, that thou steare
vp ꝑ gyfte of God which is in the by ꝑ put
tynge on of my handes. * For God hath Rom.8.b
not geuen vs the sprete of feare, but of
power, and of loue, and of ryghte vnder=
stondynge.

* Be not thou ashamed therfore of ¶
the testimony of oure LORDE, nother of Rom.1.b
me ǂ whiche am his prisoner: but suffre ǂ Eph.3.a
thou aduersyte also with the Gospell, ac=
cordynge to the power of God * whiche Tit.1.a.
hath saued vs, and called vs with an holy Eph.1.a
callynge: not accordynge to oure dedes,
but accordynge to hys owne purpose, and
grace whiche was geuen vs in CHRIST
IESV before the tyme of the worlde, but is
now declared openly by the appearyng of
our Sauiour IESV CHRIST. * Which 1.Cor.15.f
hath taken away the power of death, and Hebr.2.a
hath brought lyfe & immortalyte vnto lyght
thorow the Gospell * wherunto I am ap= Rom.1.a
1.Tim.2.a

poynted a preacher and an Apostle, and a teacher of the Heythen, for whiche cause I also suffre these thiges, neuertheles I am not ashamed. For I know whom I haue beleued, & am sure that he is able to kepe that whiche I haue cõmytted vnto his beppnge agaynst that daye.

C * Holde the after the ensample of the wholsom wordes, whiche thou hardest of me, concernyng fayth and loue in CHRIST IESV. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they whiche are in Asia, be turned fro me, of whiche sorte are Phigelus & Hermogenes. The LORDE gyue mercy vnto the house of * Onesipho rus, for he ofte refreshed me, and was not ashamed of my cheyne, but when he was at Rome, * he sought me out very di lygently, & founde me. The LORDE graũt vnto hym that he maye fynde mercy with the LORDE in that day. And how much he mynistred vnto me at Ephesus, thou knowest very well.

2. Tim. 3. b
2 Tim. 4. c
Mat. 15. c

The seconde Chapter. ✣

A THou therfor my son, be strong thorowe the grace which is in CHRIST IESV. And what thinges thou hast harde of me by many wytnesses, * the same compt thou vnto faythful men, which are apte to teache other. Thou therfore suffre affliccyons as a good souldyer of IESV CHRIST. No man that warreth, tangleth hym selfe with worldely busynesses, & that because he wolde please hym, which hath chosen hym to be a souldyer. And though a man stryue for a maystrye, yet is he not crowned, except he stryue lawfully. * The husbandman that laboureth, muste fyrste enioye the frutes. Consyder what I saye. The LORDE shall gyue the vnderstondynge in all thynges. ✣

Cithe. 1. b
1. Cor. 9. b

Remembre that IESVS CHRIST, beyng * of the sede of Dauid, rose agayne from the deade, accordyng to my Gospell, wher in I suffre as an euel doer euen vnto bondes, but the worde of God is not bounde. * Therfore suffre I al for the electes sake, that they also myght optayne the saluacyõ in CHRIST IESV, with eternall glorye.

Rom. 1. c
Iesu. 20. c
Ephe. 3. a
Coloss. 1. c

B This is a true sayeng, * yf we be dead with hym, we shall lyue with hym also. * yf we be pacyent, we shal also reygne wt hym * yf we denye hym he also shal denye vs * yf we beleue not, yet abydeth he fayth full, he can not denye hymselfe. Of these thynges put thou them in remembrãce, & testifye before the LORDE, that they stryue not about wordes which is to no profyte but to peruerte the hearers.

Rom. 6. b
2 Ti. 2. a
* Ma. 12. a

Study to shew thy self vnto God a lau dable * workeman, that needeth not to be a shamed, deuidyng ỹ worde of trueth iustly * Is for vngodlye, and vayne talkynges eschewe them, for they helpe much to vngodlynes, and theyr worde fretteth as doth a canker. Of whose nombre is * Hymeneos and Philetus, whiche as concernyng the trueth haue erred, sayeng that ỹ resurrecyon is past already, and haue destroyed the faith of dyuerse persones.

Wat. 24. b
1. Tim. 1. a 4. b. 6. d
Titũ. 3. b
1. Tim. 1. c

But the sure grounde of God stondeth C fast and hathe this seale, * The LORDE knoweth them that are his. And let euery man that calleth vpon ỹ name of CHRIST, departe from iniquite. Notwithstondyng * in a great mans house are not onely ves sels of golde & of syluer, but also of woode and of earth, some for honour and some to dishonour. But yf a man pourge hymselfe from such felowes, he shal be a vessel sanc tifyed vnto honoure, mete for the LORDE and prepared vnto al good workes.

Joh. 10. d
Rom. 9. c

* Flye thou the lustes of youth, but folow ryghteousnes, fayth, loue, peace, with all them that call vpon the LORDE with pure harte. * As for folysshe questyons & suche as teache not, put them from the, for thou knowest that they do but engendre stryfe. The seruaunt of the LORDE ought not to stryue, but to be gentle vnto euery man, * apte to teache, one that can forbeare the euyl, one that can * wt mekenes enfourme them that resyste, yf God at ony tyme wyll geue them repentaunce for to knowe the trueth and to turne agayne from the snare of the deuyll, whiche are holden in pryson of hym at his wyll.

1. Tim. 6. c
1. Tim. 1. a 4. b 6. d
2. Tim. 2. b
Titũ. 3. b
1. Tim. 3. a
Galat. 6. a

The thyrde Chapter.

BVt this shalte thou knowe I * that in the laste dayes shall come parelous tymes. For ther shalbe men whiche shall loue them selues, couetous, boasters, proude, cursedspeakers, disobedi ent to theyr elders, vnthãkful, vngoostly, vnkind, treuce breakers, false accusers, ryo toure, fearce despisers of thẽ that are good, traytours, heady, hyemynded, gredy vpon

1. Ti. 4. a
2. Pet. 3. d
Iude. 14.

voluptuousnesse more then the louers of God, hauynge a shyne of godly lyuynge, but denyenge the power therof. And suche auoyde, * Of this sorte are they whiche runne from house to house, and brynge into bondage wemen ladē with sinne: which (wemen) are led with diuerse lustes, euer learnynge, and neuer able to come vnto ỹ knowlege of the treuth.

* But lyke as Jannes and Jambres withstode Moses, euen so do these also resyste the treuth: men they are of corrupte myndes, and lewde as concernynge the fayth: but they shall preuayle no longer. For their foolysnesse shalbe manyfest vnto all men, as theyrs was.

B But thou hast sene the experiēce of my doctryne, my fashiō of lyuyng, my purpose my fayth, my longe sufferyng, my loue, my patience, my persecutions, my afflictions, which happened to me, * at Antioche, at Iconium, at Lystra, which persecucyon I suffered pacyently, and from them all ỹ LORDE delyuered me. * Yee and all they that wyll lyue godly in CHRIST IESV, must suffre persecucion. But the euell men and deceauers shall ware worse and worse, deceauynge and beynge deceaued.

* But continue thou in the thynges, that thou hast learned, which also were cōmitted vnto the, seynge thou knowest of whome thou hast learned them. And for so muche as thou hast knowen holy scripture of a chylde, the same is able to make the wyse vnto saluacion thorowe ỹ fayth in CHRIST IESV. * For all scripture geuen by inspiraciō of God, is profytable to teache, to improue to amende, and to instructe in rightеousnesse, that a man of god maye be perfecte, and prepared vnto all good workes.

The.iiij. Chapter.

I Testifye therfore before God and before the LORDE IESVS CHRISTE, whiche shall come to iudge the liuing, and the dead, at his appearynge in his kingdome: Preache thou the word, be feruent, be it in season, or oute of season: Improue, rebuke, exhorte with all longe sufferynge and doctryne. For the tyme wil come, whan they shall not suffre wholsome doctryne, but after their owne lustes shall they (whose eares ytche) get them an heape of teachers, and shall turne theyr eares from the treuth, and shall be geuen vnto fables. But watch thou in all thynges, suffre aduersyte, doỹ worke of a good preacher of the Gospell, fulfyll thyne office vnto the vttermoost.

* For I am nowe ready to be offered, and the tyme of my departyng is at hand. I haue foughten a good fight. I haue fulfylled the course: I haue kepte the fayth From henceforth ther is layed vp for me a * crowne of ryghteousnesse, whiche the LORDE the ryghteous iudge shall geue me in that daye: Howbeit not vnto me only, but vnto al them that loue his cōming. Make spede to come vnto me atonce. 2.Pet.1.c

B

1.Cor.9.B 1.Pet.5.a

* For Demas hath left me, and loueth this present worlde, and is departed vnto Tessalonica, Crescens in to Galacia, Tytus vnto Dalmacia, onely Lucas is wyth me. For he is profytable vnto me. Take * Marke, and brynge him with me to the ministracyon. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, bryng with the whan thou commeste: and the bokes, but specially the parchement. * Alexander the coppersmyth dyd me muche euell, ỹ LORD rewarde hym accordinge to his dedes, of whom be thou ware also. For he withstode oure wordes sore. Coll.4.b Phile.1.c Col.4.b 1.Tim.1.c

In my fyrst answerynge no man assisted me, but al forsoke me. I praye god that it be not layed to theyr charges, + Not withstondinge the LORDE stode by me, and strengthed me, ỹ by me the preachinge shulde be fulfylled to the vttermoost, and that all the Heythen shulde heare. And I was delyuered oute of the mouth of the Lyon. And the LORDE shall delyuer me from all euel doynge, and shal kepe me vn to hys heauenly kingdome. To whome be prayse for euer, and euer. Amen. C

Salute Prisca, and * Aquila, and the housholde of Onesyphorus. + Erastus abode at Corinthum. But * Trophimus lefte I sycke at Miletum. Make spede to come before wynter. Eubolus, and Pudēs, and Linus, and Claudia, and all the brethrē salute the. The LORD IESVS CHRIST, by w̄ thy spyrite. Grace be with you. Amen. Actu.18.a Rom.16.d 2.Tim.4.c Actu.21.b

¶ The seconde Epistle vnto Tymothe, wrytten from Rome, whan Paul was presented the seconde tyme before the Emperour Nero.

¶ The Epistle

of the Apostle S. Paull vnto Tytus.

The summe of thys Epistle.

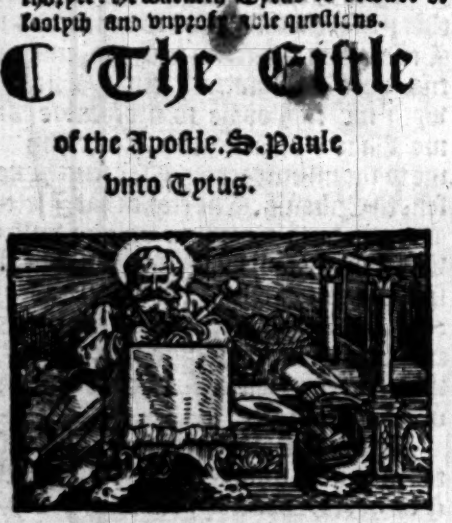
Chap. i Paul exhorteth Tytus to ordene pres-
tes/or Bishoppes in euery cyte / declareth
what maner of men they ought to be that
are chosen to that office/ and chargeth Ty-
tus to rebuke such as withstonde the gospel.

Chap. ii. He telleth hym how he shall teache
all degrees to behaue them selues.

Chap. iii Of obedience to such as be in au-
thorite. He warneth Tytus to beware of
foolysh and vnprofytable questions.

¶ The Epistle

of the Apostle. S. Paule
vnto Tytus.



The fyrst Chapter.

A PAull the seruaunt of god, and
2 Tim. 1. c an Apostle of IESVS CHRIST
* to preache the fayth of gods
electe, and the knowlege of the
treuth, which ledeth vnto god
Rom. 3. a. lynesse, vpon the hope of eternall lyfe: wich
god * that can not lye, hath promysed be-
fore the tymes of the worlde: but at hys
tyme hath opened his worde thorowe preа-
chynge, whiche is committed vnto me ac-
cordynge to the commaundement of God
oure Sauecoure.

2. Cor. 8. c * Vnto Tytus my naturall sonne af-
ter the comune fayth.

Grace, mercy, and peace from god the
Ephe. 1. c
Phili. 1. a father, and from the * LORDE IESV
CHRIST oure Sauecoure.

B For this cause lefte I the in Creta, that
thou shuldest perfourme that which is lac
kynge, and shuldest ordeyne Elders in eue
ry cyte, as I appoynted the. yf ony be bla-
meiesse, the husbande of one wyfe, hauing
faythfull chyldren, whiche are not accu-

sed of ryote, nother are disobedict. * For
1 Tim. 3. a
Tim. 3. b
Tit. 10. c
Ephe. 5. b
a Bishop must be blameiesse, as the steward
of god: not wylfull, not angrye, * not gi-
uen vnto muche wyne, no fyghter, not gre-
dye of fylthye lucre: but harbarous, one
that loueth goodnesse, sober mided, righteous,
holy, temperate, * and suche one as cleueth
2 Ti. 4. c
vnto the true worde of doctryne: that he maye
be able to exhort with wholsome learning,
and to improue them that saye agaynst it.

* For ther are many disobedient, &
C
talkers of vanyte, and deceauers of myn-
Rom. 2. a
2 Cor. 11. b
des: namely they of the circumcision, who
2 Tim. 3. a
se mouthes must be stopped: * whiche per-
uerte whole houses, teachynge thynges
whiche they oughte not, because of fylthye
lucre. One of them selues euen their own
Epimeni-
des.
prophete, sayd: * The Cretias are always
lyars, euell beastes, and slow belyes. This
witnesse is true. Wherfore rebuke them sha-
rely, that they maye be sounde in the fayth,
and not to take hede vnto Jewes fables,
and commaundementes of men, whiche
Mat. 15. b
and. 7. c
Rom. 14. c
turne them away from the treuth. * Un-
to the cleane are all thinges cleane: & but
to the vncleane, and vnbeleuers, ther is
nothynge cleane, but both their mynde,
and conscience is defyled. They saye that
they knowe god, but with the dedes they
denye hym: for so muche as they are abho-
minable, and disobedient, and vnmete to
all good workes.

The. ii. Chapter.

A BVt speake thou that which be
commeth wholsome learning.
That the elder men be sober,
honeste, discrete, sounde in the
1. Tim. 2. b
fayth, in loue, in patience. * And
the elder wemen lykewyse that they shewe
them selues as it becommeth holynesse
1. Tim. 3. b
* that they be no false accusers, not geuen
to much wine, that they teache honest thin
ges, that they enfourme the ponge wemen
to be sobermynded, to loue their husban-
des, to loue their chyldren, to be discrete,
Gene. 3. c
chast, huswyfly, good, * obedient vnto their
own husbandes, that the worde of god be not
euell spoken of. Exhorte the ponge men ly
kewyse that they be sober mynded. Thoue
1. Cl. 4. b
1. Pet. 5. a
all thynge shewe thy selfe * an ensample of
good workes, with vncorrupte doctryne
with honestye, with the wholsome worde
1. Pet. 2. b
and. 3. b
whiche can not be rebuked: * that he with
withstonderh, maye be ashamed, hauinge
nothynge in you that he maye dispraise.
B
Ephe. 6. a
* Exhorte the seruauntes, to be obe-

dient vnto their masters, to please thē in al
thynges, not answerynge agayne, nother
to be pyckers, but to shewe all good fayth-
fulnesse, that in all thynges they maye
do worshippe vnto the doctrine of God
oure sauioure. ✣ For the grace of God
that bringeth saluacion vnto al men, hath
appeared, and teacheth vs that we shulde
denye vngodlynesse, and * worldly lustes:
and that we shulde lyue discretely, ryghte-
ously, and godly in this worlde, lokynge
for that blessed * hope and appearinge of
the glorye of the greate God and of oure
Sauioure IESV CHRIST: * whiche gaue
hymselfe for vs, to redeme vs from all vn-
ryghteousnesse, and to * pourge vs to be a
peculiar people vnto hymselfe, to be feruēt
ly geuen * vnto good workes. These
thynges speake and exhorte, ✣ and re-
buke with all earnestnesse, * Se that noman
despyse the.

The. iii. Chapter.

Warne them, * that they sub-
mytte them selues vnto Pryn
ces and to the hyer authorite
to obeye the officers, to be rea
dy vnto al good workes * that
they speake euell of noman, that they be no
stryuers, but soft, shewynge all mekenesse
vnto all men. For we oure selues also were
in tymes past vnwyse, disobedient, in er-
roure, serueynge lustes, and diuerse maner
of voluptuousnesse, liuynge in malicious-
nesse, and enuye, full of hate, hatynge one
another.

✣ * But after that the kyndnesse, and
loue of God oure Sauioure to manward
appeared, not for the dedes of ryghteous-
nesse whiche we wroughte, but after hys
mercy, * he saued vs by the ✣ funtayne of
the newe byrth, and renewyng of the holy
goost, whiche he shed on vs abundantly,
thorowe IESVS CHRIST oure sauioure
that we beinge made ryghteous * by his
grace, shulde be heyres of eternall lyfe, ac-
cordyng to hope. ✣ This is a true sayeng.

Of these thynges wolde I that thou
shuldest speake earnestly, that they which
are become beleuers in God, myght be di-
ligent to excell in good workes: for these
thynges are good, and profytable vnto mē
* And as for foolysshe questions, and ge-
nealogies, and brawlynges, and stryuy-
ges aboute the lawe, auoyde them, for they
are vnprofytable, and vayne. ✣ A man ꝑ
is geuen vnto hereSye, after the fyrst, and

seconde monicyon auoyde, and knowe
that he that is suche, is peruerted, and syn-
neth euen damned by hys owne iudgmēt.

When I shall sende Artemas, or Ty-
chycus vnto the, make spede to come to me
vnto Nycopolis, for I haue determined
there to wynter. Bryng Zenas the Scry-
be and * Apollos on their iourneye dily- Actu. 18.f
gently, that nothynge be lackynge vnto 1. Cor. 1.b
them. And let ours also learne to excell in 3.d. 16.b
good workes, as farre forth as nede requ
reth, that they be not vnfrutefull.

All they that are with me, salute the.
Grete them that loue vs in
the fayth. Grace be
with you al.
AMEN.

¶ Written from Nycopolis
in Macedonia.

¶ The Epistle

of the Apostle Saynt Paule
vnto Philemon.

The summe of this Epistle.

He reioyceth to heare of ꝑ faith & loue of Phi
lemon: whom he desyreth to forgeue his ser-
uaunt Onesymus: and louyngly to recei-
ue hym agayne

The fyrst Chapter.

PAul ꝑ prysoner of IESV CHRIS
TE, and brother Tymotheus,
Unto Philemō the beloued
& oure helper & to the beloued
Appia, & to Archippus our fe-
low souldier, & the cōgregatiō in thy house
* Grace be with you, & peace frō god oure 1. Cor. 1.a
father, & frō ꝑ LORD IESVS CHRIST. 2. Cor. 1.a
Galat. 1.a

I thanke my god, making mencion al-
wayes of the in my prayers (for so much as
I heare of thy loue and fayth whiche thou
hast on the LORD IESV, & towarde all
sayntes) that our comune faith may be fru
tefull in ꝑ, thorow knowlege of all ꝑ good
ꝑ ye haue in CHRIST IESV. Greate ioye
& consolacion haue I in thy loue. For by ꝑ
(brother) the sayntes are hartely refreshed.

Wherfore though I haue greate bold-
nesse in CHRIST to cōmaūde the ꝑ wich be-
cōmeth ꝑ, yet for loues sake, I rather bese-
ke ꝑ: though I be as I am euē Paul aged,
& now a prysoner also of IESV CHRIST. I be
seke ꝑ for my son. * Onesimus (whō I haue Colos. 4.a
begotte in my bondes) which in tyme past
was to the vnprofytable, but now profyta

ble both to the and me: whom I haue sent agayn, but receaue thou hym (that is) euē myn owne harte. For I wolde haue kepte hym styl with me, þ in thy steade he might haue mynistred vnto me in the bondes of the Gospel. Neuertheles wout thy mynde wolde I do nothyng: that the good which thou doest, shulde not be of compulsyon, but wyllyngely.

¶ Happely he therfore departed for a season, that thou shuldest receaue him for euer not now as a seruaūt, but aboue a seruaūt: euen a brother beloued, specially to me, but how muche more vnto the? bothe in the flesshe and in the LORDE. yf thou holde me for thy cōpanyon, receaue hym thē euē as my selfe. But yf he haue hurte the, or oweth the ought, that lay to my charge. I Paule haue wrytten it with myn owne hande. I wyll recompence it, so that I do not say vnto þ how that thou owest vnto me euen thyn owne selfe. Euen so brother let me enioye in the LORDE, refresshy thou my harte in the LORDE.

Trustynge in thyn obedience, I haue wrytten vnto the, for I knowe that thou wylte do more then I say. Moreouer prepare me a lodgynge, for I hope þ thorow pour prayers I shall be geuen vnto you. There saluteth the, Epaphras my felowe prysoner in CHRISTE IESV. Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE IESVS CHRIST be with your spyrite. Amen.

Sent from Rome by Onesimus a seruaunt.

The fyrst Epistle

of the Apostle sayntePeter.

The sūme of this Epystle.

Chap. i. He sheweth that thorow the abundaunt mercy of God we are begotte agayn to a lyuely hope / & how faith must be tried: how the saluacō in Christ is no newes: but a thing prophecied of old. He exhorteth them to a godly cōuersacion / for so much as they are now borne a new by the worde of God.

Chap. ii. He exhorteth men to laye aside all vice / sheweth that Christ is the fundacion wherupon they be buylt / praieth them to abstayne frō fleshly lustes / and to obeye worldly rulers. How seruauntes shuld behaue the selues towarde theyr masters. He exhorteth to suffre after the ensample of Christ.

Chap iii. How wyues ought to ordre the selues towarde theyr husbandes & in their apparell. The dutye of men towarde their wyues. He exhorteth al mē to vnite & loue: and pacientely to suffre trouble. Of true baptym

Chap. iiii He exhorteth men to ceasse frō syn to spende nomore tyme in vice / to be sober and apte to prayer / to loue eche other / to be pacient in trouble / and to beware that no man suffre as an euell doer / but as a Christen man / and not to be ashamed.

Chap. v. A speciall exhortacion for all bysshoppes or prestes to fede the flock of Christ and what theyr dutye is: and what rewarde they shall haue yf they be diligent. He exhorteth yonge persōnes to submyt the selues to the elder: euery one to loue another: to be sober: & to watch: þ they may resyst þ enemye.

The fyrst Epistle

of the Apostle sayntPeter.

The fyrst Chapter.

PEter an Apostle of IESV CHRIST to them that dwell * here and there as straūgers thorow out Pontus, Galacia, Cappadocia, Asia and Bithinia electe accordynge to the foreknowlege of God the father thorowe sanctifyeng of the spryte, vnto obedience & * sprynklyng of the bloude of IESVS CHRIST. Iam. 1.a

Heb. 9.b and. 10. c 2. Pet. 1.a

& Grace and peace be multyplyed with you * Blessed be God & the father of oure LORDE IESVS CHRIST, which accordyng to his great mercy hath begotten vs agayne vnto a lyuely hope * by þ resurrecyon of IESVS CRHIST from the dead * to an vncorruptible and vndefyled inheritaunce, whiche neuer shall fade awaye, but is * reserued in heauen for you, that are kepte by þ power of god, thorow fayth to saluacyon, whiche is prepared already to be shewed in the last tyme, in the which ye shall reioyce, though now for a lytle season (yf nede requyre) ye are in heynesse thorowe manyfolde temptacyons * that pour fayth once tryed (beyng much more precyous then the corruptyble golde that is tryed thorowe the fyre) myght be founde vnto laude, * glorye and honoure at the apperynge of IESVS CHRIST, whom ye haue not sene, & yet loue hym * in whome now ye beleue, though ye se hym not. Euen so shall ye reioyce alle with vnoutspeakeable & glorious ioye, receaupng þ ende of pont faythe euen the saluacyon of pour soules.

2. Cor. 1.a Ephe. 1.a

1. Cor. 15. c

Rom. 8. c

Colo. 3.a

1 Pet. 1.b

Iob. 23.a Iacob. 1.a

Mat. 25. c

Ioh. 20.b

Of whiche saluacyon the * prophetes Gen. 49.b Dani 2.a

haue enquyred and searched, whiche prophecyed of the grace that shulde come vpon you, searchyng when, or at what tyme the spyrete of CHRIST that was in them shulde sygnifye, which (spyrete) testifyed before, the passyons that shulde come vnto CHRIST, and the glorye that shulde folowe after. Unto the whiche (prophetes) it was declared, that not vnto them selues, but vnto vs they shulde mynister ꝑ thynges whiche are now shewed vnto you, by them, which thorow the * holy goost sent downe from heauen haue preached vnto you the thynges * whiche the aungels desyre to beholde.

Wherfore gyrde vp ꝑ * loynes of your mynde, be sober and trust perfectly on the grace that is brought vnto you, by the declarynge of IESVS CHRIST, as obedient chyldren, not fashionynge your selfes to your olde lustes of ygnorannce, but as he which hathe called you is holy, euen so be ye holy also in your conuersacion, for it is wrytten, * Be ye holy, for I am holy.

And yf so be that ye call on the father whiche without respecte of persones iudgeth * accordynge to euery mans worke, se ꝑ ye passe the tyme of your pylgrymage in feare, ✣ * and knowe that ye were not redemed with corruptible syluer and gold from your vayne conuersacyon (whiche ye receaued by the tradicyons of the fathers) * but w^th the precyous bloude of CHRIST, as of an innocent and vndefyled lambe, which was ordeyned before the world was made, but is declared in the laste tymes * for your sakes, whiche thorowe hym beleue on god, whiche raysed hym vp from the dead * and hath geuen hym the glorye, that ye might haue fayth and hope in god. Euen ye which haue purifyed your soules in * obeyenge the trueth thorowe the spyrit vnto loue brotherly without faynynge, feruently one to loue another with a pure harte, as they that are borne anew, not of corruptible sede, but of incorruptible, euen by the lyuynge worde of god, whiche endureth for euer * For all fleshe is as a grasse and all the glory of man is as the floure of grasse. The grasse withereth, and ꝑ floure falleth awaye, but the worde of ꝑ LORDE endureth for euer. ✣ This is the worde that is preached amonge you.

The seconde Chapter. ✣

Wherfore * laye aside all malycyousnes and all gyle, * hypocrisye, and enuye, ‡ al backebytynge, and ‡ as newe borne babes desyre that reasonable mylke, which is wythout corrupcyon, that ye may growe therin, yf so be that ye haue * tasted howe frendely the LORD is. Unto whom ye are come, ‡ as to the lyuynge stone, whiche is disalowed of men, but chosen of god, and precyous. And ye also lyuynge stones are made a spirytuall house * and an holy presthode, to offre vp ‡ spirytuall sacrifyces, acceptable vnto God by IESVS CHRISTE. Wherfore it is contayned in the scrypture. * Beholde I put in Syon an head corner stone, electe and precious, and he that beleueth on him shall not be confoūded. Unto you therfore which beleue, he is precyous: but vnto the that beleue not is the same stone (whiche ꝑ * buylders refused) made the heade stone in the corner, ‡ and a stone to stomble at, and a rocke to be offended at, namely in them whiche stomble at the worde, and beleue not that, wheron they were set.

* But ye are that chosen generacyon, that kyngly presthode ‡ that holy nacyon that peculiar people, * that ye shuld shew the vertues of hym which hath called you out of darknes i to his marueylous lyght. * Euen you whiche in tyme past were not a people, but now are the people of God: whiche were not vnder mercye, but nowe haue obtayned mercy. ✣

✣ Dearely beloued, I beseche you as straungers ‡ pylgrymes, * Abstayn from the fleshely lustes, which fyghte agaynst the soule, ‡ and lede an honest conuersacio amonge the heythen, * that they whiche backbyte you as euell doers, may se your good workes, and prayse god in the daye of visytacyon.

* Submyt your selues vnto al maner ordinaūce of men, for the LORDES sake, whether it be vnto the kynge, as vnto the chefe heade: or vnto rulers, as vnto them that are sent of hym, for the punyshement of euell doers, but for the prayse of them that do well. ✣ For so is the wyll of God, that ye with well doynge shulde put to sylence the ygnorāce of folyshe men: as fre and not hauyng the lybertye for a cloke of wyckednes, but euen as the seruauntes of God: * Honour all men. Loue brotherly se lowshyp. Feare God. ‡ Honour the kynge.

* ye seruauntes obey your maysters, ℂ

Hyer. 23 Ezech. 6 Iohn. 12 1. Pet. 2 Iohn. 12 Iohn. 13 Iohn. 14 Iohn. 15 Iohn. 16 Iohn. 17 Iohn. 18 Iohn. 19 Iohn. 20 Iohn. 21 Iohn. 22 Iohn. 23 Iohn. 24 Iohn. 25 Iohn. 26 Iohn. 27 Iohn. 28 Iohn. 29 Iohn. 30 Iohn. 31 Iohn.

Colos .3.c Tit. 2.b. with all feare: not onely yf they be good, & curteous, but also though they be frowarde
1 Cor. 7 b *For ꝑ is grace, yf a man for conscience to ward god endure grefe, & suffre wrong. For
What. 5 a 1. Pet. 3.c what prayse is it, yf whā ye be buffeted for youre faultes, ye take it patiētly? * But yf whan ye do well, ye suffre wronge, and take it pacientlp, that is grace with God. For herunto are ye called. For so much as
Joh. 13.b Phili. 2.a + CHRIST also suffered for vs, leauing vs an * ensample, that ye shulde folowe his footesteppes, which dyd no synne, nother was ther gyle founde in his mouth:
Mat. 27.c Joh. 8.c * which whan he was reuyled, reuiled not agayn: whan he suffred, he threatened not: but committed the cause vnto hym, that
Esay. 53.a 1. Joh. 3.a iudgeth ryghteously: * which his owne selfe bare oure synnes in his body vpon ꝑ tre, that we shulde be delyuered from syn, and shulde lyue vnto ryghteousnesse: by
Esa 53.b. ecclī 34 b Luce. 15.a. whose strypes ye were healed. * For ye were as shepe goyng astraye, but now are peturned vnto the shepherde, and byshop of youre soules. ☙

The. iii. Chapter.

Lykewyse * let the wyues be in subiectyon to theyr husbandes, that euen they which beleue not the worde, may without the worde be wonne by ꝑ conuersacyon of the wyues, whan they beholde youre pure conuersacyon in feare.
1. Cor. 11.a Ephes. 5.c Colos. 3.c.
1. Tim. 2.b. Whose apparell * shall not be outwarde with broyded heer, and hangynge on of golde, or in puttinge on of gorgious araye: but let the inwarde man of the hart be incorrupte with a meke, and quyete spyrte, whiche before God is muche set by. For after this maner in the olde tyme dyd the holy wemen whiche trusted in God, tyer themselues and were obedient to theyr husbandes: Euen as Sara obeyed Abraham, * & called hym Lorde: whose doughters ye are, as longe as ye do well, not beynge afrayed for ony trouble.
Gene. 18.b

Lykewyse ye men, dwell wyth them accordynge vnto knowlege: geuynge * honoure vnto the wyfe, as to the weaker vessel, and as vnto them that are heyres with you of the grace of lyfe, that your prayers be not let.
1 Cor. 4.a

+ But in conclusyon be ye all of one minde, one suffre with another, loue as bre thren, be pytefull, be curteous. * Recompense not euell for euell, nother rebuke for rebuke: but contrarie wyse, blesse: & knowe
Pro. 20.c. Math. 5.c. Rom. 12.c that ye are called therto, euen that ye shuld be heyres of * the blessynge. For * who so lysteth to lyue, and wolde sayne se good dayes. * Let hym refrayne his tunge frō euell, and his lyppes that they speake no gyle. Let hym eschue euell: and do good. Let him seke peace, & ensue it. * For ꝑ eyes of the LORDE are ouer the ryghteous, & his eares are open vnto theyr prayers. * But the face of the LORD beholdeth the that do euell. * And who is it that can harme you: yf ye folowe that whiche is good.
Gen 12.a Mat. 25.b † Pf. 33.a. * Jac. 1.c
Esa. 65.b. Pfa. 49.b and 33. Rom 8.b
Notwithstondynge * blessed are ye, yf ye suffre for ryghteousnesse sake. * Feare not ye theyr threatenynge, nother be troubled * but sanctifie the LORDE God in your hartes. ☙ * Be ready alwayes to gene an answere to euery man, that axeth you a reason of the hope that is in you, and that with mekenesse and feare, hauynge a good conscience, * that they which backbyte you as euell doers, maye be ashamed, that they haue falsely accused youre good conuersacion in CHRIST.
Math. 5.a 1. Pet. 2.b Esa. 8.a Dan. 3.c
Jud. 1.b † Pf. 118.c Deu. 4.a
1. Pet. 2.b Tit. 2.a

C * For it is better (yf the will of god be so) ꝑ ye suffre for well doynge, then for euell doinge. ☙ + For as much as CHRIST hath once suffred for oure synnes, the iuste for ꝑ vniuste, for to bringe vs to God: and was slayne after the flesshe, but quyckened after the spyrte.
C 1. Pet. 2.c Math. 5.a Mat. 5.a. Heb. 9.c.

In the which spyrte he also went, and preached vnto the spyrtes that were in prison, whiche in tyme past beleued not * whē God once abode, and suffered pacientlp in the tyme of Noe, whyle the Arke was a prepayringe: * . Wherin fewe (that is to saye eyghte soules) were saued by water. Which signifieth * baptyme that now saueth vs: not the puttynge awaye of the fylth of the flesshe, but in that a good conscience consenteth vnto God by the resurrection of IESVS CHRISTE, whiche is on the ryghte hande of God, & is gone in to heauen, * angels power and myghte subdued vnto hym.
Gene. 8.c Math. 24. Luce. 17. Gene. 7.c Gene. 6.c Heb. 1.b 2.b.c

The .iiii. Chapter.

For as much then as CHRISTE hath suffred for vs in the flesh, arme youre selues lykewyse with the same mynde. * For he whiche suffereth in ꝑ flesshe, ceaseth from syn, that hereafterth (as muche tyme as yet remayneth in ꝑ flesh) he shulde not lyue after ꝑ * lustes of men, but after the wyll of God, & For it is ynough, that
Rom. 6.a Jud. 1.c 1. Pet. 4.b

we haue ſpent the tyme paſt of the lyfe, after the wyll of the Heythen, when we walked in wantõnes, luſtes, dronkennes, glotony, ryotous drynkyng, and in abhomynable ydolatrye. And it ſemeth them a ſtraunge thynge, that ye runne not alſo wt them vnto the ſame exceſſe of ryot, & ſpeak euel of you. (Which ſhall geue accountes vnto hym that is ready to iudge ꝑ quyck and the deade) For vnto this purpoſe alſo was the Goſpell preached vnto the deade, that they ſhulde be iudged lyke other men in the fleſhe, but ſhulde lyue vnto God in the ſpyrete. The ende of al thyng is at hãde.

** Be ye therfore ſober and watch vnto prayers, but aboue all thynges haue feruent loue amõge you one to another * For loue couereth the multytude of ſynnes. Be ye harberous one to another without grudgynge, and mynyſter one to another, euery one with the gyfte that he hath receaued, as good ſtewardes of the manyfolde grace of god. * yf ony man ſpeake, let him ſpeake as the word of God, * yf ony mã haue an office, let hym execute it as out of the power that God mynyſtreth vnto hym: that God maye be prayſed in all thynges thorow IESVS CHRIST, ꝑ To whom be honour & dominion for euer & euer. Amen

Dearely beloued, marueyle not at this * heate (which is come among you to trye you) as though ſome ſtraunge thynge happened vnto you: but reioyce, in as muche as ye are partetakers of CHRISTES paſſions, that when his glorye appeareth, ye may be mery and glad. * yf ye be reuyled for the name of CHRIST, bleſſed are ye, for the ſpyrete (whiche is the ſpyrete of glory and of God) reſteth vpon you. On theyr parte he is euell ſpoken of, but on youre parte he is prayſed.

* But ſe that none of you ſuffre as a murthurer, or as a theefe or as an euel doer, or as a buſy body in other mens matters. yf ony man ſuffer as a Chriſten man, let hym not be aſhamed, but let hym prayſe God on this behalf, * for the tyme is come that iudgement muſte begyn at the houſe of god. yf it fyrſt begyn at vs, what ſhall the ende be of them that beleue not the goſpell of God? * And yf the righteous ſcarcely be ſaued, where ſhal the vngodly and ſynner appeare? * Wherfore let them that ſuffer accordyng to the wyll of God, commytte theyr ſoules vnto hym with wel doynge, as to the faythfull creatour.

The fyfth Chapter.

THe elders which are amonge you I exhorte, which am alſo an elder, * and a wytnes of ꝑ afflyccyons in CHRIST, and partetaker of the glory ꝑ ſhal be opened. * Fede CHRISTES flocke which is amonge you, and take the ouerſyght of them, not as though he ye were compelled therto, but wyllyngly: not for the deſyre of fylthy lucre, but of a good mynd, * not as though ye were lordes ouer ꝑ paryſſhens: * but that ye be an enſample to the flocke, and when the chefe ſhepherd ſhall appeare ye ſhal receaue the vncorruptible * crown of glorye.

Lyke wyſe ye yonger ſubmyt your ſelues vnto ꝑ elder. Submyt your ſelues euery man one to another, and knyt your ſelues together in lowlynes of mind, * For god reſyſteth ꝑ proud, but geueth grace to ꝑ humble ** Submyt your ſelues therfore vnto ꝑ myghty hande of god, that he may exalte you when the tyme is come, * caſt all your care on hym, for he careth for you.

Be ſober and watche: * for your aduerſarye the deuyll, walketh about as a roryng lyon, ſekyng whom he may deuour, * whom reſyſte ſtedfaſte in the fayth, and knowe, that youre brethren in the worlde haue euen the ſame aſſyctyons.

But the god of al grace, which hath called you to his euerlaſtyng glory i CHRIST IESV, ſhall his owne ſelfe make you perfecte, ſtabliſſhe, ſtrengthe and ſtable you. To hym be prayſe and dominion for euer and euer: Amen. ꝑ

By Syluanus your faythfull brother, (as I ſuppoſe) haue I wryten vnto you briefly, exhortyng and teſtifyenge how that this is the true grace of God, wherin ye ſtonde. The companiõs of your election, that are at Babylon, ſalute you, and Marcus my ſonne.

Greete ye one another * with ꝑ kyſſe of loue. Peace be with you all, whiche are in CHRIST IESV.

AMEN.

Rom. 8.c
2. Pet. 1.a
Hebr. 10.b

Act. 5.c
Dcut. 20.b
Ezec. 34. f.
Luce. 22.b
1 Tit. 2.a
1. Cor. 9.b
2. Tit. 4.b
Pro. 11.a
Iacob. 4.a
pſal 54.c
Matth. 6.c
Luce. 12.c
1 Iohn. 3.b
Ephe. 6.b
Iacob. 4.a
Rom. 16.b
1. Cor. 16.c
2. Cor. 13.c

The secõd Epistle

of the Apostle saynt Peter.

The sume of this Epystle.

Chap. i. For so muche as the power of God hath geuen them al thinges pertaynyng vnto lyfe: he exhorteth thẽ to flye the corrupcõ of worldly lust/ to make theyr callynge sure with good workes & frutes of faith. He maketh mencion of his owne death/ declaryng the LORDE Iesus to be the true sonne of god: as he himselfe hath sene vpõ the mount.

Chap. ii. He prophecieth of false teachers: & sheweth theyr punyshment.

Chap. iii. He exhorteth men to beware of such as wolde make them beleue/ that the daye of the LORDE were slacke in commynge: prayeth them to lede a godly lyfe/ and to loke verely for the commynge of the LORDE/ whose longe tarienge is saluaciõ/ and þ because he wolde haue noma lost: but wolde receaue all men to repentaunce.

The secõd Epistle

of the Apostle Saynt Peter.

The fyrst Chapter.

SYmon Peter a seruaunt and an Apostle of IESV CHRIST, Vnto them which haue optayned lyke fayth wt vs in þ ryghteousnes that cõmeth of our god, and saueour IESVS CHRIST.

1. Pet. 1. a. * Grace and peace be multyplyed with you thorowe the knowlege of God and of IESVS CHRIST OUR LORDE.

For so muche as his godly power hath geuen vs all thynges (that pertayne vnto lyfe and godlynes) thorowe the knowlege of hym þ hath called vs by his owne glory and power, wherby the excellent & moost great promyses are geuen vnto vs, namely, that ye by þ same shulde be *partakers of the godly nature yf ye flye the corrupte lust of the world, geue ye al your diligence therfore hereunto, and in your fayth minister vertue: in vertue knowlege: * in knowlege temperancy: in temperancy patyence: in patyence, godlynes: in godlynes, brotherly loue: in brotherly loue, general loue. For yf these thynges be plenteous in you, they wyl not let you be ydle nor vnfruteful in the knowlege of our LORDE IESVS CHRIST, But he that lacketh these thynges, is blynde, and gropeth for the waye with the hande, and hath forgotten that he was clensed from his olde synnes.

Wherfore (brethren) geue the more diligence, to make your callyng and electiõ sure, for yf ye do suche thynges, ye shal not fall, and by this meanes shal ther be plenteously mynistred vnto you an entrynge in vnto the euerlastynge kyngdome of oure LORDE and Saueoure IESV CHRIST.

Therfore wyll I not be negligent to C put you alway in remembraunce of suche thynges, though ye know thẽ your selues, and be stablyshed in the present trueth. Notwithstondynge I thynke it mete, as long as I am in this *tabernacle to steare you vp by puttyng you in remembraunce. 2. Cor. 5. a

* For I am sure, that I muste shortly put of my tabernacle, euen as oure LORDE IESVS CHRISTE hath shewed vnto me. Yet wyll I do my diligence that alway after my departynge ye maye haue wherwith to kepe these thynges in remembraunce. Joh. 21. b. 2. Tim. 4. b

✣ For we folowed not deceauable fables when we declared vnto you the power & cõmynge of our LORD IESVS CHRIST, * but with our eyes we sawe his maiestye, Joh. 12. 1. Joh. 1. a when he receaued of God the father honour and prayse, by a voyce that came vnto hym from the excellent glory, after this manner: * This is my deare sonne in whõ I haue delyte. And this voyce herde we brought downe frome heauen, when we were with hym in the holy mount. D Mat. 17. d Mar. 9. b Luke. 9. b

We haue a sure worde of prophecy, & ye do well that ye take hede therunto, as vnto a lyght * þ shyneth in a darke place, vntyll the day dawne, and the day starre aryse in youre hartes. ✣ And this shall ye knowe fyrst, that no prophecye in the scripture is done of ony priuate interpretacyon * For the prophecy was neuer brought by the wyll of man, but the holy men of God spake, as they were moued of þ holy goost. 2. Cor. 4. b Dani. 9. b Zache. 7. b 2. Tim. 3. b

The seconde Chapter.

BVt there were false prophetes al so amonge þ people, * euen as ther shall be false teachers amonge you lykewyse, whiche priuyly shall bryngе in dampnable sectes, euen denyenge the LORDE that hath bought them, and shall bryngе vpon them selues swyfte dampnacyon, & * many shal folow theyr dãpnable wayes by whom the waye of trueth shall be euyll spoken of, and thorowe couetousnes shall they with fayned wordes make marchaun Mat. 24. d Acts. 20. b 2. Tim. 4. b

yse of you, * vpon whome the iudgemẽt is not negligent in tarienge of olde, and they? dampnacyon slepeth not.

* For yf God spared not the angels that synned, but cast them downe with the chaynes of darknesse in to hell, and delyuered them ouer to be kept vnto iudgement: * nother spared the olde worlde, but saued Noe the preacher of ryghteousnesse hymselfe beynge the eyghte, and broughte the floude vpon the worlde of the vngodly: * And turned the cyties of Sodom, and Gomor in to asshes, ouerthrewe them, damned them, and made of them an ensample, vnto those that after shulde lyue vngodly: * And deliuered iuste Loth whiche was vexed with the vngodly conuersacyon of the wycked. For in so much as he was righteous and dwelt amonge them, so that he muste nedes se it and heare it, his ryghteous soule was greued from daye to daye with theyr vnlawfull dedes. * The LORD knoweth how to delyuer the godly oute of temptacion, and howe to reserue the vniuste vnto the daye of iudgement for to be punished: but spetially them that walke after the flesh in the luste of vnclennesse, and despyse the rulers: beynge presumptuous, stubburne, and feare not to speake euell of them that are in authorite * whan the angels yet whiche are greater both in power and myghte, beare not the blasphemous iudgement agaynst them of the LORDE. * But these are as the brute beastes, with naturally are broughte forth to be taken, and destroyed: * speakynge euell of that they knowe not, and shall perysshe in theyr owne destruccyon, and so receaue the rewarde of vnryghteousnesse.

They counte it pleasure to lyue delycyously for a season: Spottes are they, & fylthynesse lyuynge at pleasure, and in deceyuable wayes: feastynge with that whiche is youres, hauyng eyes ful of aduoutrye, and can not ceasse from synne, entysynge vnstable soules: hauynge an harte exercysed with couetousnesse: they are cursed chyldren, and haue forsake the ryght waye, and are gone astraye: folowynge the waye of * Balaam the sonne of Bosor, whiche loued the rewarde of vnryghteousnesse * but was rebuked of his iniquyte. * The tame and domme beaste spake with mans voyce, and forbad the foolysshnesse of the Prophete.

These are welles wythout water, and * cloudes caried aboute of a tempeste: to whome the myste of darknesse is reserued for euer. For they speake the proude wordes of vanyte, vnto the vtmooste, and entyse thorowe wantonnes vnto the luste of the flesshe, euen them that were cleane escaped and now walke in errour: and promyse them lybertye where as they them selues are seruauntes of corrupcyon. * For of whõ soeuer a mã is ouercom, vnto the same is he in bondage. * For yf they (after they haue escaped frõ the fylthynesse of the worlde thorowe the knowlege of the LORDE, and Sauioure IESVS CHRIST) are yet tãgled agayne therin and ouercome, * the is the latter ende worse vnto them then the begynnynge. For it had ben better for them, not to haue knowen the waye of ryghteousnesse, then after they haue knowen it, * to turne from the holy commaundement, that was geuen vnto them. It is happened vnto them accordynge vnto the true prouerbe * the dogge is turned to his vomyte agayne: and the sowe that was washed, vnto hyr walowynge in the myre.

The.iii.Chapter.

THis is the seconde Epistle that I now wryte vnto you (ye dearly beloued) where in I stere vp & warne your pure mynde that ye maye remẽbre the wordes, whiche were tolde before of the holy Prophetes: and also the commaundemẽt of vs, that be the Apostles of the LORDE and Sauioure.

This fyrste vnderstonde, * that in the last dayes there shall come mockers which wyll walke after theyr owne lustes, & saye: * Where is the promes of hys commynge? For sence the fathers fell on slepe, euery thynge continueth as it was from the begynnyng of the creature. This they know not (and that wylfully) howe that the heauens were afore tyme also, * & the earth out of the water & was in the water by the worde of god * yet was the worlde at the tyme destroyed by the same with the floude. But the heauens whiche are yet, and the earthe, are kepte in stoare by his worde, to be reserued * vnto fyre agaynste the daye of iudgement, and dampnacyon of vngodlye men.

Dearly beloued, be not ignorante of this one thynge, * howe that one daye is with the LORDE as a thousand yeares: and a thousande yeares: as one daye.

The LORDE is not slacke to fulfyl his
Rom 2. a promes (as some men counte slaknesse) but
Ezech. 18. d is * patient to vswarde ‡ and wyll not
that ony man shulde be lost, but that euery
man shulde amende hymselfe. Neuertheles,
Mat. 24. d * the daye of the LORDE shall come
1. Thes. 5. a euen as a theefe in the nyghte: ‡ in ẏ wich
Apoca. 3. a (daye) the heauens shall perysshe wyth a
Esa. 51. b greate noyse, and the Elementes shal melt
Psa. 101. b with heate, and the earthe, and the workes
Hebr. 1. b. that are therin, shall burne.

Yf all these thynges shal perysh, what
maner persons then ought ye to be in ho-
ly conuersacyon, and godlynesse, lokynge
for, and hastyng vnto the commynge of ẏ
Ezech. 38. c LORDE: * In the whiche the heauens
shall perysshe with fyre, and the elementes
shall melte with heate. Neuertheless we
Esay. 65. c * loke for a new heauen, and a new earth
Apoc. 1. a ‡ (accordyng to his promesse) wherin dwel
Esa. 66. b leth ryghteousnesse.
Mat. 23. c

Wherfore dearly beloued, seyng that
ye loke for suche thynges, be diligent that
ye maye be founde before hym in peace
wythout spot and vndefyled, and counte ẏ
longe sufferynge of oure LORDE your sal
uacion. Euen as oure deare beloued bro-
ther Paule (accordynge to the wysdom ge
uen vnto hym) wrote vnto you: yee spea-
kinge therof almoost in all Epistles, whe-
rein are many thynges harde to be vnder-
stonde, whiche they that are vnlearned,
and vnstable, peruerte, as they do the o-
ther scryptures also, to theyr owne damp-
nacyon.

Ye therfore beloued, seynge ye knowe
it before hand, beware, lest ye also be pluct
awaye thorowe the errour of the wycked,
and fall from youre owne stedfastnesse.
But growe in grace, and in the know
lege of oure LORDE IESVS
CHRISTE, to hym
be prayse now
& for euer.

AMEN.

The. i. Chap. The fyrste Epistle

of the Apostle and Euangelist saynt

Jhon.

The summe of this Epistle.

Chap. i. True wytnesse of the euerlastynge worde of God. The bloude of Christ is the purgacion from synne. No man is wythout synne.

Chap. ii. Christ is oure aduocate. Of true loue, and how it is tryed.

Chap. iii. The syngular loue of God tawarde vs, and how we agayne ought to loue one another.

Chap. iiii. Differences of spretes, and howe the spirete of God maye be knowe from the spirete of errour. Of the loue of God, and of oure neghbours.

Chap. v. To loue God, is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

The fyrste Epistle

of the Apostle and euangelist S.

Jhon.

The fyrst Chapter.

That whiche was from the be- I
gynnynge, whiche we haue
herde, whiche * we haue sene Joh. 1. b & post. 1.
with oure eyes, wich we haue
loked vpon, * and oure han- Joh. 20. b
des haue handeled of the word of the lyfe:
and the lyfe hath appeared, and we haue
sene, and beare wytnesse, and shewe vnto
you the * lyfe that is euerlastynge, wich Joh. 1. a
was with the father, and hath appeared
vnto vs. That whiche we haue sene, and

harde declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp maye be with the father & with his sonne IESVS CHRISTE.

And this wryte we vnto you, * that your ioye may be full.

* And this is the tydynges whiche we haue herde of hym, and declare vnto you, that God is lyght: and in him is no darknes at all. ¶ If * we saye that we haue felowshyp with him, and yet walke in darknes, we lye, and do not the trueth. But yf we walke in lyght, euen as he is lyght, then haue we felowshyppe together, * and the bloud of IESVS CHRIST his sonne clenseth vs from all synne.

* If we saye that we haue no synne, we deceaue our selues, and the trueth is not in vs, * But yf we knowlege our synnes, he is faythfull and iust to forgyue vs our synnes, and to clense vs from al vnryghteousnes. If we say, we haue not synned, we make him a lyer, & his worde is not in vs.

The .ii. Chapter. ✣

My lytle childre, these thynges wryte I vnto you, þ ye shulde not synne, & yf ony man synne, we haue an * aduocate with þ father, euen IESVS CHRIST which is ryghteous: * and he it is that offereth grace for our synnes, not for our synnes onely, but also for the synnes of al the worlde. And hereby are we sure that we knowe him, yf we kepe his cõmaundementes. * He that sayeth: I knowe hym, & kepeth not his cõmaundementes, is a lyar & þ trueth is not in him. But who so kepeth his worde, in him is the loue of God perfect in dede. * Hereby knowe we, that we are in him. * He that sayeth he abydeth in him, ought to walke euẽ as he walked.

Brethren I wryte no newe commaundement vnto you, but that olde commaundment, which ye haue herde from the begynnynge. The olde commaundement is the worde, whiche ye haue herde from the begynnyng. Agayne, a * newe commaundment wryte I vnto you, a thynge that is true in hym, and also in you: for the darknes is past, & the true lyght now shyneth.

He that sayeth he is in lyght, and hateth his brother, is yet in darknes. He that loueth his brother, abydeth in the lyght, and ther is none occasyon of euell in him. But he that hateth his brother, is in darknes, and walketh in darknes, and can not tell whyther he goeth, for the darknesse haue blynded his eyes.

Babes, I wryte vnto you, * that your synnes are forgeuen you, for his names sake. I wryte vnto you fathers, how that ye haue knowen him which is from the begynnynge. I wryte vnto you yonge men, how that ye haue ouercome the wycked. I wryte vnto you lytle childre, how that ye haue knowen the father. I haue wrytten to you fathers, how that ye haue knowen him, whiche is from the begynnyng. I haue wrytten vnto you yong men, how that ye are stronge: and the worde of God abydeth in you, and ye haue ouercome the wycked. Luce.24.b Iohn.4.a

Se that ye loue not the worlde, nother the thynges that are in the worlde. C
¶ If ony man loue the world, the loue of the father is not in hym: for all that is in the worlde (namely the luste of the flesshe, and the luste of the eyes, and the pryde of lyfe) is not of the father, but of the worlde. And * the worlde passeth awaye and the luste therof. But he that fulfylleth & the wyll of God, abydeth for euer. Psa.89.a 1.Cor.7.b Esa.40.a & Iohn.9.c. 1.Pet.1.a

Lytle childre it is the last houre and (as ye haue herde that * Antichrist shall come) euen now are ther many becom Antichristes already: wherby we know that it is the last houre. They went out * from vs, but they were not of vs: for yf they had ben of vs, they wolde no doute haue contynued with vs. But * that they maye be knowen how that they are not all of vs. Mat.24.a Iohn.5.b. Iohn.13.c Actu.20.b 1.Cor.11.b

But ye haue the * anoyntynge of him that is holy, and ye knowe all thynges, I haue not wrytten vnto you, as thoughe ye knewe not the trueth, but ye knowe it, & are sure that no lye cõmeth of the trueth. Who is a lyar, but he that denyeth that D IESVS is CHRIST? The same is the Antichrist, that denyeth the father & the sonne * Who soeuer denyeth the sonne, þ same hathe not the father. Loke what ye haue herd now from the begynnyng: let þ same abyde in you. If that which ye herde from the begynnyng shall remayne in you, then shall ye also abyde in the sonne & in the father. And this is the promes that he hath promysed vs, euen eternall lyfe. Heb.1.b Iohn.14.a

This haue I wrytten vnto you concernynge them that deceaue you. * And the anoyntynge whiche ye haue receaued of hym, dwelleth in you: and ye nede not Esa.54.a Iohn.6.a 14.c.16.b.

þ ony man teache you, but as þ anoyntyng teacheth you al thynges, euen so is it true and is no lye. And as it hath taughte you euen so abyde you therin. And now babes, abyde in hym, that whan he shal appeare, we may be bolde * and not be ashamed of hym at his cõmynge. ¶ ye knowe that he is ryghteous, knowe also that he whiche doth ryghteousnesse, is borne of hym

Sept. 5.a

The iii. Chapter.

BEholde what loue the father hathe shewed on vs, that we shulde be called the chyldren of God. Therfore * the worlde knoweth you not, because it knoweth not hym. Dearely beloued, we are now the * chyldren of God, & yet hath it not appeared what we shall be.

Joh. 16.a
1.Joh. 2.a
Luce. 20.b

* But we know that whã he shal appeare we shall be lyke hym, for we shall se hym as he is. And euery man þ hath this hope in hym, pourgeth hymselfe, euen as he is pure. Whosoeuer cõmytteth synne, cõmytteth vnrighteousnes also, and synne is vnrighteousnesse. * And ye know that he appeared to take away our synnes, & in hym is no synne. Whosoeuer abydeth in hym, synneth not. Whosoeuer synneth, hath not sene hym, nother knowen hym.

Rom. 8.b.
1.Cor. 15.f
Col. 3.a
Phil. 3.c
Esa. 53.a
1. Tim. 1.c
Tit. 2.b.
1.Pet. 2.c

Babes, let no man deceaue you, he that dothe ryghteousnes, is ryghteous, euen as he is ryghteous, he that cõmytteth synne is of the deuell, * for the deuel synneth sence the begynnyng. For this purpose appeared the sonne of God, to lowse the workes of the deuel. * Whosoeuer is borne of God, synneth not, for his * sede remayneth in hym, and he can not synne, because he is borne of God, * by this are the chyldren of God knowen, and the chyldren of the deuell. Whosoeuer dothe not ryghteousnes, is not of god, nother he that loueth not his brother.

Joh. 8.b
1. Joh. 5.c
2. Pet. 1.b
Joh 13.b

For this is the tydynges which ye haue herde from the begynnyng, that ye shulde loue one another, * & not as Cayn which was of the wycked, and slewe his brother. And wherfore slew he him? euẽ because his owne workes were euel, and his brothers ryghteous. ✣ * Marueyle not (my brethren) thoughe the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He þ loueth not his brother abydeth in death. * Whosoeuer hateth his brother, is a mã slayer: & ye know that a manslayer + hath not eternal lyfe abyding in hym.

Gene. 4. b
Joh 15.b
Mat. 5. f
Apoc. 22.c

Herehy haue we perceaued * loue, that he gaue his lyfe for vs, and therfore ought we also to geue our lyues for the brethren * but he that hathe this worldes good, and seyth his brother haue nede, and shutteth vp his harte from hym, how dwelleth the loue of god in hym? My chyldren * let vs not loue with word, nother with tunge but with the dede and with the trueth. ✣

C
Joh 3.c
Rom. 5.a
Deut. 15.a
Jam. 2.b

Hereby knowe we that we are of the verite, and can quiete our hartes before hym. But yf oure harte condempne vs, God is greater than our harte, and knoweth all thynges. Dearly beloued, yf our hart condempne vs not, then haue we a fre boldenes to godwarde, * And what soeuer we aske, we shall receaue it, because we kepe his cõmaundementes, and do those thynges, which are pleasaunt in his syght.

Joh. 16.c
1. Jo. 5.a
Joan. 9.

And this is his cõmaundement, that we beleue on the name of his sonne IESVS CHRIST, and loue one another, * as he gaue cõmaundement. And he that kepeth his cõmaũdementes * dwelleth in hym, & he in hym. And hereby knowe we that he abydeth in vs, euen * by the spyrit which he hath geuen vs.

Joh 13.a and. 15.
1. Jo. 4.b
Rom. 8.

The iiii. Chapter.

DEarely beloued, beleue not ye euery spyrite, * but proue the spyrites whether they be of god * for many false prophetes are gone out in to the worlde. Hereby shall ye knowe the spyrite of god. Euery spyrite that confesseth that IESVS CHRIST, is come in the flesshe, is of god. And euery spyrite which confesseth not that IESVS CHRISTE, is come in the flesh is not of god. And this is the spyrite of Antichryst, of whom ye haue herde, how that he shall come, and euen now already is he in the worlde. Lytle chyldren, ye are of god & haue ouercome them, for greater is he þ is in you, than he þ is in þ worlde. They are of þ worlde, therfore speake they of þ worlde: and the worlde harkeneth vnto them. We are of god * and he that knoweth god, harkeneth vnto vs, he that is not of god harkeneth vs not. Hereby know we the spyrite of trueth, and the spyrite of errour.

I
1.Jo.3.b
Gal. 2.b
1. Jo. 2.c
Jo. 1.b
Joh. 8.b

Dearely beloued, let vs loue one another, for loue cõmeth of god, and euery one that loueth, is borne of god, and knoweth god. He that loueth not, knoweth not god: for god is loue.

B

* By this appeared the loue of god

Joh. 3.c
Rom. 5.a

to vs warde because that God sent his only begotten sonne in to this worlde, that we myght lyue thorow hym. Herein is loue, not that we loued God, but that he loued
1.Jo.4.b vs, * and sent his sonne to make agremēt for oure synnes.

Dearly beloued, yf God so loued vs, we oughte also to loue one another. * No
Gen.17.b Exo.33.b Jud.1.b 1.Jo.4.c 2.Jo.1.a man hath sene God at ony tyme. ‡ yf we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwel in hym, and he in vs, because he hath geue vs of his spyrete. And we haue sene, and testifye, that the father sent ỹ son
Jud.4.d to be the Saueoure of the worlde. * Who soeuer now confesseth that IESVS is the sonne of God, in hym dwelleth God, and he in God: ‡ we haue knowē and beleued the loue that God hath to vs.

C ✣ God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Here in this the loue perfecte with vs, that we
Hab.3.b shuld haue a fre *boldnesse in the day of iudgement, for as he is, euen so are we in this worlde. Feare is not in loue, but perfecte loue casteth oute feare: for feare hath paynefulnesse. He that feareth, is not perfecte in loue.

Let vs loue hym, for he loued vs
1.Jo.4.a fyrst. * yf ony man saye: I loue God, and yet hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth how can loue God, whom he seyth not? And this commaundemēt haue we of him,
Lef.19.a Jud.11.b * that he whiche loueth God, shulde loue hys brother also. ✣

The.v Chapter.

A Whosoeuer beleueth that IESVS is CHRIST, * is borne of god. And whosoeuer loueth hym,
Gen.16.c Jud.1.a that begat, loueth hym also, whiche was begotten of hym. By this we knowe that we loue Gods chil dren, whan we loue god, and kepe his com
Mat.22.a maundementes. * For this is the loue of God, that we kepe his commaundemen-
Gen.26.a tes, * and his commaundementes are not greueous.

✣ For all that is borne of God, ouer-
1.Jo.4.a commeth the worlde: and this is the * victory that ouercommeth the worlde, euen oure fayth. Who is it that ouercommeth the worlde, but he whiche beleueth that IE SVS is the sonne of God.

This is he that commeth wyth water and blonde, euen IESVS CHRIST: not ỹ water onely, but with water and blonde. * And it is ỹ spyrete that beareth wytnesse: for the spyrete is ỹ treuth. (For ther are thre which beare recorde in heauen: the father, the worde and ỹ holy goost, and these thre are one.) And ther are thre whiche beare recorde in earth: the spyrete, water, ‡ blond, and these thre are one.
Mat.3.b and.17.a Joh.1.b and.12.b

* yf we receaue the wytnesse of men, the wytnesse of God is greater: for thys is
B Joh.5.b the wytnesse of god, whiche he testified of his sonne. * He that beleueth on the sonne of god, hath the wytnesse in hymselfe.
1.Joh.5.c Rom.8.b He that beleueth not god, hath made hym a lyar, because he hath not beleued the recorde, that god hath testified of his sonne. And this is the recorde, euē that god hath geuē vs euerlastyng lyfe. * And this lyfe
Gala.4.a Joh.1.a is in his sonne. He that hath the sonne of god, hath lyfe: he that hath not the sonne of god hath not lyfe.

These thynges haue I wrytten vnto you, which beleue on the name of the sonne of god, that ye maye knowe, howe that ye haue eternal lyfe, and ỹ ye maye beleue on
Joh.1. the name of the son of god. * And thys is the fre boldnesse whiche we haue towarde hym, * ỹ yf we are ony thynge accordinge
Joh.16.c Mar.11.c to his wyl, he heareth vs. And yf we know
1.Joh.3.b ỹ he heareth vs whatsoeuer we are, then are we sure ỹ we haue the petitions, which we haue desyred of him.

If ony man se his brother synne a syn
C not vnto death, let him are, ‡ he shall geue hym lyfe, for them ỹ synne not vnto death. Ther is a syn * vnto death, for the which
Jer.7.b Mat.12.c Joh.8.b saye I not that a man shulde praye. All vnryghteousnesse is synne, and ther is synne not vnto death.

* We knowe, ỹ whosoeuer is borne of
1.Joh.3.b god synneth not: but he that is begotten of god, kepeth himselfe, and ỹ wycked toucheth him not. We knowe ỹ we are of god, and the worlde is set altogether on wickednesse. But we knowe, ỹ the sonne of god is come, * and hath geuen vs a mynde, to
2.Mac.2.b knowe him whiche is true: and we are in him that is true, in his sonne IESV CHRIST. This is the true god and euerlastynge lyfe.

Babes kepe your selues from ymages.

AMEN.

Jhon.ii.
The secõd Epistle

of the Apostle sayut Jhon.

The sũme of this Epystle.

He wryteth vnto a certayne lady: reioyceth ẏ hyr chyldrẽ walke in the treuth/exhorteth thẽ vnto loue: warneth thẽto beware of such deceauers as denye that Jesus Christ came in the flesshe: prayeth them to continue in the doctryne of Christ: and to haue nothyng to do with them that bring not this learning.

The kyrst Chapter.

THe elder To the electe lady, & hyr chyldren, whom J loue in the treuth: and not J only, but all they also that haue knowẽ the treuth for the treuthes sake wich dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, & peace be with you frõ the LORDE IESVS CHRIST the sonne of the father in the treuth and in loue.

J am greatly reioyced, that J haue founde amonge thy chyldren, them that walke in the treuth as we haue receaued a
Mat.17.a commaundemẽt * of the father. And now lady J beseke the (not as though J wrote
1.Joh. 2.a * a new commaundement vnto the, but ẏ same which we haue from the beginnyng) ẏ we loue one another. And this is ẏ loue, that we walke after his cõmaũdementes.

B This is the commaundement (as ye haue herde from the begynnynge) that we
2.Joh. 2.c and .4.a. shulde walke therin. * For many deceauers are come in to the worlde, whiche confesse not that IESVS CHRISTE is come in the flesshe: this is a deceauer and an Antichrist. Take hede to your selues, that we lose not that which we haue wrought, but that we maye receaue a full reward. Who soeuer transgresseth, and abydeth not in ẏ doctryne of CHRIST, hath not God. He ẏ
Joh. 14.c abydeth in the * doctryne of CHRIST hath both the father, and the sonne.

1.2.Tes.3.b * yf ony man come vnto you, & bring not this doctryne, receaue hym not in to ẏ house, nether salute hym: for he that saluteth hym, is partaker of his euell dedes.

3.Joh.13.b * J had many thinges to wryte vnto you: neuertheles J wold not wryte with pappyr and ynke, but J trust to come vnto you, &
Joh3.16.c to speake with you mouth to mouth * that
1.Joh4.1.a oure ioye may be full. The chyldren of thy electe sister salute the. Amen.

Jhon.iii
The thyrd Epistle

of the Apostle Sayut Jhon.

The summe of this Epistle.

He is glad of Gayus: that he walketh in the treuth: exhorteth hym to de loupnge vnto the poore Christ in theyr persecution: shewe th the vnkynde dealynge of Diotrephes: & the good reporte of Demetrius.

The kyrst Chapter.

THe Elder. To the beloued Ga A
yus, whom J loue in ẏ treuth. My beloued, J wysh in all thinges, that thou prospere, & fare well, euen as thy saule prospereth. J reioyced greatly, whan the brethrẽ came, and testifyed of the treuth that is in the, how thou walkest in ẏ treuth. J haue no greater * ioye, then to heare that my
ybid.4.b chyldren walke in the treuth.

My beloued * thou doeste faythfully
hebr. 11.c whatsoeuer thou doest to the brethren, and to straungers whiche haue borne wytnesse of thy loue before the congregacyon: and thou hast done well ẏ thou dyddest bringe them forwarde on theyr tourneye worthely before God. For because of hys names sake they wente forth, * and toke nothynge
1.Cor.9.b 2.Cy.11.a &mat.10.c of the Heythen. We therfore oughte to receaue & suche that we myghte be helpers vnto the treuth.

J wrote to the congregacyon, but Dio B
triphes, whiche loueth to haue the preeminence amonge thẽ receaued vs not. Wherfore yf J come, J wyll declare his dedes, which he doeth, iestynge vpon vs, w malicious wordes: nother is he therwith content. Not onely he hymself receaueth not ẏ brethren, but also he forbyddeth them, that wolde, & thrusteth them out of the congregacion.

My beloued, folowe not that which is euell, but that whiche is good. He ẏ doeth wel, is of God: but he that doeth euel, seyth not God. Demetrius hath a good reporte of all men: and of the treuth: ye and we oure selues also beare recorde, and ye knowe ẏ
2.Joh4.A oure recorde is true. * J had many thynges to wryte, but J wolde not with ynke, and pen wryte vnto the. But J trust shortely to se the, and so wyll we speake together mouth to mouth. Peace be with the. The louers salute the, Grete the louers by name. Amen.

¶ The Epistle

of the Apostle S. Paull to the Hebzues.

The summe of this Epistle.

Chap. i How God dealt louyngly with the of the olde tyme in sendynge them his prophetes/but muche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glorye of Jesus Christe: which in all thynges is lyke to his father.

Chap. ii. He exhorteth vs to be obedient vnto the newe lawe which Christ hath geuen vs and not to be offended at the infyrmyte/ and lowe degre of Christ: and why: it was necessary that for oure sakes he shulde take suche an humble state vpon hym/ that he myght be lyke vnto his brethren.

Chap. iii. He requyreth vs to be obedient vnto the worde of Christ/ whiche is more worthy then Moses. The punyshement of such as wyll nedes harden theyr hartes.

Chap. iiii. The Sabbath or rest of the Christen: Punyshement of vnbeleuers. The nature of the worde of God.

Chap v. Christ is oure hyghe Prest þ seate of grace/ and more excellent then the hyghe Prestes of the olde lawe.

Chap. vi. He goeth forth with the thynge þ he beganne in the latter end of the syxt chapter/ and exhorteth them not to faynt: but to be stedfast and pacient: for so much as God is sure in his promesse.

Chap. vii. He cõpareth þ prestehode of Christ vnto Melchisedech: but to be farre more excellent.

Chap. viii The office of Christ is more worthy then þ prestes offyce of the old law: wich was vnperfecte: and therfore abrogate.

Chap. ix. The prophyt's worthinesse of þ old Testament: & how farre þ new excelleth it.

Chap x. The olde law had no power to take awaye synne: but Christ dyd it with offeringe vp his body once for all. An exhortacion to receaue this goodnesse of God thãkfully with pacience and stedfast fayth.

Chap. xi. What fayth is: and a commendacion of the same. The stedfast beleefe of the fathers in olde tyme.

Chap. xii. An exhortaciõ to be pacient and stedfast in trouble and aduersyte: vpon hope of euerlastynge rewarde. A commendacion of the newe Testament aboue the olde.

Chap. xiii. He exhorteth vs vnto loue: to hospitalyte: to thynke vpon such as be in aduersite: to maynteyne wedlocke: to auoyde couetousnes: to make much of thē þ preach gods worde/ to beware of straūge learnyng: to be cõtent to suffre rebuke with Christ: to be thankfull vnto god: and obedient vnto to our heades.

¶ The Epistle

of the Apostle Saynt Paule vnto the Hebzues.

The fyrst Chapter.

GOd in tyme paste diuersly and many wayes, spake vnto the fathers by prophetes, but in these laste dayes he hath spoken vnto vs by his sonne, *whom he hath made heyre of al thynges, by whome also he made the worlde. *Which (sonne) beynge the bryghtnesse of his glory, and the very ymage of his substaunce, bearynge vp all thynges with the worde of his power, * hath in his owne persone pourged our synnes, & is set on the ryghte hande of the maiestye on hyghe: beynge euen as much more excellent then the angels, as he hath optayned more excellent * name then they.

A

Mat. 28 c
Sap. 7. b
Ephe. 1. a
Mat. 3 c
Luce. 2. c
Phili. 2. a

For vnto whiche of the angels sayde he at ony tyme: * Thou art my sonne, thys day haue I begotten the? And agayne: * I wyll be hys father, & he shalbe my son. And agayne, whan he bryngeth in the fyrst begotten sonne in to the worlde, he sayeth: * And all the angels of God shall worshyp hym. And of the aungels he sayeth: * He maketh his aungels spyrytes, and his mynisters flammes of fyre. But vnto the sonne he sayeth: * God, thy seate endureth for euer and euer, þ scepter of thy kyngdome is a ryghte scepter. Thou hast loued ryghteousnesse, and hated inyquite: wherfore God (whiche is thy God) hath anoynted the with the oyle of gladnesse aboue thy felowes. * And thou LORDE in the begynnynge hast layed the fundacyon of the earthe, and the heauens are the workes of thy handes, * they shall perysshe, but thou shalt endure: they all

B

Psal. 2. a
Actu. 13. b
2. Reg. 7. c
Psa. 96. a
Psa. 103. a
Psa. 44. a
Psa. 101. b
Psa. 101. d
Esa. 51. b.
2. Pet. 3. b

shal ware olde as doth a garment, and as a vesture shalte thou chaunge them, and they shal be chaunged. But thou arte the same, and thy yeares shall not fayle. ✠

Psl.109.a Unto which of the angels sayd he at ony tyme, * syt thou on my ryght hand, tyl I make thyne enemyes thy footestoole? Are they not al mynistryng spyrytes, sent to mynyster for theyr sakes, which shall be heyres of saluacyon.

The.ii. Chapter.

Therfore we ought to geue the more hede vnto the thynges whiche we haue herde, lest we perysshe. For yf the worde

Gene.38.c and.39.e * whiche was spoken by angels, was stedfast: and euery transgression and disobedience receaued a iuste recompence of rewarde, how shall we escape, yf we despise so great a saluacyon, whiche

Marc.1.b & mar.16.c * after that it began to be preached by the LORDE hymselfe, & was confyrmed vpō vs, by them that herde it. God bearynge

Actu.15.b wytnesse therto with * tokens, wonders, & dyuerse powers & gyftes of the holy goost, accordynge to his owne wyll.

B For vnto ỹ angels hath he not subdued the world to come, wherof we speake. But one in a certayn place wytnesseth & sayeth:

Psal.8.d * What is man that thou art myndfull of hym? or the sonne of man, that thou visytest hym? After thou haddest for a lytle season made him lower then the angels, thou crownedest hym with honour and glorye, and hast set hym aboue the workes of thy handes. Thou hast put al thynges in sub-

1.Cor.15.c iection vnder his fete. * In that he subdued al thynges vnto hym, he left nothing that is not put vnder hym. Neuertheles now se we not all thynges yet subdued vnto hym. But hym which for a lytle season was made lesse then the angels, we se that

Phil.2.a it is IESVS, whiche * is crowned with honour and glorye, for the suffrynge of death, that he by the grace of God

2.Cor.15.f shulde * tayst of death for al men. For it became hym, for whome are all thynges, & by whome are all thynges (after that he had brought many chyldren vnto glorye) that he shulde make the LORDE of theyr saluacyon perfecte thorowe sufferyng, for so muche as they all come of one. bothe he that sāctifyeth, & they which are sanctified.

C For ỹ which causes sake, he is not ashamed to cal them brethren, sayeng: * I wyl

Psa.22.a declare thy name amonge my brethren, & in the myddest of the congregacyon wyll I prayse the. And agayne: * I wyl put my trust in hym. And agayne: & Behold, here am I and my chyldren, which God hath geuen me.

Isa.8.a Ps.17. Esay.12.

For as much then as the chyldren haue flesshe and bloude, * he also hymselfe lyke wyse toke parte w̄ them, & that he thorow death myght take away the power of him, whiche had lordshyp ouer death, that is to say the deuell: and that he myght delyuer them whiche thorowe feare of death were all theyr lyfe tyme in daunger of bondage. For he in no place taketh on hym the angels, but the sede of Abraham taketh he on hym. Wherfore in al thynges it became hym to be made * lyke vnto his brethren, that he myght be mercyful and a faythful hye preste in thynges concernyng God, to make agrement for the synnes of the people, * For in that he hymselfe suffered and was tempted, he is able to succoure them that are tempted.

Phil.2.c Heb.5.a

The.iii. Chapter.

Therfore holy brethren, ye that are A partakers of ỹ heauenly callyng, consyder the Embassadour & hye preste of our profession CHRIST IESVS which is * faythful to hym that ordeyned hym, euen as was & Moses in al his house. But this mā is worthy of greater honoure then Moses, in as muche as he which prepareth ỹ house hathe greater honour in it, then the house it selfe. For euery house is prepared of some man, * but he that ordeyned all thynges is god. And Moses verily was faythful in al his house as a minyster, * and to beare wytnesse of those thynges which were to be spoken after warde. But CHRIST as a sonne hathe rule ouer his house, * whose house are we yf we hold fast the confydence, and reioycynge of the & hope vnto the ende.

1.Cor.4.a & 8.a Gen.1.d Deu.18.c 2.Cor.3.b and 6.a & Rom.5.d

Wherfore as the holy goost sayeth: * To day yf ye shal heare his voyce harde not your hartes, & as in the prouokyng in the day of temptacyon in the wyldernesse, where your fathers tempted me, proued me, and * sawe my workes foure yeares longe. Wherfore I was greued with that generacyon, and sayd. They erre euer in theyr hartes. But they knew not my wayes so that I sware in my wrath, ỹ they shulde not enter in to my rest.

Psa.95.b & 78.d Deu.11.d

B Take hede brethren, that ther be not in ony of you an euel parte of vnbeleefe to departe frō the lyuyng god. But exhort your

selues dayly, whyle it is called * to daye, lest ony of you ware harde harted thorowe the deceatfulnes of synne. For we are become partakers of CHRIST, * yf we kepe sure vnto the ende the begynnynge of the substaunce, so longe as it is sayd, ‡ to day, yf ye shal heare his voyce, harden not your hartes, as in the prouocacyon. For some whan they herde dyd prouoke. Howbeit not al they that came out of Egypt by Moses. But with whome was he displeased forty yeares long? Was he not displeased with them that synned? whose carcases were ouerthrowen in the wyldernesse? * To whom sware he, that they shuld not enter in to his rest, but vnto them that beleued not? And we se that they coulde not enter in because of vnbeleefe.

The.iiii.Chapter.

LEt vs feare therfore, leste ony of vs forsakynge the promes of enterynge in to his reste, shulde seme to come behynde: for it is declared vnto vs as wel as vnto them. * But the worde of preachynge helped not them, whan they had herd it, beleued it not. (For we which haue beleued enter i to his rest) accordyng as he sayd. Euen as I haue sworne in my wrath: They shal not enter in to my rest. And that (spake he) verily longe, after that the woorkes from the begynnyng of ye worlde were made. For he spake in a certayne place of the seuenth day, on this wyse: * and God rested on the seuenth day from all his woorkes. And in this place agayn: * They shal not come in to my rest.

Seynge it soloweth then, that some must enter therinto, and they to whome it was fyrst preached, entred not therin for vnbeleefes sake, therfore appoynteth he a day agayn after so long tyme, and sayeth: To daye (as is rehearsed by Dauid) * To day yf ye shall heare his voyce, then harden not your hartes. For yf Iosua had geuen them rest, then wold he not afterward haue spoken of another day. Therfore remayneth ther yet a rest vnto the people of god. For he ye is entred i to his rest ceaseth from his woorkes, * as god doth from his.

Let vs make hayst therfore to entre in to that reste, lest ony man fall after the same ensample of vnbeleefe. For ye worde of god is quycke, and myghty in operacyon, and sharper then ony two edged * sweard, ‡ entreth thorowe, euen to the deuydynge of the soule and the spryte, and of the ioyntes, and the mary, and is a iudger of the thoughtes and the intentes of the harte, * nother is ther ony creature inuisyble in the syght of hym. But all thynges are naked and bare vnto ye eyes of hym of whom we speake.

The. v. Chapter.

SEynge then that we haue a greate hyghe preste, euen IESVS the sonne of God, whiche is entred in to heauen, let vs holde oure profession, for we haue not an hye preste, whiche can not haue compassyon on our infyrmytyes but was in all poyntes tempted, lyke as we are, but * without synne. Let vs therfore go boldly vnto the ‡ seate of grace, ye we may receaue mercy, and fynde grace to helpe in the tyme of nede.

* For euery hye prest that is taken from amonge men, is ordeyned for men in thynges pertaynyng to god, * to offre gyftes ‡ sacrifyces for synne, which can haue compassyon on the ygnorant, ‡ on them that are out of the way, for so much as he hym selfe also is compassed aboute with infyrmyte. Therfore is he bounde to offer for synnes, as well for hym selfe as for the people. And no man taketh the honour vnto hymselfe, but he that is called of God, * as was Aaron.

Euen so CHRIST glorifyed not hym selfe to be made hye prest, but he that sayd vnto hym: * Thou art my sonne, this day haue I begotten the. As he sayeth also in another place. * Thou art a prest for euer after the order of Melchisedech. ‡ * And in the dayes of his flesshe, he offered vp prayers and supplycacyons, with stronge cryeng and teares vnto hym that was able to saue hym frō death, ‡ was herde also, because he had god in honour. * And though he was Gods sonne, yet learned he obedience, by thyse thynges whiche he suffered. And he beynge made perfecte, became the cause of euerlastyng saluacyon vnto al thē that obey hym, and is called of god an hye prest after ye order of Melchisedech. Wher of we haue many thynges to saye, whiche are harde to be vttred because ye are dull of hearynge.

* For where as concernyng the tyme ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst preceptes of the worde of god, ‡ are become such

as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexperte in the worde of ryghteousnes, for he is but a babe. But stronge meate belongeth vnto them that are perfect, which thorow costum haue their wittes exercysed to iudge both good and euel.

The.vi.Chapter.

A Wherfore let vs leaue ỹ doctrine pertaynyng to the begynnyng of a Christen lyfe, and let vs go vnto perfection, and now no more laye the fundacion of repentaunce from dead workes, & of fayth towarde God, of baptyme, of doctryne, of layeng on of hãdes, of resurrection of the dead, and of eternall iudgement. And so wyll we do * yf God permytte: & For it is not possyble, that they whiche were once lyghted, and haue tasted of the heauenly gyfte, & are become partakers of the holy goost, and * haue tasted of ỹ good worde of God, and of the power of the worlde to come yf they fall away (and concernynge them selfes crucifie ỹ sonne of God afresh, and make a mocke of hym) that they shuld be renewed agayne vnto repentaunce.

Jerem.18.c
Jacob.4.b
Heb.10.c

2.Pet.2.b

B For the earth, that drynketh in ỹ rayne which cõmeth ofte vpon it, and bryngeth forth herbes mete for them that dresse it, receaueth blessyng of God. But ỹ grounde which beareth thornes and thystles, is no thyng worth, & nye vnto cursynge, whose ende is to be brent. Neuertheles (ye dearly beloued) we trust to se better of you, and that saluacyon is nyer, thoughe we thus speake. * For God is not vnrighteous, ỹ he shulde forget your worke and labour of loue, whiche ye shewed in his name, whan ye mynistred vnto the saintes, and yet mynister. yee and we desyre that euery one of you shew the same diligence to the stablyshyng of hope, euen vnto the ende that ye faynt not, but folowe them which thorow fayth and pacience inheryte the promyses. For whan god made promes to Abraham, because he had none greater to sweare by,

Mat.23.d

Gene.22.c * he sware by hymselfe, and sayd: Surely I wyll blesse the and multiply the in dede: And so he abode pacyently, and optayned the promes.

C As for men they sweare by hym that is greater then them selues: * and the othe is the ende of all stryfe to confyrme ỹ thynge emonge them. But God, wyllynge very abundantly to shewe vnto the heyres of promes the stablenesse of his counsell, added an othe, that by two immutable thynges (in the whiche it is vnpossyble that God shulde lye) we myght haue a stronge consolacyon: euen we, which are fled to holde fast the hope that is set before vs, whiche (hope) we haue as a sure & stedfaste anker of our soule. Which (hope) also entreth in, in to those thynges ỹ are within the vayle, whyther ỹ forerunner is for vs entred in, euen IESVS, whiche is made an hye prest for euer after the order of Melchisedech.

Exo.22.b

The.vii.Chapter.

THis Melchisedech * kyng of Salem (which beyng prest of the moost hye God, met Abraham as he turned agayne frõ the slaughter of the kynges, and blessed hym, vnto whome Abraham also gaue tythes of all the goodes) fyrst is by interpretacion kyng of righteousnesse after that he is kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnyng of dayes, nor ende of lyfe: but is lykened vnto the sonne of God, and continueth a prest for euer.

Gen.14.b

But consyder how great a man this was, to whome the Patryarke Abraham gaue tythes of the spoyles. * And verily ỹ chyldren of Leuy, whan they receaue the presthode haue a cõmaũdement according to the law, to take the tythes of the people that is to saye of their brethren, thoughe they also came out of ỹ loynes of Abrahã.

Num.18.b
2.Par.31.b

B But he whose kynred is not coũted amonge them, receaued tythes of Abrahã, & blessed hym that had the promes. Now is it so without al nay sayeng, that the lesse receaueth blessynge of the better. And here men ỹ dye receaue tythes. But there he receaueth tythes, of whome it is wytnessed, ỹ he lyueth. And to saye the trueth: Leuy hymself also which receaued tythes, payed tythes in Abraham: for he was yet in the loynes of his father Abraham, whã Melchisedech met hym.

* yf now therfore perfection came by the presthode of the Leuites (for vnder ỹ same presthode the people receaued the lawe) what neded it then furthermore that another prest shulde ryse after the ordinaunce of Melchisedech, and not after the order of Aaron.

Num.18.d
Exod.28.b

* For yf the presthode be translated, then of necessite must the law be translated also

Gala.4.b

for he of whom these thinges are spoken, is of another trybe, of the which neuer mā stroued at the altare.

C For it is cupident, * þ our LORD sprong of the trybe of Juda, to the whiche trybe Moses spake nothynge concernyng prestehode, and it is yet a more eudent thynge, þ after þ similitude of Melchisedech ther aryse another prest, which is not made after the lawe of the carnall cōmaundement but after the power of the endlesse lyfe.

For he testifyeth: * Thou art the prest for euer after the ordre of Melchisedech. Thē the cōmaundement that went before, is disanulled, because of his weakenesse and vnprofytablenesse. * For the lawe made nothynge perfecte, but was an introduction of a better hope, by þ which hope we drawe vnto god. And for this cause is it a better hope, that it was not promysed without an oth. Those prestes were made without an oth: but this prest with an othe, by hym that sayd vnto hym: * The LORDE swore and wyll not repente: Thou arte a prest for euer, after the order of Melchisedech. Thus is IESVS become a stablysher of so muche a better Testament.

D And amonge thē many were made prestes, because they were not suffered to endure by the reason of death. But this mā, because þ he endureth euer, hathe an euerlastynge presthode. Wherfore he is able also euer to saue them, that come vnto God by hym: and lyueth euer, * to make intercessyon for vs.

For it became vs to haue suche an hye prest as is holy, innocent, vndefyled, sepearate from synnes, and made hyer then heauen: which nedeth not dayly (* as ponder hye prestes) to offer vp sacrifyce, fyrste for his owne synnes, and then for the peoples sinnes. For þ dyd he once for al, whāne offered vp himselfe. * For the law maketh men prestes, whiche haue infyrmytye, but the worde of the othe, that came sence the law, maketh the sonne prestе, whiche is perfect foreuermore

The.viii. Chapter.

OF the thynges which we haue spoken, this is þ ppth: * We haue such an hye prest that is set on the ‡ ryght hande of the seate of the maiestye in heauen and is a mynister of holy thynges, and of the true Tabernacle, which God pytched, and not man. For euery hye prest is ordeyned to offre gyftes and sacrifyces. Wherfore it is of necessyte, that this man haue sowmwhat also to offer. For he were not a prest, yf he were vpon earth, were are prestes that accordyng to the lawe offer gyftes (* which prestes serue vnto the ensampie and shadowe of heauenly thynges) euen as the answere of God was geuen vnto Moses, whan he was aboute to fynyth the Tabernacle. * Take hede (sayd he) þ thou make al thinges accordyng to the patrone shewed vnto the in the mounte. But now hath he optayned a more excellēt office, in as muche as he is the mediatour of a better Testament, which was made for better promyses. For yf that fyrst (Testamet) had ben fautles, then shuld no place haue ben sought for the seconde. For in rebukynge them he sayeth: * Beholde the dayes wyll come (sayeth the LORDE) that I wyll fynyshe vpon the house of Israel, and vpon the house of Juda, a new Testament: not as þ Testament which I made with their fathers, in that day whan I toke them by the handes, to lede them out of the lande of Egypt: * For they continued not in my Testament, ‡ I regarded them not sayeth the LORDE.

* For this is the Testament, that I wyll make with the house of Israel, after those dayes, sayeth the LORDE. I wyll geue my lawes in their mynde, ‡ in their hartes wyll I wryte them. * And I wyll be their God: and they shall be my people: ‡ they shal not teach euery man his neyghbour, and euery man his brother, sayeng: Knowe the LORD. For they shal knowe me from the least of them to the moost: for I wyll be mercyfull ouer their vnryghteousnesse, and on their synnes, and on their iniquityes wyl I not thynke ony more. In that he sayeth: A newe, he weareth out the olde. Now that which is worne out ‡ waxed olde, is ready to vanyshe away.

The ix. Chapter.

THat fyrste Tabernacle verily had ordinaunces, and seruynges of God, ‡ out ward holynesse. * For ther was made a fore Tabernacle, wherin was the candelstycke, and the table, and the * shewbreade: and this is called the Holy. But behynde the seconde vayle was the Tabernacle, which is called the holyest of all, which had the golden censer, and the * Arke of the Testament ouerlayde rounde

Exo.16.f about with golde, wherin was the * gol-
den pot with Manna, and Aarons rodde,
num.17.a * that flowred, & the ‡ tables of the Tes-
‡Ex.40.c tament: Above therin were the Cherubyns
of glory ouershadowynge the Mercyseat:
Of whiche thynges is not now to speake
particularly.

Num.28.a * When these thynges were thus or-
deyned, the prestes wente alwayes in to
the fyrst Tabernacle, and executed the ser-
Exo.30.b uyce of God. * But in to the seconde went
Leuit 16.g the hye prest alone once in the yeare not w
Luce.1.a out bloud, which he offered for himselfe, &
for the ygnorawnce of the people. Wher w
the holy goost this sygnifyeth, that the
Joh.10.a * waye of holynes was not yet opened
and.14.a whyle as yet the fyrste Tabernacle was
B stondyng. Which was a similitude for the
tyme then present, in the which were offe-
red gyftes and sacrifyces, and coulde not
make perfect (as pertaynyng to the consey
ence) him, that dyd Gods seruice only with
meates and drynkes, and dyuers washyn
ges, and iustifyenges of the flesshe, whiche
were ordeyned vnto ỹ tyme of reformacyō.

Heb.5.c ✣ But CHRIST beyng an hye prest of
6.c.8.a good thynges to come, came by a greater
‡Esa.33.c and more perfect ‡ Tabernacle, not made
2.Cor.5.a with handes, that is to saye, not of this
maner buyldynge, nother by the bloude of
1.Joh.1.b goates or calues: * but by his owne bloud
1.Pet.1.c entred he once for all in to the holy place,
Apoc.1.a and hathe founde eternall redemption.

Leuit.9.b * For yf the bloude of oxen & goates, ‡ and
and.16.b the ashes of the cowe whan it is sprenkled,
Nu.19.b C halowyth the vnclene, as touchyng the pu
rifycion of the flesshe: How much more shal
Ephe.1.a the bloude of CHRIST ‡ (which thorowe
Col.1.b the eternall spryte offered himself without
2.Cor.5.c spot vnto God) pourge your conscience frō
Rom.9.a dead workes, * for to serue the lyuynge
1.Pet.4.a God? And for this cause is he the ‡ media-
‡1.Ti.2.a tour of the newe Testament, that thorow
death whiche chaunced for the redempcion
of those transgressions (that were vnder ỹ
fyrst Testament) they whiche were called,
myght receaue the promes of eternal inhe
rytaunce. ‡ For where soeuer is a Testa-
ment, there must also be the death of hym
that maketh the Testament.

Galat.3.c * For a Testament taketh authorite
whan men are dead: for it is of no value,
as longe as he that made it, is a lyue. For
the whiche cause that fyrst Testament also
was ordeyned without bloude. For whan
al the cōmaundementes (accordyng to the
lawe) were red of Moses vnto all ỹ people
he toke the bloude of calues & of goates,
with purple woll and ysope, and sprenkled
the boke and all the people, sayeng: * This Exo.2
is the bloude of the Testamēt, whiche god
hath appoynted vnto you. And the Taber
nacle and all the vessels of the Gods seruy
ce sprenkled he with bloud lykewyse. And
almoost all thynges are pourged wyth
bloude after the lawe: and with outhed-
dynge of bloude is no remission. It is ne-
cessary then, that the symplytude of heauē
ly thynges be purifyed with suche: but the
heauenly thynges them selues are purify-
ed with better sacrifyces, then are those.

For Christ is not entred into ỹ holy pla
ces * that are made with handes (whiche Heb.9
are but symplytudes of true thynges) but and.17
in to the very heauē, for to * appeare now 1.Joh.2
before the face of God for vs: Not to offer
hymselfe, * oft as the hyghe prest entreth Exod.
in to the holy place euery yeare with straūg
bloude: for then must he often haue suffe-
red sence the worlde beganne. But now in
the ende of the world hath he appeared on
ce, to put syn to flyght by the offerynge vp
of hymselfe. And as it is appoynted vnto
men, that they shal once dye, and then com Rom.6
meth the iudgement. * Euen so CHRIST 2.Pet.
was once offered, to take awaye the syn-
nes of many. And vnto them that loke for
hym, shall he appeare agayne wythout syn
vnto the saluacyon.

The.x. Chapter.

FOr the lawe * whiche hath A
but the shadowe of good thin Colos
ges to come, and not the thyn
ges in theyr own fashion, can
neuer by the sacrifyces (which
they offer yeare by yeare cōtinually) make
the commers thervnto perfecte: Els shuld
they haue ceassed to haue ben offered, be-
cause that the offerers once pourged, shuld
haue had nomore consctence of synnes. Ne
uertheles in those sacrifyces ther is made
but a remembrauce of synnes euery yeare. Exod.
* For it is vnpossyble that the bloude of
oxen and of goates shulde take away syn-
nes. Wherfore whā he commeth in to the
worlde, he sayeth: * Sacrifice and offe- Psa.39
rynge thou woldest not haue, but a body Esa.50
haste thou ordeined me. Burntofferynges
and synneofferynges, hast thou not alow-
ed. Then sayde I: Lo, I come: In the be-
gynnynge of the boke it is wrytten of me,
that I shulde do thy will O God. Above
whan he had sayde: Sacrifyce and offe-

tynge, and burnt sacrifyces, and sinofferin
ges thou woldest not haue, nother hast a-
lowed (wich yet are offered after the law).
Then sayde he: Lo, I come to do thy wyll
o God: there taketh he awaye the fyrste, to
stablyshe the latter. In the whiche wyll we
are sanctifyed by the offerynge vp of ỹ bo-
dy of IESVS CHRIST once for all.

And euery preest is ready daylye mynys-
tringe, and oftymes offereth one maner of
offerynges, whiche can neuer take awaye
synnes. But thys man, whan he had offe-
red for synnes one sacrifyce, wich is of va-
lue for euer, satte him downe on the ryght
hande of God, and from henceforth tarri-
eth, * til his foes be made his foote stoole.
For with one offerynge hath he made per-
fecte for euer them that are sanctified. And
the holy goost also beareth vs recorde of
this, euen whan he sayde before: * This is
the Testament, that I wyll make vnto the
after those dayes, sayeth the LORDE. I
wil geue my lawes in theyr hartes, and in
theyr myndes will I wryte them, & theyr
synnes and inyquities wil I remembre no
more. And where remission of these thyn-
ges is, there is nomore offering for synne.

Seyng now brethren, that we haue a
* free sure entraunce in to that holy place,
by the bloude of IESV (wich he hath pre
pared vnto vs for a new and lyuyng way
thorowe the vayle, that is to saye, by hys
flesh) and seyng also, that we haue an hye
preest ouer the house of God, let vs drawe
nye w a true hart in a ful fayth, sprenkled
in oure hartes from an euell conscience,
and washed in oure bodyes w pure water:
and let vs kepe the profession of our hope
wout wauerynge (for he is faythfull that
hath promysed) and let vs consyder one a-
nother to the prouokynge of loue, and of
good workes: and let vs not forsake the fe
lowshyppe that we haue amonge our sel-
ues, as the maner of some is: but let vs er-
horte one another, and ỹ so much to more,
because ye se the * daye drawyth nye.

* For yf we synne wylfully after that
we haue receaued ỹ knowlege of ỹ treuth,
ther remayneth vnto vs nomore sacrify-
ce for synnes, but a fearefull lokyng of iud
gement, and violent fyre, whiche shall de-
uoure the aduersaries. * He that despiseth
Moses lawe, dyeth wythout mercy vnder
two or thre wytnesses: Of how much sor-
er punyshment (suppose ye) shall he be cõ
ted worthy, which treadeth vnder foote ỹ
sonne of God, and counteth the bloude of
the testament (wherby he is sanctifyed) an
vnholy thynge, and doth dishonoure to
the spryte of grace? For we know hym that
hath sayde: * Vengeaunce is myne, I wil
recompense, sayeth the LORDE. And a-
gayne: * The LORDE shall iudge his
people. It is a fearfull thynge to fall in to
the handes of the lyuynge God.

But cal ye to remembraunce the dayes
that are past, in the whiche after ye had re-
ceaued lyght, ye endured a greate fyght of
aduersytes: partly whyle all men wondred
and gased at you, for the same and trybula
cion that was done vnto you: partly why-
le ye became companiõs of them which so
passed theyr tyme. For ye haue suffred w
* my bõdes, and toke awoyth the spoyling
of youre goodes, and that with gladnesse,
knowynge in youre selues, how ỹ ye haue
in heauen a better and endurynge substan
ce. Cast not awaye therfore your confiden
ce, whiche hath so greate a rewarde. * For
ye haue nede of pacience, that after ye haue
done the wyll of God, ye myght receaue
the promesse. * For yet ouer a lytle whyle
and then he that shall come, wyl come and
will not tary. * But the iuste shall lyue by
hys fayth. And yf he withdrawe, hymselfe
awaye, my soule shall haue no pleasure in
hym. As for vs, we are not of those which
withdrawe them selues to dampnacyon:
but of them that beleue to the wynnyge of
the soule.

The.xi.Chapter.

Fayth is sure cõfydence of thin
ges whiche are hoped for, and
a certaintie of thynges which
are not seue. By it the Elders
were wel reported of. Thorow
fayth we vnderstonde, that the world and
all the thynges whiche are seue, * were
made of naught by the worde of God.

* By fayth offered Abell vnto God a
more plenteous sacrifyce then Cayn: by ỹ
which he optayned wytnesse, that he was
ryghteous: God testifienge of his gyftes,
by ỹ wich also he beyng dead, yet speaketh

* By fayth was Enoch take away, that
he shulde not se death: & was not founde,
because God hath taken hym awaye. For
afore he was taken awaye, he had recorde
that he pleased God. But wout fauth it is
impossible to please God. For he that com
meth vnto God, must beleue that God is,
& that he is a rewarder of them ỹ seke hym

* By fayth Noe honoured God after ỹ
he was warned of thynges whiche were

not sene, and prepared ꝑ Arke, to ꝑ sauing of his housholde: thorowe the which Arke
Mat.12.d *he condẽned ꝑ world, and became heyre of ꝑ ryghteousnesse wich cõmeth by fayth.
Gene.12.& and.13 *By faith Abrahã (whã he was called) obeied, to go out i to ꝑ place, wich he shuld afterward receaue to enheritaũce, & he wẽt out, not knowynge whether he shulde go.

By faith was he a straunger in ꝑ londe of promesse as in a straung contre, & dwelt in tabernacles: & so dyd Isaac, and Jacob, heyres with him of the same promesse: for he loked for a cytie which hath a fundacion, whose buylder and maker is God.

C By fayth *Sara also receaued strẽgth
Gene.21.a to be with chylde, and was delyuered of a child whã she was past age, because she iudged him to be faythfull, which hadde promysed. And therfore spronge ther of one, (yee of one wich was as good as dead concernynge the body) so many in multytude
Gene.15.a *as the starres of the skye, and as ꝑ sonde of the See shore, whiche is innumerable.

All these dyed accordynge to fayth, and
Joh& 8. receaued not the promyses, but *sawe thẽ afarre of, & beleued them, and saluted thẽ:
Gen.47.b *and confessed that they were straungers and pylgrems vpon earth. For they ꝑ saye suche thynges, declare that they seke a naturall countre. And doutles yf they had bẽ myndfull of that countre from whẽce they came out, they had leasure to haue returned agayne. But now they desyre a better,
Exod.3.c (ꝑ is to saye an heauẽly.) *Wherfore God
Mat.22.d is not ashamed of thẽ, euẽ to be called their God: for he hath prepared a cytie for them.

D By fayth *Abraham offred vp Isaac
Gene.22.a Eccl.44.c whan he was tempted, and gaue ouer hys onely begotten sonne, in whom he had receaued the promises, of whom it was said: In Isaac shall thy sede be called: For he consydered, that God was able to rayse vp agayne from the dead. Therfore receaued he hym for an ensample.

Gene.27.d *By faith Isaac blessed Jacob, & Esau concernynge thynges to come.

Gene.48.e *By faith Jacob, whã he was adyenge blessed both the sonnes of Joseph, & bowed hymself to warde the toppe of his septer.

Gene.50.d *By faith Joseph whã he dyed, remembred ꝑ departynge of the childrẽ of Israel, & gaue cõmaũdemẽt cõcernyng his bones

Exod.2.a *By faith Moses whan he was borne, was hyd thre monethes of his Elders, because they saw ꝑ he was a proper chyld, no ther feared they ꝑ kynges cõmaũdement.

Exod.2.d *By faith Moses whan he was great refused to be called the sonne of Pharaos doughter: and chose rather to suffre aduersyte with the people of God, then to enioy the pleasures of synne for a season: and estemed the rebuke of CHRIST greater ryches, then the treasure of Egypt: for he had respecte vnto the rewarde.

*By fayth he forsoke Egypte, and feared not the fearcenesse of the kynge: for he endured, euen as though he had sene hym, which is inuysyble. C Exo.12.f

*By faith he helde Easter, and the effusyon of bloude, lest he whiche slewe the fyrst borne, shulde touche them. Exo.12.b

*By fayth they passed thorowe the red
Exo.14.c See as by dyre londe: which whan ꝑ Egyptians assayed to do, they were drowned.

*By fayth ꝑ walles of Jericho fell, whã
Josue.6 they were compassed aboute seuen dayes.

*By faith the harlotte Raab perysshed
Josu.2.6 and.6.f not wt ꝑ vnbeleuers, whan she had receaued ꝑ spyes to lodgynge peaceably.

And what shall I more saye? the tyme
Jud.7.a wold be to short for my to tell of. *Gedeõ,
§Jud.4.a of §Barac, & of *Samson, and of §Jepthae, *and of Dauid, and §Samuel, and
§Ju.14.b §Ju.11.f §1.Re.17.c §1 reg.1.a
of the prophetes, ✣ wich thorow fayth subdued kyngdomes, wroughte ryghteousnesse, optayned the promesse, *stopped the
Dan.6.b and 8.c §Da.3.c *Heb.11.a §Heb.12.b §Jud.3.b and 11.a 1.Re.11.c §1.re.14.c 2.Re.14 and 20 *1 re.17.c 4.Re.4.a §Ju.20.a *1 reg.21.b §4.re.20 Mach.3.a
mouthes of lyons, §quenched the violence of fyre, *escaped the edge of ꝑ sweard, § of weake were made stronge, *became valiaunt in battayll, § turned to flyghte the armyes of the aleauntes, * the wemẽ receaued theyr dead agayne from resurrecion. § But other were racked, and accepted no deliueraunce, that they myght optayne the resurrecyon that better is.

Other taysted of mockynges & scourgynges, of bondes also and prysonment, * were stoned, were hewen asunder, were tempted, were slayne wyth the swearde, § wente aboute in shepe skynnes and goates skynnes, in nede, in tribulacion, in veracion, whiche (men) ꝑ worlde was not worthy of: they wãdred aboute in wildernesses vpon mountaynes, in dẽnes and caues of the earth. And these all thorow fayth optayned good report. ✣ and receaued not the promesse: because God had prouyded a better thynge for vs, that they wythout vs shulde not made be perfecte.

The.xii.Chapter.

Wherfore seyng we haue so greate a multitude of wytnesses about vs
Exod.4.a Colo.3.d Gen.1.d * let vs also laye awaye all ꝑ pressyth do wn, & the syn ꝑ hãgeth on,

and let vs turne with pacyence vnto the battayll that is set before vs, lokynge vnto IESVS ꝑ auctour and fynysher of faith:
Phil.2.b * whiche whan the ioye was layed before hym, abode the crosse, and despised ꝑ same,
Mar.16.b, Luke.22.b, and.20.b and is * set downe on the ryghthande of the trone of God. * Consyder hym ther fore that endured suche speakyng agaynst him of synners, lest ye be weery and faynte in youre myndes: for ye haue not yet resysted vnto bloude, stryuynge agaynste syn,
Prou.3.b and haue forgotten the consolacyon, wich speaketh vnto you as vnto childzen: * My sonne despyse not the chastenynge of the LORDE, nother faynt whan thou arte
Apoc.3.b rebuked of him: * for whome the LORDE loueth, him he chastneth, yee and he scourgeth euery sonne that he receaueth.

B If ye endure chastenynge, God offereth hymselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correccyon (wherof all are partakers) then are ye bastardes and not sonnes. Moreouer seyeng we haue hadde fathers of oure flesshe wich corrected vs, and we gaue them reuerence shulde we not then muche rather be in subiecyon vnto the father of spirituall gyftes, that we myghte lyue? For they verely for a fewe dayes nurtered vs after theyr own pleasure: but he learneth vs vnto that which is profytable, that we might receaue of his holynesse. No maner chastysynge for the presente tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bryngeth the quyete frute of righteousnesse, vnto them whiche are exercised
Esay.35.a there by. * Lyfte vp therfore the handes whiche were let downe, & the weake knees and se that ye haue straycht steppes vnto youre fete, lest ony haltyng turne you out of the waye, yee let it rather be healed.

C * Folowe after peace with al men, and
Rom.12.c holynesse, wythout the which no man shal se the LORDE, and loke well, that noma be destytute of ꝑ grace of God, lest ther spryng vp ony bytter rote, and cause disquietnesse and therby many be defyled: that ther be no whoremonger, or vnclene personne,
Gene.25.b as Esau, * whiche for one meate sake sold his byrthryght. For ye know, how that afterwarde whan he wolde haue inherited
Gene.27.c the blessynge, he was put bi? * For he fond no place of repentaunce, though he desired (the blessynge) with teares. For ye are not come to the mount that can be touched,
Exod.20.c * & burneth with fyre, nother yet to myste and darknesse, and tempest of wedder, nother to the sounde of the trompe, and the voyce of wordes: whiche they that herde, wyshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that whiche was spoken, * And
Exo.19.b yf a beast had touched the mountayne, it must haue ben stoned, or thrust thorow wt a dart. And so terryble was the syght wich appeared, that Moses sayde: I feare and quake. But ye are come to ꝑ mount Syon, and to the cytie of the lyuynge God, to the
Apoc.21.b celestiall * Ierusalem, and to the multitude of many thousande angels, and vnto ꝑ congregacyon of the fyrst borne which are wrytten in heauen, and to God the iudge of all, and to the spyrites of iuste, & perfecte men, and to IESVS ꝑ mediatour of ꝑ new Testamẽt, & to ꝑ sprynklynge of bloude, ꝑ
Gene.4.b speaketh better then the bloude of * Abel.

Se that ye despyse not him ꝑ speaketh vnto you: for yf they escaped not which refused hym that spake on earth: much more shall we not escape, yf we turne awaye frõ hym that speaketh frõ heauẽ: whose voyce
Exod.2.b shoke the earth at that tyme. But now promyseth he, and sayeth: * yet once more will I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifyeth the remouyng away of those thynges whiche are shaken: as of thynges whiche are made: that ꝑ thynges whiche are not shaken, maye remayne.
+ Wherfore, seynge we receaue the vnmoueable kyngdome, we haue grace * wher-
2.Pet.1.b by we maye serue God, and please hym, wt reuerence, and godly feare. * For oure
Deu.4.a God is a consumynge fyre.

The.xiii. Chapter.

LEt brotherly loue continue.
A Gene.18.d and.19.a Iudi.19.b Rom.12.b 1.Pet.4.b 3.mac.3.c Hebr.10.b * Be not forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to theyr houses vnwares. + Remembre them that are in bondes, euen as though ye were bounde with them, and be myndfull of them whiche are in aduersyte, as ye whiche are also in the bodye. Let wedlocke be had in prece in all poyntes, & let the chamber be vndefyled. For whoremongers, & aduoutrers wyll god iudge. Let your conuersacyõ be wout couetousnesse,
Eccli.29.b Rom.13.b Iosu.1.a Ps.117.a * be content wt that ye haue already, for he hath sayde: + I wil not fayle ꝑ nother forsake ꝑ, so ꝑ we may boldely say. * The LORDE is my helper, & I wyll not feare what

man may do vnto me, remẽbre them which haue the ouerſyght of you, which haue declared vnto you ỹ worde of god, The ende of whoſe conuerſacion ſe that ye loke vpõ and folowe theyr fayth.

B IESVS CHRIST yeſterday * & to day,
Heb. 3.b & the ſame continueth for euer. ✠ Be not
carped aboute with dyuerſe & ſtraũge lear
nynges: for it is a good thynge that ỹ hart
Joh. 6.f be ſtablyſhed with grace * & not with mea
tes, which haue not profyted them, ỹ haue
had theyr paſtyme in them. We haue an
Exo. 29.b altare, wherof they haue no power to eat.
Nu. 19.b which ſerue in the Tabernacle. * For the
Leuit. 4.f bodyes of thoſe beaſtes whoſe bloude is
brought in to the holy place by ỹ hye preſt
to pourge ſynne, are brent without the ten
tes. Therfore IESVS alſo, to ſanctifye the
Joh. 19.b people by his owne bloude * ſuffered with
out the gate. Let vs go forthe therfore out
of the tentes, and ſuffer rebuke with him,
Phili. 3.f * for here haue we no continuing citie, but
we ſeke one to come.

C * Let vs therfore by him offer alwayes
Pſa. 91.e vnto god the ſacrifice of prayſe, ỹ is to ſay
the frute of thoſe lippes which confeſſe his
2.Co. 16.a name. To do good & to * diſtribute forget
& Phil. 4.f not ✠ for vẅ ſuch ſacrifices God is pleaſed.
✠ Obey them ỹ haue the ouerſyght of you,
& ſubmyt your ſelues vnto them: for they
watch for your ſoules, euen as they ỹ muſt
Actu. 4.c geue accomptes therfore, ỹ they may do it
and. 12.a. with ioye, & not vẅ greefe, for ỹ is an vnpro
Ephe. 6.f fytable thynge for you: * Pray for vs. We
haue confydence becauſe we haue a good
conſcience in all thynges, & deſyre to lyue
honeſtly. But I deſyre you more abundaũt
ly ỹ ye ſo do, that I maye be reſtored vnto
you the more quyckly.

D The god of peace (ỹ brought agayn frõ
Eze. 34.d the dead oure LORD IESVS the * great
Joha. 10.a ſhepherde of the ſhepe thorowe the bloude
1.Pet. 5.a of the euerlaſtyng Teſtament) make you
perfect in all good workes, to do his wyll,
worckyng in you that wich is pleaſaunt in
his ſyght thorow IESVS CHRIST, to whome
be prayſe for euer and euer. Amen. ✠ I be
ſeke you brethren, ſuffre the word of exhor
tacion: for I haue wryttẽ vnto you in few
wordes. Knowe oure brother Timotheus,
whome we haue ſent frõ vs, vẅ whome (yf
he come ſhortly) I wyl ſe you. Salute thẽ
that haue the ouerſyght of you and all the
ſayntes. The brethren of Italy ſalute you.
Grace be with you all. I Y E N.

Sent from Italy by Timotheus.

The Epiſtle of

ſaynt James.

The ſumme of this Epiſtle.

Chap. i He exhorteth to reioyce in trouble
to be feruent in prayer with ſtedfaſt belefe
to loke for all good thynges from above: to
forſake all vyce: and thankfully to receaue
the worde of God: not onely hearing it and
ſpeakynge of it: but to do therafter in dede.
True religion: or deuocyon what it is.

Chap. ii He forbyddeth to haue ony reſpect
of perſonnes: but to regard the poore as wel
as ỹ ryche: to be louinge merciful: and not to
boaſt of faith where no dedes are: for it is but
a dead faith where good workes folow not.

Chap iii What good and euell cõmeth thorow the tũge: The deutye of ſuch as be lear
ned. The difference betwixte the wyſedome
of the Goſpell and the wyſdõ of the worlde.

Chap. iiii warre and ſtryfe cõmeth of
voluptuouſneſſe. The frendſhip of ỹ worlde
is enemye before God: An exhortacion to
flye ſklaunder and the vanyte of this lyfe.

Chap. v. He threateneth the wicked rych me
exhorteth vnto patience, to beware of ſwea
rynge: one to knowlege his faultes to ano
ther: one to prayе for another: and one to la
boure to brynge another to the treuth.

The fyrſt Chapter.

IAmes the ſeruaunt of God, & I
of the LORD IESV CHRIST,
ſendeth gretynge to the .xii. tri
bes whiche are * ſcatered here Actu. 8.b
and there. ✠ My brethren
counte it exceadynge ioye, whan ye fall in
to diuerſe temptacyons, for as much as ye
knowe, howe that the * tryenge of youre Rom. 5.c
1. Pet. 1.
fayth bryngeth patience: and let patyence Jacob. 1.b
haue hyr perfecte worke, that ye maye be
perfecte and ſounde, lackynge nothynge.

* If ony of you lacke wyſdome, let hym Prou. 2.d
Joh. 16.b
aſke of God, whiche geueth to all men in
differently, and caſteth noman in the teth:
and it ſhalbe geuẽ hym. * But let him aſke Mar. 11.d
in fayth and wauer not. For he that dou
teth, is lyke the waues of the See, toſſe of
the wynde, and caryed with violence. Nor
let that man thynke that he ſhall re
ceaue ony thynge of the LORD. I wa
uerynge mynded man is vnſtable in all
hys wayes.

Let the brother of lowe degre reioyce, B
in that he is exalted: and the ryche, in ỹ he
is made lowe. For euen as the floure of the Eccl. 14.b
graſſe ſhall he vanyſh awaye. * The Son Eccl. 40.a
ryſeth with heat, and the graſſe wythreth, 1. Pet. 1.d

and his flowre falleth awaye, and the bewty of the fashion of it perysheth: euē so shal the riche man perish with his abūdaunce.

Iah. 5.b
1.Pet.10.a
and.24.a
* Happye is the man that endureth in temptacyon, for whan he is tryed, he shall receaue the crown of lyfe, which ỹ LORD hath promysed to them that loue hym. ✠

Let noman saye whan he is tempted, that he is tempted of God. For God tempteth not vnto euel, nother tempteth he ony man. But euery man is tempted, drawen awaye, and is entysed of his owne concupiscence. Then whan lust * hath conceaued, she bryngeth forth syn: and synne whān it is fynyshed, bryngeth forth death.

Romā.6.b

Exo.20.a.
Iohā.3.b
Exte not my deare brethren. ✠ * Euery good gyfte, and euery perfecte gyfte is from aboue, and commeth downe frō the father of lyghte, with whom is no variablenesse, nother is he chaunged vnto darknesse. * Of his owne wyll begat he vs wt the worde of lyfe, that we shulde be ỹ fyrst frutes of his creatures.

Iohā.3.a
1.Cor.4.b

Pro.27.b
Eccl.5.b
* Wherfore deare brethren, let euery man be swyft to heare, slowe to speake, and slowe to wrath. For ỹ wrath of man worketh not ỹ wich is righteous before God.

C Wherfore laye aparte all fylthynesse, all superfluite of maliciousnesse, & receaue with meknesse the worde that is grafted in you, wich is able to saue your soules. ✠

Rom.2.b
* And se that ye be doers of the word, and not hearers onely, deceaupnge youre owne selues. * For yf ony heare the word, and do it not, he is like vnto a man that beholdeth his bodely face in a glasse. For assone as he hath loked on hymself, he goeth hys waye, & forgetteth immediatly what his fashyon was. * But who so loketh in the perfecte law of lybertye, and cōtinueth therin (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in hys dede.

Luce.6.c
Mat.5.b
Jf ony man amonge you seme deuout & refrayne not his * tung: but deceaue his owne harte, this mannes deuocyon is in vayne. Pure deuocion & vndefyled before God the father is this: to vysyt the frendlesse and wydowes in they? aduersyte, & to kepe himself vnspotted of the * worlde. ✠

1.Pet.3.b
Jacob.3.a
1.Jo.2.c

The.ii. Chapter. ✠

A BRethren, haue not the faith of oure LORD IESVS CHRIST the LORD of glory in * respect of persons. For yf ther come in to your company a man wyth a golden ryng and in goodly apparel, ether come in also a poore man in vyle rayment and ye haue a respect to hym that weareth the gaye clothynge, and saye vnto him: Sit thou here in a good place, and say vnto the poore: stond thou there, or syt here vnder my footestoole: are ye not periall in youre selues, and haue iudged after euell thoughtes.

Leuit.19.b

Herken my deare beloued brethren. * Hath not God chosen the poore of thys worlde, whiche are ryche in fayth, & heyres of the kyngdome which he promysed to the that loue hym? But ye haue despysed the poore. Are not the ryche they which oppresse you, and they whiche drawe you before iudges? Do not they speake euell of that good name after whiche ye be named?

Math.5.a

yf ye fulfyll the royall law according B to the scrypture which sayth: * Thou shalt loue thyne neghboure as thy selfe, ye do well. But yf ye regarde one person more then another, ye commytte synne, and are rebuked of the lawe as transgressours.

Leuit.19.a

* Whosoeuer shall kepe the whole lawe, & yet fayle in one poynt, he is gylty in all. For he that sayde: * Thou shalt not commytte aduoutry, sayde also: thou shalt not kyll. Though thou do none aduoutry, yet yf thou kyll, thou art a transgresser of the law. So speake ye, and so do as they that shalbe iudged by the law of libertye. * For ther shalbe iudgement mercyles to him ỹ sheweth no mercy, and mercy reioyceth agaynst iudgement. ✠

Ezech.18.b
Exo.20.c
Deut.27.b

* * What auayleth it my brethren, though a man saye he hath fayth, whā he hath no dedes? Can fayth saue him? * yf a brother, or a syster be naked, or destitute of dayly foode, and one of you saie vnto the: Departe in peace. God sende you warmnesse and foode: not withstondynge ye geue them not the thinges which are nedeful te the body: what helpeth it the? Euē so fayth yf it haue no dedes, is dead i it self. ✠

Mat.7.a
1.Joh.3.a

yee and a man might say: Thou hast C fayth, and I haue dedes: Shewe me thy fayth by thy dedes: and I will shewe ỹ my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. * The deuels also beleue and tremble.

Jacob.2.a
Mark.12.a
Marc.1.a

Wilt thou vnderstond o thou vayne man that fayth without dedes is dead. Was not Abraham oure father iustifyed thorowe workes, whan he offered Jsaac hys sonne vpon the aulter? Thou seyste how that fayth wroughte with his dedes,

and through the dedes was ỹ fayth made perfecte: and the scripture was fulfylled
Gene.15.b Rom.4.b Gala.3.a which sayth: * Abraham beleued god, and it was reputed to him for ryghteousnes, & he was called the frende of God. ye se then how that of dedes a man is iustifyed, and
Iosu.2.a and.6.e not of fayth onely. * Lykewyse also was not Raab the harlot iustifyed through workes, when she receaued the messangers, & sent them out another way? For as the body without the spirite is dead, euen so fayth wythout dedes is dead.

The.iii.Chapter.

A
Mat.23.a My brethren, be not euery man a * mayster, remembryng how that we shall receaue the more
Eccli.14.a Ro.c.25.b dampnacion: for in many thynges we synne all. * yf a man synne not in worde, the same is a perfecte man, & able to tame all the body. Behold, we put bittes in to the horses mouthes, ỹ they shulde obey vs, and we turne aboute al ỹ body. Beholde also the shyppes, which though they be so great, and are dryuen of fearce wyndes, yet are they turned about e with a very small helme, whyther soeuer the violence of the gouernet wyl. Euen so the tunge is a lytle membre, and boasteth great thynges.

B Beholde how great a thyng a lytle fyre kyndleth, and the tunge is fyre, & a worlde of wyckednes. So is the tunge set among oure membres, that it defyleth the whole body, and setteth a fyre al that we haue of nature, and is it selfe set a fyre euen of hel.

All the nature of beastes, and of byrdes and of serpentes, and thynges of the see, are meked and tamed of the nature of mā. But the tunge can no man tame. yt is an vnruly euel full of deadly poyson. Ther-
Gene.1.b with blesse we God the father, and therwith curse we men, which * are made after the similitude of God. Out of one mouth proceedeth blessyng and cursyng. My brethren these thynges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tre, my brethren, beare olyue beryes? ether a
C vyne beare fygges? So can no fountayn geue both salte water and freshe also. yf ony man be wyse and endewed with learnyng amonge you, let him shewe the wor-
Colos.4.a kes of his good conuersacion * in the meknesse that is coupled with wysdome.

Rom.13.b But yf ye haue * bytter enuyeg & stryfe in your hartes, reioyce not, nother be lyars agaynst the trueth. This wysdome descendeth not from aboue: but is earthy, & naturall, and dyuelysh. For where en vyeng and stryfe is, there is vnstableness and all maner of euell workes. But the wysdome
Dan.4.b that is from aboue is fyrst * pure, then peaceable, gentle and easy to be entreated, ful of mercy & good frutes, without iudgyng, and without simulacton: yee, and the frute of ryghteousnesse is sowen in peace, of the that mayntayne peace.

The.iiii.Chapter.

From whence cōmeth warre I and fyghtynge amonge you? come they not here hence euē of youre voluptuousnesses ỹ raygne in your membres? ye lust, and haue not. ye enuy and haue indygnacion, and can not optayne. ye fyght and warre, and haue not, because ye are not. ye are and receaue not, because ye are ampsse, euen to consume it vpon your voluptuousnesses. ye aduouterers, & women that breake matrymonye: knowe ye not
1.Joh.2.d Galat.5.d * how that the frendshyp of the worlde is enemyte to godward? Whosoeuer wyl be a frende of the worlde, is made the enemy of God. Ether do ye thynke that the scripture sayth in vayn: * The spyrit that dwelleth in you, lusteth euen contrary to enuy:
Rom.8.b Galat.5.c Iam.4.d but & geueth more grace.

Submyt your selues to God, and * re-
1.Pet.5.b sysst the deuell, and he wyll flye from you. Draw nye to God, and he wyll draw nye to you. Clense youre handes ye synners, & purge your hartes, ye wauerynge myn-ded. Suffre afflyctions, sorowe ye and wepe. Let your laughter be turned to mourny-
B 1.Pet.5.b ng and your ioye to heuynes. * Caste downe your selues before the LORD, and he shall lyfte you vp. Backbyte not one another brethren. He that backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou arte not an obseruer of the lawe, but a iudge. Ther is one lawe geuer, which is able to saue and
Ro.14.a to destroye. * What art thou that iudgest another man.

Iere.17.b Exod.32.b * Go to now ye that saye: to day and to morowe let vs go to suche a cyte, and continue there a yeare, and bye & sell, & wynne: & yet can not tell what shall happen to morow. For what thyng is your lyfe? it is euē a vapour ỹ appeareth for a lytle tyme, and then vanisheth away. For that ye ought to
Iesus.4.d Deut.6.a saye: * yf the LORDE wyll, and yf we lyue, let vs do this or that. But now ye

reioyce in youre boastynges. All such reioy
Iam. 12.c cynge is euel. Therfor * to him ỹ knoweth
how to do good, & doth it not, to hi it is syn

The .v. Chapter.

1.Tim.6.b GO to now * ye ryche men.
Wepe, & houle on youre wret-
chednesse that shall come vpō
you. Your ryches be corrupte,
youre garmentes are mothea
ten, youre golde and your syluer are can-
cred, and the rust of them shalbe a wytnesse
vnto you, and shall eate youre flesshe, as it
were fyre. Ye haue heaped treasure toge-
Iam 19.c ther in youre last dayes: * Behold the hyre
Deut.24.c of the labourers which haue reaped down
Col. 4.c youre feldes (whiche hyre is of you kepte
backe by fraude) crieth: & the crye of them
wich haue reaped, are entred in to the ea-
res of the LORDE Zebaoth. Ye haue ly-
Iam 16.b ued in * pleasure on ỹ earth, & in wanton-
nesse. Ye haue norysshed your hartes, as in
a day of slaughter. Ye haue condempned &
haue killed ỹ iust, & he hath not resisted you
B ✣ Be patient therfore brethren, vnto ỹ
commynge of the LORDE. Beholde, the
husbandman wayteth for ỹ precious frute
of the earth, and hath longe patience ther
vpon, vntyll he receaue the early and ỹ lat
ter rayne. Be ye also patient therfore, and
stable your hartes: for the commynge of the
LORDE draweth nye. Grudge not one a-
gaynst another brethrē, lest ye be damned.
Beholde, the iudge stondeth before ỹ dore.
Take (my brethrē) the prophetes for an en-
sample of sufferyng aduersyte, & of longe
patience, whiche spake in the name of the
Mat. 10.c LORDE. ✣ Beholde * we counte thē hap
and.24.a py which endure. Ye haue herde & of the
2 Iob.1.c patience of Iob, and haue knowen what
B ende the LORDE made. For the LORDE
is very pytyfull and mercyfull.

C * But aboue all thynges my brethren
Mat. 5.b sweare not, nother by heauen, nother by
Iac.5.c earth, nother by ony other oth. Let your
yee, be yee, and your naye, naye: lest you fal
in to ypocrysye. If ony of you be euel ver-
ed, let him pray. If ony of you be mery, let
hym synge Psalmes. If ony be dyseased
amonge you, let hym cal for the Elders of
the cōgregacion, & let thē pray ouer him, &
Mar. 6.c anoynt him w oyle in the name of ỹ LORD
& the prayer of fayth shal saue the sycke, &
the LORD shal rayse him vp: & yf he haue cō
mitted synnes, they shal be forgeuen hym.

✣ Knowlege youre faultes one to ano-
ther: & praye one for another, that ye maye

be healed. The prayer of a righteous man
auayleth muche, yf it be feruent. * Helyas 3.Re.17.b
was a man mortall euen as we are, and he Luce. 4.c
prayed in his prayer, ỹ it myght not rayne:
and it rayned not on the earth by the space
of thre yeares and syre monethes. * And 3.Re.18.c
he prayed agayne, and the heauen gaue
rayne, & the earth brought forth hyr frute.

Brethren yf ony of you erre frō ỹ treuth
and another cōuerte him, let ỹ same know
that he whiche conuerted the synner from
goynge astraye out of his waye, shall saue
a soule from death, and shall hyde the mul
tytude of synnes. ✣

The ende of the Epistle of saynt James.

The Epistle of

saynt Jude.

The summe of this Epistle.

He rebuketh suche as beynge blinded with
their own lustes, resist the treuth: & that we
may know thē ỹbetter: he sayeth they be such
as synne beastly agaynst nature / & despyse
rulers. &c. He exhorteth vs to edifye one ano
ther: to praye in the holy goost: to continue
in loue: to loke for the commynge of ỹ LOR
DE: and one to helpe another out of ỹ fyre.

The .fyrst. Chapter.

IUdas the seruaunt of IESVS
CHRIST, ỹ brother of James.
To them which are called, and
sanctifyed in God the father, &
preserued in IESVCHRIST. Mer
cy vnto you, & peace & loue be multiplyed.

Beloued, whan I gaue all diligence to
wryte vnto you of the commune saluacion
it was nedefull for me to wryte vnto you,
to exhorte you, that ye shulde cōtinually la
boure in the fayth which was once geuen
vnto the sayntes. * For ther are certayne 2.Pet.2.a
craftely crepte in, of which it was wrytten
afore tyme vnto such iudgemēt. They are
vngodly, & turne the grace of our god vn-
to wantōnes, & * denye god the only LORD Psal.13.a
& our LORDE IESVS CHRIST.

My mynde is therfore to put you in re-
membraūce, for so much as ye once knowe
this, how that the LORDE (after that he
had delyuered the people out of Egypte)
destroyed them which * afterwarde belee- num.14.b
B ued not. * The angels also whiche kepte 2 Iob.4.b
not their fyrst estate: but lefte their owne 2 Pe.2.a
habitacion, he hath reserued in euerlastyng
chaynes vnder darknesse vnto the iudge-

t iiii

ment of the great daye: euen as * Sodom and Gomor, and the cyties aboute them (which in lyke maner defyled them selues with fornicacion, and folowed straunge flesh) are set forth for an ensample, & suffer the vengeaunce of eternall fyre. Lykewyse these dreamers defyle the flesshe, despyse rulers, and speake euell of them that are in auctorite.

Gen. 19.c

Zacha. 3.a

* Yet Michael the archangel whan he stroue agaynst the deuell, and disputed aboute the body of Moses, durste not geue raylynge sentence, but sayd: the LORDE rebuke ỹ. * But these speake euell of those thynges which they knowe not: and what thynges they knowe naturally, as beastes which are without reason, in tho thynges they corrupt them selues. Wo be vnto the, for they haue folowed the way of * Cain, and are vtterly geuen to the errour of * Balaam for lucres sake, and perysshe in the treason of * Core.

2. Pet. 2.c

Gen. 4.a

Nu. 24.a

num. 16.c

¶ These are spottes, which of your kynd nesse feast together, without feare, fedyng them selues. * Cloudes they are without water, carped aboute of wyndes, and trees without frute at gatherynge tyme, twyse dead and plucked vp by ỹ rotes. They are the ragyng wawes of the see, fomyng out their owne shame. They are wandrynge starres, * to whom is reserued the myst of darknesse for euer.

2. Pet. 2.d

Iud. 25.b

Enoch the seuenth from Adam prophecyed before of suche, sayeng: * Behold the LORDE shall come w̄ thousande of sayntes, to geue iudgement agaynst all men, & to rebuke all ỹ are vngodly among them, of all their vngodly dedes, whiche they haue vngodly cōmytted, and of all their cruell speakynges, whiche vngodly synners haue spoken agaynst hym.

Apoc. 1.a

Esay. 3.a

These are murmurers, complayners, walkynge after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of auauntage. But ye beloued, remembre the wordes whiche were spoken before of the Apostles of our LORD IESVS CHRIST how that they haue tolde you * that ther shulde be begylers in the laste tyme whiche shulde walke after their owne vngodly lustes. These are makers of sectes, beastly, hauyng no spirete.

1. Ti. 4.a

2. Tim. 3.a

2. Pet. 3.a

¶ But ye dearly beloued, edifye youre selues in your moost holy fayth, prayenge in the holy goost, & kepe your selues in ỹ loue of God, lokyng for the mercy of our LORD IESVS CHRISTE, vnto eternall lyfe. And haue compassion on some, seperatyng them: and other saue with feare, pullynge them out of the fyre, and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you, that ye fall not, and to present you faultlesse before the presence of his glorye with ioye, to God our sauecour, whiche only is wyse, be glorye, maiestye, dominion & power, now and for euer. AMEN.

¶ The Apocalipse

or reuelacyon of. S. Jhon.

The summe of the reuelacyon.

Chap. i. Happie are they ỹ heare ỹ wordes of god & kepe it. He wryteth to ỹ seuē cōgregacions in Asia / seyth seuē candelsticles: & in the middest of them / one lyke vnto ỹ sonne of mā.

Chap. ii. He exhorteth foure cōgregacions to amende / and sheweth the reward of him that ouercommeth.

Chap. iii. He instructeth and enfourmeth ỹ angels of thre congregacions / declarynge also the rewarde of him that ouercommeth

Chap. iiii. He seyth the heauen open / & the seate & one sittynge vpon it: & xxiiii. seates about it with xxiiii. elders sytting vpō them: & foure beastes prayeng god daye & nyghte.

Chap. v. He seith ỹ lābe opening the boke / & therfore the foure beastes / the xxiiii. elders & the angels prayse ỹ lābe & do him worship.

Chap. vi. The lābe openeth the vi. seales: & many thynges folowe the openyng therof.

Chap. vii. He seyth ỹ seruauntes of god sealed in their foreheades out of al nacions and people: which though they suffre trouble: yet the lambe fedeth them: leadeth them to ỹ fountaynes of lyuynge water / & God shal wype awaye all teares from their eyes.

Chap. viii The seuenth seale is opened: ther is sylēce in heauē: ỹ foure angels blowe their trōpettes: & great plages folow vpō ỹ earth.

Chap. ix. The fyfth & syxt angell blow their trompettes: the starre falleth from heauen / the locustes come out of ỹ smoke: The first two is past: the foure angels that were bounde are lowsed: & the thyrd parte of mē is killed.

Chap. x. The angel hath the boke open / he sweareth ther shalbe nomore tyme: he geueth the boke vnto Jhon: which eateth it vp.

Chap xi. The temple is measured. The seconde wo is past.

Chap. xii. The seuenth angell bloweth hys trōpet: Ther appeareth in heauen a woman clothed with ỹ sōne: Michael fyghteth with the dragon: which persecuteth the woman.

Chap. xiii A beast ryseth out of the see with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes

Chap. xiiii The lābe standeth vpon ỹ mount Sion: and the vndefyled congregacyō with

him: The angell exhorteth to the feare of God and telleth of the fall of Babylon.

Chap. xv. He seyth seuen angels / hauynge seuen vyalles full of wrath.

Chap. xvi The angels pour out their vialles.

Chap. xvii. He declareth the woman sytynge vpon the beast with ten hornes.

Chap. xviii The louers of ꝑ world are sorry for ꝑ fall of Babylon/but they ꝑ be of God: haue cause to reioyce for yr destruccyon

Chap. xix. Prayse and thankes are geuē vn to God for iudgynge the whore: and for auēgynge the blonde of his seruauntes. The angell wyl not be worshipped. The foules and byrdes are called to the slaughter.

Chap. xx The dragō is bound for a thousand yeares. The dead arise: & receaue iudgemēt.

Chap. xxi. In this chapter is declared the new and spirituall Jerusalem.

Chap. xxii. The ryuer of the water of lyfe: ꝑ beutefulnesse & lyght of the cytie of god. The LORD geueth euer his seruauntes warnynge of thynges for to come: The angell wil not be worshipped. To ꝑ worde of God may nothing be added nor minished therfrō

The.fyrst.Chapter.

THe Reuelacyon of IESVS CHRIST, whiche God gaue vnto him, for to shewe vnto his seruaūtes, thynges which muste shortly come to passe.

✣ And he sent and shewed by his angell
Ioh.19.b vnto his seruaunt Jhon * whiche bare re-
and.21.b corde of the worde of God, and of the testi-
monye of IESVS CHRISTE, and of all
Apo.22.b thynges that he sawe. * Happye is he that
readeth, and they that heare the wordes of
the prophecye, and kepe the thinges which
are wrytten therin For the tyme is at hāde

Jhon to the seuen congregacions in Asia. Grace be with you and peace, from him which is, and which was, and which is to come, & from the seuen spyrites which are present before his trone, and IESVS CHRIST, whiche is a faythfull wytnesse,
Colla.1.b * and fyrst begotten of the dead: & LORDE
1.Cor.15.c ouer ꝑ kynges of the earth. Unto him that
Apoc.9.b loued vs, and washed vs from synnes in
b Gal.1.c his owne blonde, and made vs kynges &
1.Joh.1.b

prestes, vnto God his father, be glory and dominion for euermore. Amen. B
Beholde, he cōmeth with cloudes, and all eyes shall se him: * and they also which pearsed him. Zacha.12.c
And al kyndredes on the earth shall waple. Jere.19.b
Euen so. Amen. * I am Alpha and Omega, the begynnynge and the endyng sayth the LORDE almyghty, which is, & which was, and which is to come. 4.esd.4.b Apoc.22.c

I Jhon your brother and companyon in tribulacion, and in the kyngdome and patience whiche is in IESVS CHRISTE, was in the yle of Pathmos for the worde of God, and for the wytnessynge of IESV CHRIST. I was in the spyrite on a sonday and herde behynde me, a great voyce, as it had ben of a trōpe, sayenge: I am Alpha and Omega, the fyrst and the laste, That thou seyst, wryte in a boke, and sende it vn to the congregacōs which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatyra, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whan I was turned I sawe seuen golden candelstyckes, and in C
mydde of the candelsticke, one * lyke vn Dani.7.b
to the sonne of man, clothed with a lyne 10.a
garmēt down to ꝑ groūde, & gyrded about the brest with a golden gyrdle. His head, & his heeres were whyte, as whyte woll, and as snowe: * & his eyes were as a flame of Apoca.2.b
fyre, & his fete lyke vnto brasse, as though 19.c
they brent in a fornace: & his voyce as the sounde of many waters. And he had in his ryght hāde seuen starres. * And out of his Apoc.19.b
mouth went a sharpe two edged swearde. Psal.17.a
And his * face shone euen as the sonne in his strength.

And whan I saw him, I fell at his fete, D
euen as dead. And he layd his ryght hand vpon me sayeng vnto me: feare not. * I am Esa.44.b
the fyrst, & the last, & * am a lyue, and was Mat.6.b
dead. And behold, I am alyue for euermore * and haue ꝑ keyes of hell & death. Wryte Esa.22.b
therfore the thynges which thou haste sene Job.12.a
and the thynges which are, and the thyn- Apo.3.b
ges which shal be fulfylled here after, and the mistery of the seuen starres which thou sawest in my ryght hande, & the seuen golden candelstyckes. The seuen starres are the angelles of the seuen congregations: and the seuen candelstickes whiche thou sawest, are the seuen congregacions.

The.ii. Chapter.

A VNto the * angel of the congregacion of Ephesus wryte: Mal. 2. b 1 Cor. 11. b Apoca. 1. a These thynges sayeth he that holdeth ỳ seuen starres in his ryghthande, and walketh in ỳ middes of the seuen golden candelstickes: I knowe thy worckes, & thy labour, and thy pacięce, & how thou canst not forbeare thẽ which are euell, & examinest them whiche say they are Apostles, & are not: and haste foũde them lyars, & hast suffred. And haste pacience: & for my names sake hast laboured & hast not faynted. Neuertheles I haue somwhat agaynst the, for thou haste lefte thy fyrst loue. Remẽbre therfore frõ whẽce thou arte fallen, & repent & do the fyrst worckes. * Or els I wyl come vnto the shortly and wyl remoue thy candelstick out of his place, excepte thou repent. But this thou haste because thou hatest the dedes of the * Nicolaitans, which (dedes) I also hate. Let him that hath eare s heare, what the spryte sayth vnto the congregacions. To him that ouercõmeth, wyll I geue to eate of the * tree of lyfe, whiche is in the myddes of the paradyse of God. Luce. 13. a Actuũ. 6. a Gene. 2. b

B And vnto the angel of the congregacõ of Smyrna wryte: these thynges sayth he that * is fyrst, & the last, which was dead & is alyue: I knowe thy worckes & tribulacion & pouerte, but thou arte ryche: And I knowe the blasphemy of them which cal thẽselues Iewes & are not: but are the congregacion of Sathan. Feare none of tho thynges which thou shalte suffer. * Beholde, ỳ deuel shal cast some of you in to prison, to tempte you, & ye shal haue tribulacion. x. dayes. Be faythfull vnto the death, and I wyl geue the a * crowne of lyfe. Let him ỳ hath eares, heare, what the spryte sayth to the congregations. He that ouercõmeth, shal not be hurte of the seconde death. Esa. 41. a Apoc. 12. b Exod. 3. b 2. Cor. 4. b

And to the angel of the congregacion in Pergamos wryte: This sayeth he whiche hath * ỳ sharpe sweard with two edges, I knowe thy worckes and where thou dwellest, euẽ where Sathãs seate is, & thou kepest my name, & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnesse of myne which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: ỳ thou hast there them ỳ maynteyne ỳ doctrine of * Balaam which taught in Balak, to put occasyõ of synne before ỳ chyldre of Israel ỳ they shulde eate of the meate dedicated vnto Idols, & to cõmyt fornicacion. Euen Apoc. 2. b Nu. 25. a and. 31. c

C so hast thou thẽ ỳ maynteyne the doctrine of the Nicolaitans, which thynge I hate. But be conuerted, or els I wyll come vnto the shortly, & wyll fyght agaynste them with the swearde of my mouth. Let him ỳ hath eares heare, what the spryte sayth vnto the congregacions: To him ỳ ouercometh, wyll I geue to eate Manna that is hyd, and wyl geue him a whyte stone, & in the stone a newe name wrytten, whiche no man knoweth, saynge he ỳ receaueth it.

And vnto the angel of the congregacion of Thiatyra wryte: This sayeth the son of God * whiche hathe his eyes lyke vnto a flame of fyre, whose fete are lyke brasse: I knowe thy worckes & thy loue, seruyce, and fayth, and thy pacience, & thy dedes, which are mo at the last then at the fyrste. Notwithstondynge I haue a fewe thynges agaynst the, that thou sufferest that woman * Iesabel (which calleth her self a prophetysse) to teach & to deceaue my seruaũtes, to make them cõmyt fornication, and to eate meat offered vp vnto Idols. And I gaue her space to repent of hyr fornication, & she repented not. Behold, I will cast her into a bed, and thẽ that commyt fornication wyth her, into greate aduersite, except they turn from theyr dedes, & I wyl kyl hyr children with death. And al the congregations shall know, * that I am he which searcheth the reynes & hartes: & I will geue vnto euery one of you accordinge vnto your worckes. Apoc. 2. b 3. Re. 16. 4. Re. 9. Ier. 17. b Psal. 7. b

Vnto you I saye, & vnto other of thẽ of Thyatyra, as many as haue not this learning, & wich haue not knowen ỳ depnesse of Sathan (as they saye) I will put vpon you none other burthẽ, but ỳ wich ye haue alreadi. Hold fast til I come, & whosoeuer ouercõmeth & kepeth my worckes vnto the ende, * to him wil I geue power ouer nacions, & he shal rule thẽ with a rodde of yron & as the vessels of a potter, shall he breake thẽ to shiuers. Euen as I receaued of my father, so wyl I geue hym the morninge starre. Let him ỳ hath eares, heare, what the spryte sayeth to the congregacyons. Psal. 2. b Apoc. 19.

The.iij. Chapter.

AND wryte vnto the * angel of the congregacion of Sardis: this sayeth he that hath ỳ seuẽ spryetes of god & the seuen starres: I knowe thy worckes, thou hast a name that thou lyuest, & thou arte dead. Wake, & strength the thynges, wich remayne ỳ are redy to dye. For I haue not Apoc. 1. a

foūde thy wo:kes perfect befo:e God. Remembre therfo:e how thou hast receaued & herde, and hold fast & repent. yf thou shalt not watch, I wil come vnto ỹ as * a theke, & thou shalt not know what houre I wyll come vpon the. Thou haste a fewe names in Sardis, whiche haue not defyled they: garmentes, & they shall walke with me in whyte, fo: they are wo:thy. He that ouercō meth, shal be clothed in whyte aray, and I wil not put his name out of ỹ boke of lyfe, * & I wyll confesse his name befo:e my father, & befo:e his angels. Let him ỹ hathe eares, heare, what the spi:ete sayth vnto the congregacions.

And wryte vnto the angel of the congregacion of Philadelphia: This sayeth he ỹ is holy & true, whiche hath ỹ key of Dauid: whiche * openeth & no man shutteth, and shutteth & no man openeth. I knowe thy wo:kes. Beholde, I haue set befo:e the an open do:e, & no man can shutte it, fo: thou hast a lytle strength, & hast kept my wo:d & hast not denyed my name. Beholde, I shal geue some of the congregacion of Sathā, which cal them selfes Iewes & are not, but do lye: Beholde, I wil make them that they shal come and wo:shyp befo:e thy fete: and shall know that I haue loued the.

Because thou hast kepte the wo:des of my pacience, therfo:e wil I kepe the from the houre of temptacion, which will come vpon all the wo:lde to tempt them ỹ dwell vpon the earth. Beholde, I come shortly. Hold that which thou hast, ỹ no man take away thy crown. Him ỹ ouercōmeth wyl I make a pyler in the temple of my God, & he shall nomo:e go out.

And I wyll wryte vpon him, the name of my God, & the name of ỹ cyte of my God, newe Ierusalē * which cōmeth downe out of heauen frō my God, & I wyl wryte vpō him my newe name. Let him ỹ hath eares hear, what ỹ spi:et sayth to ỹ cōgregacios.

And vnto the angel of ỹ congregacion, which is in Laodicia wryte: This sayeth. Amen, the faythfull & true wytnesse the be gynnyng of ỹ creatures of God, I knowe thy wo:kes, ỹ thou arte nother colde no: whote: I wolde thou were colde o: whote. So then because thou arte betwene both, & nother colde no: whote, I wil spewe the out of my mouth because thou sayest thou arte ryche & encreased with goodes & hast nede of nothyng, & knowest not how thou arte wretched, myserable, & poo:e, blynd, & naked, I coūsell the to bye of me golde tryed in the fyre, ỹ thou mayst be ryche: & whyte rayment, that thou mayst be clothed, ỹ thy fylthy nakednes do not appeare: & noynt thyne eyes with eye salue, that thou mayst se.

* And as many as I loue I rebuke & chasten. Be feruent therfo:e & repent. Behold, I stonde at the do:e & knocke. yf ony man hear my voyce & open the do:e, I wyl come in vnto him & wyl supper wt him, & he with me. To him that ouercōmeth, wyl I graūt * to syt wt me on my seate euen as I ouercame & haue sytte wt my father on his seate. Let him ỹ hath eares, heare, what ỹ spi:ete sayth vnto the congregacions.

The.iiii.Chapter. ✝

After this I loked, & behold, a do:e was ope in heauen, & the fyrst voyce which I herd, was as it were of a tropet talkyng with me, wich sayd: Come vp hyther, & I wyll shew the thynges whiche must be fulfylled hereafter. And immediatly I was in the spi:ete, & behold, a seate was set in heauen, & one satte on the seate. And he ỹ sat, was to loke vpō lyke vnto a Iasper stone, & a Sardine stone. And ther was a raynbowe about the seate, in syght lyke to a Smaragde. * And aboute the seate were .xxiiii. seates. And vpō ỹ seates .xxiiii. Elders syttyng clothed in whyte raymēt, & had on they: heades crownes of golde.

And out of the seat proceded lyghtenynges, & thond:ynges, & voyces, & ther were seuen lampes of fyre, burnynge befo:e the seate, which are the seuen spi:etes of God. And befo:e ỹ seate ther was a see of glasse lyke vnto Crystall, & in the myddes of the seate, & roūde aboute the seate, were foure beastes full of eyes befo:e & behynde. And the fyrst beast was lyke a Lyon, ỹ seconde beast lyke a calfe, & the thyrde beast had a face lyke a mā, & the fourth beast was lyke a flyeng Egle. And the foure beastes had eche one of them .vi. wynges, & roūd about wout and wtin, they were ful of eyes. And they had no rest day nother nyght, sayeng: * Holy, holy, holy is the LORDE God almyghty, which was, and is, & is to come.

And whan those beastes gaue glo:y and honour & thankes to him ỹ sat on ỹ seate, whiche lyueth fo: euer & euer, the .xxiiii. Elders fell downe befo:e him ỹ sat on the trone, & wo:shypped him ỹ lyueth fo: euer: & cast they: crownes befo:e ỹ trone, sayeng: Thou art wo:thy LORD to receaue glo:y

Mat.24.b 1.Cor.5.a 2.Pet.3.b

Apo.3.c

Luc.12.a

Apo.3.c

Esa.22.b Iob.12.b Mat.11.b

Apo.21.a

Gen.1.f and 19.f

Ipore.1.f

Iere.17.b Dial.7.b

Esa.2.b

Apo.19.a

Esa.16.c

Prou.3.b Heb.12.a

Mat.19.b Luce.22.b Sapi.5.a

Dan(7.b Apoc.20.b

Esa.6.a

and honour, and power: for thou hast created all thynges: and for thy wylles sake they are, and were created.

The. v. Chapter.

A And I sawe in the rygthande of him, that sat on the trone
Ezechi. 2 b *a boke wrytté with & on the backesyde, sealed wt seuen seales. And I saw a strong angel preachyng wt a loude voyce: Who is worthy to opē ye boke, & to lose ye seales therof? And no mā in heauē, nor i earth nother vnder ye earth was able to open the boke, nother to loke theron. And I wept muche because no man was foūde worthy to open & to rede the boke, nother to loke theron.

And one of ye Elders sayd vnto me: wepe
Gen. 49 b not: * Beholde, the Lyon whiche is of the
Esay. 11 b tribe of Juda, the rote of Dauid, hath optayned to open the boke, & to loose the seuē seales therof. And I behelde: & lo, in ye myddes of the seate, & of the foure beastes, & in the myddes of the Elders, stode a lambe, as though he had ben kylled, whiche had seuen hornes, & seuen eyes, which are the seuen spretes of God, sent in to al the world. And he came & toke the boke out of ye ryght hande of him that sate vpon the seate.

B And whan he had taken ye boke, ye foure beastes & the. xxiiii. Elders fell downe before the lambe, hauynge harpes & golden vialles ful of odours (which are ye prayers of the saynctes) & they songe a newe songe, sayēg: Thou art worthy to take the boke &
Hebr. 9. b to open the seales therof, for thou * waste
1. Pet. 1. c kylled, & haste redemed vs by thy bloude,
1. Joh. 1. b out of all kynreddes, & tunges, & people, &
Apoca. 1. a naciōs, & hast made vs vnto our God kynges & prestes, & we shal raygne on ye earth.
Deut. 7. b * And I beheld & herd ye voyce of many angels about the trone, & about ye beastes & the Elders, & I herd thousand thousādes sayeng wt a loude voyce: Worthy is ye lābe ye was kylled, to receaue power, & ryches, & wysdō, & strength, & honour, & glory, & blessyng. And al creatures wich are in heauē, & on ye earth, & vnder the earth, & in ye see, & al ye are in the herd I sayeng: Blessyng, honour, glory, & power, be vnto him, ye sytteth vpon the seate, & vnto the lambe for euermore. And ye foure beastes sayd Amē. And the. xxiiii. Elders fel vpon theyr faces, and worshypped him ye lyueth for euermore.

The. vi. Chapter.

AND I sawe whan the lambe opened one of the seales, & I herde one of the foure beastes saye, as it were the noyse of thonder, come & se. And I saw & beholde, * ther was a whyte horse, & he ye
Zecha. 1. & 6. a sat on him had a bow, & a crowne was geuen vnto him. & he went forth cōquerynge and for to ouercome. And whan he opened the seconde seale. I herd the seconde beast say: come & se. And ther wente out another horse ye was rede: & power was geuen vnto him that sat theron, to take peace from ye earth, and ye they shulde kyl one another. And ther was geuē vnto hi a great sweard

And whan he opened the thyrde seale, I herde the thyrde beast say: come & se. And I behelde, and lo, a blacke horse, & he ye sat on him, had a payre of balaūces in his hande. And I herde a voyce in the myddes of the foure beastes say: a measure of wheate for a penny, and thre measures of barley for a peny: & oyle & wyne se thou hurte not.

And whan he opened the fourth seale I herde the voyce of the fourth beaste saye: B
come and se, And I loked, and beholde a pale horse, and his name that sat on hym was death, and hell folowed after him, & power was geuen vnto thē ouer ye fourth parte of the earth, to kyll with sweard, & wt honger, and with death of ye beastes of the earth.

And whan he opened the fyfte seale, I sawe vnder the altare, the soules of them, that were kylled for the worde of god, and for the testimony which they had, & they cryed with a loude voyce, sayenge: Howe longe tariest thou * LORD holy and true 4. Esd. 8. b
to iudge and to auenge our bloude on thē Dani. 12. b
that dwell on the earth? And longe whyte garmentes were geuen vnto euery one of them. * And it was sayde vnto them, that Esa. 26. b
they shulde reste for a lytle season, vntyll the nomber of theyr felowes, and brethren and of them that shulde be kylled as they were were fulfylled.

And I behelde whan he opened ye fyfte C
seale, and lo, ther was a greate * earthquake, and the Sonne was as blacke as sacke cloth made of heere. And the Mone wared Apoca. 7. b
euen as bloude: and the starres of heauen fell vnto the earth, euen as a fygge tre casteth from her hyr fygges, when she is shaken of a myghtye wynde. And heauen vanyshed awaye, as a scroll when it is rolled together. And all mountaynes and yles,

were moued out of theyr places. * And the
kynges of the earth, and the greate men,
and the ryche men, and the chefe captay-
nes, and the myghtie men, and euery bond
man, and euery freman, hid them selues in
dennes, and in rockes of the hylles, and
sayde to the hylles, and rockes, * fal on vs,
and hyde vs from the presence of him, that
sytteth on the seate, and from the wrath of
the lambe, for the great daye of his wrath
is come. And who can endure it.

The. vii. Chapter.

AND after that sawe I four an
gels stond on the four corners
of the earth, holdynge ꝑ four
wyndes of the earth, that the
wyndes shulde not blowe on
the earth, nother on the see, nor on ony tre.
* And I sawe another angel ascende from
the rysynge of the Sonne, whiche had the
seale of the lyuynge god, and he cried with
a loude voyce to the four angels (to whom
power was geué to hurte the earth and the
see) sayeng: * Hurte not the earth nother ꝑ
see, nother the trees, till we haue sealed the
seruauntes of oure god in theyr foreheades.
And I herde the nõbre of thẽ wich were
sealed, and ther were sealed an. C. & xliiii.
M. of all the trybes of ꝑ chyldre of Israel.
Of the trybe of Juda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M
Of the trybe of Gad were sealed. xii. M
Of the trybe of Aser were sealed. xii. M
Of ꝑ trybe of Nephtali were sealed. xii. M
Of ꝑ tribe of Manasses were sealed. xii. M
Of the trybe of Symeõ were sealed. xii. M
Of the trybe of Leui were sealed. xii. M.
Of the trybe of Isachar were sealed. xii. M
Of the trybe of Zabulõ were sealed. xii. M
Of the trybe of Joseph were sealed. xii. M
Of ꝑ tribe of Bẽiamin were sealed. xii. M
* After this I behelde, and lo, a greate
multitude (which noman coulde nombre)
of all nacyons and people, & tunges stode
before the seate, & before the lambe clothed
with longe whyte garmentes, & palmes in
theyr hãdes, and cryed with a loude voyce
sayeng: Saluacyon be ascrybed to hym ꝑ
sytteth vpon the seate of our God: & vnto
the lambe. And all the angels stode in the
compasse of the seate, & of the Elders, & of
the foure beastes, & fell before the seate on
theyr faces & worshipped god sayng: Amẽ.
Blessyng & glory, wysdom & thankes, and
honour, and power, & myght, be vnto our
God for euermore. Amen.

And one of the Elders answered, sayenge
vnto me: what are these which are arayed
in longe whyte garmentes, & whence cam
they? And I said vnto hym: LORD thou wo
test. And he sayd vnto hym: these are they
which came out of great tribulacyon, and
made theyr garmẽtes large, & made them
whyte in the bloude of the lambe: therfore
are they in the presence of the seat of God,
and serue hym day & nyght in his temple,
and he ꝑ sytteth in the seate, * wyll dwell a Ezec. 37.f
monge them. They shal * honger nomore, Leui. 26.b
nother thyrst, nother shal the Sonne light & Esa. 49.c
on them, nother ony heate: For the lambe
whiche is in the myddes of the seate, shall
fede them, & shal leade thẽ vnto fountaynes
of lyuynge water * and God shall wype a Esa. 25.b
way all teares from theyr eyes. Apoc. 21.a

The. viii. Chapter.

AND whan he had opened ꝑ se-
uenth seale, ther was silence
in heauen about the space of
halfe an houre. And I saw se-
uen angels stondynge before
God, & to them were geuen seuen trom-
pettes. And another angel cam & stode be-
fore the altare, hauing a golden censer: & mu-
che of odours was geuen vnto him, ꝑ he shuld
offre of the prayers of al sayntes vpon the
golden aultre which was before the seate.
And the smoke of the odoures which cam
of the * prayers of al sayntes, ascended vp Psal 140.a
before God, out of the angels hande. And
the angel toke the censer, & fylled it with fyre
of the aultre, & cast it into the earth, & thon-
ders were made, & thonderynges and lyght-
nynges, and earthquake.
And the seuen angels whiche had the se- B
uen trompettes, prepared them selues to
blowe. The fyrste angel blewe, & there was
made hayle & fyre, which were mengled in
bloude, & they were cast into the earth, and
the thyrde part of the trees was brent, & al
grene grasse was brent. And the seconde an
gell blewe: & as it were a great mountayne
burnynge with fyre was cast into the see, &
the thyrde parte of ꝑ see turned into bloud,
and the thyrde part of the creatures which
had lyfe dyed, and ꝑ thyrde part of shyp-
pes were destroyed.
And the thyrde angel blewe, and ther fel a
great starre from heauen, burnynge as it
were a torche, & it fell into the thyrde parte
of the ryuers, & into fountaynes of waters
and the name of the starre is called Worm-
wood. And the thyrde parte of the waters

was turned to wormwood. And many mē dyed of ỹ waters, because they were made bytter. And the fourth angell blewe, and ỹ thyrde part of the Sonne was smytten, & the thyrde parte of the Moone, and ỹ thyrd parte of the starres, so that the thyrde part of them was darkened. And the daye was smytten, ỹ the thyrde parte of it shuld not shyne, and lykewyse the nyght. And I behelde, & herde an angell flyenge thorow the myddes of heauen, and sayenge with a loud voyce: Wo, wo, wo, to the inhabiters of the earth, because of the voyces to come of the trompe of the thre angels, whiche were yet to blowe.

The.ix.Chapter.

A

zacha. 9.d

Apoc 14.c and 19.a

Apoc. 7.a

Oleo. 10.b Apoc 6.c

B

C

D

Apoc.21.

And the fyfte angell blewe, and I sawe a starre fallen frō heauē vnto the earth. And to hym was geuen ỹ kaye of the * bottomlesse pytte. And he opened the bottomlesse pyt, and ther arose a smoke of the pyt, as it were the * smoke of a great fornace. And the Sonne and the ayer were darkened by the reason of the smoke of the pyt. And ther came out of the smoke locustes vpon the earth: and vnto them was geuen power as the scorpions of the earthe haue power. * And it was sayde vnto thē, that they shulde not hurte the grasse of the earth: nother ony grene thyng, nother ony tre, but onely those men whiche haue not the seale in theyr foreheades, and to them was commaunded that they shuld not kyl them, but that they shulde be vexed fyue monethes, and theyr payne was as ỹ payn that commeth of a scorpion, whan he hath stonge a man. And in those dayes shall mē * seke death, and shall not fynde it: & shall desyre to dye, and death shal flye from thē.

And the symilitude of the locustes was lyke vnto horses prepared vnto battayll, & on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had ben the faces of men. And they had heere as the heere of wemē. And theyr teth were as the tethe of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of theyr winges, was as the sounde of chatrettes, whan many horses runne together to battayl. And they had tayles lyke vnto scorpions, and ther were flynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they had a kynge ouer them, wich is the angell of the bottomlesse pytte, whose name in ỹ Hebrue tunge, is Abadon: but in the Greke tung Appollō. One wo is past, and behold two woes come yet after this.

And the fyrste angel blewe, and I herd a voyce from the foure corners of the golden aulter whiche is before God, sayenge to the fyrste angell, whiche had the trompe: Lowse the foure angels, which are bounde in the greate ryuer Euphrates. And the foure angels were lowsed, which were prepared for an houre, for a day, for a moneth, and for a yeare, for to slaye the thyrde part of men. And the nombre of horsmen of warre, were twentye tymes.x. M. And I herd the nombre of them. And thus I sawe the horses in a vision, and them that sat on them haupnge fyry habbergions of a yalowe and brymstony coloure, and the heades of the horses, were as the heades of lyons. And out of theyr mouthes went forth fyre, and smoke, and brymstone. And of these thre was the thyrde parte of men killed: that is to saye of the fyre, smoke, and brymstone, whiche proceded out of the mouthes of them: For theyr power was in theyr mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, and had heades, and with them they did hurte. And the remnaunt of the men, whiche were not kylled by these plages, repented not of the dedes of theyr hondes, that they shulde not worshyppe deuels, and ymages of golde, and siluer, and brasse, & stone, and of wood whiche nother can se, nother heare, nother go. * Also they repented not of theyr murthur, & of theyr wytchcraft, nother of theyr whordome, nother of theyr theste.

Apoc.21.

The.x. Chapter.

And I sawe another myghtye angell come downe from heauen, clothed with a cloude, and the raynbow vpon hys heade. And hys face as it were the Sonne, and his fete as it were pylers of fyre: and he hadde in his hande a lytel boke open: and he put his ryghte foote vpon the see, and hys lefte foote vpon the earth. And cryed wyth a lowde voyce, as whan a lyon roareth. And whan he had cryed, seuen thondres spake their voices. And whē the seuen thondres had spoken theyr voyces, I was aboute to wryte. And I herd a voyce from heauē sayeng vnto me: Seale vp those thynges which the seuen thōdres spake, and wryte them not.

* And the angel which I sawe stonde

vpon the see, & vpon the earth, lyft vp his hande to heauen, & swaze by him ỹ lyueth for euermoze, which created heauen and ỹ thynges that therin are, and the see, & the thynges whiche are therin, that ther shall be no moze tyme: but in ỹ dayes of ỹ voyce of the seuenth angel, whan he shall begyn to blowe, the mystery of God shall be fynyshed, as he preached by his seruauntes the prophetes.

B And the voyce which I herd frō heauen, spake vnto me agayn, & said: go & take the lytle boke which is open in the hande of ỹ angel which standeth vpon the see, & vpon the earth. And I went vnto the angel, and sayd vnto him: Geue me ỹ lytle boke. And he sayd vnto me: * Take it, & eate it vp, & it shal make thy belly bitter, but it shalbe in thy mouth as swete as hony. And I toke ỹ lytle boke out of his hande, & did eat it vp, & it was in my mouth as swete as hony: & as soone as I had eaten it, my belly was bitter. And he said vnto me: thou must prophecye agayne vnto the people, & vnto the Heythen, and tunges, & to many kynges.

The.xi. Chapter.

I AND ther was geuen me a rede lyke vnto a rod, & it was sayd vnto me. * Rise and meete the temple of God, & the altare, & them ỹ worshyp therin: and ỹ quere which is wtin the temple, caste out, & meete it not: for it is geuen vnto ỹ Gentyls & the holy cite shal they treade vnder foote, xlii. monethes. And I wyll geue power vnto my two wytnesses, & they shall prophecy thousand, two hūdreth, & lx. dayes clothed in sackclothe.

* These are two olyue trees, & two candel stickes, stōdyng before ỹ God of the earth.

And yf ony man wyl hurt them, fyre shal procede out of theyr mouthes, & consume theyr enemyes. And yf ony man wyl hurte thē, this wise must he be killed. These haue power to shutte heauen, ỹ it rayne not in ỹ dayes of theyr prophecyeng, & haue power ouer waters, to turne them to bloude, & to smyte the earth with all maner plages, as often as they wyll.

B * And whan they haue fynished theyr testimony, the beast ỹ came out of the bottomlesse pyt, shal make warre agaynste them & shal ouercōme them, & kyl them. And theyr bodyes shall lye in the stretes of the great cyte, which spiritually is called Sodom & Egypt, where our lorde is crucifyed. And some of the people, & kynredes, & tunges, & of the nacions, shall se theyr bodyes thre dayes & an halfe, & shal not suffre theyr bodyes to be put in graues. And they that dwell vpon the earth, shal reioyce ouer thē & be glad, & shall sende gyftes one to another: for these two prophetes vexed them ỹ dwell on the earth.

* And after thre dayes and an halfe the C Dani. 12.B
spyret of lyfe frō God entred into them. And they stode vp vpon theyr fete: * and great Dani. 11.E
feare came vpon them whiche sawe them. And they herde a great voyce frō heauen, saying vnto them: Come vp hether, & they ascended vp in to heauē in a cloude & theyr enemies saw them. And ỹ same houre was ther a great earthquake, & the tenth parte of the cyte fel, and in the earthquake were slayne names of men seuen. M. & the remenaunt were feared, and gaue glory to god of heauen. The seconde wo is past, and beholde, the thyrde wo wyll come anone.

The.xii. Chapter.

AND the seuenth angel blew, & I ther were made great voyces in heauen, sayeng: the kyngdomes of this worlde are our LORDES & his CHRISTES, & he shal raygne for euermoze. And ỹ. xxiiii Elders which sat before God on theyr seates, fel vpō theyr faces & worshypped god, saying: We geue the thankes LORD god almyghty which art & wast, & art to come, for thou haste receaued thy great myght, & hast raygned. And the Heythen were angry, & thy wrath is come, & the tyme of the dead ỹ they shulde be iudged, & that thou shuldest geue rewarde vnto thy seruaūtes the prophetes & sayntes, & to them ỹ feare thy name, small & great, & shuldest destroy them which destroy ỹ earth. And ỹ temple B
of God was opened in heauen, & ther was sene in his tēple ỹ arck of his Testamēt, & ther folowed lyghtnynges, & voyces & thō dzynges, & earthquakes, & a great hayle.

+ And ther appeared a great toke in heauen. A woman clothed with the Sonne, & the Moone vnder hir fete, & vpon hir head a crowne of twolue starres. And she was with chylde, & cryed trauaylyng in byrth, & payned ready to be delyuered. And ther appeared another token in heauen, & behold: a great reede dragon, hauynge seuen heades, & x. hornes, & seuen crownes vpō his heades: & his tayle drew the thyrde part of the starres, and cast them to the earth.

And the dragon stode before the womā C
which was ready to be delyuered for to de-

moute hir chyld as soone as it were borne. And she brought forth a man chyld, which shulde rule all nacions with a rod of yron. And hir sone was taken vp vnto God, and
Apoc. 12.b to his seate. * And ỹ woman fled in to wyldernesse, where she had a place prepared of God, that they shuld fede her there a thousand, two hondreth, and.lx. dayes.

And ther was a great battayl in heauē
Dani 11.a * Michael & his angels fought with the dragon, & the dragon fought & his angels, and preuayled not, nother was their place
Esa. 14.b Luce. 10.b foūde ony more in heauē. * And the great dragon the olde serpent (called the deuyl & Sathanas) was cast out, which deceaued al the world. And he was cast in to ỹ earth, & his angels were cast out with hym also.

And I herde a loude voyce, which sayd in heauen: Now is saluacion, & strength, & the kyngdom become our Gods, & the power his CHRISTES: For he is cast down,
D which accused them before God daye and nyght. And they ouercam him by ỹ bloude of the lambe, and by ỹ worde of their testimony, & they loued not their lyues vnto ỹ death. Therfore reioyce ye heauens, & ye ỹ dwell in them. ✠ Wo to the inhabyters
Apoca. 12.b of the earth, & of the see, for ỹ deuel is come downe vnto you, which hath great wrath, because he knoweth that he hathe but a shorte tyme.

And whan the dragon sawe, ỹ he was cast vnto the earth, he persecuted the woman, which brought forth the manchylde. And to the woman were geuen two wyn-
Apoc. 11.c ges of a great Egle: * that she myght flye in to wyldernes, in to hir place, where
Dani. 7.b she was norysshed for * a tyme, two tymes, & halfe a tyme, from the presence of the serpent. And ỹ dragon cast out of his mouthe water after the woman, as it had ben a ryuer, ỹ he myght cause her to be caught of ỹ floude. And the earth holpe the woman, & the earth opened hir mouth, & swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth wt the woman, & went & made warre with the remenaunt of hir sede, whiche kepe the cōmaūdementes of God, & haue ỹ testimony of IESVS CHRIST, & I stode on ỹ see sōde.

The.xiii.Chapter.

I
Apoc. 17.c Nd I saw a beast ryse * out of the see hauyng seuen heades & ten hornes: & vpon his hornes .x. crownes: and vpon his heade, the names of blasphe-

mye. * And the beast wich I saw was lyke Dani 7.b
a catte of the moūtayn, & his fete were as ỹ fete of a beere, ād his mouth as the mouth of a lyon. And the dragon gaue hym his power and his seate, and greate authorite: and I saw one of his heades as it were wounded to death, and his deadly wound was healed, and all the world wondred at the beast, and they worshipped the dragon whiche gaue power vnto the beaste, and they worshypped the beast, sayenge: Who is lyke vnto ỹ beast? who is able to warre wyth hym?

And ther was geuē vnto hym a mouth B
to speake greate thynges and blasphemyes, and power was geuen vnto hym, to do xlij. monethes. And he opened his mouthe vnto blasphemye agaynste God, to blaspheme his name, and his tabernacle, and them that dwell in heauen. * And it was Apoc. 11.b
geuen vnto hym to make warre wyth the sayntes, and to ouercome them. And power was geuen hym ouer all kynred, tunge and nacyon, * and all that dwel vpon the Dani. 12.c
earth worshypped hym: whose names are not wrytten in the boke of lyfe of ỹ lambe, whiche was kylled from the begynnynge of the world. ✠ If ony man haue an eare, let hym heare. He that leadeth in to captuyte, shall go into captiuite: * he that kylleth Gen. 9.d Apoc. 13.d
wyth a swearde, muste be kylled wyth the swearde. * Here is the pacience, and ỹ faith Apoc. 14.
of the sayntes.

And I behelde another beaste comminge vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the fyrste beast coulde do in hys presence, and he caused the earth, and them whiche dwel therein, to worshyppe the fyrste beaste, whose deadly wounde was healed. C And he dyd greate wonders, so that he made fyre come downe from heauen in the syghte of men. And deceaued them that dwelt on ỹ earth by the meanes of those sygnes, whiche he had power to do in the syghte of the beast, sayenge to them that dwelt on the earthe: that they shulde make an ymage vnto the beaste, whiche had the wound of a sweard and dyd lyue.

And he had power to geue a spyrite vnto the ymage of the beast, and that ỹ ymage of the beaste shulde speake, and shulde cause that as many as wolde not worshyp the ymage of the beast, shulde be kylled. And he made all both smale and greate, ryche and poore, fre and bonde, to receaue

a marke in they? ryght handes, o? in they? fo?heades. And that no mā myght bye o? sel, saue he ꝑ had the marke o? the name of the beast, other the nombre of his name. Here is wysdom. Let him ꝑ hath wyt, coũt the nombre of the beast. Fo? it is ꝑ nomber of a man, and his nombre is syxe hũdreth, thyrscore and syxe.

The.xiiii.Chapter.

A And I loked, and lo, a lambe stode on the moũt Syon, and with him. C. and. xliiii. thousande, haupnge his fathers name wrytten in they? fo?heades. And I herd a voyce from heauen as the sounde of many waters, and as the voyce of a great thonder. And the voyce ꝑ I herde was as the harpers ꝑ play vpon they? harpes. And they songe as it were a newe songe, befo?e the seate and befo?e the foure beastes, & the elders: & no man could learne that songe, but the hondreth & .xliiii. thousande whiche were redemed from the earth. These are they that are not defyled wᵗ women, fo? they are vyrgyns. These fo lowe the lambe, whether soeuer he goeth. Gen. 5.a Apoc. 7.b * These were redemed from men, beynge the fyrst frutes vnto God, & to the lambe, & in they? mouthes was foũd no gyle. Fo? they are wout spot befo?e ꝑ trone of god. Apoc. 19.

B And I saw an angel flye in the myddes of heauen hauyng an euerlastyng Gospel to preache vnto them ꝑ sytte & dwell on the earth, & to all nacyons, kynredes, & tunges & people, sayeng with a loude voyce: Feare God, & geue honour vnto hym, fo? ꝑ houre of his iudgement is come: & wo?shyp him * that made heauen & earth, & the see, and the foũtaynes of water. And ther folowed another angell sayenge: * She is fallen, she is fallen: euẽ Babylon that great cyte, fo? she made all nacyons dr?nke of the wyne of hir who?doyne. Apoc.14.c Dan.4.b Apoc.18.b

C And the thyrde angel folowed them sayeng with a loude voyce: ¶ If ony man wo?shyp the beast, & his ymage, & receaue his marke in his fo?ehead, o? on his hand, the same shall dr?nke of the wyne of ꝑ wrathe of God, which is powred in the cup of his wrath. And he shall be punysshed in fyre & brymstone, befo?e the holy angels, and be fo?e the lambe.

* And the smoke of they? torment ascendeth vp euermo?e. And they haue no reste day no? nyght whiche wo?shyp the beast & his ymage, & whosoeuer receaueth ꝑ p?ynt of his name. * Here is the pacience of sayntes. Here are they that kepe the cõmaundementes and fayth of IESV. Apoc.13.b

D And I herde a voyce from heauen, sayeng vnto me: wryte: Blessed are the dead, which hereafter dye in the LORDE. yee ꝑ spirete sayth, that they reste from they? laboures, fo? they? workes folow them.

And I loked & beholde, a whyte cloude, & vpon ꝑ cloude one hetyng lyke vnto the sonne of man, hauing on his head a golde crowne, & in his hande a sharpe sykle. And another angel came out of the temple, cryenge wᵗ a loude voyce to hym that sat on the cloude: * Thrust in thy sykle & reape, fo? ꝑ tyme is come to reape, fo? the corne of the earth is ripe. And he that sat on the cloude, thrust in his sykle on ꝑ earth, & ꝑ earth was reaped. Joel.3.b Apoc.13.a

And another angel cam out of ꝑ temple, E which is in heaue, hauyng also a sharpe sykle. And another angel cam out frõ ꝑ alter which had power ouer fyre, & cryed with a loude voyce vnto hym that had the sharpe sykle, & sayd: Thrust in thy sharpe sykle, & gather the clusters of the earth, fo? his grapes are ripe. And the angel thrust in his sykle on the earth, & cut downe the grapes of the vynyard of the earth, & cast them in to the great wynefat of the wrath of god: and the wyne fat was troden without the cyte, and bloude came out of the fat, euen vnto the horse brydelles by the space of a thousande and syxe hondreth furlonges.

The.xv.Chapter.

A And I sawe another sygne in heauen great & meruaylous. vii. angels hauyng the seuen laste plages, * fo? in them is fulfylled the wrath of God. Dan.11.a

And I saw as it were a glassy see, myngled wᵗ fyre, & them ꝑ had gotten victo?ye of the beast, & of his ymage, & of his marke, and of the nõbre of his name stonde on ꝑ glassy see, hauyng the harpes of god, & they songe the song of Moses the seruaũt of God, and the songe of the lambe, sayeng: Great and maruaylous are thy wo?kes LORDE God almyghty, iuste & true are thy wayes, thou kynge of sayntes. * Who shall not feare O LORDE & glo?yfye thy name: fo? thou onely arte holy: fo? all gentyls shal come & wo?shyp befo?e the: fo? thy iudgementes are manyfest. Jere.10.a

And after that I loked, & beholde ꝑ tem- B ple of the Tabernacle of testimony was open in heaue, & the seuen angels came out

of the temple, which had the seuen plages, clothed in pure and bright linen, hauinge their brestes gyrded with golden gyrdels. And one of the foure beastes gaue vnto the seuen angels seuen golden vyalles, ful of the wrath of God, which lyueth for euer
Exo. 44.a more. * And the temple was ful of smoke, for the glorye of God, and for hys power: and noman was able to entre in to the temple, tyll the seuen plages of the seuen angels were fulfylled.

The.xvi.Chapter.

A AND I herde a great voyce out of the temple, sayenge to the seuē angels: Go your wayes, powre oute youre vyalles of wrath vpon the earth. And the fyrst wente, and powred out hys vyal vpō the earth, and ther fel a noysom, and a sore botch vpon the men which had the marke of the beast, and vpon them that worshypped hys ymage. And the second angel shed out his vyall vpō the see, and it turned as it were in to the bloude of a dead man, and euery lyuynge thyng dyed in the see. And the thyrde angell shed out hys vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angell saye: LORDE which art and wast, thou art ryghteous and holy, because thou hast geuen such iudgemētes: for they shed the bloud of saintes, & prophetes, & therfor hast thou geuē thē bloud to drinke: for they
B are worthy. And I herd another angel out of the alter saye: Euē so LORD god almighty, true & ryghteous are thy iudgementes.

And the fourth angel powred out hys vyall on the Sonne, and power was geuen vnto him to vere mē with heat of fyre. And the men raged in the heate, & spake euell of the name of God which had power ouer those plages, and they repented not, to geue him glory. And the fyft angel powred out hys vyall vpō the seate of ỹ beast, & hys kyngdō ware darke, & they gnewe theyr tunges for sorowe, & blasphemed the God of heauē for sorowe, & payne of theyr sores, and repented not of theyr dedes.

C And the syxte angel powred oute hys vyall vpon the great ryuer Euphrates, ād the water dryed vp, that the waye of ỹ kynges of the East shulde be prepared. And I sawe thre vncleane spretes lyke frogges come out of the mouth of the dragon, and oute of the mouth of the beaste, and oute of the mouth of ỹ false prophete. For they are the spretes of deuels worckynge myracles, to go out vnto the kinges of the earth, and of the whole worlde, to gather them to the battayll of the greate daye of God almighty. * Beholde, I come as a thefe. Happye Mat.24.b
Luce.12.a
is he ỹ watcheth, & kepeth his garmentes, 2.Thes.5.a
lest he be found * naked and men se his fyl- 2.Pet.3.a
thynesse. And he gathered thē together in Apoc.3.a
to a place, called in the Hebrue tunge, Armagedden.

And the seuenth angell poured out hys D vyall in to the ayre. And ther came a great voyce out of heauen from the seat sayeng: It is done. And ther folowed voyces, thonderynges, and lyghtninges, and ther was a greate earthquake, such as was not sence men were vpon earth, so myghty an earth quake and so great. And ỹ great cytie was deuyded in to thre partes. And the cyties of nacyons fell. And greate Babylon came in remembraunce before God, to geue vnto her the cuppe of wyne of the fearcenesse of hys wrath. And euery yle fledde away, and the mountaynes were not found. And ther fell a greate hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it was sore.

The.xvii.Chapter.

A AND ther came one of the seuen I angels, whiche had the seuen vialles, and talked with me, sayenge vnto me: Come I wyll shewe the the iudgement of the great whore, that sytteth vpon many waters, with whom the kynges of the earth haue commytted whoredome, and the inhabiters of the earth are dronken with the wyne of hyr fornicacyō. And he caryed me awaye in to the wyldernesse in the spryte. And I sawe a woman syt vpon a rose coloured beast, full of names of blasphemy, wich had seuen heades, & ten hornes. And the womā was arayed in purple and rose colour, & decked wt gold, precious stone, and pearles, & had a cuppe of golde in hyr hande, full of abhominations, & fylthynesse of hyr whoredō. And in hyr forehead D was a name wrytten, a mystery: great Babylon ỹ mother of whoredō, & abhominacions of the earth. And I sawe ỹ wyfe dronken with the bloude of saynctes, & with the bloud of ỹ wytnesses of IESV. And whan I sawe her, I wondred wt greate maruayle.

And the angell sayde vnto me: wher-

fore marueyleſt thou: I wyll ſhewe ỹ the myſtery of the woman, & of the beaſt ỹ beareth her, which hath ſeuen heades, & x. hornes. The beaſt ỹ thou ſeyſt was, & is not, & ſhal aſcend out of ỹ bottomleſſe pyt, & ſhal go into perdicion, & they that dwell on the earth ſhal wonder (whoſe * names are not wrytten in the boke of lyfe from the begynnyng of the worlde) whan they behold the beaſt that was, and is not, And here is a mynde that hath wyſdom.

The ſeuen heades are ſeuen moũtayns, on the whiche the woman ſytteth: they are alſo ſeuen kinges: fyue are fallen, & one is, & the other is not come. Whan he cõmeth, he muſt continue a ſpace. And ỹ beaſt that was, & is not, is euen the eyght, & is of the ſeuen, & ſhal go into deſtruccyon. * And ỹ x. hornes which thou ſaweſt, are x. kynges which haue not yet receaued ỹ kyngdom, but ſhall receaue power as kynges at one houre wt the beaſt. Theſe haue one mynde, & ſhal geue theyr power & ſtrength vnto ỹ beaſt. Theſe ſhal fyght wt the lambe, & the lambe ſhall ouercõme them: For he is * LORDE of al lordes, & kynge of al kynges, and they that are on his ſyde, are called, and choſen, and faythfull.

And he ſayd vnto me: The * waters which thou ſaweſt, where ỹ whore ſytteth, are people, & folke, & nacyons, & tunges. And the x. hornes, which thou ſaweſt vpõ the beaſt, are they which ſhal hate ỹ whore and ſhal make her deſolate, & naked, & ſhal eate hyr fleſh, & burne her wt fyre. For god hath put in theyr hartes, to fulfyl his wyl, and to do with one conſent, for to geue hyr kyngdom vnto the beaſt, vntyll ỹ wordes of God be fulfylled. And the womã which thou ſaweſt, is that great cyte, which raygneth ouer the kynges of the earth.

The.xviii. Chapter.

AND after that I ſawe another angel come down frõ heauẽ, hauyng great power, and the earth was lyghtned with his bryghtneſſe. And he cryed myghtyly wt a ſtrong voyce ſayng: * She is fallen, ſhe is fallen, euen great Babylõ, & is become the habitacion of deuels, & the holde of all foule ſpretes, & a cage of al vnclene and hateful byrdes: for all nacyons haue dronken of the wyne of the wrathe of hyr whoredome. And the kynges of the earth haue cõmytted fornicacion with her and hyr marchauntes are wared ryche of the abundaunce of hyr pleaſures.

And I herde another voyce frõ heauen ſay: * Come away frõ her my people, that ye be not partakers of hyr ſynnes, leſte ye receaue of hyr plages. For hyr ſynnes are gone vp to heauen, & the LORD hath remẽbred hir wickednes. Reward her euẽ as ſhe hath rewarded you, & geue her double accoỹding to hir workes. And poure i double to her in the ſame cup, which ſhe fylled vnto you. And as muche as ſhe glorifyed her ſelfe, & lyued wantonly, ſo muche poure ye in for her of punyſhment, & ſorow. For ſhe ſayth in hyr harte: * I ſyt beyng a quene, and am no wydowe, and ſhall ſe no ſorowe * Therfore ſhall hyr plages come at one day, death, & ſorow, & hunger, and ſhe ſhal be brent wt fyre: for ſtronge is ỹ LORDE God which ſhal iudge her.

And the kynges of the earth ſhal bewepe her, & wayle ouer her, whiche haue cõmytted fornicacion and lyued wãtonly wt her, whã they ſhal ſe the ſmoke of hyr burnyng, & ſhal ſtonde afarre of for feare of hyr punyſhment, ſayeng: Alas, alas, ỹ great cyte * Babylõ, ỹ myghty cyte: For at one houre is thy iudgement come. And the marchauntes of the earth ſhal wepe & wayle in them ſelues, becauſe no man wyl bye theyr ware ony more, the ware of golde, & ſyluer, & of precyous ſtones, of pearle & ſylke, & purple & ſcarlet, & al Thymen wood, and al maner veſſels of yuery, and all maner veſſels of mooſt precyous wood, & of braſſe, & of yrõ, & ſynamõ, & odours, & oyntmentes, & frankynſence, & wyne, & oyle, & fyne floure, and wheat, & cattell, & ſhepe, & horſes, & charrettes, and * bodyes and ſoules of men.

And the appels ỹ thy ſoule luſted after, are departed frõ ỹ. And al thynges whiche were deyntye, & had in price are departed frõ the, & thou ſhalt fynd thẽ nomore. The marchauntes of theſe thynges whiche were wered ryche by her, ſhall ſtonde afarre of for feare of the punyſhment of her, wepyng & waylyng, & ſayeng: * Alas alas, ỹ great cyte, ỹ was clothed in ſilke, & purple, & ſcarlet, & decked wt golde, & precyous ſtone, & pearles, for at one houre ſo great ryches is come to nought.

And euery ſhyp gouerner, & al they ỹ occupy ſhyppes, & ſhypmen whiche worke in the ſee, ſtode afarre of, & cryed, whan they ſawe ỹ ſmoke of hir burnyng, & ſayd: what cyte is lyke vnto this great cyte? And they caſt duſt on theyr heades, & cryed wepyng & waylyng, & ſayd: Alas, alas, ỹ great cyte, wherin were made ryche al ỹ had ſhyppes

in the see, by the reason of hyr wares: for at
e one houre is she made desolate.

Reioyce ouer her thou heauen, and ye
holy Apostles, and prophetes: for god hath
geuen your iudgemẽt on her. And a mygh
ty angell toke vp a great stone lyke a myl
stone, and cast it in to the see, sayeng: with
suche violence shall that * great cytie Ba
bylon be cast, and shalbe founde nomore.
And the voyce of harpers, and musicians,
and of pypers, and trõpetters shalbe herd
nomore in the: and no craftes mã (of what
so euer craft he be) shalbe found ony more
in the: and the sounde of a mylstone shalbe herd
Jere. 16.a and. 25.b. nomore in the: * and the voyce of the bry-
degrome and of the bryde, shalbe herd no-
more in the, for thy marchauntes were prin
ces of the earth. And with thyne inchaunt
ment were deceaued all nacyõs, and in her
was found the bloude of the prophetes, ãd
of the sayntes, and of all that were slayne
vpon the earth.

The. xix. Chapter.

A Nd after that, I herde ỹ voyce
of muche people in heauen, sa-
yenge: Allelua. Saluacyon,
and glory, and honoure, & pow
er be ascrybed to the LORDE
oure God, for true and ryghteous are hys
iudgementes, because he hath iudged the
greate whore (whiche dyd corrupte ỹ earth
with fornicacion) and hath auenged the
bloude of hys seruaũtes of hyr hond. And
Apoca. 9.a and. 14.c. agayne they sayde: Allelua, * And smoke
rose vp for euermore. And the.xxiiii elders,
and the.iiii. beastes fell downe, and wor-
shypped God that sat on the seate, sayeng:
Amen: Allelua. And a voyce came out of
the seate, sayenge: Prayse oure LORDE
God all ye that are his seruauntes, and ye
that feare hym, both small and greate.

B And I herde the voyce of much people,
euen as the voyce of many waters, and as
the voyce of strong thonderinges, sayenge:
Allelua: for God omnipotent raygneth,
let vs be glad and reioyce, & geue honoure
to him: for ỹ mariage of the lambe is com,
and hys wyfe made herselfe ready. And to
her was graunted ỹ she shulde be arayed
with pure and goodly sylke. (As for the
Apoc. 14.b sylke, it is the ryghteousnesse of sayntes.)
And he sayde vnto me: * Blessed are they
which are called vnto the Lambes supper
And he sayd vnto me: these are the true sa
yenges of god. And I fel at his fete, to wor
Acte. 10.a shyppe him. And he sayde vnto me: * Se
thou do it not. For I am thy felowe ser- and. 14.c. Apoc. 22.b
uaunt, and one of thy brethren, and of the
that hath the testimony of IESVS. Wor-
shyp God. For the testimony of IESVS is ỹ
spirete of prophecye. And I sawe heauen
open, and beholde, a whyte horse, and he ỹ C
sat vpon hym, was called faythfull & true,
and in ryghteousnesse dyd he iudge, & ma-
ke battayll. His eyes * were as a flame of Apoca. 1.d. and. 2.d.
fyre, and on hys head were many crownes
and he had a name wrytten, that noman
knew but hiselfe. * And he was clothed wt Esa. 63.d
a vesture dypte in bloud, and hys name is
called the worde of God. And the warriers
which were in heauen, folowed hym vpon
whyte horses, clothed with whyte and pure
sylke, * and out of his mouth went a sharp Apoca. 1.d.
swearde, that with it he shulde smyte the
Heythen: * And he shall rule them with a Psal. 2.b
rodde of yron, and he trode the wynefatte
of the fearcenesse and the wrath of almigh
tye God. And had on hys vesture, and on
hys thygh a name wrytten: * kynge of all Deut. 10.b
kynges, and LORDE of al LORDES. 1. Tim. 6.a. Apoc. 17.d.

And I sawe an angel stonde in ỹ Son, D
and he cryed with a loude voyce, sayenge
to all the foules that flye by the myddes
vnder the heauen: Come and gather your
selues together vnto the supper of ỹ great
God, that * ye maye eate the flesthe of kyn- Ezec. 39.b
ges, and of hyghe captaynes, and ỹ flesthe
of myghtye men, and the flesthe of horses, &
of them that syt on them, & the flesthe of all
fremen, and bondmen, both of small and
greate. And I sawe the beast & the kinges
of the earth, and theyr warryers gathered
together, to make battayll agaynst him ỹ
sat vpõ ỹ horse, and agaynst his souldiers.

And the beast was taken, and with him
that false prophet that wrought myracles
before him, with ỹ which he deceaued them
that receaued the beastes marke, and them Deut. 7.b
ỹ worshypped hys ymage. * Those both Apoc. 20.c Mat. 25.b
were cast quycke in to a ponde of fyre bur-
nynge with brymstone: and the remnaunt
were slayne with the * swearde of him that Apoc. 4.c
sat vpon the horse, wich sweard procedeth
out of hys mouth, and all the foules were
fylled with theyr flesthe.

The. xx. Chapter.

A Nd I sawe an angell come I
downe from heauen, hauynge
the keye of the bottomlesse pyt
and a greate chayn in his hõd.
* And he toke the dragon that Jud. 6.b 2 Pet. 2.b
olde serpent (which is the deuell and Sa-
tanas) and he bounde hym a thousande

peares: & cast hym in ỹ bottomlesse pyt, & bounde hym, and set a seale on him, that he shulde deceaue the people nomore, til ỹ thousande peares were fulfylled. And after that must he be lowsed for a lytel seasō.

B
Psal. 7.b
Apoc. 4.d.

* And I sawe seates, & they sat vpō thē & the iudgemēt was geuē vntō thē: and I saw ỹ soules of thē that were beheaded for ỹ wytnesse of IESV, and for ỹ word of god: which had not worshypped ỹ beast, nother his ymage, nother had take his marke vpon theyr foreheades, or on theyr handes, and they liued & raigned with CHRIST a thousand peare: but the other of the dead men liued not agayne, vntyll the thousand peares were fynished. This is that fyrst resurrecyō. Blessed and holy is he that hath parte in the fyrste resurrecyon. On suche hath the seconde death no power, but they shalbe the prestes of god and of CHRIST, & shall raygne wt hym a thousāde peares.

C

And whan the thousand peares are expyred, Sathan shalbe lowsed out of hys prison, and shall go out to deceaue ỹ people which are in the foure quarters of the
Ge. 10.a
Eze. 38.a
& 39.d.
earth * Gog and Magog, to gather them together to battaylle, whose nombre is as the sonde of the see: & they wente vpon the platne of the earth, & cōpassed ỹ tentes of ỹ sayntes aboute, & the beloued cytte, & fyre came down frō god out of heauē, & deuoured thē: * & the deuel ỹ deceaued thē, was
Dan. 7.b.
Apo. 19.b.
Mat. 25.b
cast into a lake of fyre & brymstone, where the beast and the false prophet were, and shalbe tormēted daye & nyght for euermor.

D

And I saw a greate whyte seate, & him ỹ sat on it, frō whose face fled away both ỹ earth & heauen, & theyr place was nomore
Dan. 12.a
found. * And I saw ỹ dead, both great, & small stond before god. And ỹ bokes were opened, & another boke was opened, wich is (the boke) of lyfe and the dead were iudged of tho thynges which were wrytte in the bokes accordynge to theyr dedes, and the see gaue vp hyr dead, wich were in her, & death & hell deliuered vp the dead, wich
Psa. 61.b
Rom. 2.a
were in thē, * and they were iudged euery man accordynge to his dedes. And death, & hell, were cast in to the lake of fyre. This is the seconde death. And whosoeuer was
Apoc. 13.b
and 17.a.
not founde wrytten in * the boke of lyfe, was cast in to the lake of fyre.

The. xxi. Chapter.

I
Esay. 65.c
2 Pet. 3.d
AND I saw a * new heauen, and a new earth. For the fyrst heauen, & ỹ fyrst earth were vanyshed away and ther was nomore See. * And I Jho saw that holy cytie newe Jerusalem come downe from God out of heauen, prepared as a bryde garnished for hyr husband. And I herde a greate voyce from the seate, sayenge: beholde, the tabernacle of god * is with me, & he wyl dwell with thē. And they salbe his people, & god hymselfe shalbe wt them, & shalbe theyr god. * And God shall
Gen. 43.d
Apoc. 7.d
Esay. 25.b
wype awaye all teares frō theyr eyes. And ther shalbe nomore death, nother sorowe, nother shal ther be ony more payne, for the olde thinges are gone: And he ỹ sat vpon the seate, sayde: * Beholde, I make al thinges new. & And he sayde vnto me: wryte, for these wordes are saythfull and true.
Esay 65.a
2. Co. 5.c.
2. Pet. 3.b

B

And he sayde vnto me: it is done. * I
Esa. 44.b
Apoc. 1.d
and. 22.d.
am Alpha and Omega, the begynnynge, and the ende. I wyll geue to hym that is a thyrst of the wel of the water of life frely. He ỹ ouercōmeth, shal inheret al thinges. * I wyl be his god, & he shalbe my sonne.
Zecha. 8.b.
Heb. 8.d.
But ỹ fearful & vnbeleuyng, & ỹ abhompnable, & murtherers, & whoremōgers, & sorcerers, & ydolatrers, & all lyars, shall haue theyr part in ỹ * lake, that burneth wt fyre
Apoc. 20.b.
& brymstone, whiche is the seconde death.

And ther came vnto me one of the seuē angels, which had the seuē vials full of ỹ seuē last plages: & talked wyth me sayenge Come, I wil shew ỹ the bryde, ỹ ladies wyf. And he carted me awaye in the spyrite to a great & an hye mountayn, & he shewed me ỹ great cytie, holy Jerusalē descēding out of heauē frō god hauyng to bryghtnesse of god. And hyr shinig was lyke vnto a stone moost precious, euē as a Jaspar, clear as cristal: & had great & hye walles, & had xii. gates, & at ỹ gates twelf angels, & names wrytte: which are ỹ twelf trybes of Israell: on ỹ east part thre gates, & on ỹ north syde thre gates, & toward ỹ south thre gates, & on the westsyde thre gates: & the wal of the cytie had twolue fundacions & in them the names of the lambes twolue Apostles.

C

* And he ỹ talked with me, had a golde
Ezecha. 7.d
rede to measure ỹ cytie withal, & the gates therof, & the wall therof. And ỹ cytie was buylt foure square, and the length was as large as the bredth of it, & he measured ỹ cytie wt ỹ rede twolue. M. furlonges: & the length & the bredth, & the heyght of it, were equal. And he measured the wall therof an
Apoc. 21.b
criiii. cubites, after ỹ measure of a man, which ỹ angell had. And the buylding of ỹ wall of it was of Jaspar. And ỹ cytie was of pure gold, lyke vnto cleare glasse, & the

fundacions of the walles and of the cytie were garnyshed w all maner of precious stones. The fyrst fundacion was a Jaspar, the seconde a Saphyre, the thyrde a Calcedony, the fourth a Smaragde, the fyft a Sardonir, the syxte a Sardeos, the seuenth a Chrysolyte, the eyght Berall, the nynthe a Topas, the tenth a Chrysoprasos, the eleuenth a Jacinct, & twelfte an Amatyst.

And the twolue gates were twolue pearles, and euery gate was of one pearle, and the strete of the cyte was pure gold, as a thorow shynynge glasse. And I sawe no temple therin. For the LORDE God almyghty and the lambe is the temple of it, and the cyte hath no nede of the Sonne, nother of the Moone to lighten it. For the bryghtnesse of God doth lyght it: and the lambe is the lyght of it. And ỳ people wich are saued, shall walke in the lyghte of it: & the kynges of the earth shall brynge theyr Esa.60.b. glory vnto it. * And the gates of it shal not be shut by daye. For ther shalbe no nyghte there. And ther shall entre in to it none vncleane thinge, nother whatsoeuer worketh abhominacyon, or maketh lyes: but they which are wrytte in the lābes boke of lyfe.

The.xxij.Chapter.

A And he shewed me a pure ryuer of water of lyfe clear as cristal procedynge out of the seate of God and of the lambe in ỳ mides of the strete of it, & of ether syde of the ryuer was ther woode of lyfe, which bare twolue maner of frutes, and gaue frute euery moneth: and the leaues of the wood serued to heale ỳ people w al.

And ther shalbe nomore curse, but the seate of God and the lambe shalbe in it: ād hys seruaūtes shal serue hym. * And they 1.Joh.3.a. shall se hys face, and hys name shalbe in theyr foreheades. * And ther shall be no Esa. 60.b nyghte there, and they nede no candell, no ther lyght of the Sonne: For the LORDE God geueth them lyght, & they shal reygn for euermore.

B And he sayde vnto me: these sayenges are saythfull and true. And the LORDE God of the holy prophetes sent hys angel to shewe vnto hys seruauntes the thinges which must shortly be fulfylled. Beholde, Apoc.1.a. I come shortly. * Happie is he that kepeth the sayenge of the prophecye of this boke. I am Jhon, wich sawe these thynges, and herde them. And whan I had herde, and sene them, I fell downe to worshippe before the fete of the angel, which shewed me these thynges. And he sayde vnto me: * se Deu.12.b and.32.b Apoc.19.b thou do it not, for I am thy felowe seruaūt and the felowe seruaunt of thy brethren ỳ prophetes, and of them which kepe the sayenges of this boke. Worshippe God.

And he sayde vnto me: seale not the sayenges of the prophecye of thys boke. For the tyme is at hande. * He that doth euell, Mala.3.d let hym do euell styll, and he whiche is fylthy, let hym be fylthy styll: and he ỳ is righteous, let hym be more righteous: and he ỳ is holy, let hym be more holy. And behold, I come shortly, and my rewarde with me, * to geue euery man accordynge as his de- Rom.12 Esa.44.b Apoc.1.b and.21.b des shal be. * I am Alpha, and Omega, ỳ begynnyng and the ende: the fyrst and the laste. Blessed are they that do hys commaundementes, that theyr power may be in the tre of lyfe, and maye entre in thorow the gates in to ỳ cytie. * For wythout are 1.Cor.6.b Gal.5.c Epse.5.a 2.Pet.2.b dogges, and inchaunters, and whoremongers, and * murtherers, and ydolatrers, & whosoeuer loueth or maketh lesynges.

I IESVS haue sent myne angell, to testifye vnto you these thynges in the congregacions. I am the rote and the generacion of Dauid, and the bright mornyng starre. And the sprete and the bryde saye: Come. Esa.55.a Ezech.3.b And let hym that heareth, saye also: Come. And let hym that is a thyrst, come. Joh.7.b And let hym, whosoeuer wyl, take freely of the water of lyfe.

But I testifye vnto euery man ỳ hea- Deu.4.b and.12.b reth the wordes of prophecye of this boke, Josu.1.b Pro.30.d * yf ony mā shal adde vnto these thynges, God shall adde vnto hym the plages, that are wrytten in this boke. And yf ony man shall mynisshe of the wordes of the boke of this prophecye, God shall take away hys parte out of the boke of lyfe, and out of the holy cytie, and from the thynges wich are wrytten in this boke. He whiche testifyeth these thynges, saieth: yee, I come quyckly Amen. Euen so: Come LORDE IESV. The grace of our LORDE IESV CHRIST be with you all.

AMEN.

The ende of the new Testament.

Table for the ℂ The table

Wherin ye shal fynd the Epistles & the Gospels after the vse of Salisbury.

Seke after the Alphabete, as namely. A. B. C. D. E. &c. which alwaye stonde by the syde of this boke. On or vnder the letter shal ye fynd a crosse + where the Epistle, or Gospel begynneth: & where they end, there shal ye fynd an halfe crosse. +

The fyrst lyne also in this table is alway ỹ Epistle, & ỹ second lyne is alway ỹ Gospel.

℣ On the. i. sonday in Aduent

Roma. xiii. B And for so much as we
Math. xxi. A When they drewe nye

On the wednisdaye

Jacob. v. B Be patient therfore
Math. i. A This is the begynninge

On the frydaye

Esay. ii. A Herken vnto me
Math. iii. A In those dayes

℣ On the. ii. sondaye in Aduent

Roma. xv. A Whatsoeuer thynges
Luce. xxi. C And ther shalbe tokens

On the wednysdaye

Zacha. viii A Thus sayeth the LORD
Math. xi. B Verely I saye vnto you

On the frydaye

Esaye. lxii B I wyll set watchmen
Joh. i. B Jhon bare wytnesse

℣ On the. iii. sondaye in Aduent.

i. Cor. xiii. A Let euery man
Math. xi. A When Jhon beynge in

On the wednysdaye.

Esay. ii. A This is the worde
Luce. i. B And in the syxte moneth

On the frydaye

Esay. xi. A Ther shall come a rodde.
Luce. i. B And Mary arose

℣ On the. iiii. sondaye in Aduent

Phili. iiii A Reioyce in the LORDE
Joh. i B And this is the recorde.

On the wednysdaye

Joel. ii. C Be glad then
Luce. vii. B And this fame

On the frydaye

Zacha. ii. B Be glad and reioyce
Marci. viii B Take hede and beware

On Christmalle euen

Roma. i. A Paule the seruaunt
Math. i. C The byrth of CHRIST was

℣ In Christmalle nyght at the. i. malle

Titu. ii. B For the grace of God
Luce. ii. A It fortuned at the same

Sondayes

At the. ii. malle.

Titum. iii. A But after the kyndnesse
Luce. ii. C The shepherdes sayde

At the thyrde malle

Hebre. i. A God in tyme past
Joh. i. A In the begynnynge was

On S. Steuens daye

Actu. vi. B Steuen full of fayth
Mat. xxiii. C Therfore beholde, I sende

On S. Jhon Euangelystes daye

Eccli. xv. A He that feareth God
Joh. xxi. D Folowe me.

On the Chyldermalle daye

Apoca. xiiii. A And I loked, and lo, a lambe
Math. ii C Beholde, the angell of the

℣ On the sonday after Christmalle.

Gala. iiii. A But I saye: as longe as
Luce. ii. C And his father & mother.

℣ On newe yeares daye

Titum. ii B For the grace of God.
Luce. ii. C And whan eyghte dayes

On the twelfte euen

Titum. ii. B For the grace of God
Math. ii. D When Herode was deade

On the. twelfth. daye

Esaye. lx A Get the vp by tymes
Math. ii. A When IESVS was borne

℣ On ỹ. i. sonday after. xii. day.

Esa. xii. A O LORDE I thanke the.
Joh. i. D The nexte daye after Jhon

℣ On the. ii. sonday after. xii. day

Roma. xii. A I beseke you brethren
Luce. ii. A And when he was twelue

℣ On the. iii. sonday after. xii. day

Rom. xii. A Lyke as we haue many
Joh. ii. A And vpon the thyrde daye.

℣ On ỹ. iiii. sondaye after. xii. day

Roma. xii C Be not prouyded in your owne
Mat. viii. A When he was come downe

℣ On the. v. sonday after. xii. day

Roma. xiii. B Owe nothynge to any ma.
Mat. viii. C And he entred in to a shyp.

℣ On ỹ. vi. sonday after. xii. day

Colos. iii. B Now therfore as the elect
Mat. xiii. D The kyngdom of heauen.

℣ On Septuagesima sonday

i. Cor. ix D Knowe ye not ỹ they which
Math. xx. A The kingdom of heauen is

℣ On Sexagesyma sondays

ii. Cor. xi. C Ye suffre fooles gladly
Luce. viii A Now when muche people

℣ On Quinquagesima sondaye

i. Cor. xiii. A Though I speake with
Luce. xviii. D Ye take vnto you the. xii.

On Aswednysdays

Joel. ii. C And now therfore saieth

Table for the Sondayes

Wath.vi. B Moreouer whan ye fast.
On the frydaye.
Esay.lviii. A And therfore crye nowe
Wath.v. C ye haue herde howe it is
¶ On the fyrst sondaye in lent.
ii.Cor.vi. A We as helpers therfore
Wath.iiii. A Then was IESVS led
On the wednysdaye
Ero.xxxiiii. C And.iiii.Reg.xix.A
Wath.xii. D Then answered certayne
On the frydaye
Ezech.xviii.C Thus sayeth the LORDE
Joh.v. A After warde ther was a
¶ On the second sondaye in lent
.i.Thes.iiii. A Furthermore we beseke
Wath.xv. C And IESVS wente oute
On the wednysday
Hest.xiii. D In the dayes of Hester
Wath.xx. B And IESVS wente vp to
On the frydaye
Gen.xxvi. A Joseph sayde vnto his
Wath.xxi. D Heare another parable
¶ On the.iii.sondaye in lent
Ephe.v. A Be ye the folowers
Luce.xi. B And he droue out a deuel
On the wednysday
Ero.xx. B Honoure thy father
Wath.xv. A Then came vnto hym
On the frydaye
Num.xx. A And the congregacion had
Joh.iiii. A Then came he into a cyte
¶ On the.iiii.sonday in lent
Gala.xiiii. C For it is wrytten that
Joh.vi A After this wente IESVS
On the wednysday
Esay.l. C And Ezech.xxxvi.D
Joh.ix. A And IESVS passed by
On the frydaye
iii.Reg.xviii C And after these actes
Joh.xi. A Ther laye one sycke
¶ On the.v.sondaye in lent
Hebr.ix. B But CHRIST beynge an
Joh.viii. D Which of you can rebuke.
On the wednysdaye
Leui.xix. A And the LORDE talked
Joh.x. C It was the dedicacyon
On the frydaye
Jere.xviii C LORDE, all they that forsa
Joh.xi. C Then the hyghe prestes, &
¶ On the Palm sondaye
Philip.ii. A Let the same mynde be
Wat.xxvi. A ye knowe that after two
On the wednysdaye
Esaye.liii. A LORDE, who geueth cre-
Luce.xxii. A The feast of swete bread
On good frydaye
Ero.xii. A The LORDE sayd vnto
Joh.xviii A Whan IESVS had thus

Sondayes

On Easter euen
Colo.iii A yf ye be rysen now
Wat.xxviii A Upon the euenynge of the
¶ On Easter day.
i.Cor.v. B Pourge out therfore
Marci.xvi. A And whan the Sabbath
On the Mondaye.
Actu.x. D Peter opened his mouth.
Luce.xxiiii.B And beholde, two of them
On the tewsdaye
Actu.xiii. C ye men & brethren, ye chyl.
Luce.xxiiii. C IESVS hymselfe stode in
On the wednysdaye
Actu.iii. D ye men of Israell, why
Joh.xxi. A After that he wed IESVS.
On the thursdaye
Actu.viii. C But the angell of ꝑ LORD.
Joh.xx. B As for Marye, she stode
On the frydaye
i.Pet.ii. C CHRIST also suffred for
Mat.xxviii C Then the eleuen disciples
On the saterdaye
i.Pet.ii. A Wherfore laye aslyde all
Joh.xx. A Upon one daye of the Sab
¶ On the fyrst sonday after Easter
i.Joh.v A For all that is borne of
Joh.xx. C The same Sabbath at
¶ On the.ii.sonday after Easter.
i.Pet.ii. C CHRIST also suffred for
Joh.x. B I am a good shepherde
¶ On the.iii. sondaye after Easter
i.Pet.ii B Dearly beloued, I beseke
Joh.xvi. B After a lytle whyle, and ye
¶ On the.iiii. sonday after Easter
Jacob.i. B Euery good gyfte
Joh.xvi. A But now I go vnto hym.
¶ On the.v. sonday in ye crosse dayes
Jacob.i. C And se that ye be doers
Joh.xvi. C Verely verely. &c. yf ye
On the Mondaye
Jacob.v. C knowlege youre faultes
Luce.xi. A Which of you is it that
On the tewsdaye
i.Timo.ii A I exhorte therfore
Marci.xii D And IESVS sat ouer a
On the wednysdaye
Actu.viii D The multitude of them, ꝑ
Joh.xvii. A These thynges spake IESVS
On the Ascensyon daye
Actu.i. A The fyrst treatyse deare
Marci.xvi.B It the last, as the eleuen
¶ On the sondaye after Ascensiō day
i.Pet.iiii B Be ye therfore sober and
Joh.v C But whan the comforter
On whitsoneuen
Actu.xix. A But it fortuned whan
Joh.xiiii. B yf ye loue me, kepe my
¶ On whitsondaye

Table for the Sondayes

Actu.ii. A And whan the withsondaye
Joh.xiiii. C He that loueth me, wyll

On the Mondaye

Actu.x. C And he commaunded vs to
Joh.iii. C For God so loued the

On the Tewsdaye

Actu.viii. B Whan the Apostles which
Joh.x. A Uerely verely. &c. He that

On the wednisdaye

Actu.ii. B Then stode Peter vp
Joh,vi. C No man can come vnto

On the thursdaye

Actu.viii. A Then came Philippe in
Luce.ix A And he called the twolue

On the frydaye

Actu.ii. C ye men of Israell, heare
Luce.v. C And it fortuned vpon a

On the saterdaye

Actu.xiii. C On the sabbath folowynge
Luce.xiiii. C And he rose vp out of the

On the trynyte sondaye

Apoc.iiii. A After this I loked, and be,
Joh.iii. A Ther was a man of the

On corpus CHRISTI day

i.Cor.xi. C That which I deliuered
Joh.vi, F For my flesh is the very

On ỳ.i.sonday after trinite sonday

i.Joh.iiii. C God is loue
Luce.xvi C Ther was a certayne

On the.ii.sonday after Trinite

i.Joh.iiii B Maruayll not my brethre.
Luce.xiiii. B A certayne man made a

On the.iii.sondaye after trinite

i.Petri.v. A Submytte youre selues
Luce.xv. A Ther resorted vnto him

On the.iiii.sonday after trinite

Rom.viii. C For I suppose that the
Luce.vi. D Be ye therfore mercifull

On the.v.sondaye after trinite

i.Pet.iii. B But in conclusyon be
Luce.v. B It came to passe that the

On the.vi.sondaye after trinite

Roma.vi. B Know ye not, that soke
Math.v. B For I saye vnto you

On the.vii.sonday after trinite

Roma.vi. C I wyll speake grosly
Mar.viii. A At the same tyme whan

On ỳ.viii. sonday after trinite.

Roma.viii. B Therfore brethren we
Mat.vii. B Beware of false pyophe.

On the.ix.sonday after trinyte

i.Cor.x. A We shulde not lust after
Luce.xv. A He sayde also vnto hys

On the.x.sondaye

i.Cor.xii. A ye knowe that ye were
Luce.xix D And whan he was come

On the.xi.sondaye

i.Cor.xv. A I declare vnto you brethre

Sondayes

Luce.xviii. B And vnto certayne which,

On the.xii.sondaye

ii.Cor.iii. A Such trust haue we
Marc.viii. D And whan he went out

On the.xiii.sondaye

Gala.iii. C To Abraham and his sede.
Luce.x. B Blessed are the eyes

On the.xiiii.sondaye

Gala.v. C I say: walke in the
Luce.xvii. B And it fortuned whan he

On the.xv. sondaye

Gala.vi. A yf we lyue in the spyrete
Math.vi. C No man can serue two

On the.xvi.sondaye

Ephe.iii.. B Wherfore I desyre that
Luce.vii. B And it fortuned after.

On the.xvii.sondaye

Ephe.iiii. A I therfore which am presо
Luce.xiiii. A And it fortuned ỳ he came

On the.xviii.sondaye

i.Cor.i. A I thanke my God alwayes
Mat.xxii. D Whan the Pharises herde

On the.xix. sondaye

Ephe.iiii C But be ye renewed in the
Math.ix. A Then entred he into a

On the.xx.sondaye

Ephe.v. B Take hede therfore how
Mat.xxii. A The kyngdome of heauen

On the.xxi.sondaye

Ephe.vi. B Finally my brethren, be
Joh.iiii. F And ther was a certayne

On the.xxii.sondaye

Phili.i. A I thanke my God
Mat.xviii. C Therfore is ỳ kyngdome of

On the.xxiii.sondaye

Phili.iii. C Brethre, be ye the folowers
Mat.xxii. B Then went the Pharises

On the.xxiiii.sondaye

Collo.i. A For this cause we also
Mat.ix. C Whyle he thus spake vnto

On ỳ last sonday after trinite sonday.

Jere.xxiii A Beholde, ỳ tyme commeth.
Joh.vi. A Then IESUS lyfte vp hys

On the wednisdaye in the Ember weke afore Michaelmasse

Amos.ix C Beholde, the tyme cōmeth
Luce.ix. F And it fortuned as they

On the frydaye

Osee.xiiii. A Turne ỳ now (O Israel)
Luce.vii. D And one of the Pharises

On the saterdaye

Hebr.ix. A For the fyrst tabernacle
Luce.xiii A And he told them this sami

On the dedicacyō of the churche

Apocal.xxi. A And I then saw the holy
Luce.xix. A And he entred in, & went

C Here endeth the table of the Epistles, & Gospels of the sondayes.

Table for the

ℂ Here after fo=

lowe̅th the table of the Epistles and Gospels which are vsed to be redde on diuerse sayntes dayes in the yeare.

On Saynt Andrewes daye.
Rom.x. B For yf a man beleue from.
Math.iiii C As IESVS walked by the

On. S. Nycolaes day.
Heb.v. I For euery hyghe preest that is
Mat.xxv.B Lykewyse as a certayne

On the conuersyon of. S. Paule.
Actu.ix. I Saul was yet breathyng
Mat.xix. D Then answered Peter.

On candelmasse daye.
Mala.iii. I Beholde I wyll sende my
Luce.ii. D And whan the dayes of

On. S. Mathias ỹ Apostles daye
Actu.i C And in those dayes Peter
Mat.xi. C At the same tyme IESVS

On the daye of the Annunciacion or gretynge of our Lady.
Esa.vii. B God spake vnto Achas
Luce.i B And in the syxte moneth

On. S. Georges daye.
Jaco.i. I My brethren, counte it ex-
Joh.xv. I I am a true vyne.

On. S. Marke the Euangelist.
Ephe.iiii. I Vnto euery one of vs is
Joh.xv. I I am a true vyne.

On. S. Philippe and Jacobs.
Sapi.v. I Then shall the ryghteous
Joh.xiiii I And he saide vnto his disci.

The fyndynge of the crosse
Galat.v. B I haue trust towarde
Joh.iii. I There was a man of the

On the Natiuite of. S. Jhon bap=
Esa.xlix. I Herken vnto me ye Iles
Luce.i. C And Elizabethes tyme

On. S. Peter and Pauls daye
Actu.xii. I At the same tyme layed
Mat.xvi.B Then came IESVS in to

On the cõmemoracion of. S. Pau
Gala.i. B But I certifye you brethren
Mat.xvi D Then answered Peter

Holydayes

On the visytacyon of oure Lady
Cant.ii. I I am the flowre of the felde
Luce.i. D And Mary arose in those

On. S. Mary Magdalens daye
Pro.xxxi. B Who so fyndeth an honest
Luce.vii. D And one of the Pharises

On S. James the Apostles daye
Ephe.ii C Now therfore are ye no
Mat.xx. C Then came vnto hym the

Petri ad vincula.
Actu.xii. I At the same tyme layed
Mat.xvii.B Then came IESVS in to

On the transfigu. of our LORDE
ii.Pet.i. C For we folowed not
Mat.xvii I And after syxe dayes

On the name of IESVS daye
Actu.iiii. I Peter full of the holy goost
Mat.i C Whyle he thus thought

On S. Laurens daye
ii.Cor.ix. B This I thynke, that he
Joh.xii. C Verely, &c. except the whe

On the assumpcion of oure Lady
Eccl.xxiiii B In all these thynges also
Luce.x. D It fortuned as they went

On S. Bartholomewes day
Ephe.ii. C Now therfore, ye are no
Luce.xxii.B Ther rose a stryfe also

On the Natiuite of oure Ladye
Eccl.xxiiii C Is the vyne haue I
Mat.i. I This is the boke of the

On the exaltacion of the crosse
Gala.v. B I haue trust towarde
Joh.xii. D Now goeth the iudgement

On S. Mathew the Apostles day
Ezechie.i. B The symilitude of the foure
Mat.ix. B And as IESVS passed

On S. Michaels daye
Apoca.i. I And he sent and shewed
Mat.xviii I At the same tyme came

On S. Luke the Euangelyst day.
Ezechie.i. B The symilitude of the foure
Luce.x. I Afterwarde the LORDE ap

On S. Symon and Judas daye
Roma.viii D But sure we are
Joh.xv. B This is my commaunde=

On all halowe daye
Apoca.vii. I And I sawe another an=
Math.v. I When he sawe the people

On all soule daye
i.Tessa.iiii B We wold not brethren
Joh.xi. C Then sayde Martha vnto

On S. Katherynes day
Eccli.xxxi. I I thanke the O LORDE
Math.xiii. E Agayne, the kyngdome

The ende of this table.